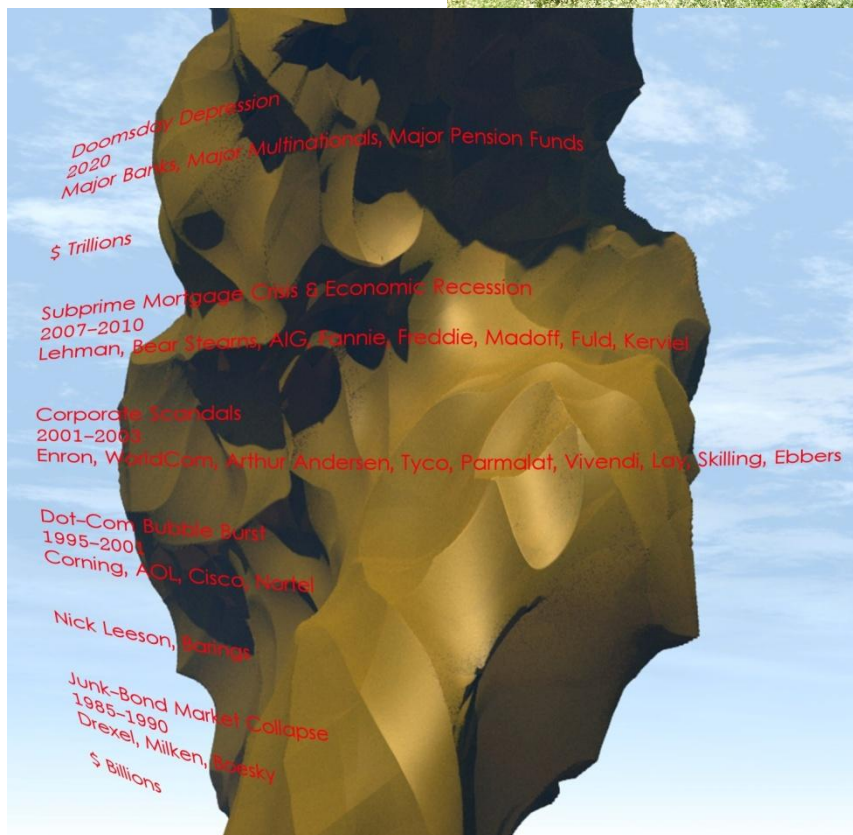


THE SECOND REPUBLIC OF ISRAEL – PART II IN ENGLISH CAPITALISM – CRISES & SOLUTIONS THE MOST ETHICAL COUNTRIES ARE ALSO THE MOST PROSPEROUS



JACQUES CORY

TOC, INSPIRATION, INTRODUCTION



Old Pistacia/Ela Tree in Kadita, Upper Galilee, Israel (Avishai Teicher)

Front Cover – Olive/Zait Trees in Rosh Pina (Yoav Dotan), Capitalism Crises (Joseph Cory)

Photos of Israeli Trees in English/Hebrew from Wiki Commons with Credit to Photographers



Two Cypresses/Brosh in Ramat Hashnaim (Avishai Teicher)

TABLE OF CONTENTS OF THE PART IN ENGLISH

	No. of Page
INSPIRATION	8
INTRODUCTION	10
PART I – CAPITALISM – CRISES AND SOLUTIONS	14
THE CONTEXT OF THE ECONOMIC WHIRL AND THE FOUNDATION OF A NEW SUSTAINABLE SOCIETY	15
THE WAVES OF THE ECONOMIC WHIRL (with Illustration)	19
INEFFICIENT AND EFFICIENT WAYS ATTEMPTING TO OVERCOME THE ECONOMIC WHIRL	26
FROM JEROME KERVIEL TO THE INSTITUTE OF ETHICS, ETHICAL PLANNING AND SCREENING	35
BUSINESS ETHICS FROM THE PROPHET AMOS AND THE BIBLE TO PROFESSOR JOSEPH STIGLITZ	41
THE FUTURE OF CAPITALISM IN A SUSTAINABLE SOCIETY	55
PROFITABILITY AND BUSINESS ETHICS	69
THE RISE AND FALL OF BUSINESS ETHICS FOLLOWING THE GREAT RECESSION OF 2007-2010	78
36 LAWS OF WRONGDOING TO MINORITY SHAREHOLDERS IN UNETHICAL COMPANIES	80
CAN BUSINESS SCHOOLS LEAD THE WAY TO A WORLD WORTH LIVING IN? BY HENRI-CLAUDE DE BETTIGNIES	83
GOOD AT INNOVATION, OR INNOVATING FOR GOOD? BY PEET VAN BILJON	95
PART II – THE MOST ETHICAL COUNTRIES ARE ALSO THE MOST PROSPEROUS	105
EXECUTIVE SUMMARY	107
INTRODUCTION	111
COMPARISON BETWEEN TRANSPARENCY INTERNATIONAL'S PERCEPTIONS INDEX & CORY'S INDEX OF THE PERFORMANCE OF 50 MAIN PARAMETERS	115
ANALYSIS OF TI'S CORRUPTION PERCEPTIONS INDICES	121

CORRUPTION PERCEPTIONS INDICES IN 2014-2012, 2005, 1996, 1995: TRANSPARENCY INTERNATIONAL'S RANKING OF ETHICS & CORRUPTION	121
ANALYSIS OF TI'S INDICES OF THE ETHICAL COUNTRIES IN 21 YEARS 1995-2015, AVERAGE, COMPARISON	127
TI'S CORRUPTION PERCEPTIONS INDICES (CPI) IN 2016 AND 2015, CPI - FREQUENTLY ASKED QUESTIONS	130
GLOBAL CORRUPTION BAROMETER/TRANSPARENCYINTERNATIONAL/2013	141
LECTURE OF Dr. JACQUES CORY AT TI's HEADQUARTERS IN BERLIN, 4.6.2010, TRANSPARENCY INTERATIONAL'S MISSION, VISION AND VALUES	146
COMPUTATION OF CORY'S INDEX FOR EACH COUNTRY	148
50 MAIN CHARACTERISTIC PARAMETERS OF CORY'S INDEX	163
<u>Link to the 50 parameters, with analysis and tables, in the book "Academic Proof that Ethics Pays".</u>	
<u>Link to the 22 related parameters to the 50 Cory Index's parameters, with analysis and tables, in the book "Academic Proof that Ethics Pays".</u>	
<u>Link to Culture and Media parameters, with analysis and tables, in the book "Academic Proof that Ethics Pays - Appendices".</u>	
PART III – ON THE ISRAELI-PALESTINIAN CONFLICT, ANTISEMITISM AND ISLAMIC FUNDAMENTALISM	164
ON EUROPOCENTRISM AND WESTERN CULTURE	165
AGAINST RACIST REMARKS ON JEWS AND MUSLIMS	165
ON DELEGITIMISATION OF ISRAEL AND THE JEWS	166
A HISTORY OF THE PALESTINIAN HATRED TO THE JEWS AND ISRAEL	168
AN ANALYSIS OF THE ISRAELI-PALESTINIAN CONFLICT	170
THE DANGER OF ISIS EXPANSIONISM - RIGHT OF RETURN TO EUROPE	171
A SOBER POINT OF VIEW ON THE MIDDLE EAST CRISIS	174
A SOLUTION TO THE ISRAELI-PALESTINIAN CONFLICT	177
ON BDS AND DEFAMATORY ORGANIZATIONS	178
ISRAELI BOYCOTT BY OUR IRISH FRIENDS	179
THE MONSTRUOUS ANALOGY BETWEEN THE HOLOCAUST & THE NAKBA	181
THE PALESTINIAN & ISRAELI IMPASS PREVENTING THEM TO MAKE PEACE	182
THE MUSLIM SOCIETY'S BLAME ON NOT CONDEMNING FUNDAMENTALISTS	184

MUSLIM NOBEL PRIZE LAUREATES	186
ISRAELI NOBEL PRIZE LAUREATES	188
ON MUSLIMS CALLED JIHAD AND SHAHID	189
DOUBLE MEANING STATEMENTS OF PALESTINIANS	190
THE DANGER OF MUSLIM EXTREMISM TO THE WESTERN WORLD	193
ARE FUNDAMENTALIST MUSLIMS THE ONLY TERRORISTS NOWADAYS?	196
FIRST THEY CAME FOR THE OTHERS AND WE DID NOT SPEAK OUT	199
IS ISRAEL AN APARTHEID COUNTRY AND SHARIA A DEMOCRATIC LAW?	201
IS JEWISH, ISRAELIS, SWEDISH, et al. CRITICISM AGAINST ISRAEL JUSTIFIED?, ON PEACELOVING MOVEMENTS, ON SELF-HATING JEWS, THE STOCKHOLM SYNDROME, ON NEW ANTISEMITISM	207
SATIRE ON THE MIDDLE EAST CONFLICT BASED ON MOLIERE'S TARTUFFE	230
PALESTINIAN RIGHT OF RETURN – MYTH AND REALITY	234
FUNDAMENTAL MUSLIM ANTI-SEMITISM AND NAZISM, BURNING OF BOOKS, IMPUDENCE ON CALLING ISRAELIS NAZIS	235
WHAT WOULD HAPPEN IF FUNDAMENTALIST ISLAM WOULD WIN	246
JEWS AND ISRAEL ARE TODAY AS IN THE PAST THE USUAL SCAPEGOATS	248
DIVIDE ET IMPERA, PERSECUTION OF CHRISTIANS BY MUSLIMS, WHO MAKES ETHNIC CLEANSING – MUSLIMS OR JEWS?	249
A FEW QUESTIONS TO THE CHRISTIANS WHO BLAME ISRAEL	252
DIVIDE ET IMPERA IN ISRAEL, RIGHT OF RETURN OF JEWS OUT OF ISRAEL, ALL SEGMENTS OF ISRAEL SHOULD JOIN FORCES	253
MUSLIM SHAHID'S SEXUAL PHANTASY ON THE 72 VIRGINS IN PARADISE	255
CORY'S THEORY ON PARADISE ON EARTH FOR THE JUSTS – READING THE BOOKS OF THE 720 BEST AUTHORS, 72 BIOGRAPHIES OF THE MOST PROMINENT PERSONS, WATCHING 72 BEST PLAYS/OPERAS/MUSICALS/CLASSICAL CONCERTS, 360 BEST FILMS, 72 BEST SINGERS' PERFORMANCES, 72 BEST PAINTERS, KNOWLEDGE OF 72 LANGUAGES, 72 FIELDS OF INTERESTS, ETC.	256
THE UNBEARABLE LIGHTNESS OF SLANDERING ISRAEL IN THE THEATER	263
CHILDHOOD IN EGYPT, JEWISH & ARAB REFUGEES	264
ON MY ANTIRACIST PRACTICE	269
UNITED NATION'S UNIVERSAL DECLARATION OF HUMAN RIGHTS AND ITS TRANSLATION INTO LADINO BY ME AND BY LADINOKOMUNITA	271

PART IV – THE SECOND REPUBLIC OF ISRAEL	302
INTRODUCTION TO THE SECOND REPUBLIC OF ISRAEL	303
A VIRTUAL DIALOGUE WITH THE PEACELOVING ISRAELI WRITER AMOS OZ	309
COMMENTS ON THEODOR HERZL, HIS BIOGRAPHERS & CURRENT MATTERS	315
FOCUSING ON THE MOST IMPORTANT ISSUES, ABSOLUTE RESPONSIBILITY, CURRENT ECONOMIC & POLITICAL MATTERS & CRIMINALS, THE DANGERS OF THE FALLACIOUS MANTRA OF MAXIMIZATION OF PROFITS	323
REVIEWS & REFERENCES ON CORY'S HEBREW ACADEMIC BOOK, WITH ITS PREMISES VALIDATED BY THE FINANCIAL CRISIS	329
ONE STATE VERSUS TWO STATES BY Dr. EINAT WILF, FATHOM SPRING 2016	333
ZIONISM DENIAL BY Dr. EINAT WILF, DAILY BEAST OP-ED, APRIL 18 TH 2012	337
UNRWA: AN OBSTACLE TO PEACE? BY Dr. EINAT WILF, FATHOM 9/13/2013	339
ISRAEL – ISLAND OF SUCCESS BY Dr. ADAM REUTER & NOGA KAINAN	342
LAND OF FIRE/TIERRA DEL FUEGO – A PLAY IN TWO ACTS (ABOUT ISRAEL) BY MARIO DIAMENT, TRANSLATED BY SIMONE ZARMATI DIAMENT, BASED ON A REAL STORY, WITH EXTRACT FROM A REVIEW & AUTHOR'S REMARK	359
PART V – SUSTAINABILITY, CULTURE, VALUES	409
JEWISH AUTHORS IN MODERN LITERATURE, AND JEWISH PERSONALITIES – AND THEIR CONTRIBUTION TO THE WORLD'S WELFARE IN CONTEXT OF THE RESURGENT ANTI-SEMITISM IN EUROPE, IN ARAB & MUSLIM COUNTRIES	410
ESSAY ON ARISTOTLE'S BOOK "ETHICS"	418
PREFERENCE OF FREEDOM & TRUTH AS MOST IMPORTANT TRAITS	421
PHILOSOPHICAL INSIGHT ON THE WAY OF THE WORLD	423
ON COINCIDENCE IN MY LIFE	425
ON HAPPINESS AND THE HAPPINESS INDEX	434
ON LIBERTY – FROM SARTRE TO ISRAEL	439
ON PUNCTUALITY, ARISTOCRATS AND TYCOONS	441
DEVELOPING RESPONSIBLE LEADERS: WHO IS RESPONSIBLE? BY HENRI-CLAUDE DE BETTIGNIES	447
SPIRITUALITY, CARING ORGANIZATIONS AND CORPORATE EFFECTIVENESS: ARE BUSINESS SCHOOLS DEVELOPING SUCH A PATH TOWARDS A BETTER FUTURE? BY HENRI-CLAUDE DE BETTIGNIES. PAPER PREPARED FOR THE ANNUAL EUROPEAN SPES CONFERENCE, "NEW ECONOMY-OLD TRADITIONS".	

CARING ENTREPRENEURSHIP CONFERENCE, SEPTEMBER 4-6, 2017, COLLIER SCHOOL OF MANAGEMENT, TEL AVIV, ISRAEL	460
ON ETHICAL LEADERS AND COLLEAGUES	482
PLAYS ON ETHICAL DILEMMAS OF JEWS & ISRAELIS BY JOSHUA SOBOL & JACQUES CORY	488
HOW ISRAEL'S EXPERIENCE CAN HELP THE REBOOT AND SAVE HUMANKIND? AN URGENT GLOBAL CALL FOR ACTION BY PROF. YEHUDA KAHANE	505
EDUCATIONAL CHALLENGES IN THE POST INDUSTRIAL ERA BY PROF. YEHUDA KAHANE	511
EDUCATION: AN ESSENTIAL TOOL FOR REACHING THE UN SDGs BY 2030 – PRESENTATION AT THE WORLD ACADEMY OF ART & SCIENCE, CONFERENCE ON FUTURE EDUCATION, ROMA TRE UNIVERSITY, ROME, ITALY 16-18 NOVEMBER 2017, BY PROF. YEHUDA KAHANE. AUTHOR'S PROFILE. A CONVERSATION BETWEEN PROF. YEHUDA KAHANE & PROF. DAN SHECHTMAN, NOBEL PRIZE LAUREATE (CHEMISTRY, 2011) ABOUT SDGs, EDUCATION AND ENTREPRENEURSHIP	517
UN's SDGs – SUSTAINABLE DEVELOPMENT GOALS. AUTHOR'S REMARKS	521
DEVisING A CULTURAL PARAMETER FOR COUNTRIES	531
CHAPTERS OF THE BOOK "ALEXANDRIAN SUMMER" BY YITZHAK GORMEZANO GOREN, TRANSLATED BY YARDENNE GRINSPAN	544
ECONOMICS BIBLIOGRAPHY, CV, COUNTRIES OF THE WORLD'S DATA - BIBLIOGRAPHY, LINKS AND EPILOGUE	552
ECONOMICS BIBLIOGRAPHY	553
CV	567
COUNTRIES OF THE WORLD'S DATA – BIBLIOGRAPHY & INTERNET LINKS	574
EPILOGUE	580

© All rights are reserved to [Jacques Cory](#), to the publishers of his books, to the holders of the rights of the links, photos, data, and of the articles and chapters by other authors.

INSPIRATION

I would like to dedicate the English part of this book to a precious friend to whom I am deeply grateful - [Henri-Claude de Bettignies](#), my academic mentor, one of the most prominent ethicists in the world, who inspired me, believed in my academic capabilities and gave me the opportunity to lecture at Insead on Ethics Days, recommended me to Yvon Pesqueux at CNAM in Paris for writing a dissertation there and receiving my PhD. Bettignies participated in the jury, and agreed to be a rapporteur, reading my two academic books in English, my dissertation in French, and granting to me with the other members of the jury the mention tres honorable. He also offered me to teach at Insead Singapore for a semester in 2006, which was my first academic assignment outside Israel, invited me to give lectures and workshops at Ethics Days in Insead Fontainebleau in 2001 and 2003 and to participate at a symposium in 2003. Bettignies read my academic book "Business Ethics for a Sustainable Society", and wrote an excellent review for the publishers. He kept in touch during all my academic years, encouraged me, recommended me, and gave me valuable advices. I identify myself with him and am touched by all what he has done for me, but mostly by his unconditional friendship.

I would like to thank five mentors and friends who passed away, but inspired me and assisted me very much in all my endeavors. First of all [Henk Van Luijk](#), a dear friend, the best man I have ever known, the most erudite, the kindest man. Without knowing me, he agreed to meet me in Amsterdam, read my books and gave me very valuable comments. He participated in the jury of my PhD, and wrote excellent reviews on my work. [Baron Edmond de Rothschild](#) believed in me and gave me a full scholarship for my MBA studies at Insead. Afterwards, he continued to be interested in my career and met me with the other Israeli grantees several times. [Harry Recanati](#), one of the founders of the Israeli and international Discount Bank, was one of the most ethical businessmen I have ever known, he was a good friend, encouraged me, and was very interested by my work. [Uri Levit](#), the CEO of Poalim Investments, was one of my best friends but also a colleague with whom I enjoyed working for many years during my career. He was very ethical and suffered because of it, in an environment which was more and more corrupt. Finally, the most prominent figure in the fight against corruption in Israel, [Arieh Avneri](#), who became a symbol with his unabated stamina, his integrity and his ethical leadership. He influenced very much my ethical thought and was for me an admired mentor.

I would like also to thank my directeur de these at CNAM Yvon Pesqueux, who believed in me and enabled me to receive my PhD degree at the age of 60. I am thankful also to Ilan Meshoulam, who invited me to teach at the University of Haifa and invited me to teach at the International MBA program for 3 years. Without their support I wouldn't be able to lecture in business ethics. Itzhak Gormezano Goren is a close friend who stood by me in the most difficult moments, encouraged me and dared to publish my ethical novel combating the unethical practices of Israeli business. I would like to thank my colleagues at the University of Haifa: Nahum Biger, Ido Landau, and Aharon Ben Zeev, at the University of Tel Aviv: Itzhak Saporta, Yehuda Kahane, and Ran Lachman, at the Technion Institute: Peretz Lavie and Dan Shechtman, as well as at Magnes of the Hebrew University of Jerusalem: Hai Tsabar. I would like to thank especially Shahar Horev, who invited me to write an ethical code and case studies, and train the managers of Sibat at the Israeli MOD – a project that received the first prize and was a tremendous success. Special thanks to Joshua Sobol, Itamar Levin, David and Dalia Golan, who recommended my application for the Emet prize, Vera Shaham, Vicky and David Shlachet for their support, and Michel Ohayon for a long and fruitful cooperation.

I have a deep gratitude to friends from all over the world, who were interested in my projects and assisted me in advice – [Georg Heine](#), a true cosmopolitan, fluent in all the languages of Insead – English, French, German - and Greek on top of that, whose good heart was legendary and his friendship a treasure. Robert Ferris, Francis Desforges and Alex Lajoux are precious friends who assisted me very much. Miklos Marschall, Anthony Simon, [Dietmar and Carlita Fuchs](#), Angus Fraser, Jonathan Franklin, Georges Kryceve, Alain Somia, Claudio Gino, Robert Briefel, Jak Kori, Jean-Pierre Lorrain, Jean-Pierre Lehmann, Aldo Levy, Francois Lepineux, Genevieve Ferone, Paolo Jurkic, Moses Pava, and so many others.

Many family members, friends and colleagues have influenced, inspired, assisted and backed me, and I would like to thank them all: my mother, Pauline Simon Cory, who was my ethical inspiration since my early childhood. In her kindness, grace, wisdom and common sense, she gave me a model which I have followed ever since. My father Albert Cory who believed in me all the way, my grandchildren Tomer Cory, Doron Cory, Ophir Cory, Noga Cory, Itai Cory, Noam David Garfunkel, Ido Garfunkel, Yael Garfunkel, family members and friends Ronny Garfunkel, Nira Cory, Ella Shechtman Cory, Rachel and Eitan Zeiler, Haiim and Nehama Cory, Betty Rosen, the parents of Ruthy my wife – David Popliker and Fanny Popliker, and Rosalia Cohen, Yigal Tzamer, Adam Reuter, Ora Setter, Shaul Marin, Galia Sagy, Rachel Bortnick, Shosha Goren, Jonathan and Leah Adereth, Shuki Schwartz, Reuven Maskit, Naomi and Arieh Barsilay, Meir Heth, Eran Vigoda-Gadot, Ora Rubinstein, Amos Carmeli, Yoav Itzhak, Yariv Yairi, David and Zahava Braha, Asaf Sudri, Joseph and Galila Manchik, Carmela Biger, Avi and Dafna Dinerman, Tzofi and Ori Lev, Ofra and Udi Ben Ari, Shlomit Levanon, Meir Tamari, Irit Levit, Zeev Nahari, Naftali and Ronit Fried, Ami and Yehudit Ofek, Avi Rimmer, Uzi Shaham, Alberto and Tali Garfunkel, Dov Nardimon, Dove Izraeli, Itamar Theodor, Gaby and Shosh Nagar, Teddy Weinshall, Izi Lavie, Mike Doron, Oded and Hana Rosenthal, Dalia and Zvi Aviel, Peretz Lavie, Shmuel Paz, Ziporah Shechtman, Barbara Svirsky, Ben-Dror Yemini, Guy Rolnik, Yehoram Gaon & many others.

I thank especially those who contributed articles and chapters for this book in the Hebrew and English parts – Professor [Henri-Claude de Bettignies](#), [Yoshua Sobol](#), Professor [Ran Lachman](#), [Transparency International](#), Dr. [Adam Reuter](#), [Mario Diamant](#), [Yitzhak Gormezano Goren](#), Dr. [Einat Wilf](#), Professor [Moshe Bar Niv](#), Professor [Shlomo Noy](#), [Noga Kainan](#), [Peet van Biljon](#), Profesor [Yehuda Kahane](#), [Arieh Avneri](#), as well as those with whom I corresponded.

But my greatest thanks are to [my wife Ruthy](#), and to my children, Joseph, Amir and Shirly, to whom I dedicated my book "[A Voyage Into My World's Culture](#)", who continue to support me in spite of all the difficulties and the personal sacrifices. I still need and receive their warm support, and especially of my beloved wife, who is the backbone of our family, [razon de vivir mi vida](#), the Rain Fairy, my muse, helping all of us who are in need. I am lucky to have this support, like Dr. Tomas Stockmann had in En Folkefiende by Henrik Ibsen – the support of his wife Katherine, his two sons Eilif and Morten, and his daughter Petra. I enjoy the support that I receive from my students, readers and friends, mentors & colleagues, but nothing can compare to the support of my family, as it is the most precious present that one can hope for.

Haifa, Israel, 10.8.18, October 8th 2018

INTRODUCTION

The English part of my book "The Second Republic of Israel" is not a stand-alone book, but should be read as part of the whole book, including the Hebrew part, which is the main one. Unlike almost all the potential readers of my Hebrew book who are also fluent in English, most of the potential readers of the English part of my book are not fluent in Hebrew. Still, I preferred to publish my book with the articles and chapters written in their original languages and hope that in the future it will be translated and published by a well-know publisher in both languages, as well as in French, Spanish, Arabic, German, and many other languages.

Writing a book about the second republic of Israel could raise some doubts whether I am a good Israeli citizen. Should a good citizen support all what the government does, or should he criticize what he thinks is wrong, while strictly obeying the law even if he is not satisfied with many laws? I have remained in Israel throughout all my life, except for ten years – 9 when I was a kid in Cairo, but even then my allegiance as my father's was to Israel, and one at Fontainebleau, France, where I studied for my MBA, and although I could have settled before and after Insead outside Israel I chose to live in Israel and give my children an uninterrupted Israeli education of 12 years at one of the best schools in Israel with the same friends. I also served as an economist at the Army in the reserves (as a Major) until I was 50.

Who is a true Israeli? A citizen who lives all his life in Israel, without traveling abroad and speaks only Hebrew? Or a citizen who comes to live in Israel at the age of 80 only because it is one of the few countries in the world who don't have inheritance taxes? A settler who settles in Judea and Samaria returning to the sites where his forefathers lived? Or a human rights watch member who denounces every move where the army and settlers "oppress" the Arab population? A high tech engineer, who lives in Los Angeles, receives the American nationality, but all his friends are also from the Israeli diaspora? Or an army officer who was wounded by the Palestinians in one of the retaliations campaigns against the launching of thousands of rockets from mosques and schools aimed to kill thousands of innocent civilians in synagogues and kindergartens? The answer is very ambiguous and much more complex than defining who is a true Frenchman, Italian or German. Israel is a unique country where the main common denominator of the population is the ethnic/religious roots, and even that applies only to less than 80% of the population. There are wide gaps between religious/ultraorthodox/secular citizens, Jews and Arabs, Sephardic/Oriental/Ashkenazis, left/center/right/religious/Arab parties, rich/middle class/poor, doves/hawks, Sabras (born in Israel)/immigrants, new immigrants from Russia/Ethiopia/western countries, and the gaps in many cases are increasing (especially in social classes) jeopardizing the common ethos of the Israelis. This book focuses in narrowing the gaps and reaching a harmonious balance.

Israel is the land of the Jewish people; the [Israeli Declaration of Independence](#) identifies Israel as a "Jewish State". Paragraph 13 of the Declaration provides that the State of Israel would *be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex*. I believe that the right definition of the state should be: the land of the Jewish people **and** of all its citizens. "Jewish people" as opposed to only all its citizens (like the US or Australia), because the purpose of the foundation of the state was and is to give a homeland to all the Jews. "and of all its citizens" because we have in Israel minorities of Arabs, Druzes,

Russian Christians, African refugees, etc., who are not Jewish yet Israel is their land also. According to the law, Israel is also a democracy, with equal rights to all. But the definition of a democracy according to me is a system that achieves the maximum welfare to all the population, truly ruled by the people and not by 1% of them, with minimum social gaps.

I fully adhere to the Israeli Declaration of Independence, and to most of the ensuing laws although I differ but obey to some of the laws, especially on: religious matters - I think that the country should be secular and should not finance religious schools, economic matters - the taxation laws which are antisocial and neoliberal, and welfare laws that have privatized most of the government responsibilities to society. I criticize in my books, articles, on my website, in my courses and lectures, many of the social & economic, political & ethical foundations of Israel, and that is why I have written this book on the Second Republic of Israel, aimed to restart most of the Israeli foundations, based on Israeli's Declaration of Independence.

One of the main parts of this book deals with the Israeli-Palestinian conflict, issues of Islamic Fundamentalism, anti-Semitism and racism. I have chosen to write on those issues in English as I noticed that there are basic misunderstandings about those issues, especially in Europe, but less in Israel where most of the population was disillusioned by the Oslo fata morgana and votes consistently for hawkish parties, and much less in the Arab moderate states, as Egypt, Jordan, Saudi Arabia, the Gulf States, which have reached the conclusion that the danger for peace in the Middle East is Iran and not Israel. The Hebrew part of the book complements it.

The English part of my book focuses also on Capitalism – its problems and crises – offering feasible solutions. One could never think of a more appropriate timing than today for a book on the imperative necessity to change the basic rules of capitalism, especially in its neo liberal approach, which has caused crises – more and more frequent with higher and higher damages. This Economic Whirl, deriving mainly from a lack of ethics, is likely to bring a meltdown of the world economy in the next crisis or if the causes are not eradicated, no later than by 2020. I have forecasted the scope and date of this meltdown in my book "Business Ethics for a Sustainable Society" published in 2009, but today more and more prominent economists forecast at least a major recession in the near future. Economic downturns are part of our life and they are not new, nor are the causes of the downturns new, at least not in the last couple of hundred years – greed, excessive leverage, lack of regulation, insufficient transparency, creative accounting and finance, and maximization of profits at all cost. What is new is the scope of the Economic Whirl, starting in billions twenty years ago, reaching trillions today, and getting larger and larger at every stage, with the risk of endangering the world economy. We could apply the standard medicines, such as lowering the interest rates, but they are now almost 0, pouring money into the economy, but we've reached the maximum with trillions, and, most of all, blaming Wall Street and the neo-liberals and pitying Main Street and the individuals who are the victims. We tend to forget that we are living in democracies and that no one forced us to invest in hedge funds, in speculative financial instruments, in subprime mortgages or to vote for the neo-liberal governments, we could blame only ourselves.

We need to find unconventional ways to fight this whirl, to think outside the box, to adopt creative solutions, to establish a New Sustainable Society. I was in a unique position to devise original vehicles and pioneering methods to overcome the crisis as I was one of the few businessmen who was also active in academics, writing books and articles with an international scope and educating thousands of businessmen and students who share their experiences with me. I have forecasted the Enron and other corporate scandals in my pioneering book "Business Ethics: The Ethical Revolution of Minority Shareholders", published in March 2001 at Kluwer Boston. Extraordinary as it seems, it was the first book

ever written on ethics for minority shareholders and was based on my experience, research and theories on this subject. I found the rules of wrongdoing to minority shareholders that were validated a few months later at Enron. In my book "Selected Issues in Business Ethics and Social Responsibility", which was published by Magnes in July 2008 and written much earlier, I forecasted the Economic Recession and its causes and proposed efficient vehicles on how to overcome the crisis. In my 2009 book "Business Ethics for a Sustainable Society" I analyzed the trend of enlargement of the shock waves of the Economic Whirl, starting with the Junk-Bond Market Collapse in 1985-1990, followed by the Dot-Com Bubble Burst in 1995-2001, the Corporate Scandals in 2001-2003, culminating with the Subprime Mortgage Crisis and Economic Recession in September 2008, while devising pioneering methods in business ethics to stop the Economic Whirl and to establish a new sustainable society.

Finally, this English part of the book focuses on one of my main researches in the recent years, where I have proven statistically that there is a significant correlation between ethics, qualitative and quantitative prosperity, and the most ethical countries of the world are also the most prosperous. In my book "Ethics Pays", I proved that the most ethical countries in the world, according to Transparency International (TI) Corruption Perceptions Index, are also the best countries according to the most salient parameters of performance, tangible and intangible, in data and values as well. However, I was often asked how I can assess such an unequivocal conclusion according to fifty different parameters with results which are not always identical. Many unethical businessmen and politicians are trying to refute once and again that ethics does pay, as we "have" to live according to the laws of the jungle, to Machiavellian precepts, the survival of the fittest (the crookedest?), that sustainability is a myth, the company has only one purpose to maximize profits, that the most profitable companies are also the most corrupt, etc. This is sometimes true at the individual or corporate level, but I have proven for the first time ever that it is not true at the national level of countries.

I have therefore decided to devise an index that I have called Cory's Index, which integrates all the salient parameters and gives a common determination to the performance of countries. After reading hundreds of books on business ethics, capitalism, economic theories, and consulting well-known experts, I am convinced that the parameters that I have chosen are the most salient, and it really does not matter if they are 50, 44, or 55, but they are very numerous and very diverse, they are based on data and on values, they are tangible, intangible, and most of all I have found a way to integrate all of them in one ultimate integral index, Cory's Index.

I calculate the average ranking of every country in all those parameters, the most salient and unequivocal, devised by the most objective organizations, in the same period, with a large number of countries in every table. If the countries with the best ranks and scores are also the most ethical it proves my assumption, and vice versa if the countries that have the worse ranks and scores are also the most corrupt it proves my point. I am aware that in the middle the results may vary, but my theory is assessed at least with the most ethical countries in the world. That is what I have proved with my new Index, the integral index, and I analyze in this dissertation the results that I have found, bringing also as a backup data on the states.

I have not computed any ranking of parameters, as I rely on the best sources, as CIA, UN, World Economic Forum, and well-known organizations. My contribution is in analyzing the ranking of those parameters with an ethical prism and devising Cory's Index. I hope that this book will convince all the skeptics that Ethics Pays at the countries' level, and together with my insights on the crises and solutions of capitalism, and on the principles of the Second Republic of Israel, which are universal and could be implemented all over the world, will bring about a new era of a world society based on social, economic and governmental justice.

I have chosen for the first time ever, after writing more than twenty books, to invite guest writers to take part in the writing of the book. The scope of this book is so vast that I could not cover all the issues. I even welcomed articles that give a different opinion or approach, although I have tried to remain objective as much as I could. Dr. Adam Reuter and Noga Kainan have contributed 3 chapters and a presentation of their best seller book – Israel: Island of Success. I admire their optimism, which unfortunately I don't share, but I thought that it would be very important that the reader of this book would receive the bright side of the story of Israel, which is also completely true. My book is not a story about Israel, it is meant to change what is wrong, and not to praise what is right, and obviously Israel is indeed a success story. On the other hand, my friend Mario Diament, who is a well known playwright and whose plays are staged all over the world, has written an excellent play "Land of Fire" about the Israeli-Palestinian conflict. In this issue I am not at all objective, as he tried to be, I take a position which is in favor of Israel but tries to be fair also to the Palestinians. However, it is very important that the reader would be exposed to different views, and what could be better than a whole play that was a big success. A very close friend, YOSHUA SOBOL, has contributed to my book a chapter of his book "A Pass to Freedom", the best novel written in Israel in the last decades. Sobol is a dove, but unlike many other doves he is objective and doesn't paint Israel as a Nazi, Apartheid, Fascist state, murdering on purpose thousands civilians, while the Palestinians are always right as they are the victims. In this book he blames also the Arabs, depicts the settlers in Judea and Samaria as normal human beings and the Israeli Orientals as educated people and not Neandertals, as many other doves do. I maintain with him in our meetings and correspondence (which is also a substantial part of the Hebrew part of my book as well as correspondence with other prominent friends) a dialogue, as we don't share the same opinions on the conflict, yet we are convinced that those issues should be discussed friendly. In the English part of my book I have dealt with his works. Finally, another good friend YITZHAK GORMEZANO GOREN contributed chapters of 4 of his excellent books (in English – one), on topics of Jewish history (Dona Gracia), Egyptian Jews (we're compatriots) and one of his books about social justice in Israel, as he is one of the few who write about it in Israel.

Academic friends have contributed excellent articles to my book, which complement the content of the different chapters. Professor Yehuda Kahane has contributed three excellent articles on sustainability and education, on UN's SDGs, as well as a conversation with Prof. Dan Shechtman, Nobel Prize laureate (Chemistry, 2011). Professor Henri-Claude de Bettignies has contributed three outstanding articles on a reform needed in business schools, on spirituality, caring organizations and corporate effectiveness, and also on developing responsible leaders. Peet van Biljon has contributed an excellent article on innovation. Professor Ran Lachman is my friend, since we were members of the Israeli management of Transparency International. He has contributed three excellent papers on his researches on public service (with TI), the legal system (with Professor Moshe Bar Niv), and the interaction between public and private health organizations (with Professor Shlomo Noy). Transparency International has contributed a remarkable paper "National Integrity System Assessment – Israel 2013". My Israeli mentor and the Israeli who fought most fiercely against corruption, the late journalist Arie Avneri, has sent me over the years hundreds of articles that he has written and his pioneering books which I read with passion. I have chosen, in memoriam, 3 articles as an excellent small sample of his work. Dr. Einat Wilf, who was Chairman of the Education Commission in the Israeli parliament, has permitted me to include some articles of hers & I've chosen 3 excellent ones on "One State Versus Two States", "Zionism Denial" and "UNRWA – an Obstacle to Peace?". To all of those who contributed to my book, I am deeply grateful, as they give to the reader different approaches on the main topics of this book.

I. CAPITALISM - CRISES & SOLUTIONS



Ficus Trees in Mikveh Israel (Avishai Teicher)



The Old Sycamore/Shikma Tree in Nenetya (Avishai Teicher)

THE CONTEXT OF THE ECONOMIC WHIRL & THE FOUNDATION OF A NEW SUSTAINABLE SOCIETY

One could never think of a more appropriate timing than today for a book on the imperative necessity to change the basic rules of capitalism, especially in its neo liberal approach, which has caused crises – more and more frequent with higher and higher damages. This Economic Whirl, deriving mainly from a lack of ethics, is likely to bring a meltdown of the world economy in the next crisis or if the causes are not eradicated, no later than by 2020. I have forecasted the scope and date of this meltdown in my book "Business Ethics for a Sustainable Society" published in 2009, but today more and more prominent economists forecast at least a major recession in the near future. Economic downturns are part of our life and they are not new, nor are the causes of the downturns new, at least not in the last couple of hundred years – greed, excessive leverage, lack of regulation, insufficient transparency, creative accounting and finance, and maximization of profits at all cost. What is new is the scope of the Economic Whirl, starting in billions twenty years ago, reaching trillions today, and getting larger and larger at every stage, with the risk of endangering the world economy. We could apply the standard medicines, such as lowering the interest rates, but they are now almost 0, pouring money into the economy, but we've reached the maximum with trillions, and, most of all, blaming Wall Street and the neo-liberals and pitying Main Street and the individuals who are the victims. We tend to forget that we are living in democracies and that no one forced us to invest in hedge funds, in speculative financial instruments, in subprime mortgages or to vote for the neo-liberal governments, we could blame only ourselves.

We need to find unconventional ways to fight this whirl, to think outside the box, to adopt creative solutions, to establish a New Sustainable Society. I was in a unique position to devise original vehicles and pioneering methods to overcome the crisis as I was one of the few businessmen who was also active in academics, writing books and articles with an international scope and educating thousands of businessmen and students who share their experiences with me. I have forecasted the Enron and other corporate scandals in my pioneering book "Business Ethics: The Ethical Revolution of Minority Shareholders", published in March 2001 at Kluwer Boston. Extraordinary as it seems, it was the first book ever written on ethics for minority shareholders and was based on my experience, research and theories on this subject. I found the rules of wrongdoing to minority shareholders that were validated a few months later at Enron. In my book "Selected Issues in Business Ethics and Social Responsibility", which was published by Magnes in July 2008 and written much earlier, I forecasted the Economic Recession and its causes and proposed efficient vehicles on how to overcome the crisis. In my 2009 book "Business Ethics for a Sustainable Society" I analyzed the trend of enlargement of the shock waves of the Economic Whirl, starting with the Junk-Bond Market Collapse in 1985-1990, followed by the Dot-Com Bubble Burst in 1995-2001, the Corporate Scandals in 2001-2003, culminating with the Subprime Mortgage Crisis and Economic Recession in September 2008, while devising pioneering methods in business ethics to stop the Economic Whirl and to establish a new sustainable society.

As a preamble to this analysis, I present my Credo on the challenges of business and ethics in the economic world towards 2020, which are partly substantiated by prominent economists. If we adopt the principles of my new book and follow the practical ways that combine business and ethics, we might overcome future challenges, as the situation will get even worse by 2020. We are at a crossroad; the Great Recession has increased the unethical practices of unethical companies and did not change the attitude of the business world towards ethics. A new credo is needed that will present the main principles of the combination of ethics and profitability to be developed at length in this book. If the business world adopts this Credo or similar principles, it might avoid the Domsday Depression by 2020. As we have already incurred damages in the trillions, we have a limited time available to us and we need to discuss and adopt the following 36 principles, which are in fact the foundation of a New Sustainable Society, focusing on ethics, ecology and social responsibility:

1. Companies should see profitability as a viability precondition and not as their only reason for existence, as corporations also employ people, sell products, and contribute to society.
2. The mantra of maximization of profits should be discarded, as it necessarily causes maximization of risks and wrongdoing of stakeholders: employees, customers, community and the ecology.
3. Financial moderation should prevail, with a balanced leverage (not 30:1 as in Lehman Brothers), sufficient equity, low indebtedness, a positive cash flow, integrity of the financial management, even if it is at the expense of maximizing profitability, growth and valuation.
4. Financial reports should be accurate and transparent and instead of spending tens of millions in order to circumvent the Sarbanes-Oxley Act, companies should spend millions to be ethical.
5. Lawyers who assist companies to evade taxes "lawfully" would be unemployed, as all companies would pay the full taxes, after being convinced that it is the only way to maintain law and order, eradicate crime and to fund defense, education, health and infrastructure equitably.
6. All pension funds should cease to invest in the stock exchange, no longer risking pensions, and minority shareholders should invest only in ethical funds and ethical companies.
7. Independent directors should be really independent and should ensure the stakeholders' rights.
8. An Institute of Ethics should be established, giving ethical ratings to companies, controlling shareholders and executives, and the management should have an impeccable ethical record, preventing the collapse of AAA ethical companies due to unethical conduct.
9. The internet would become the ultimate ethical vehicle, ensuring full transparency, preventing the use of insider information and enabling open communication between all stakeholders.
10. Cooperation, equilibrium and harmony would replace the principles of cut-throat competition and street fighting, having the killer instinct and adopting war tactics.
11. Companies should not compete in adopting unbridled marketing campaigns, deceptive advertising, deceiving customers, but should compete on who gives better service and

products at fair prices, without putting "stumbling blocks" before the blind subprime customers.

12. Our examples of model businessmen would be Warren Buffett, Jerry Greenfield and Paul Hawken, and not Ken Lay and the executives of Lehman Brothers, Bear Stearns and AIG.

13. Society would not judge people by the size of their wallets but by the greatness of their minds.

14. The ideal manager should lead his company in an authoritative, democratic and humane approach, and not be inconsiderate, brutal and lacking in sensitivity.

15. We should prevent sexual harassment, race, gender, age and other discrimination, nepotism, and all workers should be treated equitably and recruited with ethical screening.

16. The ratio between the highest and lowest salaries in a company should not exceed 30:1.

17. The environment in our cities would be as good as in Copenhagen and not as bad as in Naples, and petrochemical companies would invest in preventive measures as in the Netherlands.

18. Our country would be rated among the ten most ethical countries in the Transparency International Corruption Perception Index, our model would be Finland and not Nigeria, and those who enforce the ethical laws would not cross the lines to work for those who infringe upon them.

19. Companies and tycoons should not perceive corporate social responsibility as the donations of one percent of profits being the essence of ethics, but should earn the other 99% ethically.

20. Government would not be neo-liberal or social democratic but neo-social, adopting the "third way" of Joseph Stiglitz, with a balanced equilibrium between free market and regulation.

21. Perception of success would not be living on a property of \$125 million but on a modest property, like Warren Buffett, known for his personal frugality despite his immense wealth.

22. The model of a politician would be Mahatma Gandhi, practitioner of non-violence, truth, integrity, austerity, simplicity and peace, as opposed to many corrupt politicians of today.

23. The excessive ties between government and business would be loosened, politicians would not be responsible to tycoons and their lobbies but to the people and would be funded by them. Civil servants should not be employed by the tycoons after quitting their jobs, putting their motives in doubt.

24. Milton Friedman's vision would be achieved - that companies should not invest in social responsibility and the policy of the neo-liberals would be implemented with minimum regulation, because if companies are ethical, there will be no need for charity or regulation.

25. Society would not worship bankrupt businessmen who outsmarted their creditors, tax evaders who conned the government, and controlling shareholders who wronged minority shareholders, but nerds who pay their taxes, behave ethically and repay their debts.

26. White-collar criminals should be sentenced to 20 years imprisonment, without plead bargains, indirect or direct bribes, and judges should not be lenient toward bankers, tycoons and corrupt politicians, who are usually represented by the best lawyers.

27. Society would ostracize those who withhold payments to suppliers and employees, those who employ people without providing them with social benefits, and those who prevent unionizing aimed at improving working conditions.

28. Society should encourage and reward whistleblowers who warn against corruption, wrongdoing to stakeholders and ethical criminals.

29. Our country would have minimal social gaps and would rank close to Sweden, with 50% of its population in the middle class and not 50% of the wealth owned by the richest 1%, since democracy is not voting every few years, but having equity, welfare and equal opportunities.

30. We should take our fate in our own hands, acting lawfully and ethically but decisively, investing only in ethical companies, working only in ethical companies, buying only from ethical companies and welcoming only ethical and sustainable companies into our communities.

31. We should not aspire to be creative capitalists or creative accountants, but to be creative in our R&D in high tech, green energy and low tech, with holistic ethical strategic planning.

32. Quality and excellence should be the cornerstones of a company's activities, by adhering to specifications and standards, without jeopardizing quality and endangering people's lives.

33. Ethical standards, codes and assimilation would not be eyewash but the basics of a company.

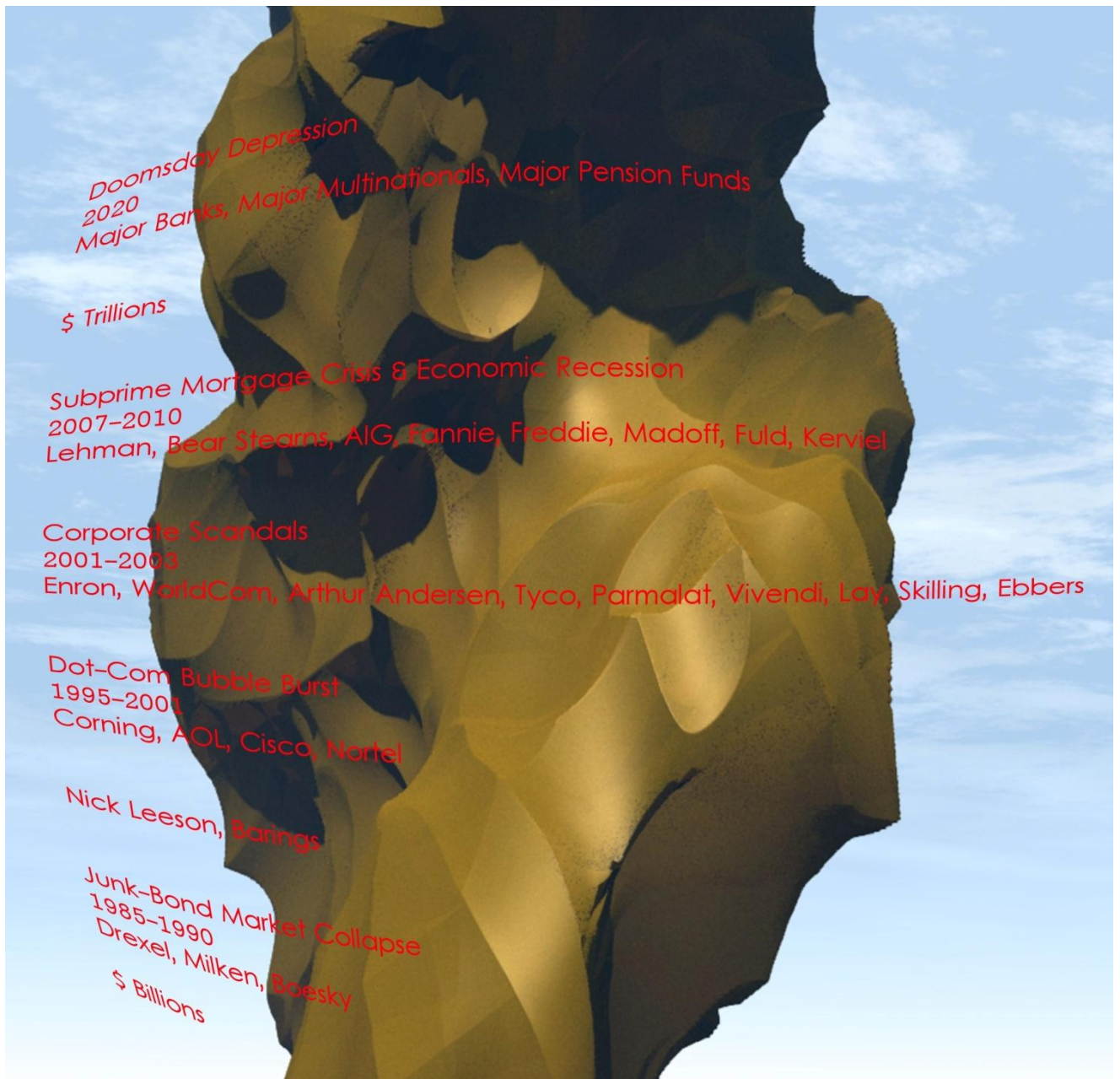
34. Tenders would not be bent, positions would not be promised to the boys, and lawsuits would not drag on, in an economy with minimal red tape and an ethical environment and infrastructure.

35. We should return to basics: obeying the Golden Rule by not doing to others what we do not want to be done to us, acting in equity, moderation and equilibrium; the Categorical Imperative with its moral obligations should prevail, concluding in an All My Sons Credo.

36. The significant progress that has happened in the last decades in consumerism, quality, health, education and democracy would also be expanded to ethics, social responsibility, corporate governance and sustainability towards the year 2020, if we wish to preserve life.

Those principles are developed at length in my book and are the basis of the New Sustainable Society.

THE WAVES OF THE ECONOMIC WHIRL



The first wave of this whirl started with Drexel Burnham Lambert, the junk bonds and Michael Milken, all of them scrutinized at length in this book. Drexel was one of the largest Wall Street investment banking firms which was driven into bankruptcy in 1990. When I made the IPO of my company on Wall Street in 1987 I received three proposals from Drexel, (Shearson)Lehman, and Bear Stearns. By then I knew of the unethical conduct of Drexel and chose Lehman and Bear Stearns. During the IPO, the road show and the closing, I understood what it was all about; it was a defining moment for me, and I decided to switch the focus of my activities to business ethics. Therefore, for me and for many people who dealt with Wall Street, the shock waves of the whirl were no surprise, including the collapse of Lehman and Bear Stearns. Only a businessman who is also an ethicist can arrive to those insights.

Drexel is the archetype of the unethical company. Some of the ideas were good, but the implementation and the people who ran the company were unethical, and, as proved at length in this book, what matters in a company's ethical climate is who runs the company. Drexel was an advisor to startup companies. Michael Milken, its CEO, created a junk bond market. A junk bond is a bond that is rated below investment grade at the time of purchase, with a high risk of default, many times concealed to the public. In order to make them attractive to investors those bonds pay higher yields than better quality bonds. Investors who want to maximize their profits tend to buy those bonds, most of the time, overlooking the high risk "which will never happen to us". Unfortunately the 2008 recession has proved that even AAA shares and bonds collapsed, so that the epidemics of the junk bonds has reached the "best" securities; however, as the principles of the stock exchange are the same, it is no surprise to us. Milken realized that junk bonds rated less than BBB- were valued less than what they were "worth". Speculative junk bonds became one of the main vehicles of finance in the 1980s mergers and acquisitions, such as in the RJR Nabisco case. In a leverage buyout such as this, the acquirer - KKR - would issue speculative grade bonds to help pay for an acquisition and then use the target's cash flow to help pay the debt over time. But is it good for the economy, for the employees, the investors?

Drexel had its most profitable year in 1986, with profits of more than half a billion dollars, the most profitable year ever for a Wall Street firm. However, history proved that this record, based mainly on unethical conduct, was broken by other firms, showing that the greed and stupidity of the investors has no end and the minority shareholders never learn. Drexel's aggressive culture led many Drexel employees, such as Michael Milken, to stray into unethical, and sometimes illegal, conduct. On May 1986, Dennis Levine, a Drexel managing director and investment banker, was charged with insider trading. He was sentenced to two years in prison in February 1987. In October 1987 the stock market crashed. The SEC sued Drexel, Milken and others in September 1988 for insider trading, stock manipulation, defrauding its clients; all of the transactions involved Milken and his department. Ivan Boesky was also involved with Milken, but he had been sentenced previously, in December 1987, to three years in prison. In December 1988 Drexel agreed to plead guilty to six felonies, settle SEC charges, and pay a record \$650 million. In October 1989 the junk-bond market collapsed. In 1990 Milken agreed to plead guilty to six felonies and pay \$600 million; he was sentenced to ten years in prison. Upon his release from prison in 1993, Milken founded the Prostate Cancer Foundation, the world's largest philanthropic source of funds for prostate cancer research. Milken himself was diagnosed with advanced prostate cancer in the same month he was released from prison. He donates large amount to melanoma research, to the Milken Community High School; his foundation has even suggested donating some money for a symposium on business ethics held by the Transparency International Israeli office. I was then on its Board of Directors and we declined the offer respectfully, as there is a limit to the repentance of one convicted to six felonies...

There is a straight line linking Drexel in the 1980s to Lehman in the 2000s. According to Wikipedia, which is the basis of many definitions in this chapter, high yield bonds are repackaged in CDO (collateralized debt obligations), thereby raising the credit rating above the rating of the original debt, thus meeting the minimum credit rating requirements of pension funds and other institutional investors despite the huge risks involved. We have to bear in mind that the interests of the investment bankers, the rating agencies and even the managers of the pension funds do not concur necessarily with the interests of the people who benefit from the pension funds, the old men and the widows, which is a major ethical issue, dealt with at length in this book. When such CDOs are backed by assets of dubious value, such as subprime mortgage loans (a "politically correct" term for junk bonds), the bonds and

their derivatives become toxic debt. Holding such toxic assets has led to the demise of investment banks such as Lehman Brothers, Bear Stearns, or insurance companies such as AIG, in 2008, and led the US Treasury to buy those assets in September 2008, to prevent the collapse of the economy. No one knew the true value of those "assets", their value was decreasing further as more debtors default, so they represented a rapidly depreciating asset.

There is also a straight line linking Milken and Jeff Skilling, CEO of Enron, who was sentenced to 24 years in prison, following the largest bankruptcy ever, of Enron in December 2001 (this was clearly before Lehman's bankruptcy in 2008). From 1999 until 2002 WorldCom suffered one of the largest public accounting frauds in history. The fraud was the consequence of the way its CEO, Bernard Ebbers ran the company. In 1996 WorldCom reported revenues of \$5.6 billion and an operating income of \$896 million, a six-fold increase over the company's 1992 profits. We like to hear fairy tales of companies such as WorldCom or Enron, with record profits, 30 consecutive quarterly profits and so on. Unfortunately in many cases these profits are obtained in an unethical way, and even if they are obtained in a legal way, many times they incur high risk and wrongdoing to the stakeholders of the company. On the other hand I mention that record profits can also be achieved ethically, such as in the case of Warren Buffett's Berkshire Hathaway. In WorldCom's case, in 2002, its audit committee discovered \$3.8 billion in expenses that had been booked improperly as capital expenditures. This is also a common practice, as shown in the cases of my books. Ebbers was charged with securities fraud and was sentenced to a 25-year prison term. However, the company filed for bankruptcy-court protection wiping out the value of the shareholders. Led by new CEO Michael Capellas, WorldCom, now MCI, emerged from bankruptcy in 2004. The company officially restated its results for 2000 and 2001 and took a special charge that eliminated \$74 billion from its pretax income for those years. Approximately \$11 billion was due to fraudulent transactions that padded profits by artificially reducing expenses. All this turmoil, all this whirl, with tens of billions lost was only an appetizer for the 2008 recession.

Much of the blame lies with unethical firms such as Arthur Andersen, accounting firms, law firms, rating firms, investment bankers, underwriters or consultants. Andersen was the auditor for Enron, WorldCom, Global Crossing, and many unethical companies. After Andersen was convicted of obstruction of justice, the SEC could not accept corporate financial statements that had been audited by a felon. Thus, the firm was put out of business in the US and Andersen notified the SEC that it would surrender its practice licenses effective August 31, 2002. Having dealt with Andersen's auditors, I was not surprised by this outcome, as Lehman's collapse and the corporate scandals were to be expected. Those issues are reviewed at length in the cases based on my business experience. In the 1990s Tyco adopted an aggressive acquisition strategy managed by its CEO Dennis Kozlowski and for the year ending in September 2001, the company's book value exceeded \$110 billion, with a long-term debt of over \$80 billion. The company's business lines were mainly Electronics, Healthcare, Engineered Products and Services, and Fire and Security. Tyco's revenues for the year ending September 2002 were \$35 billion with losses of \$9 billion. Kozlowski was convicted for misappropriating more than \$400 million of the company's funds and was sentenced to at least eight years and four months in prison. Kozlowski asserted his innocence by stating: "I am absolutely not guilty of the charges. There was no criminal intent here. Nothing was hidden. There were no shredded documents. All the information the prosecutors got was directly off the books and records of the company." The issue is therefore, above all, ethical; is it justified to pay a CEO salaries and bonuses of hundreds of million dollars, \$6,000 for shower curtains in a lavish apartment in New York City paid by Tyco and costing the exorbitant amount of \$30 million? Ethical funds invest in companies where the highest paid employee earns no more than 30 times the salary of the lowest paid employee. However, the issue is also

economic; I maintain that no CEO deserves more than 30:1, whatever the achievements of the company, and if he earns such huge and unethical salaries, the company is bound to lose money, as it will behave unethically toward other stakeholders as well, just as was with Tyco.

Nevertheless, the corporate scandals did not occur only in the US. The European business world was no less corrupt. The multinational Italian dairy and food corporation Parmalat collapsed in 2003, with a \$20 billion hole in its accounts in what was Europe's biggest bankruptcy. By 2001, many of the new divisions of the company had been producing losses, and the company financing shifted largely to the use of derivatives, apparently with the intention of hiding the extent of its losses and debt. This is a common practice with most of the corporate scandals of the 2000s, in many cases with the full cooperation of the auditors and under the blind eyes of the regulatory agencies. The crisis became public in November 2003 when questions were raised about transactions with the mutual fund Epicurum, a Cayman-based company linked to Parmalat, causing its stock to plummet. What is interesting here is that this was exactly the same strategy used by Lay, Skilling and Fastow at Enron in 2001. Why did the shareholders, the board of directors of Parmalat, the Italian SEC, and all the other stakeholders overlook the similarities?

Something must be wrong in the system and unless new institutions, such as the Institute of Ethics, reviewed in this book, are not established, such corporate scandals will occur more and more in larger waves bringing the collapse of the free market system. Parmalat's bank, Bank of America, released a document showing 3.95 billion Euros to be a forgery. The company went bankrupt, hundreds of thousands of investors lost their money, Calisto Tanzi, CEO of Parmalat was sentenced to ten years in prison for fraud relating to the collapse of the dairy group. Vivendi is an international French media conglomerate with activities in music, television and film, publishing, telecommunications, the Internet, and video games. Its total revenue reached \$38.6 billion in 2000, but its massive expansion in the late 90s and early 21st century has caused the company both financial and legal trouble. The problems arose during the term of former CEO, Jean-Marie Messier, and both US and French regulators investigated potential cover-ups of company losses. When Vivendi began facing financial trouble in 2002, it responded with financial reshuffling, trying to shore up media holdings while selling off shares in its spin-off companies. Messier was replaced in 2002 by Jean-Rene Fourtou. The company was reorganized to stave off bankruptcy, as the losses incurred in 2002 amounted to 23.3 billion Euros, the worst loss for a French company, and net debt amounted to \$12.3 billion Euros. On December 7, 2004, Vivendi Universal's former chief executive Jean-Marie Messier was fined 1 million Euros by French securities regulator for issuing inaccurate and excessively optimistic information on the company; Vivendi was also fined 1 million Euros. Once again we find that the fines paid - 1 million Euros - in the rare cases when the CEOs and companies are convicted - are completely disproportionate to the amount of losses incurred - 23.3 billion Euros.

Another major crisis was the Dot-com Bubble, which lasted from 1995 to 2001. The climax was on March 10, 2000, with the Nasdaq peaking at 5,132. During this bubble, Western stock markets saw their value increase rapidly from growth in the new Internet sector and related fields, in practical terms, most of the high tech segment. The period was marked by the founding (and sometimes spectacular failure) of a group of new Internet-based companies commonly referred as dot-coms. A combination of rapidly increasing stock prices, individual speculation in stocks, and widely available venture capital created an exuberant environment in which many of these businesses dismissed standard business models, focusing on increasing market share at the expense of the bottom line. Maximization of profits was no more relevant, it was replaced by maximization of valuation, or rather valuation to controlling

shareholders. This bubble was unethical in many ways: it was not transparent, as investors who were not insiders were not aware of the appropriate times of buying and selling their shares. Those issues are reviewed at length in my previous books. In many cases, the insiders (executives and controlling shareholders) used their insider information in order to buy shares when they knew that the shares would rise after breakthroughs or mergers and they would sell shares just days before their collapse, because of excessive burn rate. Many class actions were filed, most of them unsuccessfully. In addition, the companies did not present detailed business plans to receive funding and, in many cases, tens or even hundreds of millions were raised on the basis of preliminary surveys without any economic validity. The analysts and the underwriters knew it but issued the IPOs anyhow and gave strong buy ratings, as they received their fees in any case. Unfortunately, one of the rules that apply to those bubbles is that inevitably the insiders win and the minority shareholders lose. Sometimes whistleblowers have discovered the schemes on the Internet but the shareholders have not been willing to hear their whistles. Shareholders sometimes put all their savings in the bubble and lost it all.

On January 11, 2000, America Online, a favorite of dot-com investors and pioneer of dial-up Internet access, acquired Time Warner, the world's largest media company. Within two years, boardroom disagreements drove out both of the CEOs who had made the deal, and in October 2003, AOL Time Warner dropped AOL from its name. Several communications companies, burdened with unredeemable debts for their expansion projects, sold their assets for cash or filed for bankruptcy: WorldCom, NorthPoint Communications, Global Crossing, JDS Uniphase, XO Communications, and Convad Communications. Demand for the new high-speed infrastructure never materialized, impacting companies such as Nortel, Cisco and Corning, whose stock plunged from a high of \$113 to a low of \$1. Many dot-coms ran out of capital and were acquired or liquidated; the domain names were picked up by old economy competitors or domain name investors. Several companies and their executives were accused or convicted of fraud for misusing shareholders' money, and the SEC fined top investment firms like Citigroup and Merrill Lynch millions of dollars for misleading investors. However, a few large dot-com companies, such as Amazon.com and e-Bay, have survived the turmoil and appeared assured of long-term survival.

The dot-com bubble crash wiped out \$5 trillion in market value of technology companies from March 2000 to October 2002. And since everything is linked, some believe that the crash of the dot-com bubble contributed to the housing bubble in the US. Yale economist Robert Shiller said in 2005: "Once stocks fell, real estate became the primary outlet for the speculative frenzy that the stock market had unleashed. Where else could plungers apply their newly acquired trading talents? These days, the only thing that comes close to real estate as a national obsession is poker." And that is the problem. Milken, dot-com, Enron, subprime, even Albert Carr advocates that: "Business is indeed a game; the rules of legality and the goal of profit are its sole ethical guideline". Carr and others see business, Wall Street and everything else as a poker game where you want to maximize profits, anything goes; there are no ethics; you can lie, cheat and bluff. But unfortunately we are dealing with the lives and future of hundreds of millions of people, tens of trillions dollars; this is the biggest poker game in history, and it is high time we stopped playing games.

The Subprime Mortgage Crisis was a financial crisis triggered by a dramatic rise in mortgage delinquencies and foreclosures in the US, with major adverse consequences for banks and financial markets around the globe. The crisis, which had its roots in the closing years of the 20th century, became apparent in 2007 and has exposed pervasive weaknesses in financial industry regulation and the global financial system. Many US mortgages issued in recent years were made to subprime borrowers, defined as those with lesser ability to repay the loan,

based on various criteria. When US home prices began to decline in 2006-2007, mortgage delinquencies soared, and securities backed with subprime mortgages, widely held by financial firms, lost most of their value. The result has been a large decline in the capital of many banks and US government-sponsored enterprises, tightening credit around the world. During 2007, nearly 1.3 million US housing properties were subject to foreclosure activity, up 79% from 2006. Financial products called mortgage-backed securities (MBS), which derive their value from mortgage payments and housing prices, had enabled financial institutions and investors around the world to invest in the US housing market. Major banks and financial institutions had borrowed and invested heavily in MBS and reported losses of hundreds of billions of dollars. The liquidity and solvency concerns regarding key financial institutions drove central banks to take action to provide funds to banks and encourage lending to worthy borrowers in order to restore faith in the commercial paper markets, which are integral to funding business operations. Governments also bailed out key financial institutions, assuming significant additional financial commitments. Central banks around the world cut interest rates to 0 or almost 0 to implement economic stimulus packages. Effects on global stock markets due to the crisis have been dramatic. In 2008 (until October 11), owners of stock in US corporations had suffered about \$8 trillion in losses, as their holdings declined in value from \$20 trillion to \$12 trillion. Losses in other countries averaged about 40%. The reasons proposed for this crisis are varied and complex, but are primarily ethical.

In its "Declaration of the Summit on Financial Markets and the World Economy", dated 15 November 2008, leaders of the Group of 20 cited the following causes for the crisis: "During a period of strong global growth, growing capital flows, and prolonged stability earlier this decade, market participants sought higher yields without an adequate appreciation of the risks and failed to exercise proper due diligence. At the same time, weak underwriting standards, unsound risk management practices, increasingly complex and opaque financial products, and consequent excessive leverage combined to create vulnerabilities in the system. Policy-makers, regulators and supervisors, in some advanced countries, did not adequately appreciate and address the risks building up in financial markets, keep pace with financial innovation, or take into account the systemic ramifications of domestic regulatory actions." In other words, adherence to the principles stated earlier of low leverage, transparency of financial products and statements, lower risks when profits are not maximized, more regulation, and humane management would have prevented the crisis.

The subprime lenders put "a stumbling block before the blind", luring people who were unable to repay the mortgage to buy a house they could not afford which would inevitably bring about their eviction and the loss of all their payments, transferring the risks with the MBS to third parties, to pension funds, to us. The insiders, knowing that the whirl was coming, probably sold their securities on time, cashed in their huge salaries, and found the way to make it all legal, and once again those who paid for their excessive greed were the homeowners and all those who suffered from the shock waves. Household debt grew from \$705 billion at year-end 1974, 60% of disposable personal income, to \$14.5 trillion in midyear 2008, 134% of disposable personal income. This brings us to another important issue: credit cards (40% of households carrying a balance, up from 6% in 1970) and living on credit. In the US and in many other countries people live on credit, buy houses and pay monthly installments much higher than their current rent, buy cars on credit, finance trips abroad on credit, buy furniture on credit, even live on overdraft with an everlasting negative cash flow. If you live on credit you are vulnerable, you have to do your utmost to keep your job, with a blind obedience to the organization and even to commit unethical acts if you are asked to, since if you are fired you'll lose your house, your Medicare, your car; you'll go

bankrupt. It is part of the system that boosts economy to far more than its natural level and endangers the integrity level of your personnel.

On September 7, 2008 the United States Director of the Federal Housing Finance Agency (FHFA), James B. Lockhart III, announced his decision to place two US Government sponsored enterprises (GSEs), Fannie Mae (Federal National Mortgage Association) and Freddie Mac (Federal Home Loan Mortgage Corporation), into conservatorship run by the FHFA. On Sunday, September 14, 2008, it was announced that Lehman Brothers would file for bankruptcy after the Federal Reserve Bank declined to participate in creating a financial support facility for Lehman Brothers. Despite sharp criticism, this was the best course of action as there is a limit to the burden that the taxpayers should incur. Irresponsible businessmen should know that even if you head a mega corporation you may go bankrupt. Otherwise they will continue to act irresponsibly, knowing that is a win-win situation: if you succeed in your gamble you take the jackpot, and if you lose somebody else will pay the bill. In Lehman's case the volume of toxic assets was so huge that it made a rescue impossible. Immediately following the bankruptcy, JPMorgan Chase provided the broker dealer unit of Lehman with \$138 billion to settle securities transactions with customers of Lehman and its clearance parties. The same day the sale of Merrill Lynch to Bank of America was announced.

On September 16, 2008, the large insurer American International Group (AIG), a significant participant in the credit default swaps markets, suffered a liquidity crisis following the downgrade of its credit rating. The Federal Reserve, at AIG's request, created a credit facility for up to \$85 billion in exchange for an 80% equity interest, and the right to suspend dividends to previously issued common and preferred stock. On Sunday, September 21, 2008, the two remaining investment banks, Goldman Sachs and Morgan Stanley, with the approval of the Federal Reserve, converted to bank holding companies, a status subject to more regulation, but with readier access to capital. On September 25, 2008, Washington Mutual, the largest savings and loans in the US, was seized by the FDIC and most of its assets transferred to JPMorgan Chase. On September 28, 2008, Fortis, a huge Benelux banking and finance company was partially nationalized (49%), with Benelux governments investing a total of \$16.3 billion in the bank. On October 3, 2008, Wachovia, the 4th largest bank in the US was acquired by Wells Fargo.

On October 1 and 3, 2008, the US Senate and House of Representatives passed the Emergency Economic Stabilization Act of 2008, with a \$700 billion bailout plan, expanding bank deposit guarantees to \$250,000 per person, and including \$100 billion in tax breaks for businesses and alternative energy. Similar measures were taken in European countries and governments intervened in other countries as well. On Sunday, October 12, 2008, European leaders, meeting in Paris, led by France and Germany, announced recapitalization plans for Europe's banks. Plans were announced to guarantee bank deposits for five years. European countries would finance their own rescue plans and tailor them to local conditions. Mechanisms were also planned to increase the availability of short term credit. The total rescue plan totaled 1 trillion Euros. Employment reports released by the US Labor Department show that since the start of the recession in December 2007, the number of unemployed persons had grown by 3.6 million and the unemployment rate has risen by 2.3% to 7.2%. It was anticipated by experts that unemployment in the US will rise to 8% by the middle of 2009. On Sunday, November 9, 2008, the People's Republic of China announced a \$586 billion domestic stimulus package for the remainder of 2008, 2009 and 2010. On Sunday, November 23, 2008, a rescue plan for Citigroup was agreed to by the US government. In December 2008 the US government announced that it would give \$17.4 billion in loans to help Chrysler, GM and Ford avoid bankruptcy.

INEFFICIENT & EFFICIENT WAYS ATTEMPTING TO OVERCOME THE ECONOMIC WHIRL

Unfortunately, the vehicles that were devised to prevent such major crises as the Corporate Scandals of the 2000s and the Junk-Bond Market Collapse of the 1980s are not efficient. The tightening of corporate governance, ethical codes and regulation following the scandals of the 1980s did not prevent the scandals of the 2000s. Enron had the best ethical code ever devised, but it didn't prevent its collapse, as the executives winked at their subordinates and did the opposite. The Sarbanes-Oxley Act (SOX) is implemented in many cases against the will of companies that are opposed to any regulation. They maintain that SOX was an unnecessary and costly government intrusion into corporate management that places US corporations at a competitive disadvantage with foreign firms, driving businesses out of the US. They are patriotic; foreign firms do not register on the US stock exchanges, it cost American companies upwards of \$1.2 trillion, it cost Fortune 500 companies an average of \$5.1 million in compliance expenses in 2004. The Wall Street Journal states in its editorial on December 21, 2008: "The new laws and regulations have neither prevented frauds nor instituted fairness. But they have managed to kill the creation of public companies in the US, cripple the venture capital business, and damage entrepreneurship." Why are all the critics so angry? The SOX improves transparency, corporate governance, investor confidence, and more accurate, reliable financial statements. The CEO and CFO are now required to unequivocally take ownership of their financial statements under Section 302, which was not the case prior to SOX, and allowed Lay and Skilling to put the blame on Fastow for Enron's fraudulent acts. Auditor conflicts of interest are prevented by prohibiting auditors from also having lucrative consulting agreements with the firms they audit, under Section 201. SEC Chairman Christopher Cox stated in 2007: "Sarbanes-Oxley helped restore trust in US markets by increasing accountability, speeding up reporting, and making audits more independent." So what is really the problem? First of all, SOX prevents maximization of profits, as it increases costs. The CEOs and controlling shareholders overlook the long-term risks of fraudulent acts but want to have the best quarterly results. The Act of 2002 was meant to prevent the losses of tens of billions that happened to shareholders of Enron, WorldCom or Tyco; however, it did not prevent the losses of trillions in 2008, although both crises were caused mainly by the unethical conduct of companies.

SOX established the Public Company Accounting Oversight Board (PCAOB) to provide independent oversight of public accounting firms providing audit services, tasked with registering auditors, defining the specific processes and procedures for compliance audits, inspecting and policing conduct and quality control, and enforcing compliance with the specific mandates of SOX. Most economists and some of the politicians today advocate more regulation, but will it change the companies' attitudes? Has SOX changed their attitude, has it made Lehman, AIG or the banks that went bankrupt, or almost did so, more ethical? It has enriched many law firms who earn tens of millions assisting unethical companies in how to circumvent SOX. Would it not be much simpler to invest millions in order to implement ethics in the company, to be transparent, with less leverage, pay taxes, preserving ecology, taking into consideration the interests of all the stakeholders? SOX established standards for external auditor independence. But do they want to be independent and still maximize their firms' profits? Whose interests do they serve – the companies paying them their fees, SOX's,

the minority shareholders, the stakeholders? Senior executives now take individual responsibility for the accuracy and completeness of corporate financial reports. Yet, Martin Sullivan, AIG's CEO, said on December 5, 2007 (Fortune, January 19, 2009): "We are confident in our marks and the reasonableness of our valuation methods. We have a high degree of certainty in what we have booked to date." Outside auditors had warned Sullivan a week earlier of possible "material weaknesses" in AIG Financial Products' accounting. AIG was saved by federal bailout on September 16, 2008, nine months later, with federal loan commitments and investments totaling \$150 billion. What does it help that the matter is under scrutiny by federal prosecutors and the SEC? With \$150 billion we could solve so many health, education and infrastructure problems in the US, but the amount went to bail out AIG. Regulation will not help, just as SOX did not help; what will help are the vehicles and principles devised in this book, ensuring that companies as AIG should be ethical, their management should be ethical, that the business climate should be ethical. Not only one company, but the whole country, businesses, government, law and accounting firms – all of them should be ethical and we prove in this book that Ethics Pays and the most ethical countries are also the most prosperous in most of the quantitative and qualitative parameters.

However, what did Alan Schwartz, CEO of Bear Stearns say to CNBC on March 12, 2008, 36 hours to Armageddon?: "Our liquidity and balance sheet are strong. We don't see any pressure on our liquidity, let alone a liquidity crisis." Bear Stearns sought emergency funding from the Federal Reserve on March 13, 2008, and was then sold to J.P.Morgan. Daniel Mudd, CEO of Fannie Mae, stated on February 27, 2008: "There are no current plans to go back to the market for capital because we have all of those other levers that are turned on, producing capital, putting us into an increasingly – into a comfortable position based on where we are in the market right now." Regulators seized Fannie and Freddie on September 7, 2008, and the matter was under scrutiny by Department of Justice investigators and the SEC. Jeffrey Edwards, Merrill Lynch's CFO, stated on July 17, 2007: "I think proactive, aggressive risk management has put us in an exceptionally good position. We have seen significant reductions in our exposure to lower-rated segments of the market." After taking more than \$30 billion in write-downs, Merrill agreed to be sold to Bank of America on September 15, 2008. The matter was put under scrutiny by SEC and state AGs from New York and Massachusetts. The advocates of SOX maintained that Financial Restatements increased significantly in the wake of the SOX legislation and have since dramatically declined, as companies "cleaned up" their books.

But what about the books of Merrill Lynch, AIG, Bear Stearns, Fannie and Freddie? This issue does not matter anymore for Lehman Brothers, which filed for Chapter 11 protection on September 15, 2008, the largest bankruptcy in history. We see that the gangrene is gaining momentum and Enron's bankruptcy is almost insignificant in comparison to Lehman's. Yet, Richard Fuld, Lehman Brothers' CEO stated on September 10, 2008, five days to Armageddon: "We are on the right track to put these last two quarters behind us." And its CFO Ian Lowitt stated on the same day: "Our liquidity pool also remains strong at \$42 billion. Throughout the market volatility of the past six months, our liquidity and funding framework has served us extremely well, and we remain focused on increasing the funding available in our bank entities and mitigating any liquidity risks to our secured and unsecured funding positions." How will it help the stakeholders of Lehman who lost all their money even if Fuld and Lowitt were convicted, paid millions in fines and went to prison for 5 or 25 years? Which of course didn't happen, as almost no one of the culprits of the Great Recession paid the price of their unethical conduct. Mr. Ian T. Lowitt has been the Chief Executive Officer of Marex Spectron Group Limited since January 8, 2016. By July 2015, Matrix Advisors, led by Fuld, had grown to about two dozen employees. The firm focuses on small and medium-sized

enterprises, advising clients on a range of matters, from opening product distribution channels to completing mergers and acquisitions and sourcing private equity and venture capital funding. But when Lehman collapsed it had bank debt of \$613 billion, bond debt of \$155 billion, and assets (including dubious assets) of \$639 billion. We are now a long way from the tens of billions of Enron. The damage of the bankruptcy or conservatorship of all these companies to the world economy is estimated in trillions and the only way to prevent such catastrophes is to comply with the principles of this book, mentioned earlier.

Fortune was wrong in stating in its article that it's payback time for Wall Street. Wall Street will never be able to pay back anything nor will the unethical executives who will be convicted. Sentencing them to jail will be like treating a toothache on doomsday. Those who will be affected are the millions who are being fired and have done nothing wrong, the millions who lost a substantial part of their pensions and have never speculated on the stock exchange, the millions who have lost their homes, will not be able to give education to their children, receive health insurance or will suffer abject poverty. However, governments will not have money for welfare, companies will not have money for social responsibility, and philanthropists will cease their donations because they have lost their funds in the Madoff Ponzi Scheme. On December 11, 2008, Bernard Madoff, 70, a former Nasdaq chairman and a respected figure on Wall Street for 40 years (they are all "honorable men", as Wall Street measures the greatness of men by the size of their wallets), was charged with having perpetrated a mammoth Ponzi scheme, instantly becoming the new face of fraud on Wall Street. Victims have lost as much as \$65 billion and Madoff was sentenced to 150 years in prison. The victims include prominent families, charities, and hedge funds. The Inspector General of the SEC investigated into how the SEC staff could have missed so many red flags for so long. So, we have regulations, but when we need them, they are not there; they were not there when needed with Enron and they were not there with Madoff. Madoff was also a prominent philanthropist who served on the boards of nonprofit institutions, many of which entrusted his firm with their endowments, some of which, such as the Lappin, Picower and JEHT Foundations have been forced to close, as a consequence of the fraud. The whirl hits everybody, the innocents like these donors are hit the most and if the guilty are hit, it is too late and irrelevant.

One of the foundations of ethics is to live according to your means, be moderate, never owing anything to anybody, as you may lose your independence and integrity. I have started from zero and have never owed anything, except for a house which I bought mainly from my savings, took a mortgage and paid it with monthly installments which were lower than the rent I used to pay. I didn't buy a car before saving enough money, we travelled abroad only when we could afford it; in short, I have always had a positive cash flow; even when I didn't work, I had enough savings to allow me to find an adequate job. I try conveying this message - "the key to happiness is a positive cash flow" - to my students, my colleagues, my family and my friends. However, it is completely opposite to current practice. In the global world, when you can be fired without any warning and due to reasons beyond your reach, you have to live according to your means, as that is the guarantee of your integrity and wellbeing.

However, the unethical practice of the lenders was even more cynical. Easy credit, and a lie that house prices would continue to appreciate, had encouraged many subprime borrowers to obtain adjustable-rate mortgages. These mortgages enticed borrowers with below market interest rates for some predetermined period, followed by market interest rate for the remainder of the mortgage's term. Joseph Stiglitz describes this process in Time (October 27, 2008) in his article "The Way Out": "The mortgage brokers loved these new products because they ensured an endless stream of fees. They maximized their profits by originating as many

mortgages as possible, with frequent refinancing. Their allies in investment banking bought them, sliced and diced the risk and then passed them on. The bankers forgot that their job was to prudently manage risk and allocate capital. They became gambling casinos – gambling with other people's money, knowing that the tax-payer would step in if the losses were too great. They misallocated capital, with massive amounts going into housing that was ultimately unaffordable. Loose money and light regulation were a toxic mixture. It exploded." Borrowers who could not make the higher payments once the initial grace period ended would try to refinance their mortgages. Refinancing became more difficult, once house prices began to decline in many parts of the USA. Borrowers who found themselves unable to escape higher monthly payments by refinancing began to default. As more borrowers stopped paying their mortgage payments, foreclosures and the supply of homes for sale increased. This places downward pressure on housing prices, which further lowers homeowners' equity. The decline in mortgage payments also reduces the value of mortgage-backed securities, which erodes the net worth and financial health of banks. This vicious cycle is at the heart of the crisis. This is going to happen once more in the near future as we have not learned from our mistakes.

But this must not necessarily be so. Community Investing, supporting development initiatives in low-income communities, provides affordable housing, creates jobs and helps responsible businesses get started. It is achieved mainly through Community Banks, Community Credit Unions, Community Loan Funds and Micro-enterprise lenders, such as South Shore Bank. In the 1970s, banks still continued to "redline" against minority neighborhoods, even to credit-worthy residents. Shore Bank founders decided to buy a bank in a disinvested neighborhood and create complementary affiliates, focusing all of the resources on one neighborhood. Shore Bank's basic real estate acquisition and rehab loans were made on 20-year, fully amortizing terms with rates that adjust every two years, with fee structures for mortgage lending and refinancing lower than competing banks. I taught my students about one of the best pictures ever filmed "It's a Wonderful Life", directed by Frank Capra with James Stewart and Donna Reed. After George Bailey's father's death, Mr. Potter (the subprime bank shark of today) tells the Board of Directors of the mortgage bank owned by Bailey that the way he managed the bank was not businesslike, was utopian and unpractical. George Bailey defends the cause of the so called "rabble", the hard working people who benefit from the cheap loans of the mortgage bank in order to purchase a modest house instead of renting the slums owned by Potter. Georges' social responsibility lies in erecting Bailey's Park, with new small houses for the hard working people who at last have their own homes. And this brings us to the main ethical dilemma of the modern world. In the 2000s, we are no more dealing with a small town like Bailey's, not even Chicago, as with South Shore Bank; we are dealing with the welfare of the US, of the world, since the subprime crisis brought about the recession of 2008. If the sharks of the subprime crisis had given loans on affordable terms, as in Community Banks, without trying to maximize their profits, they would have earned a moderate profit and not gone bankrupt. As they were greedy, put stumbling blocks before the blind and made false representation of the interest' rates, the US economy entered into its worse recession since 1929. If it continues with those practices as they do now, the next whirl might melt down the world's economy. Israel which had conservative mortgage lending practice starts awarding loans of 90% of the houses' values and relaxes regulations. Now is the time to reprogram, to reset the whole economy, with the principles presented in this book. It is our last chance to do so; we have wiped out trillions; next time the conventional means will not be enough.

I am not alone in making these warnings, but my books may be the only ones to illustrate them with a wide variety of cases, theory and analyses of works. Furthermore, this book presents a cohesive set of measures that might prevent the next stage of the whirl from occurring. Nouriel Roubini states in his article "Warning: More Doom Ahead" in the FP

Foreign Policy issue of January/February 2009: "This crisis is not merely the result of the U.S. housing bubble's bursting or the collapse of the United States' subprime mortgage sector. The credit excesses that created this disaster were global. There were many bubbles, and they extended beyond housing in many countries to commercial real estate mortgages and loans, to credit cards, auto loans, and student loans. There were bubbles for the securitized products that converted these loans and mortgages into complex, toxic, and destructive financial instruments. And there were still more bubbles for local government borrowing, leveraged buyouts, hedge funds, commercial and industrial loans, corporate bonds, commodities, and credit-default swaps—a dangerous unregulated market wherein up to \$60 trillion of nominal protection was sold against an outstanding stock of corporate bonds of just \$6 trillion. Taken together, these amounted to the biggest asset and credit bubble in human history; as it goes bust, the overall credit losses could reach as high as \$2 trillion. Unless governments move with more alacrity to recapitalize banks and other financial institutions, the credit crunch will become even more severe. Losses will mount faster than companies can replenish their balance sheets. Thanks to the radical actions of the G-7 and others, the risk of a total systemic financial meltdown has been reduced. But unfortunately, the worst is not behind us. This will be a painful year. Only very aggressive, coordinated, and effective action by policymakers will ensure that 2010 will not be even worse than 2009 is likely to be."

Joseph Stiglitz, cited at length in this book, whom I perceive as the modern prophet of ethical economy, presents a variety of solutions to the bubbles and recessions of 2008 on CNN.com: "This is not the first crisis in our financial system, not the first time that those who believe in free and unregulated markets have come running to the government for bail-outs. There is a pattern here, one that suggests deep systemic problems and a variety of solutions:

1. We need first to correct incentives for executives, reducing the scope for conflicts of interest and improving shareholder information about dilution in share value as a result of stock options. We should mitigate the incentives for excessive risk-taking and the short-term focus that has so long prevailed, for instance, by requiring bonuses to be paid on the basis of, say, five-year returns, rather than annual returns.
2. Secondly, we need to create a financial product safety commission, to make sure that products bought and sold by banks, pension funds, etc. are safe for "human consumption." Consenting adults should be given great freedom to do whatever they want, but that does not mean they should gamble with other people's money. Some may worry that this may stifle innovation. But that may be a good thing considering the kind of innovation we had -- attempting to subvert accounting and regulations. What we need is more innovation addressing the needs of ordinary Americans, so they can stay in their homes when economic conditions change.
3. We need to create a financial systems stability commission to take an overview of the entire financial system, recognizing the interrelations among the various parts, and to prevent the excessive systemic leveraging that we have just experienced.
4. We need to impose other regulations to improve the safety and soundness of our financial system, such as "speed bumps" to limit borrowing. Historically, rapid expansion of lending has been responsible for a large fraction of crises and this crisis is no exception.
5. We need better consumer protection laws, including laws that prevent predatory lending.
6. We need better competition laws. The financial institutions have been able to prey on consumers through credit cards partly because of the absence of competition. But even more

importantly, we should not be in situations where a firm is "too big to fail." If it is that big, it should be broken up.

These reforms will not guarantee that we will not have another crisis. The ingenuity of those in the financial markets is impressive. Eventually, they will figure out how to circumvent whatever regulations are imposed. But these reforms will make another crisis of this kind less likely, and, should it occur, make it less severe than it otherwise would be."

These are excellent insights, analyses and solutions. But it is "more of the same", more regulation, more laws, more commissions, fewer incentives to executives. Those solutions would be sufficient in a normal crisis like we had in the last century after the 1930s depression. The world leaders are now adopting Keynesian solutions, pouring in huge amounts of money to boost the economy and save the financial system, lowering interest rates to 0, and making higher deficits. These methods may suffice for the current recession, but as amounts of losses reach the unbelievable figures of tens of trillions, they will not be sufficient to overcome a Domsday Depression by 2020. Only a complete change of ideology, resorting to ethics, not window dressing social responsibility but true hard core ethics as devised in the Credo, in the Introduction and throughout this book, will change the situation drastically and stop the whirl. The closest statement, coming close to the precognition of this book, was made by Klaus Schwab on October 30, 2008:

"Our international system, created in the middle of the last century and based on multilateral institutions, either lacked the authority or the competency to deal with the challenges of a global financial system that went overboard. Furthermore, individual governments have not shown the initiative to address a fundamentally restrictive global financial system – either out of national interest or because of ideological reasons. In addition, the G-7, the grouping of the leading industrialized countries, and the International Monetary Fund have not shown the necessary long-term vision.

The absence of regulatory functions has been abused by many actors to the great detriment of the public, national economies and, unfortunately, common people as well. Only now do we see “global finance summits” aimed at establishing rules that have been long overdue. It remains to be seen whether we will be able to create a “world community” which will find the right balance between necessary regulation and maintaining entrepreneurial dynamism. It is now more important than ever to not choke off the engine of the real economy – especially in the early stages of a recessionary phase – in order to save jobs.

While regulation is important for the future of the global economy, rules alone are not sufficient. This crisis has clearly demonstrated not only our global interdependence, but also the fact that the economy and society are very much interconnected. In other words, the economy is not an independent or self-contained realm; instead, the crisis has shown that the economy has to serve society. We have to be careful that the measures taken to curtail the crisis will not damage the power of innovation in the real economy.

I founded the WEF in 1971 based on the stakeholder theory, which says that the management of an enterprise has to serve all stakeholders connected to the company. This goes beyond serving only the shareholders; it means that the management has to lead the enterprise as the trustee of all stakeholders and not just the appointee of the shareholders, in order to secure the long-term prosperity of the company.

This comprehensive, professional role of management has been undermined in recent years by bonuses and other systems that link the management to the short-term interest of the

shareholders. Maximum profit-seeking has increasingly taken precedence over long-term strengthening of competitiveness and sustainability.

I have described this perversion of the professional ethos of management in the following way: When I had surgery a few years ago, I knew very well that my future quality of life would be dependent to a large extent on the qualifications of the surgeon. This is why I sought an expert who was the best in his profession. I naturally assumed that I was in the hands of a doctor who would apply his most professional skills without claiming that he would like to have a share of my future income – since, of course, this would be dependent on his know-how – in addition to his remuneration.

Going forward, what we need is a management philosophy that is based on a professional ethos and not on maximum profit-seeking. Of course, highly-qualified business leaders are highly paid in an internationally competitive environment. However, those leaders with the corresponding moral qualification in particular should always do their best in every situation without a need for additional incentives such as bonuses. Perhaps we need an equivalent of the Hippocratic Oath for management, as it exists for doctors, which incorporates this comprehensive responsibility. If we are not capable of installing a long-term comprehensive responsibility for business leaders in all areas of the economy, then the new rules and regulations will not help, because there will always be loopholes.

In times of crisis it is necessary to slow down the tornado caused by mistakes of the past and to prevent further damage. But it is even more important that we should not act blindly in a superficial way. We need to identify the fundamental problems and change our behaviour accordingly. This is why the current crisis hopefully has a transformational character.

For the short-term future, it is essential to build a real global partnership to overcome the negative impact of our financial instruments and to make progress on the other global challenges facing us, such as climate change, fighting poverty, healthcare and other important issues. There is a danger today that these and other fundamental questions will be pushed to the sidelines – with the same disastrous consequences we saw as a result of ignoring the early warning signs of this financial crisis.

I hope that the conscious adoption of a business ethos based on the comprehensive and long-term stakeholder principle, instead of the one-sided, short-term shareholder principle, becomes one positive outcome of this crisis."

Schwab said after the Great Recession what I have maintained, taught and written in the last decade. But who listens? The politicians and CEOs convene at Davos and continue with their unethical conduct. All these are developed extensively in my new book which I wrote before the crisis and where I forecasted that the crisis would inevitably come. I stated that the law is not sufficient to safeguard the interests of the stakeholders and business ethics is essential. We need ethical executives, with integrity and transparency. In this book you can read how I attacked the erroneous conception that a company has to maximize profits as it always implies maximum risk and wrongdoing to the stakeholders. I was one of the few who dared to oppose the consensus. My book's motto is that profitability is a precondition to the existence of companies but is not their *raison d'être*. Because of that, I was called socialist and anti-business. In the book, especially in the case studies of my other books, I show how the outrageous leverage ratios act to the detriment of long-term stability, but I was told that practice shows the opposite. When I wrote that managers should be screened ethically as a precondition to their employment, most people said that it is irrelevant as they should maximize profits, be street fighters and crash the competition as in war. Now Schwab says it,

as well as a large part of the business, academic, political and media communities. My book gives substantiation to what they say today and proves it, but nobody listens.

The governments of the world are losing a golden opportunity to prevent the Domsday Depression, which I forecast in 2009 and still forecasts in 2018 that will occur by 2020 with the collapse of the major banks, pension funds and some of the large corporations, incurring losses of tens to hundreds of trillions that no country can bail out. They have spent hundreds of billions to rescue the banks but have not changed anything in their way of thinking. The banks are the same banks, Lehman does not exist anymore but all the others do, in one way or another. They'll continue to devise toxic assets, hoping to be rescued in extremis. What should be done is change the principle of maximization of profits, induce banks to adopt, even in part the principles of community banks, giving subprime customers mortgages with lower interests, longer periods of repayment, fixed installments according to their means, not seeing the subprime borrowers as suckers but as potential prime customers. Another change could be to prevent externalizing the mortgages through MBS. Let the banks assume full responsibility for their loans and assume the risks. They know better than anybody else the customers, the risks and the prospects. They would not put stumbling blocks before the blind if they are personalized and they know that they would have to evict them from their homes. The pension funds should not be allowed to invest in the stock exchange but exclusively in risk free assets as government bonds. It is unethical to risk the pensions and savings of innocent people who know nothing about hedge funds, MBS, derivatives, and who had never speculated in their lives.

The Credo, the 36 Principles, or similar ones should be adopted by all companies, firms and banks that want to receive aid from the governments and the precondition in the rescue programs should be adherence to the Credo. Shareholders would invest only in such companies, employees would work only there, and banks would lend money only to ethical companies. Communities would welcome only ethical companies, as would all the stakeholders of the companies. If a company does not adhere to the first principle and does not see profitability as a viability precondition but as its only reason for existence, the company would probably wrong its stakeholders sooner or later. If companies continue to seek maximization of profits they will end up taking huge risks as did AIG, Lehman or Drexel and maximizing the wrongdoing to their employees, customers and the ecology. They will practice creative accounting, publish opaque financial statements, and have a leverage of 10:1 or event 30:1, risking other people's money. They will not pay taxes as they should, their independent directors will be biased and their management will not be democratic and humane. If the companies adopt the vehicles devised in this book, the economy will become ethical, the risks will attenuate, and the need for regulation and welfare will decrease substantially, thus saving billions in public funds.

An Institute of Ethics should be established in every country, ethical ratings of companies should be adopted, as well as ethical screening for managers, salesmen and employees in purchasing and finance. If the mechanisms devised in this book for appointing independent directors are adopted, they will substantially enhance corporate governance. Our model businessman would be Warren Buffett and not Ken Lay, and society should ostracize unethical businessmen and praise whistleblowers. No one will invest in companies with outrageous salaries to executives, or buy from them, not because we are jealous but because we know for sure that their primary motivation will be toward short term achievements, which are always to the detriment of the stakeholders' welfare. The heavy sentences on corrupt businessmen convicted in the 2000s corporate scandals are a good start, but we should remember that Milken and Boesky also went to prison and the business world became even

more corrupt. SOX and more regulation are a good start, but are not efficient enough, as we have seen in the 2008 recession. And most of all, the solution should be comprehensive including all these principles, or similar ones; partial measures do not suffice.

Adherence to the Principles would prevent major economic whirls, with a middle class of 50% of the population, as in Sweden, and not 50% of the wealth owned by the richest 1%, thus enhancing democracy by minimizing social gaps. Reward and punishment should be equitable, not as today, when corrupt businessmen are rewarded and rescued and seldom punished for the extraordinary risks they take, for using insider information and receiving exorbitant salaries, while the innocent are punished, lose their jobs, their pensions, punished for crimes that others have committed. If this situation continues, people will lose faith in the stock exchange and not invest there anymore. People should invest in ethical funds, as advocated in this book, and the climate of business should become ethical, as it is hard to be ethical when most of your competitors are not. If these changes occur, justice will prevail after all. It is not a coincidence that Emile Zola, the ultimate ethicist who is mentioned at length in my books, died (was perhaps even murdered) before writing his book "Justice" in his final series, which consisted of: Fecondite (Fruitfulness), Travail (Work), Verite (Truth) and Justice (Justice). According to Maslow, and even the Kabbalah, there are different levels of needs. Since the earliest days of mankind we have reached fruitfulness and basic needs. Work was reached thousands of years ago in agriculture and handicraft. Truth was obtained with Moses, Jesus, Mohammed, Buddha, Aristotle, Voltaire, Galileo, Einstein, Freud, and so many others. But Justice was never fully achieved: we were almost there in the ancient times of Solomon but then his kingdom collapsed; we saw it coming in 1789 in France, but then came Napoleon and Louis XVIII; we hoped it would prevail after the Civil War in the US, but racism continued to exist for more than a century; the socialists were exhilarated in 1917 in Russia, but then came one of the most murderous regimes in history. I even witnessed the May 1968 Students Revolution in Paris, but the neo-liberal reaction ensued. In 1989 the Berlin Wall fell and subsequently the communist regimes were ousted, but then capitalism's hubris gained momentum in its ugliest forms, with corporate scandals, the subprime crisis and the 2008 recession. Yet, there is a tendency towards more justice and we cannot deny that the situation today is far better than it was even a century ago. Only in business justice does not prevail yet. Greed is more and more blatant; ethics is in many cases window dressing, reward and punishment do not really exist.

As long as the mentality of street fighters, cut throat competition and the killer instinct prevail, as long as society continues to worship bankrupt businessmen who outsmarted their creditors, tax evaders who conned the government or controlling shareholders who wronged minority shareholders, nothing will change and we'll continue to fight aimlessly against larger and larger whirls. The whole attitude of business and society has to change in order to save us from the Domsday Depression. It is achievable, it is economic, it is ethical and it is just. In this book I offer efficient ways on how to achieve it; my ideas concur and extend Joseph Stiglitz's theories on The Third Way, Klaus Schwab's principles on a New Business Ethos and Nouriel Roubini's warning on More Doom Ahead. Every problem has a solution, as proved in this book; we need only to change our mentality, to elect new men, men who have an ethical attitude to key positions. It will cost us less than the trillions invested in pointless rescue plans that save the wrongdoers instead of the wronged. We should live according to our means, without excessive credit, educate businessmen and MBA students to be ethical, and make this world a sustainable world, with equality, justice, and a high quality of life!

FROM JEROME KERVIEL TO THE INSTITUTE OF ETHICS, ETHICAL PLANNING AND SCREENING

In January 2008, Jerome Kerviel, a 31 year trader at the Bank Société Générale in Paris, managed to lose \$7.2 billion in just a few weeks. Kerviel was charged with criminal breach of trust and accessing computers illegally pertaining to equity index futures trading within Société Générale, resulting in losses valued at approximately €4.9 billion. Société Générale maintained that Kerviel was a rogue trader and claimed Kerviel worked these trades alone, and without its authorization. Kerviel, in turn, told investigators that such practices are widespread and that getting a profit makes the hierarchy turn a blind eye. The investigation was reported as "the largest fraud" in history. However, it was before Bernie Madoff, who in December 2008, in the same year that many would like to forget, was charged of a fraud of \$ 65 billion.

Kerviel, like Barings' Nick Leeson or Madoff, was a businessman as many others and apparently not the stereotype of a scoundrel. Kerviel joined the middle office of the bank Société Générale in the summer of 2000, working in its compliance department. In 2005 he was promoted to the bank's Delta One products team in Paris where he was a junior trader. Société Générale's Delta One business includes program trading, exchange-traded funds, swaps, index and quantitative trading. Christian Noyer, governor of the Bank of France, has described Kerviel as a "computer genius"; however, sources within Société Générale described Kerviel as "not a star". Kerviel earned a combined salary and bonus of less than €100,000 per year, considered modest in terms of the salaries paid to traders in the financial markets. Mr. Daniel Bouton, the Bank's Chairman, said that four of Kerviel's managers and supervisors had resigned and he himself offered to resign, an offer that was rejected by the Board of Directors of the Bank.

The bank stated that Kerviel was assigned to arbitrage discrepancies between equity derivatives and cash equity prices, and aided by his in-depth knowledge of the control procedures resulting from his former employment in the middle office, he managed to conceal these positions through a scheme of elaborate fictitious transactions. And who said in Davos that this fraud is "everyone's worst nightmare"? – Dick Fuld, the Chairman of Lehman Brothers, who will be instrumental eight months later, in September 2008, in the collapse of his investment bank and the worst recession since 1929. Francois Hollande, then the leader of the French Socialist Party called on the Government to reinforce banking controls, as there is a very worrying lack of internal control mechanisms that needs to be rectified by a tightening of the rules. The writing was on the wall but the warning was not noticed as Kerviel was perceived as another rotten apple and not as a precursor of an avalanche of rotten apples, systems, banks, corporations and economies.

Bank officials claimed that throughout 2007, Kerviel had been trading profitably in anticipation of falling market prices; however, they have accused him of exceeding his authority to engage in unauthorized trades totaling as much as €49.9 billion, a figure far higher than the bank's total market capitalization. Bank officials claimed that Kerviel tried to conceal the activity by creating losing trades intentionally so as to offset his early gains. According to the BBC, Kerviel generated €1.4 billion in hidden profits at the beginning of

2007. His employers say they uncovered unauthorized trading traced to Kerviel on January 19, 2008. The bank then closed out these positions over three days of trading beginning January 21, 2008, a period in which the market was experiencing a large drop in equity indices, and losses attributed were estimated at €4.9 billion. Kerviel's lawyers, Elisabeth Meyer and Christian Charrière-Bournazel, said that the bank's managers "brought the loss on themselves"; accused the bank's management of wanting to "raise a smokescreen to divert public attention from far more substantial losses in the last few months"; and said that Kerviel had made the bank a profit of \$2 billion as of December 31, 2007.

Kerviel is not thought to have profited personally from the suspicious trades. Prosecutors said that Kerviel has been cooperative with the investigation, and has told them his actions were also practiced by other traders in the company. Kerviel admitted to exceeding his credit limits, but claimed he was working to increase bank profits. He told authorities that the bank was happy with his previous year's performance, and was expecting to be paid a €300,000 bonus. Family members speaking out said the bank is using Kerviel as a scapegoat to excuse its recent heavy losses. Nick Leeson was also about to receive a similar bonus days before he caused the collapse of Barings Bank. This happens inevitably when you put maximization of profits as the only target of a company.

When the Barings Bank scandal occurred in 1995, with the young trader Nick Leeson causing the collapse of the bank, it was alleged that this was an extraordinary event. Barings Bank's management was greedy and careless, it was a small bank and nothing of this sort could happen in a major bank as all precautions were taken. 13 years have elapsed and a major French bank incurs much larger losses caused by another "rogue trader" Jerome Kerviel. In my book published in 2009, I wrote: "Whether he will be sentenced to jail like Leeson remains to be seen, but he will probably write a book as Leeson, a film will be soon produced like "Rogue Trader" and there are already thousands of fans of Kerviel." I was not far from reality, as Kerviel published a book in May 2010, *L'engrenage: Mémoires d'un Trader* (The gears: Memoirs of a Trader), in which he alleges that his superiors knew of his trading activities, and that the practice was very common. On 8 September 2014, Kerviel was released from Fleury Merogis prison, having served less than five months of detention. He was to begin a job with an IT consultancy firm.

However, Société Générale has made a name for itself trading derivatives, the most dangerous investments in the stock exchange. Some specialists maintain that the lesson to be learned from Kerviel's and Leeson's frauds is to separate the "back offices" where trades are processed and recorded from the trading desks. But others, as Francois Ewald, a professor at CNAM, Paris, have a different opinion. He maintains that a new risk has to be taken into account in corporations and banks - the "ethical" risk. A new position has to be created a "compliance officer". "The dimension of ethics is from now on perceived as a fully-fledged component of the economical value (and not only a way to make it acceptable). Ethics is a component of the economical value. It is not external to it." (Ewald Francois, Un danger a contrôler: le risque éthique, Les Echos, February 5, 2008).

Since 1994 I have tried to convince in my business and academic activities that the ethical risk is a major risk if not the major one. When Barings Bank's scandal occurred it was called a "rotten apple", then Enron's scandal came which validated the rules of unethical conduct appearing in his books published in 2001, but Enron was deemed by Milton Friedman in an interview as another rotten apple. WorldCom – another rotten apple, all the subsequent scandals – more rotten apples, Jerome Kerviel and Société Générale – probably the ultimate rotten apple. But in the same year, 2008, we experienced the "ultimate ultimate" rotten apples

of AIG, Lehman Brothers and... Bernie Madoff! Time has come, therefore, to reach the conclusion that all these are not just solitary rotten apples but part of a pattern of unethical conduct deriving from the ideology prevailing in many companies that the corporation has mainly one goal – to maximize profits. Until we eradicate this fallacy, there will be much more rotten apples, the interests of the stakeholders will continue to be blatantly wronged, the pollution will continue to be externalized, and due to globalization and ethical risks the world economy could fall into a recession, worse than the 1929 one, which I have called "Doomsday Depression".

I propose inter alia the following vehicles to transform the companies into ethical ones:

ETHICAL STRATEGIC PLANNING & SCREENING

In the beginning of this century companies are differentiated not by their ethical codes but by their implementation. One of the key elements of strategic planning is therefore – Assimilation of Ethical Codes in all levels of management with the backing of top level management and Boards of Directors (Ethical codes are not enough, as 98 % of largest US companies have ethical codes including the most unethical ones as Enron). This assimilation will ensure an impeccable ethical conduct with stakeholders: customers, employees, suppliers, banks and creditors, majority and minority shareholders, community, government and environment; focusing also on ethical positioning of the company, ethical advertising, IR and PR, quarterly ethical and environmental reports.

But not less important is - Integrity Screening of Stakeholders. Major savings will be achieved by adding ethical considerations to the due diligence process of the company conducted by potential customers, suppliers, subcontractors, partners and investors, including integrity screening of the business behavior of companies and their management. A large part of customers' bad debts, companies' costs increase, operational losses, M&A extraordinary losses, sunk investment costs, quality deficiency, late deliveries, legal and financial expenses is due to stakeholders' unethical conduct that could have been avoided by checking their ethical record.

The third pillar of ethical strategic planning is - Integrity Tests and Employees' Ethical Issues. This could avoid embezzlements, huge losses or even bankruptcy, such as in the cases of Barings Bank, Societe Generale and Arthur Andersen, by introducing sophisticated Integrity Tests according to a comprehensive method, including case studies, workshops, interviews and business games to new candidates and candidates for promotion. Ethical Dilemmas of management and employees will be analyzed in workshops and academic courses. Ethical conduct to employees will be ensured, including issues of whistleblowers, layoff policies, discrimination and harassment, community projects in education, cultural and social issues.

The ethical strategic planning will be complemented by Ethical Funds. Those funds could raise additional tens to hundreds of millions dollars with Ethical Funds from large segments of the public, that does not invest currently in the stock exchange as it is disillusioned from the lack of integrity in many companies, and will boost economy and long range profitability by investing in smaller and more ethical companies. Investing in Ethical Funds yields a ROI similar to the S&P index, and applies social, political, moral, ethical and environmental screening. The Ethical Funds have already raised 2.1 trillion dollars in the US, 300 billion euros in Europe, in more than 500 ethical funds worldwide.

THE INSTITUTE OF ETHICS

The Institute of Ethics will not operate as a 'big brother', as a 'revisor', or as a 'Russian Commissar'. This organism will operate voluntarily and have a mission to avoid the most flagrant cases of obstructing the rights of the stakeholders and minority shareholders.

By the word 'Institute', we mean either an anemic organization, which does not have power, comprised of detached men unrelated to the business world, who do not understand its complexity. It is at least what its opponents will try to convey. But this book proposes a realistic model, based on a thorough study of the subject and a profound knowledge of the business world. The proposed Institute will be very effective, as will be explained in this chapter, and will have concrete and realistic missions, experienced directors, first class attendants, and an assured financing. Furthermore, it will keep its independence and its impartiality like the courts and the judges.

The national Institute of Ethics will be financed by a contribution deducted from each transaction made at the national stock exchange. The members of the Institute will possess impeccable reputations and will be elected by the national courts, but they will not be active businessmen and will not hold any shares in companies.

We witness recently a trend toward voluntary regulation of companies in many aspects of their activities toward stakeholders, employees, customers, the community, environment, and so on. Industries' associations obtain control over its members, which is often more effective than governmental or legal control. "A faster adaptation to changing conditions in industry is possible when not restricted to laws. The quality of the adjustment to specific conditions of an industry is better. Voluntary participation of the member firms of the branch prevents destructive behaviour and secures the efficiency of self-regulation. Some of the disadvantages are: - Informal behaviour of an industry is hard to generalize and codify. - Member firms are rather inclined to agree to non-binding and mild regulations than to obligatory demanding standards. - Not all companies of a certain branch are members of the association. Consequently they are not forced to adhere to the regulations. - Violations of rules are often hard to punish." (Harvey, Business Ethics, A European Approach, Kuhlmann, Customers, p.117) The companies adhere to a 'soft law', established after mutual negotiations that result in an agreement on the rules and ways to punish the transgression of the rules.

In the political and economical world, there are associations more or less formal as the United Nations, the European Parliament, the IMF, GAAT, and so on. But those associations, like the stock exchange, are established and managed by the organisms that they are supposed to control. The Institute of Ethics will be elected by impartial courts and will supervise the companies that will agree to submit voluntarily to its rules. If in the future we will reach a status that only companies supervised by the Institute of Ethics will be able to recruit the best employees, have access to the best customers, receive the best prices from the suppliers, sell their shares to minority shareholders; then most of the companies or at least their first league will abide by the rules of the Institute. The other companies will be treated as outcasts, on the outskirts of society, and will not be able to survive in the long run. The ethical reputation of a company will become one of its most important assets and will be a decisive factor in the valuation of the company.

How is it possible to guard the integrity of the members of the Institute? First of all, by choosing members with impeccable integrity, who could have worked prior to that in companies, but will be prohibited to return to work in business. The Institute will be like an Academy or court, with members elected for life, and when they will want to leave they will be entitled to a pension. They will write ethical codes and supervise their implementation, they will elect a large part of the members of the Supervision Boards and the Independent

Directors, who will safeguard the interests of the stakeholders, they will give an ethical rating to companies, similar to the creditworthiness rating, ranging from AAA to CCC. The ethical funds will be allowed for example to invest only in companies with an ethical rating of A, and as this rating will be granted by the Institute, it will have financial power of the utmost importance. The National Institutes of Ethics will be associated in an International Institute of Ethics that will establish international ethical codes and exchange information on ethical and unethical companies, ethical funds, unethical executives and directors and so on in the various countries. As the world becomes a global village, a company or an individual who has behaved unethically in one country will not be able to start from zero in another country. Their name will appear on an international black list that will chase them forever, as ethical information will be exchanged by all the National Institutes of Ethics.

The modern structure of business has to be parallel to the political structure, by being democratic and based on the foundation of the separation of power. The legislative power will have to be enlarged in order to include the Institutes of Ethics. The members of the Institutes will have to be independent and have a theoretical and practical background in corporate governance. They will have to be fluent in corporate law, business administration, ethics, accounting (with a special knowledge of the dangers of creative accounting...), etc. But they will need to have active and inquisitive minds, which will not be contented with the unethical conduct of controlled companies.

In the event that a contribution to the Institute of Ethics by a fee on every stock exchange transaction will not be feasible, it could be possible to raise the necessary funds from the ethical funds or the shareholders who will benefit from the privileged information of the Institute, which will be distributed only to the contributors. The operational expenses of the Institute are negligible in comparison to the benefits or prevention of losses to the minority shareholders, as the costs of mistrust and wrongdoing to the minority shareholders amount to billions of dollars and could cause the collapse of the stock exchange securities and lead to a world recession.

The companies will submit an annual report on the ethical and ecological conduct toward its stakeholders and will be responsible for the social results of their conduct. The investors, especially the minority shareholders, employees, suppliers, customers, community and society, will have access to the ethical information that will enable them to decide on their conduct toward the companies based on the ethical reports, in a similar way that they evaluate the operational performance of companies from their financial reports, which give only very partial information on the companies.

The Institute of Ethics could decide to compensate the minority shareholders in case of wrongdoing to their rights by forcing the companies that would want to maintain their ethical rating to reimburse the shareholders of their investment with interests and damages. The most problematic element of investment, the risk, will be neutralized in this way and the minority shareholders will be assured that, unless they resort to the court in order to sue the company, they will have the possibility to recoup the actualized value of their investment if an ethical institution will find their ethical plea justified without the necessity to resort to the expensive procedure of the court and payment of legal fees.

The stakeholders will be able to attenuate their risks by receiving from companies adhering to the ethical norms quarterly ethical reports, monthly financial reports, audited financial reports, etc. The Institute of Ethics will also conduct statistics and reports on unethical costs and losses incurred by stakeholders. The stakeholders will have free access, via the Internet, to the reports of the Institute, which will be assisted by whistleblowers, anonymous or not, who will

expose the unethical conduct of the companies, often done in the shade far away from the public eye. The Institute will publish a black list or a pillory of companies that did not behave ethically, as well as of investment bankers, analysts, auditors, and other consultants, whose reports have harmed the stakeholders.

The Institute of Ethics will safeguard the interests of all stakeholders, such as suppliers, customers, lenders, minority shareholders and the community. It will be impartial, very involved, with secured funding and an impeccable reputation. The greatest danger of corruption will be avoided by the fact that its directors would not be allowed to return to the business world, as in the case of managers of government institutions who are tempted to favor certain companies in return for a promise to work for them or the receipt of direct or indirect rewards from them. The combination of ethical strategic planning, ethical screening, ethical funds and the Institute of Ethics could be the ultimate response to unethical conduct of companies and would safeguard effectively the interests of all stakeholders.

BUSINESS ETHICS FROM THE PROPHET AMOS & THE BIBLE TO PROFESSOR JOSEPH STIGLITZ

It was the Bible that gave humanity the foundation of ethics. The most well known social prophet is Amos, the ultimate whistleblower, the prophet of the underdogs, of the "stakeholders", who dared opposing the ruling classes, the tycoons of biblical times. Is there anything new under the sun? What is the difference, if any, between Amos of the Bible, Amos of the case studies in my books, Emile Zola, Joseph Stiglitz and all the activist ethicists of the 21st century? What did Amos say thousands of years ago? Is it not similar to the content of this book? "For three sins of Israel, even for four, I will not turn back my wrath. They sell the righteous for silver, and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed. You who turn justice into bitterness and cast righteousness to the ground. You hate the one who reproves in court and despise him who tells the truth. You oppress the righteous and take bribes and you deprive the poor of justice in the courts. Therefore the prudent man keeps quiet in such times for the times are evil. Hate evil, love good, maintain justice in the courts. Perhaps the Lord God Almighty will have mercy on the remnant of Joseph. In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be."

Today, as in Biblical times, unethical businessmen wrong the stakeholders, the employees, the customers, community. Inequality is increasing, the poor get poorer and the rich richer, the middle class is eroding, the south is getting poorer compared to the north, as proved by Stiglitz in his book "Globalization and its Discontents". The local and international law, the World Bank and the IMF are often panaceas who favor the tycoons and the multinationals. Multinationals are maximizing profits, the price of oil, the valuation of their companies at the expense of all other stakeholders, selling the righteous for silver and the needy for a pair of sandals, or a yacht. They take bribes, use insider information, oppressing the righteous and the meeks. What should a prudent man do in such times of evil, should he abstain from writing books, lecturing at universities, making films or writing plays, or should he like Al Gore in *An Inconvenient Truth*, Naomi Klein in *No Logo*, Joel Bakan in *The Corporation*, Paul Hawken in *The Ecology of Commerce* or Joseph Stiglitz in all his books say fearlessly what he has to say, even if he is ridiculed, even if he is slighted or hated when reproving in court and telling the truth. Time will come, when all the tycoons will be forgotten (unless they donate most of their fortune to community...) and the names of the modern prophets will be remembered and cherished as the name of Amos.

The Talmudic rabbis considered fraud, particularly if it is committed against the weak, as an odious crime, equivalent to murder, although it was not punished so harshly as violent crimes. The rabbinical courts treated fraud with a particular harshness, prohibiting the swindlers to conduct business, and in exceptional cases by confiscating their property. In Judaism, poverty is not a virtue, but poor people are not blamed for their poverty. Land could be bought, but propriety expired in the next Jubilee. A luxurious life is not treated favorably and moderation is recommended for the just. The Bible forbids charging interests on other Jews, but Yitschak Abarbanel, the erudite Jewish financier of the era of Ferdinand and Isabelle, did not see any difference between a financial benefit and a commercial gain. Jewish law compels treating the gentiles honestly. One should obey the laws of the country in which he resides, as according

to the Halakha – *Dina de malkhuta dina*, or - the law of the kingdom is the law. A subject that preoccupies the religions is the charging of interests for money lent. The Jews maintain that when you lend money you do not possess it anymore and you become like the salaried who do not receive their salary on time. Time is an essential dimension and you have to be compensated for the time in which you are no more in the possession of the money, as well as for the risk that the borrower will go bankrupt.

The Jewish tradition says: “The longest way is the one who goes from the heart to the pocket.” You cannot in fact go from the heart to the pocket without examining the philosophy of life and its significance. The Jews were stigmatized by the Christians as people who have an excessive love of money. “Jews, as creators and promoters of what was to become the ethical heritage of the West, fell prey to a reaction against the restrictions it imposed on human behavior. They originated the fundamental law ‘Thou shalt not kill’, and yet they are charged with the great historical ‘murder’... Despite being bound by severe dietary prescriptions, they are accused of cannibalistic rituals involving Christian children. And finally, Jews are saddled with a reputation for being obsessive about money. Their God, of whom they are not permitted to make images, is assigned the shape of a dollar sign. And yet it is true that the Jews respect money; for in it they see a content which speaks of the true distance between the heart and the pocket. The deeper meaning of money – and, in the broader sense, of earning a living (*parnasah*, livelihood) – is dealt with in Jewish tradition both ethically and with courageous humanity. The Kabbalah of Money is an offering of rabbinical and mystical insights into an ecology of money, involving the health of all forms of exchange, transaction, and interdependence.” (Bonder, *The Kabbalah of Money*, p. 3-4)

The origin of the word Kabbalah comes from the Hebrew word *kabel*, to receive, which represents the tradition that was transmitted from generation to generation. The Kabbalah teaches that from the simple you can reach the complex, from the concrete the abstract, from the detailed the general. This concept is applied in the Kabbalah to money as to all other corporal aspects of life. The Jews respect money earned honestly as it permits them to satisfy the basic needs of life and it enables the spiritual study that is the essence of life. There is a story of a Rabbi who was permitted to visit purgatory, where he heard horrible cries coming from people sitting at a banquet. On the tables was the best food imaginable, but unfortunately the elbows of the guests were inverted, preventing them from bringing the food to their mouths. Then, he was brought to paradise, where he heard happy laughs. The same sight greeted him, but unlike in purgatory the guests were not trying to nourish themselves, rather each other... “Purgatory is a world with no Market, where a certain difficulty is enough to destroy our ability to enjoy the banquet. In paradise, besides the pleasure of the delicacies we enjoy, we soothe our frustration each time we bring food to our neighbor’s mouth... In the popular collection of rabbinical sayings known as *The Ethics of the Fathers* (*Pirkei Avot*), we read: ‘Where there is no flour, there is no Torah. Where there is no Torah there is no flour.’ ” (Bonder, *The Kabbalah of Money*, p. 9)

The financial system in the Jewish religion is based on an absolute trust of the governmental and other institutions, as without trust money has no worth, being only a piece of paper. Contrary to Christianity, the Jewish religion perceives poverty as a terrible tragedy. In the Midrash (*Exodus Rabbah* 31:14) we read: ‘Nothing in the world is worse than poverty; it is the most terrible sufferance.’ In order to fight poverty, the Rabbis have developed the concept of *yishuv olam*, the effort to regulate the world. We have to try always, while safeguarding honesty, to augment the quality of life, to augment the wealth of the community and of the individual, or in the language of the rabbinical Market, the ideal condition is – ‘where a party does not lose and the other one wins’. In other words, a few millenniums before the most

sophisticated management theories have invented the ideal of the ‘win-win situation’, the Jewish Rabbis preconized basically the same thing. For example, in the law of neighbors ‘dina de bar-metzra’, if a person has a plot of land that is near another, his neighbor automatically has an option to acquire the plot at the market price. One does not lose, as he receives the market price, and the other gains as he enlarges his property and increases its value.

If we prevent somebody from receiving a possession, it is equivalent to stealing it from him, as we act against the values of the Market. This principle, which is fundamental in the Jewish religion, should be reminded continuously to companies that make takeover bids or shares offerings addressed only to some of the shareholders. According to the Jewish tradition this is equivalent to fraud. “The sinful cities of Sodom and Gomorrah described in the book of Genesis represent a society that is sick because it is unable to help itself towards the ‘settling of the world’. In refusing to help one another in such a way that one doesn’t lose and another gains,’ the citizens of Sodom and Gomorrah created a miserable market, similar to the purgatory described in (this) chapter, in which inverted elbows don’t cooperate.” (Bonder, *The Kabbalah of Money*, p. 18)

Time is one of the limits that are imposed on wealth. Time is money, but one does not need to occupy all his time in making money, as the essential purpose is not to make money but to study, and money is only a means to enable studying without worry. The Talmud asks – Who is really rich? Rabbi Meir answered: "The person who derives the internal peace out of his fortune." (Shabbat 25b) “Rabbi Meir draws from common knowledge when he says that the truly rich are those who acquire maximum quality of life without creating scarcity for themselves or others, who live up to their responsibilities, avoid ‘wasting time’, and do not draw livelihood from Nature beyond what is truly necessary.” (Bonder, *The Kabbalah of Money*, p. 25-26)

In order to respond to the eternal question of ‘*Tsadik ve ralo, rasha ve tovlo*’, ‘The just suffers while the unjust prospers’; the Rabbis of the Kabbalah describe a world that comprises four levels. The elementary level is that of Action – Assiya, of logic – Pshat, of the material, the material goods – Nekhes. The second level is the one of the formation – Yetsira, of the allusive – Remez, of the emotional, the quality – Segulah, which is the internal force coming from the soul that determines who we are. In the business world, good Segulahs can bring you much further than good decisions. The third level is the one of the creation – Beriah, of the symbolic – Drash, of the spiritual, the merit – Zekhut. The supreme level is the one of the emanation – Atsilut, of the secret – Sod, of the connection with the infinite, Lishma – for itself, with no aim of benefit, just for studying and doing good per se. The merits of our ancestors are coded in our conduct and determine largely the justice and injustice of this world. It is a long chain, which goes from generation to generation. Our actions have repercussions not only on our lives and the lives of the people surrounding us, but also on future lives of our descendants, and this is why we have to try to be just, as injustice can have cosmic repercussions.

“The Bible (Leviticus 19:13 – Do not withhold that which is due your neighbor. Do not let a worker’s wage remain with you overnight until morning) classifies interactions related to theft into two groups: ‘withholding’ (oshek) and ‘misappropriation’ (gezel). Our social awareness singles out and punishes situations of misappropriation, but we rarely impose limits upon transactions that involve withholding. The difference between these two kinds of theft is defined by Maimonides. He states that gezel is the forceful appropriation of something that doesn’t belong to us or that isn’t available to us. By contrast oshek can be (a) the act of not

returning something that has been taken, even with the owner's consent, or (b) the withholding of something that belongs to another, even if we don't mean to keep it. In committing these thefts, we interfere, act as obstacles, and keep things from being returned to their legitimate owners." (Bonder, *The Kabbalah of Money*, p. 53)

There are a multitude of cases in modern economy with situations of withholding or *oshek*, such as the withholding of information which is disclosed only to some of the shareholders, a takeover bid which is offered only to part of the shareholders, the differentiation between majority and minority shareholders who hold nevertheless the same shares, etc. According to Jewish law the dimensions of space and time belong to God, and if we cause a shareholder to lose time in trying to obtain information, which is accessible only to insiders, we commit a crime against God. In the same manner the management, which does not pay on schedule its employees or its suppliers, cause them severe losses, which is condemned by the Bible. 'Love your neighbor as yourself' (The Bible, Leviticus, 19:18) is undoubtedly the most important precept of the Judeo-Christian heritage, and the good that we want to occur to us is at the basis of the good that we must do to others, without committing *oshek* or withholding time, information, and so on, as we would not want it to occur to us also.

"From the well-known biblical saying (Leviticus 19:14) 'Do not put a stumbling block before the blind' (*lifnei iver*) the rabbis draw an important concept: it is our duty to pay attention not only to the interactions we engage in, but also to the people we deal with in these interactions... To begin with, who is 'blind'? All those whose 'vision' is less than ours." (Bonder, *The Kabbalah of Money*, p. 59) A large number of managers of companies cause their employees to make misappropriation, by withholding from them information, by intimidation, oral order, or any other means equivalent to putting a stumbling block before the blind. One could find analogies in many cases, where independent directors approve decisions without having all the data available. In those cases, the majority shareholders benefit from the blindness of the shareholders, or of the directors in the Board of Directors, who are often treated as blind, deaf and mute.

The way that the wrongdoers fight the disclosure of the truth to the blind by the whistleblowers is often by spreading slander (*lashon hara*), which is false information widely spread in order to affect the credibility of the whistleblowers. Maimonides says that slander is the worst of crimes equivalent to the forsaking of God. Unfortunately, slander and defamation are very widespread in modern economy, especially on the Internet. At the other side of human conduct is charity, or *tsedakah*, from the Hebrew word *tsedek* – justice, as doing charity is doing justice. Wealth without charity impoverishes the Market and reduces liberty. *Tsedaka* is another example of 'how to become rich while having less'. Midrash *Tanhuma* states that '*Tsedaka tatsil mimavet*', charity avoids death, literally or figuratively as it saves us from the anguish of death. Can we imagine any companies, which instead of slandering their opponents would try to be charitable? If so, could they survive?

If businessmen would believe in the different cycles of life, we could obtain a radical change of attitude. "The Mishnah is even more precise and gives us step-by-step instructions on how to deal with our evil impulses in interactions: know (1) where you are coming from, (2) where are you going, and (3) whom you must answer to. In other words: understand the Market deeply. Remember that in each of these infinite cycles of return there is an Eternal Eye that sees everything, an Ear that hears all, and a Book where everything is recorded." (Bonder, *The Kabbalah of Money*, p. 92) Those maxims, which are relevant to pious people who really believe in God and who are not Tartuffes, could apply to the secular in the same manner, by replacing God with their conscience and humanism. We rediscover here the notions of

transparency, sense of proportion, long term, ultimate goal of our existence, and all the other notions that were developed in this book. If we feel transparent, humble, being part of a long chain of humanity, we would be bound to conduct ourselves ethically toward the stakeholders, the community and the shareholders of the companies.

The majority shareholders and the CEOs of the companies should always remember that the last would be the first. “In long-term livelihood, in less immediate cycles of return, our ‘failures’ (falls) are part of our success (rise)... This ‘whole’, this interconnection, resembles a wheel: the side that rises does so while the opposite side falls. The highest point signals the beginning of the fall, and the lowest point means we’re beginning to climb again. Thus, falling is an essential part of the rising mechanism.... What is on the top must descend and what is on the bottom must rise.” (Bonder, *The Kabbalah of Money*, p. 102) In reality, the mighty are almost always intoxicated by their strength; they despise the weak and are convinced that they will never fall. In most of the cases it is this intoxication that causes their fall, as we cannot act in a void; illegitimate actions almost always bring about direct or indirect reactions.

If we invest only in ourselves we lose everything when we die. But if we invest in others, if the stakeholders become an integral part of our existence, and the others become an integral part of our being and everything is amalgamated in an entity, we could survive after our death. Money and selfishness distort our point of view. “The rabbis saw this. Not because they had magic, but because they understood the lens through which we look at things. They used to say that when you look at a glass, you can see right through it. Put a little silver on the glass and it turns into a mirror, so that the only thing we see is ourselves. With a little money, what was once transparent becomes immediately obscure and we can no longer tap into any external reality.” (Bonder, *The Kabbalah of Money*, p. 170)

We could not analyze the ethical aspects of Judaism without mentioning the anti-Semitism that has festered during thousands of years of prejudices against the Jews and their alleged lack of ethics: “In the popular imagination, there seem to be three major factors militating against the acceptance of these Jewish perspective on the moral and ethical issues in modern business and economic behavior. 1. A general acceptance of the anti-Semitic slurs regarding Jewish avarice and business immorality, which are often reflected in the literature and culture of almost all of the Christian societies. The myth of Jewish capitalism and exploitation fostered both by Nazi Germany and by the writing of Karl Marx was built on age-old biases. These either saw in Jewish frugality, hard work, and entrepreneurship the implementation of a national materialistic obsession, or were based on jealousy, the desire to avoid contractual obligations, and the need for scapegoats to explain social or economic distress. 2. The association of biblical and talmudic regulation with a simple agrarian economy, far distant from the modern world of international finance, sophisticated patterns of merchandising, and constant technological changes... 3. An understandable yet unfortunate current overemphasis on spiritual behavior that, following primarily Christian religious patterns, has meant a disassociation of Judaism from so-called secular aspects of life as economics, political organization, and social change.” (Tamari, *The Challenge of Wealth*, p. xiv-xv)

The same qualities, that the Jews shared with American Protestants, frugality and savings, were interpreted on the Jews' behalf as avarice and exploitation and on the Protestants' behalf as honesty and compassion. The Jewish religion has founded the basis of business ethics and all those who adhere to its principles have to conduct ethically: “The Divine origin of wealth mandates that it not be earned through immoral or unjust ways. Even where they are legal, therefore, exploitation, abuse of power, undisclosed conflicts of interest, and oppression

through withheld information cannot coexist with a God-given morality. So, Judaism rejects the concept of ‘let the buyer beware’ and places the primary onus for full disclosure on the seller, who is usually more knowledgeable. The biblical injunction against placing a ‘stumbling block in the path of the blind’ is understood as forbidding advice or selling goods and services that are to the physical or spiritual detriment of the other party.” (same, p. xxii) The talmid khakham, the religious Jew, has to comply fully to all those obligations and keep all his promises, even if he can avoid them legally, he should act with clemency toward the debtors, abstain from acting cruelly toward his associates in business, and strive to act ethically toward every one. All religions, including Judaism, have therefore about the same ethical principles, but the practice of some of the believers is often in total contradiction to the religious precepts.

Rabbi Israel Salanter, the founder of the mussar (morals) movement of the 18th century, has stated that the transfer of funds from one person to the other without his consent is a theft according to the Torah, no different from the theft of a burglar. He put therefore the ethical theft, even if it is legal, at the same level as the brutal theft. The Jewish community of Lublin has stated in 1624 that if a debtor does not pay his debts and goes bankrupt he should be excommunicated: “If a bankrupt debtor should offer to make a settlement for his debts (instead of paying them in full) then the cherem, ban of excommunication, is to be published against him... He is to be considered to be unfit to give testimony or to take an oath. He is to be imprisoned for a whole year and shall not be appointed to any religious position... and he shall not be called up to the Torah for a whole year (or) until he repays his creditors. The creditors may take away all the clothes that the bankrupt has made (even) for his wife within the year that he became bankrupt. He shall lose the rights of citizenship in the community (which limited his right to remain and do business in that town). When the cherem is pronounced in the synagogue the bankrupt person’s wife and children must be present (so as to a priori educate against fraud through the fear of such shame).” (same, p. 30) One could only imagine the fantastic repercussions of such a conduct on the modern business world. If we could ostracize the members of the community who do not act ethically and who prefer going bankrupt than repaying their debts from their personal funds, we could raise substantially the ethical level of the business community. We could put to the pillory all the members of society who do not behave ethically, publish it through the Institute of Ethics and the Internet, exactly as we do for the solvency of the companies.

One of the most common sentences in the business world, said when a party of a contract decides not to fulfill his contractual obligations, is - ‘sue me’, knowing that a trial is very costly and it is almost impossible to win it if the parties are not of the same strength. Therefore, it is necessary that the party who breaks the contract, does not fulfill his promises, or does not pay his debts, should not be able to act in such a banal way and would have to run the risk of suffering from a much heavier ‘fine’ than a monetary payment after many years of trial. Rabbi Eliezer states in the Talmud (Shem Mi Shmuel, Parshat Shelach) that a person who does not fulfill his business promises commits an odious crime similar to idolatry. “Each Jew is a standard bearer of the dignity of the Jewish people and their God, so that morality in the marketplace leads to the sanctification of His Name, and dishonesty, to chillul HaShem, the desecration of His Name.” (same, p. 36)

The relative success of the adherence to ethical precepts by the Jews in the Diaspora and by the Americans in the Protestant communities in the previous centuries was based principally on the religion and on the cohesive structure of the community. A member who was ostracized received the worst punishment, and the social aspect was much more important than the legal aspect. This social supremacy could also end in abusive cases such as the excommunication

of Spinoza and the executions of the witches of Salem, and therefore it is recommended to follow a moderate path, as proposed by Aristotle.

Thousands of years after the Bible and the Talmud, the ethical precepts of conduct in business are as pertinent as the most recent books on the subject. “The Bible closes the verse in Leviticus 19:14 forbidding placing a stumbling block in the path of the blind by adding ‘and you shall fear the Lord.’ Wherever this phrase appears in the Bible, it is understood by the Rabbis to refer to actions hidden from the human eye and operating in the recesses of the human heart. Since white-collar crime, economic oppression, and misplaced trust operate primarily in secret, this affirmation of the fear of God is Judaism’s major defense against them. All the spiritual underpinnings of Judaism’s moral business and economic framework, as distinct from its halakhic legislation, are strengthened by the concept of *pattur aval assur* – not liable to punishment but forbidden. As often as not, many immoral acts in business are carried out within the letter of the law; fear of judicial punishment being the primary restraint. Jewish sources, however, based on all the aspects discussed in this chapter, ruled that in order to be clean before God and man, there are acts that although perfectly legal are nevertheless not permitted.” (same, p.44) And it is exactly those precepts that are very often violated by the insiders who place a stumbling block in the path of the ‘blind’ minority shareholders, who do not know of the information that is shared uniquely by the insiders. Those insiders are convinced that they act legally, although not ethically, but they have no fear of the wrath of God, who - according to the Bible - does not allow mankind to conduct those wrongdoing in secret.

In contrast to the Roman concept of *caveat emptor*, the law of the Halakha states that it is the seller who should advise the buyer and divulge everything that he should know. Moshe Chaim Luzzatto writes in *Mesillat Yesharim* in Italy in the 18th century that it is honest to cite all the advantages of an article to a buyer but it is forbidden to hide the defects, which is equivalent to fraud. This law does not apply probably to Jewish matchmakers (...), but it should be applied to all shares issues, all financial reports, and all consultants’ opinions. Nevertheless, reality is in many cases completely opposed to those precepts in order to benefit the companies, often to the detriment of the stakeholders.

“It is well known, both in the accounting and consulting professions, that financial reports can be represented so as to give a desired picture that may or may not always be absolutely true. The window dressing of financial data would therefore seem to be a clear case of *geneivat daat*. The current Hebrew accounting phrase, *leyapot* – to make beautiful – makes this clearer than the polite English window dressing. The techniques are many and varied but all of them have the same purpose in mind, which is to present a picture favorable to the seller, underwriter, or entrepreneur and to hide any flaws, defects, or liabilities from the potential investor.

For example, changes in the way inventory is calculated, the shifting of income or expense from one period to another, and alternative methods of calculating the depreciation of fixed assets all change the profits of the firm without any relationship to the results of its operations. So, too, hiding the true personality of the major investors through straw corporations or offshore corporations, together with a lack of disclosure concerning future earnings and past performance or other weaknesses and strengths, creates a different price for the shares of the corporation, thus leading to a different behavior.” (same, p. 65-66)

The Halakhah condemns the argumentation of a *shaliach ledvar aveirah*, an agent who commits forbidden acts, which could be applied nowadays to the directors who act unethically in the name of the shareholders. Orders to commit such immoral acts are not allowed

according to Jewish law. Tamari finds analogies between *gneivat daat*, defacement of knowledge, as stated in the Halakhah and modern business, such as misrepresentation of financial results to the minority shareholders as compared to those presented to insiders, such as actions of investment bankers, auditors and consultants in favor of the majority shareholders, insider trading, award of shares and warrants to executives in order to induce them to carry on resolutions to the benefit of the majority shareholders, takeover bids where the minority shareholders are forced to sell their shares at prices fixed by the management and majority shareholders, and so on.

“The entry of current management into the LBOs is a major area of halakhic concern, raising issues ranging from *gneivat daat*, through *lifnei iver*, down to the negation of the rules regarding bailees’ *din shomrim*, literally, the laws of watchmen. The moral issues arise even before the MLBO occurs. The price that will be paid to the existing stockholders, will, *inter alia*, be affected by the economic performance of the corporation prior to the sale. It is obviously to the interest of the management during this period to operate the corporation as badly as possible; low profits, low sales, and inefficient performance all contribute to a lower price that they will ultimately have to pay. This is simple *geneivah*, theft, defined by Maimonides as ‘removing another’s wealth without him (the existing stockholders) being aware of it. Since the executive officers are the agents of the stockholders, they are halakhically bound to operate so as to maximize their benefits.... During the negotiations regarding the MLBO, the management is in the potentially immoral situation of being simultaneously both the buyer and agent of the sellers. In order to be clear of transgressing *lifnei iver*, they have to make sure that this conflict of interest is clearly defined and publicized, even if the stockholders understand it by themselves.” (same, p. 105-106)

Millenniums have elapsed since those ethical precepts were written, Jews were deported from their homeland and were dispersed throughout more than 100 countries in the Diaspora, they have returned to Israel and founded an exemplary state, and still the same cases occur.

The fear of the generation of the Flood to have to share their assets was so great that theft became a norm, and therefore God sent them the Flood. It is beyond the scope of this book to find analogies between the generation of the Flood and our generation, as every generation is convinced that the Flood is near, but it is edifying to cite once again Tamari: “Now crimes against property spread, bloodshed and murder became commonplace, as corruption and immorality became the hallmark of society; therefore God decreed destruction through the waters of the Flood. Recognition of the impossibility of maintaining a moral and ethical society within the parameters of ‘more is better than less’ and without acknowledging man’s egotistical uses of wealth determine much of Judaism. It has made the moral parameters of the limited use of wealth the pillar of its religious, spiritual, and communal tradition.

The Aggadah tells of the gentile who came to study Judaism with Hillel the Elder, whose school of Torah represents the definitive basis of the Halakhah. The gentile’s condition for such study was that it be given while he stood on one foot. Unhesitatingly, Hillel answered, ‘That which is repugnant to you, do not do to your fellow; That is the basis of the Torah, now go and learn its implementation...’ Most of the basic injunctions and teachings of the Torah are found in *Kedoshim*, where the verse ‘Thou shall love thy neighbor as thyself’ appears. Rabbi Akiva taught that this verse is the essence of the whole Torah. This is the pillar, as it were, on which the Jewish treatment of the use of wealth rests. The essence of such treatment lies in the ability of the individual and society to understand and accept that there is a stage of ‘enough’ regarding economic activity and wealth.” (same, p. 129-130)

This book develops extensively the necessity to disclose or reveal actions, which are not ethical or legal, and tries to legitimize this disclosure of information that is often perceived as an unforgivable denunciation. The main focus of the book is on activist business ethics, and it proves how Jewish law is indeed activist in its ethical approach. Jewish law favors those denunciations, as is written in Leviticus 19:16 ‘Do not go about spreading slander among your people. Do not do anything that endangers your neighbor’s life. I am the Lord.’ We have therefore to disclose the actions that endanger people but we are not allowed to slander people. One has to be sure that the disclosure is not a slander and that it could really save a person. This commandment is relevant today, as it was a few thousand years ago, and if businessmen had followed it, many frauds would have been prevented, the criminals would have been punished, and the innocents would not have lost their investments.

“The Midrash states, ‘One may not withhold knowledge or evidence that may cause a loss of his fellowman’s money, as it is written, ‘Do not stand idly by your brother’s blood.’ We are also obligated to inform others of shoddy workmanship or loss suffered through a business deal in order that others not suffer the same loss. This is not considered to be lashon hara (talebearing), which is strictly forbidden. So, too, if one hears somebody plotting to cause another harm, one is obligated to tell them, so they can prevent it, or alternatively, one should persuade the plotters not to carry out their plans.

The prevention of damage is not only directed to individuals, but applies also to public welfare as may be seen from the comment of the Shulchan Aruch, ‘Even more so, is one obligated to prevent damage to the public. Therefore, if one knows that people intend to do such damage, one has to protest to the best of one’s ability.’ These injunctions would seem to have special significance for those possessing knowledge of planned corporate takeovers that are to the detriment of the shareholders, as well as for workers who have knowledge of fraud within their corporation, to make their knowledge public. Modern whistle-blowing would seem to be in keeping with these rabbinical injunctions and was even institutionalized in many communities.” (same, p.144)

Jewish law, which has given to all mankind the Ten Commandments, is pertinent in its precepts on business ethics as it was millenniums ago. The largest number of moral dilemmas, which are treated in this book, were already treated by activist Rabbis, who have given solutions to those problems, which could have been written by the most modern ethicists. Nobody condones recurring to those laws in the business world, as the application of them even among the religious Jews is unfortunately as ineffective as among the seculars. Human nature is the same, and the religious Jews, Christians or others are not more moral and ethical than the secular people. But, the norms of the Jews, Christians, Buddhists, Muslims, and others can assist us to guide ourselves by the lighthouse, which lights up the route of the businessmen wanting to return safely to their convictions.

In order to understand the importance of business ethics in the 20th century, one should analyze the Protestant ethical precepts, elaborated principally by Max Weber, a German economist, sociologist and philosopher who lived from 1864 to 1920 and published in 1901 a well-known article: ‘The Protestant ethics and the spirit of capitalism’. In his article he proves that the behavior of individuals is understood only if we take into account their beliefs on the world, which include their religious beliefs. If there is a homology between Protestant ethics and capitalism, it is the puritan that realizes it, existing only in the western civilization. The Protestant middle class advocated frugality based on work. Nevertheless, the tendency to tie up the basis of ethics and modern business on the Protestant foundations should also bear in mind that the same foundations prevailed also in the Catholic, Jewish or secular middle class.

In Protestant morals, word of honor is sacred, a handshake is worth more than a contract, and integrity is the most precious human commodity. If a person was honest, God rewarded him, and if one was dishonest, God punished him. An immoral conduct was the cause of a profound sense of culpability. But in large bureaucratic organizations, it is no longer possible to link directly the actions with morals. An individual is no longer directly responsible, as responsibility is divided throughout the hierarchy. A person does not go anymore to the priest to seek moral guidance, as the manager replaces the priest. However, one should not be too carried away by the idealism of these morals, as in many cases it describes an utopist theory, which was not followed by all businessmen, and a large number of them behaved hypocritically and rendered only lip service to those Protestant ideals. At best, we could accept the ideals of the Judeo-Christian morals as a guide, without establishing that practice followed the guide, as the Tartuffes exist in all peoples and in all religions, and probably in the same proportion, as human nature is identical.

Laura Nash in her book 'Believers in Business' describes evangelist businessmen as having a sense of sin and salvation emanating from a personal and continuous relation with Jesus Christ, an obligation to testify the love of Christ and the divine nature of Trinity, a conviction that all aspects of existence obey Biblical authority. Their conduct is based on the writings of Weber, who describes the conservative Protestant as living a diligent, frugal, punctual, and equitable life in all its aspects. We have to compare two ethics: the ethics of self-interest, of Adam Smith, Friedman, Bentham and others, which maintain that everything is interest in life and especially in the business world, as it is not out of benevolence of the butcher and the baker that we eat our dinner but out of interest; and on the other hand the ethics of alliance, engagement and love, stating that the aim of business is to create values, establish human relations, and render services. I suggest to all those who read this book to make a list of all their actions performed in a typical day or in several days and to classify them as actions motivated by interests and actions motivated by duty, love, sociability, sympathy or sentiment. They would probably find that the majority of actions are not motivated by interests, and that the simplistic theories of the Smiths and Benthams are much less sophisticated than the Judeo-Christian theories that are elaborated in this book.

"The role of faith is to reestablish the proper perspective, but that perspective is itself full of paradoxical viewpoints that combine a deep sense of the immediate with a calm sense of distance... The believer CEO has the decisiveness and courage to act, and yet chooses to lead according to more relational, participatory input... Keeping these paradoxes in tension is what keeps the ego in check, and yet it creates the self-confidence to take risks, handle failures, accept short-term sacrifice for long-term value." (Nash, *Believers in Business*, p.193-4) There is for example in the United States - Christian Yellow Pages in the most important cities for those who want to favor Christian suppliers that allegedly share their same convictions. The evangelist managers often prefer to receive professional services from lawyers, members of Board of Directors, or colleagues from the same congregation, although it is very difficult to abstain in the modern business world from an association with members of other religious faith.

If we go back to the origins, we find that Jesus Christ blesses the poor and offers them the Kingdom of Heaven, preaches against the greed of wealth, as it is easier for a camel to go through a needle hole than for the rich to reach the Kingdom of Heaven. One cannot serve at the same time God and Mammon, or money. The poor have no duties toward the rich, but the rich have a duty to be charitable. Saint Augustin preconizes that it is forbidden to get rich by making others poor. Trade was perceived by the first Christians with a certain disdain, as it

was associated with fraud and greed. It was forbidden to charge interests, but it was allowed to make a profit on an investment.

The religious importance in the United States is evident even today. 85% of Americans have received a religious education in their childhood, 84% believe in God as a Celestial Father, to whom they can pray, 75% believe that Jesus was the Son of the Lord, 71% believe that there is life after death, 67% are members of a church or synagogue, 40% go to church every week and 38% define themselves as new evangelical Christians. But the number of Americans stating that religion is very important for them has declined from 75% in 1952 to 56% today, and the belief that the Bible is literally the word of God has diminished from 65% in 1963 to 32% in 1992.

Church is perceived in the business administration faculties as the enterprise that is managed in the best manner in the last 2000 years. “The all-time greatest management entrepreneur is Jesus Christ. Just look at what he accomplished. By any measurement standard, the empirical evidence bears witness that the organization founded by Jesus is the most successful of all time. Longevity? Two thousand years are counting. Wealth? Beyond calculation. Numbers? Beyond counting. Loyalty of adherents? Many give their lives for it. Distribution? Worldwide, in every country. Diversification? Successfully integrated into all kinds of enterprises. Ergo, Jesus Christ reigns supreme as the greatest manager the world has ever known.” (Briner, *The Management Methods of Jesus*, p. xi)

Jesus has always insisted on the differentiation between true and false, just and unjust, good and bad. “A lack of absolutes can lead to all kinds of corporate problems, from petty thievery to major crimes. It leads to shoddy products and shoddy practices in the marketplace.” (Briner, *The Management Methods of Jesus*, p. 17) “When there is clear, irrefutable evidence of corruption within the corporation, move immediately to handle it. Never, never try to cover it up... Jesus’ decision to drive the goons out of the temple wasn’t based on rumors or unsubstantial reports. He knew what was going on. He saw it. Gather your facts, then act. Don’t put it off. Get it over with and move on.” (Briner, *The Management Methods of Jesus*, p. 22-23) Those precepts are identical to the precepts that should be implemented by ethical managers who have to differentiate between just and unjust and intervene without delay against every act that is not ethical in their companies.

The ideology of the cultural hero of many tycoons and businessmen, Milton Friedman, is passé. Friedman passed away recently and another Nobel prize winner, Joseph Stiglitz, is becoming more and more prominent. Neo-liberalism is still preponderant in many organizations, governments and multinationals, yet a new capitalism is arising, be it a creative capitalism as called by Bill Gates, a social capitalism as preconized by many European states, or a humane capitalism as appears in this book. Stiglitz's most important contribution is by helping define a new economic philosophy, a "third way", which recognizes the important, but limited, role of government, as the unfettered markets often do not work well, although government is not always able to correct the limitations of the markets. The real debate today is about finding the right balance between the market, government and the third sector – NGOs. They are needed, they complement each other. The new framework focuses on real stability and long-term sustainable and equitable growth, offers a variety of non-standard ways to stabilize the economy and promote growth, and accepts that market imperfections necessitate government interventions.

Joseph Eugene Stiglitz, born in 1943, is an American economist and a member of the Columbia University faculty. He received the Nobel Prize in 2001. Stiglitz served in the Clinton Administration as the chair of the President's Council of Economic Advisers. Former

Senior Vice President and Chief Economist of the World Bank, he is famous for his critical view of globalization, free-market economists (market fundamentalists, neo-liberals or Washington Consensus advocates) and some international institutions like the IMF and the World Bank. Stiglitz writes: "The Washington Consensus policies, however, were based on a simplistic model of the market economy, the competitive equilibrium model, in which Adam Smith's invisible hand works, and works perfectly. Because in this model there is no need for government – that is, free, unfettered, "liberal" markets work perfectly – the Washington Consensus policies are sometimes referred to as "neo-liberals", based on "market fundamentalism", a resuscitation of the laissez-faire policies that were popular in some circles in the nineteenth century. In the aftermath of the Great Depression and the recognition of other failings of the market system, from massive inequality to unlivable cities marred by pollution and decay, these free market policies have been widely rejected in the more advanced industrial countries, though within these countries there remains an active debate about the appropriate balance between government and markets." (Stiglitz, *Globalization and its Discontents*, p.74)

Stiglitz perceives a danger that following the neo-liberal policies, the social cohesiveness of the countries will be eroded. The citizens will cease to abide by the rules and a social agitation will occur. One of the "rules" is that the poor should benefit from the prosperity in times of growth and the rich would bear their part of the burden in times of recession. Unfortunately, the present situation is in many cases similar to the song "With you it's all or nothing – all for you and nothing for me". In times of recession the poors are requested to bear their part in the burden and the state assists the corporations and tycoons, cut the taxes and subsidizes them. In times of growth the poors do not share the growth, as nothing trickles down, and the state is not rewarded by the corporations, although many officials may be rewarded personally with positions in multinationals, huge salaries and stock options. "Trickle-down economics was never much more than just a belief, an article of faith. Pauperism seemed to grow in nineteenth-century England even though the country as a whole prospered. Growth in America in the 1980s provided the most recent dramatic example: while the economy grew, those at the bottom saw their real incomes decline. The Clinton administration had argued strongly against trickle-down economics; it believed that there had to be active programs to help the poor." (same, p.78) Stiglitz says that one Nobel Prize winner, Arthur Lewis, argued that inequality was good for development and economic growth, since the rich save more than the poor, and the key to growth is capital accumulation. However, South Korea, China, Taiwan and Japan showed that high savings did not require high inequality, that one could achieve rapid growth, without a substantial increase in inequality. Governments ensured that wage inequalities were kept in bounds, that educational opportunity was extended to all. Their policies led to social and political stability, which in turn contributed to an economic environment in which business flourished.

Elsewhere, where governments adopted the Washington Consensus policies, the poor have benefited less from growth. In Latin America, growth has not been accompanied by a reduction in inequality, or even a reduction in poverty. In some cases poverty has actually increased, as evidenced by the urban slums that dot the landscape. The IMF talks with pride about the progress Latin America has made in market reforms over the last decade of the century. But most of the progress didn't trickle down to the poor, Argentina, the star student, collapsed in 2001, and recession and stagnation have afflicted many "reform" countries recently. Stiglitz examines at length the economic saga of Russia and its oligarchs: "At one point, they claimed to control 50 percent of the country's wealth! Defenders of the oligarchs liken them to America's robber barons, the Harrimans and Rockfellers. But there is a big difference between the activities of such figures in nineteenth-century capitalism, even those

carving out railway and mining baronies in America's Wild West, and the Russian oligarchy's exploitation of Russia, what has been called the Wild East. America's robber barons created wealth, even as they accumulated fortunes. They left a country much richer, even if they got a big slice of the larger pie. Russia's oligarchs stole assets, stripped them, leaving their country much poorer. The enterprises were left on the verge of bankruptcy, while the oligarch's bank accounts were enriched." (same, p.160) Stiglitz even sees an analogy between the neo-liberals' methods and the bolshevists' methods, after all - why not?, as extremists behave identically if they are fascists, capitalists or bolshevists, fundamentalists or fanatics, in a way that oppresses the masses and is profoundly undemocratic and inhumane. This is the insurmountable difference between the precepts of Aristotle, Kant and the Bible and those of Machiavelli, the Darwinists and the Utilitarians: "In effect, the radical reformers employed Bolshevik strategies – though they were reading from different texts. The Bolsheviks tried to impose communism on a reluctant country in the years following 1917. They argued that the way to build socialism was for an elite cadre to 'lead' (often a euphemism for 'force') the masses into the correct path, which was not necessarily the path the masses wanted or thought best. In the 'new' post-Communist revolution in Russia, an elite, spearheaded by international bureaucrats, similarly attempted to force rapid change on a reluctant population." (same, p.163)

Stiglitz traces his credo in the last chapter of his book - "The Way Ahead", maintaining that there is an alternative to the neo-liberal ideology and it works well in many countries, a Third Way, an Aristotelian way, a balanced view: "But there is not just one market model. There are striking differences between the Japanese version of the market system and the German, Swedish, and American versions. There are several countries with per capita income comparable to that of the United States, but where inequality is lower, poverty is less, and health and other aspects of living standards higher (at least in the judgment of those living there). While the market is at the center of both the Swedish and American versions of capitalism, government takes on quite different roles. In Sweden, the government takes on far greater responsibilities promoting social welfare; it continues to provide far better public health, far better unemployment insurance, and far better retirement benefits than does the United States. Yet it has been every bit as successful, even in terms of the innovations associated with the 'New Economy'. For many Americans, but not all, the American model has worked well; for most Swedes, the American model is viewed as unacceptable – they believe their model has served them well. For Asians, a variety of Asian models has worked well, and this is true for Malaysia and Korea as well as China and Taiwan, even taking into account the global financial crisis... In my own work – both in my writings and in my role as the president's economic adviser and chief economist of the World Bank – I have advocated a balanced view of the role of government, one which recognizes both the limitations and failures of markets and government, but which sees the two as working together, in partnership, with the precise nature of that partnership differing among countries, depending on their stages of both political and economic development. But at whatever stage of political and economic development a country is, government makes a difference. Weak governments and too-intrusive governments have both hurt stability and growth. The Asia financial crisis was brought on by a lack of adequate regulation of the financial sector. Mafia capitalism in Russia by a failure to enforce the basics of law and order. Privatization without the necessary institutional infrastructure in the transition countries led to asset stripping rather than wealth creation. In other countries, privatized monopolies, without regulation, were more capable of exploiting consumers than the state monopolies. By contrast, privatization accompanied by regulation, corporate restructuring, and strong corporate governance has led to higher growth." (same, p.217-220)

Stiglitz believes that we can use the force of the markets to provide incentives in order to make globalization and national economies better. We have learned how to temper the problems of market economy. We have learned how to make sure that the market's benefits do not go just to a few people at the top but are enjoyed broadly by society as a whole. We have learned that we have to regulate markets, there is an important role of government providing safety nets, supporting research, developing new ideas, providing first rate education. We have striven to get a balance between the role of the market and government. These lessons have to be extended to the way we run global economy. We have a global society, in which we become more interdependent, but we don't have yet a global system of dealing with the political consequences, and it is this gap between economic globalization and political globalization that is at the core of so many problems that we see with globalization today. Stiglitz believes that not only is another world possible, he believes that another world is necessary. He knows that economically this other world is possible. He knows that on the basis of economics we can make globalization work. The issue today is one of politics. Can we use the forces of democracy; can we narrow the gap between economic globalization and political globalization? If we can, then he believes that we can reshape globalization, we can make globalization and national economies work not only for the rich and the richest countries of the world but for the poor and the rich in the developed and the developing countries alike.

Tycoons, multinationals and neo-liberal governments need the employees to work in their companies and to pay income taxes, need the consumers to buy their products and to pay sales taxes, need the suppliers, the communities, need also environment and earth as business cannot exist in a vacuum. It is possible that corporations would prefer to have a minimum number of workers, as some garment and athletic shoes companies, will subcontract all their production or possibly their R&D, QA, accounting, human resources, sales and advertising. A company of one person, the CEO, could be the Milton Friedman's ideal, outsourcing everything, working with temporary workers without social benefits, with subcontractors in sweat shops, and with American Idols as Michael Jordan. It is possible that corporations would prefer to be a monopoly, controlling 95% of the market as some hi-tech or software companies, charging very high prices for their products with an insurmountable amount of bugs as there is no alternative for the customers. It is even possible that companies would ruin the environment like many petrochemical companies, externalizing all their costs, forcing communities to pay for cleaning the pollution while other companies will manage to force all of us to buy their patented genetically engineered seeds together with their unsustainable herbicides.

But if the customers, the employees and the communities would exert their strength and their rights, if we could find alternatives, if we could change the ideology from maximizing profits to finding the right equilibrium between all the stakeholders, we could restore David's fallen tent, repair its broken places, renew its ruins, and build the corporation as it used to be – an organization intended to serve society, to take part in the community activities, to employ many employees that would be contented with their work, to deliver goods and services which will satisfy the customers, to be sustainable and not pollute the environment, and to have a social responsibility, all that while obtaining an optimal profitability and an adequate return on investment. Not maximizing anything but achieving a holistic harmony of the interests of all stakeholders – employees and executives, customers, controlling and minority shareholders, suppliers, community, country, ecology, earth, in a healthy and sustainable environment with happy, equal and sociable people, working in companies which do not exist in order to be profitable but which are profitable in order to live.

THE FUTURE OF CAPITALISM IN A SUSTAINABLE SOCIETY

Foreword

I could call this chapter as "the book that was never written". As, immediately after publishing my book "Business Ethics for a Sustainable Society" in 2009, in which I outlined the principles of The Economic Whirl, the crises of capitalism and its solutions, I decided to deepen my knowledge on capitalism and I read more than a hundred books in the following years and watched more than a hundred videos on those issues on capitalism, its crises and solutions as analyzed by the best authors, the Great Recession of 2007-2010, in order to write my "masterpiece" with my original approach on those issues. I thought indeed that I have much to contribute to those issues and spent most of my time reading the books and analyzing them. In the meantime I devised a course on those topics and on the books/videos that I have read/watched, which was a great success at the Tel Aviv University and received excellent reviews by the students which can be seen on my website with some of their letters. I decided that this time I have to receive the right exposure and funding, preferably find a co-author who is a well-known professor, a large university in the US or Europe or a large research organization that will fund my research, as I have noticed that my previous books have not received the right exposure and made the right impact, selling only a few hundred copies each. I have never received any royalties on all my ten books, mostly published at very high prices of \$150, and that is one of the reasons that I now publish only eBooks free of charge.

Actually, in one of the cases I noticed that there were several editions of my book – hard cover, soft cover, eBook... - and that my books were purchased by more than a thousand libraries of leading universities all over the world. Since my royalties' agreement stipulated that I started to receive royalties after selling 500 books I wrote the very well-known publisher that I request to see how many books were sold, as I was entitled according to the contract. I received no answer, after several months of vain attempts I found the email of the Chairman and sent him a personal email. I received a very cordial letter with an explanation that after reaching sales of 500 copies they issued a new edition, a new format, etc. and as the contract stipulated that with every edition all counting starts at zero, I was not entitled to any royalties. So, everybody received salaries – the editors, the salesmen, the Chairman, only the poor author was not entitled to his miserable 5% royalties. And the publisher is one of the largest in the world, very profitable, with an excellent reputation, but they probably overlooked in their series of ethics books that charity begins at home, and so does ethics...

I have written 5 academic books published by well known European and American publishers as Kluwer, Springer, Mellen, EUE, and by the best Israeli academic publisher Magnes, but none of them has made any substantial influence, was extensively quoted, or achieved important sales, although I wrote the first academic book ever on ethics to minority shareholders, I forecasted the corporate scandals, I have discovered the rules that govern wrongdoing to shareholders and made some pioneering progress in ethics. If the minority shareholders would have read my books and how to avoid purchasing shares from companies which behave unethically towards their shareholders they could have saved billions of dollars, but who reads a book costing \$150, when the shareholders don't care in most of the cases whether the companies are ethical or not. So they lose once and again, in the corporate scandals, after I published my books with case studies very similar to the Enron scandal. After

my first dissertation was not accepted by a leading French university because the rules that I have discovered seemed "unreasonable", I translated it into English published it in the US, received excellent reviews from the reviewers appointed by the publisher to read my book, as I was not even a PhD, but I made no impact. However, it assisted me to get after all my PhD from another well-known European university – CNAM – when I added to my dissertation a comparison between Enron and my other cases and proved that the laws of wrongdoing to the minority shareholders applied fully in the Enron case as well, and those who would have read my books would not have invested into Enron and lost all their money. I received my PhD at the age of 60, almost a Guinness Record, and started a teaching career at leading Israeli and international universities, a miracle, as no one starts an academic career at the age of 60, publishing 5 academic books, teaching in some years 20 weekly-hours thousand students.

These are the good news. The bad news were that my income decreased by 90% compared to what I earned as a businessman, but I didn't mind that, that I didn't received royalties and I didn't mind it either as all my academic activities were fully a contribution to society after a long and successful business career of more than 30 years. So, if I didn't make any impact, who cares – I made an impact on my thousands of students and readers (of a novel and a play on ethical topics as well). If the minority shareholders chose to lose their money once and again it is their problem, I published my books and articles, so they could act accordingly.

But this time I felt differently – I knew that the storm is coming, I forecasted that after nothing was done following the Great Recession, there would come a Domsday Depression not later than by 2020, that this time will ruin the economies, the largest banks and pension funds and major multinationals, and not even the US and EU governments could bail out the delinquents as they have done in 2008, as the scope of the losses would amount to tens to hundreds of trillions, far more than their economies, and the panacea of lowering the interest rates would not work this time as they are for ten years now almost zero. I saw the huge bubbles of real estate, the stock exchange, the huge levels by the hundreds of trillions of derivatives, none of them are effectively supervised, and the Titanic is sailing full speed ahead towards 2020. That is why I have decided that this time I have to do it differently. I may have published 5 academic books by the leading publishers but I have not succeeded in publishing even one academic paper. I learned more than 50 languages (none of them well enough) but not "academics", and I was always a stranger to this world, business-minded, finding most of the articles that I have read on business ethics – trivial, flat, inconsequential, and boring.

In my books and courses I included plays, novels, films, poetry, documentaries, an aberration for academics. My students loved me, chose me once again as the best lecturer at the university, participated with enthusiasm in the group dynamics and role playing of the protagonists in the dozens of cases that I have written based on my business experience, the plays and films with ethical dilemmas, as compared to the boring courses of most of the other business ethics professors, none of them with a business career who could tell them how things really are and not how they should be according to the codes of ethics. So, I thought that if I could reach millions with my new book I could really change the course of action and maybe avoid the catastrophe. Or maybe I was only a prophet of wrath, although until now most of the events that I have predicted occurred and this can be checked with my books written before the corporate scandals, the Great Recession, and now we have a year or two to discover if my forecast made in 2009 on the Domsday Depression by 2020 will occur or not.

Writing a book for an audience of a few hundred would not make any impact, but all my attempts have not succeeded. My Germans friends would say that this is selbstverständlich – self-evident, as those who rule the countries, the neo liberal economies, Wall Street, most of

the multinationals, those who donate millions to the universities are not interested that such dissident ideas as mine would prevail. Probably, they did all in their powers, as explained at length in the Hebrew part of the book, to prevent me even for teaching, finding "valid" excuses time and again for discontinuing my courses to the detriment of my students. I was never "admitted" to Economics faculties as what I teach is anathema for neo liberal professors who also have a lot to gain for attending Boards of Directors of large corporations. Their students are rebelling as the problem is not only mine, organizing in dozens of states alternate courses, wanting to learn about social justice, the rule by the 1%, increasing social gaps and inequality, capitalism which is more social and not neo liberal, theories on profitability which are not based on maximization of valuation to controlling shareholders, stakeholders, qualitative approaches. Even the Nobel Prizes on Economics are awarded in most cases to quantitative analysis that proves once and again false in all the recent crises, starting with the Long Term Capital Management Case. I teach all that and for them it is counter-productive.

Milton Friedman spoke a lot about freedom (as with the Pinochet regime which he counseled). For him Hong Kong epitomizes freedom while they never were independent – from a British colony they became Chinese subjects. I teach Naomi Klein's books on unfettered capitalism and globalization, the Black Swan, Grameen Bank, the Great Recession, to the best of my knowledge I was the only one in the world who taught those topics in 2010 and was acclaimed by the students, but not by the academy. I will never forget how the Dean phoned me at the end of my course at a very prominent university and wished that he would never see me again, being so sorry that I taught this dissident course at his university.

As I could not write the book I taught the course on those topics based on a very large bibliography of more than 100 books which I read (and purchased) all of them, but when the faculty "discovered" the content of my course they discontinued it. And they discontinued in almost all of the universities and faculties all the courses which amounted to 20 weekly hours, courses of 50-60 hours each, sometimes three courses for the same students but never in faculties of Economics, Business, Accounting or Law. I was welcomed at the Naval Academy where I taught 17 classes (I can vouch that in 20 years all the admirals will be ethical), at the Interdisciplinary faculty teaching managers who didn't have a degree, at the Arab-Israeli special business program, police officers, municipality workers, college students, and once or maximum twice at the leading universities in the normal programs of business or politics. I could think that maybe I was a despicable professor (actually I was never called professor, just doctor), but the same "fate" happened to a few dissidents who teach like me differently.

Freedom is OK, but nicht bei uns – not with us, or in a paraphrase of Peter Stockmann's speech in an Enemy of the People – let the students, stakeholders, minority shareholders, the 99% remain in their ignorance – let us keep our enormous profits for us leaving for all the others the crumbs. I have managed to organize a whole day symposium at the University of Haifa on social justice with leaders of the social protest in Israel – [Daphni Leef](#) and her friends, businessmen, professors with different orientations, social activists, but only in 2011 in the middle of the turmoil, yet it was very successful and can be [watched on YouTube](#), with the speeches by Arieh Avneri, Leef, the other leaders, eminent professors, and me. I taught at universities which are "bastions" of neo-liberals but only right after the Great Recession. I was interviewed by the leading economic journal for a 5 page-long article, but only in September 2008 when all what I have predicted occurred. After that, the interest faded away.

So, if I could not teach and publish books I decided to publish eBooks and I published 5 academic eBooks in English and Hebrew available for all on my website and the website of leading universities. I even wrote a 600 page eBook "Capitalism – Crises and Solutions" with

a new course when after I became deaf a few years ago my students organized a special hall for me where I could teach once again, but the course was not approved yet, maybe by 2020... Professor Henri-Claude de Bettignies, my mentor to whom this English part of the book is dedicated, wrote an excellent article on this issue – Making Our Future Better – Business Schools as a Force for Good?, which he has allowed me to include in this book. And he is a true academic, he taught me at INSEAD more than 50 years ago as a young professor.

Description of the Book's Project (as written originally)

The book addresses the most important issues of the world economy - the future of capitalism in a sustainable society - in the context of the Great Recession of 2007-2010, finding a pattern of the Economic Whirl starting in the eighties with damages of billions and incurring in 2008 damages of trillions. The book is unique in its holistic & comprehensive approach: psychological, economic, sociological, philosophical and moral, rather than descriptive as most of the books on this subject. It is less theoretical, more practical and understandable in approach to the issue of the future of capitalism.

The book analyzes contemporary capitalism, the Recession and the Whirl, based on Dr. Cory's research & books, and more than 150 books, 130 videos, thousands of articles and documents, researching them in a vivid, critical and captivating way. It examines various preferred solutions to the crisis of capitalism, corporate governance and conduct, adopted by regulators and business, recommended by eminent professors, writers and tycoons, and advocated by Dr. Cory in his works.

This book is not only timely, but urgent. In the next crisis which could occur within the current decade, as nothing has changed while the pace of the crises has increased exponentially, the world economy could indeed collapse, with damages reaching into the hundreds of trillions of dollars, far beyond the scope of the world GDP. Adoption of the remedies offered might prevent this collapse. Academic, private and public institutions approached by Dr. Cory are not willing yet to fund the book as it differs fundamentally from the prevailing neo liberal views. But you have probably the foresight and are broad-minded enough to support this novel, contemporary, and in a way contrarian approach.

In this research endeavor, the author finds the most profound sources of financial and economic instability and suggests workable remedies that can be adopted without delay. It is true that the economic future is uncertain, but unfortunately as the causes of the instability do not change, the results of the systemic failures can be predicted, while the only thing that changes is the order of magnitude of the crises. Economists tend to over-simplify their models – the neoliberals adopt free market theories, the Keynesians and even Stiglitz try to find the right balance between regulation and free markets. This book proposes a much more complex solution, based first of all on moral and ethics, but also on sociology, psychology, philosophy, while giving workable economic solutions. A precondition for a sustainable future of capitalism is to adopt appropriate corporate governance as stipulated in Dr. Cory's previous books with the changes needed to reflect the crises of the last decade.

Finally, the book suggests a new political economy of the state, new strategy for the private and public sectors, new economy of income and wealth distribution, in the context of a proper humane policy bringing economic development. It calls into question the conduct of corporations, leaders, executives and regulators before and during the Recession in order to help the reader to understand how the business models of the invisible hand, minimal regulation and maximization of profits have a perverse impact on the world economy, society and stakeholders and ultimately – business and profitability. The book encourages the reader

to develop and follow her/his own insights, which could be different from the prevailing neo liberal ideology, and find the right equilibrium between profitability, business ethics, social responsibility, globalization & sustainability, complementing each other in the long run.

Author Biographical Information

Dr. Jacques Cory is an international businessman specializing in M&A, a pioneering author in business ethics, a lecturer at the Tel Aviv University (Int'l MBA), the Technion, and the University of Haifa (elected Best Lecturer) in Israel, and in 2006 a Visiting Professor at INSEAD. Dr. Cory is the author of academic books published in the US at Kluwer, Springer, Mellen, and in Israel at Magnes, focusing on business ethics to minority shareholders, in banks, mergers, the stock exchange, sustainability, globalization, corporate governance, social responsibility, and anticipating in his books, articles and lectures the Corporate Scandals of 2001-2003 and the 2007-2010 Great Recession.

Dr. Cory held senior positions in the high tech industry, was VP Finance and Sales of Elbit, a large high tech multinational company, conducted IPOs in Wall Street and Israel, wrote over 100 business plans, and has initiated mergers, turnaround plans, acquisitions, know-how agreements and strategic planning in the US, Europe and Israel. Dr. Cory, born in Cairo, resides in Israel, outside of the United States and Europe, but has a global perspective which is different from the standard academic perspectives prevailing there. Being a businessman with 30 year experience and an academic with 10 year experience he thinks outside the box, combining political, sociological and historical aspects, and perceiving the future of capitalism in an integrative and holistic approach. See attached CV.

Structure of the Book:

The structure of the book on The Future of Capitalism encompasses the main principles of business and ethics in the New Sustainable Society. After witnessing, as a businessman and academic, the Economic Whirl starting in the eighties and culminating in the Great Recession of 2007-2010, Dr. Cory draws the lessons for the future of capitalism and the obvious necessary conclusions which are based and substantiated by the events, but are regrouped in the building blocks which are the preconditions for the new sustainable society, namely:

- * what is the raison d'être of the company
- * ethical leadership
- * low leverage and low risk with other people's money
- * discarding maximization of profits
- * financial moderation
- * transparency
- * adequate regulation
- * new mission of auditors and lawyers
- * changing the attitude of society
- * cooperation instead of cut-throat conduct
- * establishing the Institute of Ethics

- * electing truly independent directors
- * bridling of derivatives to be functional rather than speculative
- * analyzing long term Treasury Bills return on investment versus Dow Jones Index
- * pension funds investing only in T-Bills
- * full disclosure in financial reports and prospectuses
- * heavy penalties for fraud and tax evasion
- * adequate ratio between highest and lowest salaries
- * corporate social responsibility, environment and sustainability
- * business ethics, ethical strategic planning & screening of management, assimilating ethical standards
- * replacing neo liberal policies by humane capitalism
- * limiting government and business influence
- * encouraging whistleblowers
- * minimal social gaps and enlarging the middle class
- * activist conduct of stakeholders
- * Main Street creativity instead of financial creativity
- * obeying the Golden Rule
- * model citizenship
- * progressive taxation
- * abolishing investment in tax heavens and legal but unethical tax evasion
- * living within your means with minimal credit and adequate savings
- * drawing lessons from the Scandinavian Capitalism
- * eliminating "soft" corruption
- * paying very high salaries to politicians and civil servants
- * prohibiting crossing between public and private careers
- * a new balanced approach between unbridled capitalism and socialism
- * 90% taxation on excessive compensation
- * taking into consideration irrational economics
- * restraining contributions to politicians, political parties and lobbying
- * eliminating bailouts to "too big to fail" corporations

* restraining monopolies, cartels, large multinationals and banks

* ensuring an adequate return on investment for savings regardless of the Fed's monetary policy

* devising from scratch a holistic sustainable economy doing justice to the people and not to tycoons

The Principles of Business and Ethics in the Economic World Towards 2020

1. Companies should see profitability as a viability precondition and not as their only reason for existence, as corporations also employ people, sell products, and contribute to society.

2. The mantra of maximization of profits should be discarded, as it necessarily causes maximization of risks and wrongdoing of stakeholders: employees, customers, community and the ecology.

3. Financial moderation should prevail, with a balanced leverage (not 30:1 as in Lehman Brothers), sufficient equity, low indebtedness, a positive cash flow, integrity of the financial management, even if it is at the expense of maximizing profitability, growth and valuation.

4. Financial reports should be accurate and transparent and instead of spending tens of millions in order to circumvent the Sarbanes-Oxley Act, companies should spend millions to be ethical.

5. Lawyers who assist companies to evade taxes "lawfully" would be unemployed, as all companies would pay the full taxes, after being convinced that it is the only way to maintain law and order, eradicate crime and to fund defense, education, health and infrastructure equitably.

6. All pension funds should cease to invest in the stock exchange, no longer risking pensions, and minority shareholders should invest only in ethical funds and ethical companies.

7. Independent directors should be really independent and should ensure the stakeholders' rights.

8. An Institute of Ethics should be established, giving ethical ratings to companies, controlling shareholders and executives, and the management should have an impeccable ethical record, preventing the collapse of AAA ethical companies due to unethical conduct.

9. The internet would become the ultimate ethical vehicle, ensuring full transparency, preventing the use of insider information and enabling open communication between all stakeholders.

10. Cooperation, equilibrium and harmony would replace the principles of cut-throat competition and street fighting, having the killer instinct and adopting war tactics.

11. Companies should not compete in adopting unbridled marketing campaigns, deceptive advertising, deceiving customers, but should compete on who gives better service and products at fair prices, without putting "stumbling blocks" before the blind subprime customers.

12. Our examples of model businessmen would be Warren Buffett, Jerry Greenfield and Paul Hawken, and not Ken Lay and the executives of Lehman Brothers, Bear Stearns and AIG.

13. Society would not judge people by the size of their wallets but by the greatness of their minds.
14. The ideal manager should lead his company in an authoritative, democratic and humane approach, and not be inconsiderate, brutal and lacking in sensitivity.
15. We should prevent sexual harassment, race, gender, age and other discrimination, nepotism, and all workers should be treated equitably and recruited with ethical screening.
16. The ratio between the highest and lowest salaries in a company should not exceed 30:1.
17. The environment in our cities would be as good as in Copenhagen and not as bad as in Naples, and petrochemical companies would invest in preventive measures as in the Netherlands.
18. Our country would be rated among the ten most ethical countries in the Transparency International Corruption Perception Index, our model would be Finland and not Nigeria, and those who enforce the ethical laws would not cross the lines to work for those who infringe upon them.
19. Companies and tycoons should not perceive corporate social responsibility as the donations of one percent of profits being the essence of ethics, but should earn the other 99% ethically.
20. Government would not be neo-liberal or social democratic but neo-social, adopting the "third way" of Joseph Stiglitz, with a balanced equilibrium between free market and regulation.
21. Perception of success would not be living on a property of \$125 million but on a modest property, like Warren Buffett, known for his personal frugality despite his immense wealth.
22. The model of a politician would be Mahatma Gandhi, practitioner of non-violence, truth, integrity, austerity, simplicity and peace, as opposed to many corrupt politicians of today.
23. The excessive ties between government and business would be loosened, politicians would not be responsible to tycoons and their lobbies but to the people and would be funded by them. Civil servants should not be employed by the tycoons after quitting their jobs, putting their motives in doubt.
24. Milton Friedman's vision would be achieved - that companies should not invest in social responsibility and the policy of the neo-liberals would be implemented with minimum regulation, because if companies are ethical, there will be no need for charity or regulation.
25. Society would not worship bankrupt businessmen who outsmarted their creditors, tax evaders who conned the government, and controlling shareholders who wronged minority shareholders, but nerds who pay their taxes, behave ethically and repay their debts.
26. White-collar criminals should be sentenced to 20 years imprisonment, without plead bargains, indirect or direct bribes, and judges should not be lenient toward bankers, tycoons and corrupt politicians, who are usually represented by the best lawyers.
27. Society would ostracize those who withhold payments to suppliers and employees, those who employ people without providing them with social benefits, and those who prevent unionizing aimed at improving working conditions.

28. Society should encourage and reward whistleblowers who warn against corruption, wrongdoing to stakeholders and ethical criminals.
29. Our country would have minimal social gaps and would rank close to Sweden, with 50% of its population in the middle class and not 50% of the wealth owned by the richest 1%, since democracy is not voting every few years, but having equity, welfare and equal opportunities.
30. We should take our fate in our own hands, acting lawfully and ethically but decisively, investing only in ethical companies, working only in ethical companies, buying only from ethical companies and welcoming only ethical and sustainable companies into our communities.
31. We should not aspire to be creative capitalists or creative accountants, but to be creative in our R&D in high tech, green energy and low tech, with holistic ethical strategic planning.
32. Quality and excellence should be the cornerstones of a company's activities, by adhering to specifications and standards, without jeopardizing quality and endangering people's lives.
33. Ethical standards, codes and assimilation would not be eyewash but the basics of a company.
34. Tenders would not be bent, positions would not be promised to the boys, and lawsuits would not drag on, in an economy with minimal red tape and an ethical environment and infrastructure.
35. We should return to basics: obeying the Golden Rule by not doing to others what we do not want to be done to us, acting in equity, moderation and equilibrium; the Categorical Imperative with its moral obligations should prevail, concluding in an All My Sons Credo.
36. The significant progress that has happened in the last decades in consumerism, quality, health, education and democracy would also be expanded to ethics, social responsibility, corporate governance and sustainability towards the year 2020, if we wish to preserve life.

Substantiation of the chapters of the book:

Base of the book on The Future of Capitalism, the 36 Principles and the chapters, substantiated by the Economic Whirl and the 2008 Recession, the books on those issues, videos, articles & documentation:

1. Introduction

The book examines the future of capitalism in a sustainable society in the context of the Great Recession of 2007-2010, finding a pattern of the Economic Whirl starting in the eighties with damages of billions and incurring in 2008 damages of trillions. The book analyzes contemporary capitalism in a critical approach, with its flaws and merits, as viewed by prominent authors and Dr. Cory.

2. The Economic Whirl - from Damages of Billions in the Eighties to Trillions in 2008

The pattern of the Economic Whirl starting in the eighties with damages of billions, increasing in 2008 to damages of trillions. A thorough analysis of the Recession based on Dr. Cory's research and books and more than 150 books, 130 videos and thousands of articles and documents on the issues of this book. The causes of the Recession, an overview on its key protagonists - corporations and executives.

3. The Historical Perspective of Crashes – The Great Crash of 1929 and Napoleon III's France

The recent Economic Whirl starting in the eighties differs from the preceding crashes, bubbles and Ponzi schemes, as the order of magnitude has risen from billions to trillions. However, to put Capitalism and the 2008 Recession into context we have to analyze in particular the Great Crash of 1929 and crashes occurring throughout history and in France during Napoleon III's Second Empire.

4. Milton Friedman Vs. John M. Keynes – XXth Century's Most Important Economic Doctrines From the 1907 Wall Street crash to the 2008 Wall Street crash the economic world swayed between the two most important economic doctrines of the XXth century – the neoliberal free market corporatist doctrine with its most important protagonist Milton Friedman and the Keynesian doctrine advocating government regulation and social reform within the capitalistic context.

5. Other People's Money – Den of Thieves, Junk Bonds and Monkey Business

The first wave of the Whirl started with Drexel, the junk bonds and Michael Milken. Analysis of the scandals of the eighties, acquisition of undervalued companies, tearing them apart to the detriment of the stakeholders and owners, use of insider information, jail sentences to Wall Street's Tycoons. The scandals of the eighties as a precursor of the New Economy and of the Recession of 2008.

6. Leverage Buyouts: Barbarians at the Gate, the Leverage Buyout of RJR Nabisco

The duel between American Express/Shearson Lehman backing the CEO of RJR Nabisco, Ross Johnson, and KKR's Henry Kravis over the acquisition of one of the largest American companies – RJR Nabisco, which was undervalued, but became subsequently overvalued. Leverage buyout with junk bonds, greed, extreme leverage, insider information – the well-known recipe of Wall Street.

7. Long-Term Capital Management – 1994-1998 – A Modern Saga of Irresponsible Alchemy

When it was founded in 1994, LTCM was hailed as the most impressive hedge fund in history. Nobel Prize-winning economists and the most successful Wall Street investors were convinced that they have found the magic formula that the alchemists sought for hundreds of years. But the hedge fund suffered catastrophic losses that jeopardized the financial system's stability– a precursor of the 2008 Recession.

8. The Crises in the Economies of East Asia, Russia & Latin America and the American Context

The Neo liberal and market economy hazards that brought the crises in the economies of East Asia, the former Eastern Block and Latin America, the collapse of the Russian and Argentinean economies, the heavy toll of unbridled globalization on the emerging economies, Barings Bank's collapse, failures of globalization, the American Context of the American Bubbles of the dot-com and corporate scandals.

9. The Dot-Com Bubble Burst – 1995-2001

On March 10, 2000, the Bubble of the Dot-Com reached its climax with the Nasdaq peaking at 5,132. During this bubble, Western stock markets saw their value increase rapidly from

growth in the new Internet sector and related fields, in practical terms, most of the high tech segment, and marked by the founding (and sometimes spectacular failure) of a group of new Internet-based dot-com companies.

10. The Corporate Scandals of 2001- 2003: The Enron Case

The Enron scandal on the Internet, press, films, books and research. An analysis of the largest bankruptcy ever (until then) in December 2001, with fraud, use of insider information, lack of transparency and integrity of the executives. The Sarbanes-Oxley Act enacted after Enron. Enron through the prism of Lehman Brothers, Bernie Madoff, AIG, and the Great Recession of 2007-2010.

11. Leaderships - James Dimon, CEO of JPMorgan Chase, vs. James Cayne, Bear Stearns' CEO

Leadership is one of the most important factors for the success of companies and banks. Jamie Dimon, CEO of JPMorgan Chase, managed his bank successfully and cautiously throughout the Recession, taking over the bankrupt Bear Stearns, whose CEO Jimmy Cayne, ruined the bank with his greed, battle for power, and risky management, disregarding and wronging the interests of the stakeholders.

12. Corporate Cultures – Goldman Sachs versus Lehman Brothers

Debate on the issues of responsibility of executives, teamwork, excessive leverage, other people's money, growth at all cost and all risk, illustrated in the case of two of the largest investment banks on Wall Street – Goldman Sachs and Lehman Brothers. The reckless, one-man show, instant and arrogant Lehman Brothers versus the cautious, partner-like, 'modest' and long-term focused Goldman Sachs.

13. Bernie Madoff – The Wall Street Guru

On December 11, 2008, Bernard Madoff, 70, a former Nasdaq chairman and a respected figure on Wall Street for 40 years was charged with having perpetrated a mammoth Ponzi scheme, becoming the new face of fraud on Wall Street. Victims have lost as much as \$65 billion and Madoff was sentenced to 150 years in prison. Madoff, the Guru of Wall Street, has become the symbol of Wall Street.

14. Regulation, Inefficient and Efficient Ways Attempting to Overcome the Economic Whirl

The Great Recession proved that the vehicles that were devised to prevent such major crises are not efficient. Regulators and Economists - Nouriel Roubini, Henry Paulson, Klaus Schwab, Ben Bernanke, Sheila Bair, Alan Greenspan, Robert Rubin, Tim Geithner, Larry Summers, Brooksley Born, devised ways to overcome crises, examined in the book. Dodd-Frank Wall Street Reform Act.

15. Speculation, Hedge Funds, Derivatives and the Crashes – George Soros & John Paulson

George Soros proposes a new paradigm: Financial markets never reflect the underlying reality accurately, thus occasionally affecting the fundamentals that market prices are supposed to reflect. John Paulson figured out how to short the market during the Crash of 2008 and gained billions on the subprime implosion. Ethical and Economic repercussions of speculation, hedge funds and derivatives.

16. Joseph Stiglitz, the Prophet of the Third Way Between Neoliberals and Socialists

Nobel Prize winning Stiglitz explains in an academic, clear and concise language how the world economy works, and offers an agenda of inventive solutions to our most pressing economic, social, and environmental challenges, with a moral sensitivity required to ensure a just and sustainable world. Stiglitz suggests ways to make globalization and world economy work, in an Aristotelian Third Way.

17. Naomi Klein, the Fiercest Critic of Unfettered Capitalism and Globalization

Klein challenges the victory of Milton Friedman's free-market economics, and shows how neo liberals harnessed terrible shocks and violence to implement their radical policies. Klein provides a rich description of the political machinations required to force unsocial economic policies with a heavy toll on the world economy, in the third, second and now the first world as well, and most of all – the US.

18. The Black Swan and Irrational Economics – Nassim Taleb and Daniel Kahneman

For Nassim Taleb, black swans underlie almost everything about our world, and most of all on the stock exchange. A black swan, like the 2008 Recession, is a highly improbable event, but as it carries a massive impact we have to take it into account. Kahneman, Nobel prize winner, has started a new perspective on the traditional economics, rejecting traditional economic assumptions of rationality.

19. Business Ethics - The Warren Buffett and Berkshire Hathaway Model

Not all financial tycoons are Lehman's Dick Fuld, Drexel's Michael Milken or Bernie Madoff. Warren Buffett is an excellent example of a tycoon, controlling Berkshire Hathaway with integrity, taking into consideration the interests of the stakeholders, with a humane approach to business, while still becoming a billionaire. Recently, he decided to donate most of his fortune to the community.

20. Sustainability – a Precondition of Recovery for the Ailing Economy after the 2008 Recession

Al Gore, Paul Hawken, Thomas Friedman and others describe the need for a green revolution. Global warming, the stunning rise of middle classes all over the world, and rapid population growth have converged in a way that could endanger our planet. Friedman devises efficient methods to meet the challenges of ecology, as we are in the wrong track and need a course correction in modern capitalism.

21. Corporate Social Responsibility, Ben & Jerry's, Muhammad Yunus, Grameen Bank Model, Social Business and the Future of Capitalism, Grameen Danone, a Humane Form of Capitalism

Ben & Jerry's, which was founded by Ben Cohen and Jerry Greenfield, contributes 7.5% of its pretax profits to the communities of Vermont. They believe that the values contribute to profits not less than performance. Muhammad Yunus innovated strategies for lending microloans with Grameen Bank to the poor, helping millions to live better lives, while being solidly profitable with 99% repayment rate.

22. Michael Moore - The End of Capitalism or a New Beginning?

Since the eighties we witnessed an exuberant capitalism taking over the world scene with neo liberal regimes in the US & UK, the Soviet Empire collapsed, China & the Eastern Block adopted capitalism, this was the end of history, or a new beginning? However, after witnessing the Economic Whirl culminating in the Recession of 2008, many believe that this is the end of capitalism as we know it.

23. The Scandinavian/European Model of Capitalism

Many Americans have a simplistic view about capitalism: you are either a neo liberal or a communist. Stiglitz, Klein, Bakan and others propose a third way, and the Scandinavian/European model gives us an excellent mix of a workable policy of social welfare, employment, healthcare, labor relations, a holistic economic & social policy that is democratic, with a combination of free market and regulation.

24. New Vehicles to Overcome the Crisis of Capitalism

New Vehicles to overcome the crisis of capitalism designed by Dr. Jacques Cory: The Institute of Ethics, The Supervision Board, Ethical Screening, Ethical Strategic Planning, The Principles of Business and Ethics in the Economic World Towards 2020, The Laws of Wrongdoing to Minority Shareholders in Unethical Companies, The Prerequisites for an Ethical and Profitable Company.

25. The 2010 European Financial Crisis, PIIGS, Integration and Conclusion

Sovereign Debt Crisis, the 2010 European Financial Crisis, the crisis of the Euro, PIIGS crisis – Portugal, Italy, Ireland, Greece, Spain. Rising government deficits and debt levels in some of the EU countries, downgrading of European Governments debt. The model of "subprime mortgages" in the film "It's a Wonderful Life" – relevant in 1946 and today. A revolution in the approach of businessmen, regulators and academics towards capitalism is needed in order to find a new balance between profitability, leverage, transparency, ethics and sustainability. Are we bound to face a Doomsday Depression not later than by 2020? The lessons for the future, Integration and Conclusion.

SUMMARY OF BIBLIOGRAPHY

The book is based on the books and articles of the most prominent authors and journalists, businessmen, regulators and professors: Joseph Stiglitz, Naomi Klein, Charles Ferguson, Thomas Friedman, Michael Mandelbaum, Milton Friedman, John Maynard Keynes, Paul Krugman, Andrew Ross Sorkin, Erin Arvedlund, Barbara Ehrenreich, John Kenneth Galbraith, Charles Gasparino, Paul Hawken, Daniel Kahneman, Nassim Taleb, Dave Kansas, Michael Lewis, Roger Lowenstein, James Stewart, George Soros, Muhammad Yunus, Gregory Zuckerman, Akio Morita, Henry Paulson, Bryan Burrough, Alice Schroeder, Joel Bakan, Jagdish Bhagwati, John Cassidy, William Cohan, Harry Dent, Kenneth Goodpaster, Laura Nash, Henri-Claude de Bettignies, Al Gore, Justin Fox, Hyman Minsky, Charles Ellis, David Wessel, Richard Posner, Gary Stern, David Cay Johnston, Jonathan Harr, Lee Kuan Yew, Robert Hagstrom, Robert Monks, Joseph Badaracco, Richard De George, Charles Derber, Thomas Donaldson, Amitai Etzioni, Francis Fukuyama, Ron Grover, Harvey Hornstein, Robert Jackall, Peters and Waterman, Meir Tamari, Manuel Velasquez, Ben Cohen, Ernest Wallwork, Barry Eichengreen, Jeremy Rifkin, David Coates, Jonas Pontusson, T.R. Ried, Eric Einhorn, Nouriel Roubini, Stephen Mihm, Matthew Bishop, Suzanne McGee, Duff McDonald, Matthew Lynn, Sanjay Anand, Robert Pozen, Raghuram G. Rajan, Larry Bartels, Wilhelm Hankel, Robert Isaak, Carmen Reinhart, Kenneth Rogoff, Michael Roberts, Robert Shiller, George Akerlof, George F. DeMartino, Fareed Zakaria, Gordon Brown, Todd Gitlin, Matt Taibbi, Noam Chomsky, Sheila Bair, Gretchen Morgenson, Joshua Rosner, Costas Lapavitsas, Chrystia Freeland, Robert Reich, Dan Ariely, Robert L. Heilbroner, Abhijit Banerjee, Bastasin Carlo, Esther Duflo, Jeffrey Sachs, Les Leopold, Olivier Blanchard, Tyler Cowen, John Mackey, Anat Admati, Martin Hellwig, Thomas Piketty, as well as the books by Nick Leeson, Brian Cruver, Bill Bamber, Lawrence McDonald, Jacques Cory, and the best videos on those subjects, such as *The Ascent of Money* with Niall Ferguson, *Capitalism: a Love Story* by Michael Moore, *The Corporation* by Jennifer Abbott and Mark Achbar, *The Flaw* by David Sington, *Collapse* based on a book by Michael Ruppert, and *Inside Job* by Charles Ferguson.

PROFITABILITY AND BUSINESS ETHICS

"There are seven things that will destroy us: Wealth without Work, Pleasure without Conscience, Knowledge without Character, Religion without Sacrifice, Politics without Principle, Science without Humanity, Business without Ethics."

Mahatma Gandhi

Many businessmen believe that a company can either be profitable or ethical but that it can't be both at the same time. If a company has to compromise on one of those issues, it prefers to do so on ethics, as the success of a company and its management is primarily based on its profitability and not on its ethics. An unethical company is not penalized for its unethical conduct, if it does not infringe any law, and the same is true for its executives who continue to receive their high salaries, stock options and benefits, as long as they maximize profitability, even at the expense of ethics. We should examine the oxymoron stated by Milton Friedman, that the objective of a company is only to maximize profits and that a company should not have any objectives of social responsibility. Where are we maximizing our behavior in our lives? Do we maximize our eating, drinking, vacations, or even return on investment? Each maximization has a price tag: eating excessively results in bulimia, drinking too much results in drunkenness, too long vacations degenerate, while a very high return on investment has a tradeoff with risk or brings too many competitors. Aristotle preconized more than two thousand years ago that we should find moderation in everything we do, the golden mean, as excessiveness ultimately corrupts. His precepts were true then as they are true today. One should find the right balance between the hardware of business: production, sales, profitability and valuation, and the software of business: ethics, quality, integrity and humaneness. Only thus is it possible to find the perfect harmony that will ensure the long term prosperity of the company and its stakeholders.

There are 12 outstanding principles and basic conditions that are the prerequisites for an ethical and profitable company:

1. Ethics, Profitability and the Interests of the Stakeholders

Everybody believes that a prerequisite for a viable and prosperous company is profitability. A company that is not profitable will not be able to survive in the long run and we should do our best in order to be profitable. Profitability is like the oxygen that we breathe; it is a precondition for our living. However, nobody decides where to live exclusively on the basis of the amount of oxygen that exists in his neighborhood. Or paraphrasing Moliere in his play "L'avare" – we should be profitable (eat) in order to live but we should not live in order to be profitable (eat). The quality of life of every human being, like the quality of life of every company, has other parameters as well, primarily the safeguarding of the interests of the stakeholders of the company and fair conduct toward them: the employees, customers, suppliers, creditors and so on. The company has, therefore, to obey the Golden Rule: "Don't do unto others what you wouldn't want done to you". This issue will be further emphasized, as it is a key element in ethical thinking.

2. Financial Integrity and Strength

Financial creativity can ruin companies, as we have seen in many cases in recent years, such as Enron, Barings Bank and others. In order to survive in the long run a company has to be financially moderate, with a balanced leverage, sufficient equity, low indebtedness, a positive cash flow, integrity of the financial management, even if it is at the expense of maximum profitability, growth and valuation. A prerequisite of survival is security, for the individual, the corporation and the nation. As a nation spends a large part of its GNP for defense, so a company has to ensure its security and cannot jeopardize its existence with financial creativity, transferring profits to affiliated companies, taking loans through related companies, reporting expenses in next year's financial statements, actualizing forecasted profits for the next ten years in this year's income statement, reporting R&D expenses as assets, and so on. Sometimes the auditors cooperate with the reckless executives; often the SEC or even the public look benevolently on such conduct, but a company that acts carelessly in its finances will not subsist in the long run.

3. Enforcement by an Authoritative and Democratic Management

Many believe that an authoritative and democratic management is an oxymoron, but the most successful and prosperous companies prove that it is feasible. Management has to be authoritative in a company as in a nation; it is impossible to manage in a flabby way, where everyone does whatever he wants, nobody is accountable, directives are not implemented, instructions are not enforced, and the whole company is managed like a fraternity. Therefore, a company has to be managed in an authoritative way, obeying management directives, enforcing the company policy and decisions. Nevertheless, enforcement has to be carried on graciously, not through a dictatorial management, and to take the inputs of lower level management and employees into consideration. Most of the modern business books preconize such methods of management, but unfortunately many companies are managed by brutal bosses, or in an anarchical manner; few companies are managed by an authoritative and democratic management. This mode of management can even be seen as a prerequisite for an ethical company, as it combines the best methods.

4. Quality and Excellence

The company in the third millennium perceives quality and excellence as prerequisites of success, but in many cases this is only a slogan or a panacea. How is it possible to solve the dilemma of improving quality while obtaining a profitability which is lower than the maximal one? What is the value of quality and to what extent should it be enhanced, even if it is not needed? Standards are set by the Standards Institutions, the customers' specifications set what is required and those who abide by the standards and the specs should encounter no problems. However, unethical companies that want to maximize profits at all costs do not abide by those rules, deliver products that do not comply with the specs, sometimes even endangering human lives. Maximization of profits is always at the expense of something else; you deliver lower quality products to your customers, you pay lower than average salaries to your employees, you postpone payments to your suppliers, you reschedule the installments of your loans, you evade paying taxes, you externalize your ecological expenses, and of course, you do not meet the standards and excellence required by an ethical company. An ethical company should, therefore, find the right balance between profitability, quality and excellence, while safeguarding the interests of all its stakeholders.

5. Truthful and Transparent Reporting

The Sarbanes-Oxley Act is supposed to improve the truthfulness and transparency of reporting of American companies and companies that are traded in the US. Many companies have reluctantly decided to abide by the new rules, even if they find them somewhat “draconic”. Others invest huge amounts of money in order to find ways of circumventing the act without breaking the law. However, the obvious way should be to act ethically and give true and transparent reports as companies are bound by law to do. It is by far the simplest and cheapest way to cope with the Act, as it is ultimately more efficient to be ethical in the long run. Those who have a clean conscience should not be afraid of transparency. Opaque reporting is a sign of unethical conduct, as we have seen at Enron, Barings, WorldCom and many others. Reporting should also be comprehensible to minority shareholders in financial statements, prospectuses, special reports and so on. It is recommended that companies should add ethical, social responsibility and ecological reports to their annual reports. Fraudulent reports are beneficial only to unethical executives, assisted by lawyers and auditors who operate in contradiction to their professional ethics, which require truthful and transparent reporting.

6. Aggressive and Creative Marketing

In a world that has limited wars to a minimum, the business world has become the outlet for aggression. "Street fighter" is a compliment for an aggressive businessman, but it is, however, recommended to limit the aggression to marketing instead of finance and human relations. Only in marketing should businessmen set free their native aggression and creativity, as we live in a very competitive market and the meek do not survive. A company can be ethical in its advertising and its conduct toward competitors while employing war-like tactics of cunning. Should a company abide by the rule of “let the buyer beware” or “giving full disclosure of all the products’ deficiencies”? Does it have to emphasize its strengths as well as its weaknesses in the same manner? If you are transparent in marketing, should you light up your problems with a torch or show how your products are better than those of your competitors? In negotiations should you tell the whole truth or just not lie? A prerequisite to the success of a company is growth and obtaining a large market share. It is very difficult to find companies that can achieve that by being completely ethical. It is almost impossible to find companies or businessmen who are 100% ethical, and if you have to give leeway to your aggressions and cunning, it could be that it is preferable to do so in marketing rather than in finance, as the competitors are strong enough to care for their own interests and it is questionable if stakeholders in the company, such as the community or government, are.

7. The Humaneness of Management

The most important resource of a company is its employees and management. A company with the best products, with the most advanced technology, with the most revolutionary know-how, cannot survive without dedicated, excellent, motivated and honest employees, who see their company as their second home, who are loyal and give their utmost to the organization. In order to achieve this goal management has to be humane; there should be no sexual, racial, religious, or age discrimination, there shouldn't be too wide gaps in the level of salaries, there should be almost no temporary workers without social benefits and no wrongdoing done to employees. Many unethical companies achieve maximum profitability by paying minimal salaries, no social benefits, widely employing temporary workers, banning unions, adopting brutal methods to enforce discipline, with constant threats of layoffs, while keeping the huge salaries of top management untouched. Those companies can increase profitability in the short run, but cannot be profitable in the long run, as employees contribute most in a supportive environment. The basic quality of managers, doctors, teachers and civil

servants who interact with people should be humaneness, and as a doctor with despicable conduct towards his patients is a bad doctor, even if he is very proficient, so is a brutal boss who enjoys rendering the lives of his subordinates miserable a bad manager and he will not succeed in his job in the long run.

8. Social Responsibility

In the last few years there is a confusion of terminology between business ethics, social responsibility and sustainability. The best specialists deal with those issues and many see their terms as encompassing all the others. Social Responsibility, in its strict terminology, is the care of the community, society and the interests of the weaker segments of society. There could be a contradiction between business ethics and social responsibility, as the Mafia can contribute millions to society while obtaining the funds for their donations in the most unethical manner. Tobacco companies contribute millions to cultural activities but do they become ethical because of that? Companies that wrong minority shareholders in millions of dollars can donate part of those sums to a business school or even found a Center for Business Ethics. Social Responsibility is undoubtedly one of the pillars of Business Ethics, but it does not replace it. It is preferable that a company should not wrong its stakeholders: employees, customers, creditors and suppliers, while not contributing anything to social responsibility and the community, than to have a company that wrongs all its stakeholders and donates part of those unethical profits to the community. The community will be far better off if a company behaves ethically without giving any donations, as the community is comprised of the stakeholders of the company: the employees, the suppliers and the customers. Unethical companies wrong their stakeholders usually ten times more than the amounts that they donate to the community, so society has a much larger deficit incurred as a result of unethical conduct than the benefit it derives from social responsibility. The Robber Barons who wronged their employees, customers and suppliers donated only a fragment of what they have earned unethically to society. A company is perceived as very ethical if it donates one percent of its profits (not of its income...) to society. We are far more interested on how the company obtained the remaining 99% of its profits. The same token applies with sustainable companies who contribute to ecology while wronging their stakeholders. An unethical company which is socially responsible or sustainable is an oxymoron; it is sheer hypocrisy and eyewash!

9. Environment

One of the most common ways to maximize profitability is by externalizing expenses from the company to the government or the community. Those expenses, which the company does not incur although it causes them, are called externalities. Thus, if a company dumps its toxic waste into a river, into the air, the sea or the soil, it does not incur the cost it causes to ecology, which is incurred to the community or the government if they want to remediate the harm. Nowadays, there is quite extensive legislation on the preservation of the environment in the US, countries in Europe, Canada, Australia, and so on. However, the enforcement of those laws is not easy and unethical mega-corporations try very hard to evade them, as it is much cheaper to externalize the expenses to the community, thus maximizing profits. In many cases those companies contribute funds to unethical politicians, who assist them in evading the laws. The Government cannot allocate the funds to fight against those corporations, and NGOs, communities and individuals find it even harder. Thus, the main approach should be ethical, by abstaining from investing in companies that harm the environment and investing in ecological funds. The harm to the environment ultimately affects all of us, if not in this generation then in the next one. Cancer and many other illnesses result from those

wrongdoings, as all of us breathe the same air and are affected by global warming. We are, after all, every one of us, part of the same life chain.

10. Ethical Infrastructure

An ethical company or an ethical individual cannot survive in a corrupt environment. The whole infrastructure should be ethical in order to facilitate the ethical conduct of a company. If society does not condemn wrongdoing and glorifies unethical conduct, there is no incentive to managers to behave ethically, as we are social-minded and most of us cannot live in a society where we are ostracized. In the past, religion was the watchdog of morals and of ethics, although there were too many cases of abuse. Today, society should condemn ethical criminals instead of condemning whistleblowers who try to remedy their wrongdoing. A total change of attitude is needed in order to glorify and reward whistleblowers. Those who wrong their stakeholders should be banned from society, as should bankrupts who manage to salvage all their wealth by externalizing the bankruptcy to their creditors, employees and suppliers. Nowadays, the wrongdoers are treated by society as “smart guys”, who con their creditors, who con the government while evading paying taxes by “tax-planning”, which may be legal but is unethical. If it is possible to bribe judges and policemen, buy pardons and fix tenders, no ethical codes could prevent one from committing those crimes, as the prerequisite of the implementation of the ethical codes is that the managers and employees, as well as the society, should be ethical. Unethical companies, such as Enron, crumble in the same way that corrupt societies, such as the Soviet Union, crumbled. The infrastructure of the society, local administration, police, judicial system, politics and government will ultimately become ethical when the situation becomes unbearable, when corruption finally distorts the whole economy, as only ethical economies and nations can prosper in the long run. The same rule applies to the business environment. No ethical Don Quixote can remain ethical when all his colleagues are unethical; therefore education on ethical conduct is a prerequisite for a profitable and ethical company. In the same manner that a transportation, sewage and energy infrastructure is formed, so an ethical infrastructure for the survival of society has to be formed.

11. Ethical Tycoons

In order to discern which companies are ethical we have to examine who their executives are and take them as an example. Warren Buffett is a typical example of an ethical tycoon who has succeeded to be almost the richest man in the world by combining, in a remarkable manner ethical conduct with very high profitability. However, he is soon to give up most of his wealth to community, thus achieving social responsibility as well. Buffett believes that excessive wealth that was originated in society should go back to society, not 10% or 1%, but most of it, as he has shown. Not by legislation as in ultra-socialist countries, not by nationalization as in communist countries, but in a humane capitalistic regime, setting a voluntary example for every businessman. This is an inspiring example in an environment that has become less and less ethical, in a society where most of the wealth belongs to very few tycoons. We need to follow the example of ethical businessmen such as Buffett and to condemn the unethical conduct of the Lays and Skillings, in order to prove that being profitable and ethical is not an oxymoron. We should ostracize tycoons who made their fortunes by bribing corrupt politicians in order to receive privatized assets at a minimal price, by wronging minority shareholders, by stealing from pension funds and by manipulating the price of shares. We should glorify the ethical businessmen, with impeccable reputations and records of fair conduct to stakeholders, in order to induce managers to work in their

companies and be proud of it, to convince customers to buy their products, services or funds, to influence banks to lend them money, as they should be set as an example for all of us.

12. A Holistic Business and Ethical Strategy

Each one of those principles is viable and a prerequisite for an ethical and profitable company. However, the precondition for their implementation is the orchestration of all of them in unison. Only a company that implements all the principles would/should prosper in the long run. It is obvious that nowadays there are many companies that do not comply with any of the principles, with the exception of marketing aggressiveness. Nevertheless, they prosper in the short run and sometimes even in the long run. Enron prospered for many years and was set as an example in the best business schools. Companies that were founded by the Robber Barons exist even today. But we can decide if unethical companies prevail. We can decide not to work for them, not to lend them money, not to buy their products and not to sell them ours. We have the power as employees, with our unions and pension funds, as customers who can be organized, as minority shareholders who can obtain control of their companies, as communities who can forbid unethical companies to operate in their towns, as bankers who can decide not to lend them money. Recent history has proven how we can organize ourselves in such a way as to make ethical conduct prevail, thus safeguarding the interests of the stakeholders. It was the Labor Unions who forced unethical companies to pay fair wages to their employees. The Greens have forced mega-corporations to preserve the environment. Activist associations have changed resolutions which were unfair to the minority shareholders. Ethical countries have managed to eradicate bribery and corruption; ethical communities ostracize unethical corporations. We should exercise our power with a holistic approach, assisted by the Institutes of Ethics, the Supervision Boards, and the Ethical Funds, to find the ethical companies and invest only in them. We should trust only ethical companies and businessmen and ostracize the others. It is not a utopian dream; it is feasible if we are properly organized, if we train management to be ethical, if we prove that we can be both profitable and ethical. We can achieve this goal in the foreseeable future to the benefit of society and individuals who want to survive in a sustainable environment.

The analysis of the 12 abovementioned principles brings us to the definition of an ethical company. An ethical company, as defined by me and many other ethicists, is a company that conducts itself fairly towards all its stakeholders and maintains the principle of “don’t do unto others what you wouldn’t want done to you”. An ethical company pays its suppliers and employees on time. It is easy to ascertain this in the financial reports and by reading the complaints of employees and suppliers in the blogs on the company. An ethical company allows its employees to unionize, prohibits any discrimination and harassment based on race, sex, religion or age, gives the same salary for the same job to men and women, employs a minimum of temporary workers, prohibits nepotism and gives social benefits to its employees. An ethical company has a maximal ratio of 30:1 between the highest paid employee and the lowest paid, as defined by many ethical funds as one of the criteria of ethics, and does not lay off thousands of employees while increasing the salaries of its top management.

An ethical company does not pollute the environment, water, air and soil, even if the law does not prohibit it explicitly or the law is not enforced. There are very clear criteria of pollution as defined by voluntary organizations: Green NGOs and international bodies. An ethical company, its controlling shareholders and executives, do not devise tax planning in order to totally evade paying taxes, even if they find a legal way to do so. This does not apply of course to legitimate plans of zero taxation for a limited period of time in order to induce

industries to settle in a country or a development zone. However, it does apply to discrimination between the taxes paid by strong organizations and tycoons as compared to other companies and individuals. All the tax shelters, the trusts and the creative ways devised by sophisticated lawyers and auditors transgress the Kantian categorical imperative, the Formula of Universal Law: "I ought never to act except in such a way that I could also will that my maxim should become a universal law." Because, if everybody evades paying taxes, as unethical mega-corporations and tycoons do, the nation will collapse, nobody will pay taxes and the country will not have the funds for defense and education. Those unethical bodies externalize the costs of financing the nation to others, those with a lower income and smaller companies, which contradicts the essence of business ethics and discriminates against the weakest parts of society. The strongest companies and tycoons should pay the highest taxes and give back to the nation and society part of what they have enabled them to gain. A common excuse of robber barons from the 19th century until today is that they don't want to pay taxes to the government, that it is corrupt and inefficient and they prefer to donate funds directly to society much more efficiently. This excuse is totally unacceptable, because of the Kantian principles of universality and equality. However, it is obvious that large corporations and tycoons will effectively pay a slightly lower percentage than the average citizen because they are much more influential, have better tax advisors, and so on. This is understandable if not justified, but there is a great difference between paying 20% taxes, instead of the normal 25%, and not paying taxes at all. Tycoons and multinationals have a moral obligation to set an example and should not be too greedy, as we have seen in the Enron case, the backdating scandals, and so on.

An ethical company is a company treating its customers fairly, delivering what it has committed to on time, in a good quality, with a reasonable profit. Companies permanently charging exorbitant prices for their products and services benefiting from a favorable conjuncture, a monopoly, a temporary shortage, while giving outrageous salaries to their executives and extraordinary dividends to their shareholders, may be acting lawfully but deliberately not ethically. An ethical company does not wrong its minority shareholders; the executives do not benefit from insider information in order to increase their benefits from stock options, do not manipulate the prices of shares, buying shares at low prices while knowing exclusively of imminent technological breakthroughs or mergers, or selling shares at high prices a few days before disclosing a deterioration in profitability to the public. Backdating is of course unethical illustrating the excessive greed of executives who have already received stock options at a very low valuation but who want to earn a few percents more at the expense of the minority shareholders.

An ethical company is a company that does not bribe politicians, their wives or children, directly or indirectly. If a contractor pays millions of dollars for a routine job performed by the son of a president while it would pay only a few thousand dollars for the same work performed by the son of a postman it is a bribe and is unethical, even if the law doesn't see any problem in that. If a prime minister sells a house at \$2M to a businessman who wants to obtain an important contract from him while the market price of the house is only \$1M, it is a bribe and is unethical, even if an assessor can give a valuation of \$2M, because a similar house sold by another citizen would be sold only at \$1M. Both cases may be legal but they are flagrantly unethical. The businessmen who employed the son of the president or bought the house of the prime minister may contribute millions to the community and be socially responsible, they may invest in sustainable ventures, but they are unethical.

An ethical company does not employ government officials a few months after they quit the civil service even if it is according to the law, especially if those managers were responsible

for controlling the companies that hired them or were responsible for the approval of their tax assessments. It is unethical to enforce tax laws and a few months later advise the companies that you have assessed how to circumvent those laws and evade paying taxes. The same ban should apply to purchasing officers in the armed forces who are employed after quitting service by the defense companies, to bank executives in the central bank who receive key positions in the banks they controlled, to SEC employees who are employed by the companies they controlled, and so on. If the civil servants argued that such a ban contradicts the freedom of employment, we could extend the option to work for other governmental organizations or receive a full pension to the high management in the government, but in any case they should be prohibited from working in the private sector, which they were supposed to control, as it is unethical, and could result in corruption, indirect or tacit bribery, costing the economy billions of dollars which is much more expensive than giving them pensions.

An ethical company is a company whose independent directors are really independent and are not complacent in most of the cases toward the decisions of the directors appointed by the controlling shareholders to the boards of directors. In many cases independent directors are only a panacea, as they get a very high salary for approving decisions which are often detrimental to the interests of the minority shareholders and the other stakeholders. To whom are the independent directors responsible? To the company, to those who hired them and pay them, to the controlling shareholders, to the minority shareholders, the customers or the employees? What happens to independent directors who become whistleblowers? Are they hired to other Boards or are they ostracized by the business community? What happens to independent directors of companies such as Enron or WorldCom, what are they supposed to know, should they be like the monkeys who don't hear, don't speak and don't see, should they receive their high salary without controlling anything? What should the qualifications of independent directors be, professionally and ethically? Should they be fearless warriors working for the benefit of those who don't have a voice in the company? In any case, in an ethical company independent directors should be the voice of the stakeholders, should be brave and ethical, should serve on a limited number of Boards in order to have time to effectively control the reports, and they should be directors with integrity.

An ethical company is a company whose controlling shareholders were never bankrupt, who paid their creditors on time without rescheduling the loans. It may be legal to go bankrupt, but it is completely unethical, as the employees, the customers, the suppliers, the banks and the community lose huge amounts of money, while the controlling shareholders lose, in the worst case, their initial investments and the executives don't lose anything. As a matter of fact, in many cases the controlling shareholders have recouped their initial investment in dividends, by selling their shares before the collapse and in many other creative ways. Those who are bankrupt are never the unethical businessmen, but always the employees, the customers, the suppliers, the banks or the tax authorities. Bankrupts should be ostracized from society instead of being treated as smart guys who outsmarted everybody else. Shareholders should never invest in companies whose controlling shareholders and management have a track record of bankruptcy, as in many cases they are serial bankrupts.

The best way to make ethics in business prevail is by deciding to work only for ethical companies, to invest only in ethical companies and ethical funds, to sell only to ethical companies, to lend only to ethical companies and to give community backing only to ethical companies. The Institute of Ethics will assist us in knowing which companies are ethical, ethical funds will publish the records of their ethical investment, business books will describe which companies are ethical and which are not, and ethical companies will prove how they can maintain high standards of profitability and ethics. It is always preferable that

businessmen and companies should decide to be ethical because of values or conviction, but even if they do it out of sheer interest in order to attract the best employees and investors, to get the best deals from suppliers and receive the backing of the customers and the community, that is acceptable as well. Many roads lead to Rome, provided that our Rome is the ethical Rome of Cicero and not of Caligula. Pension Funds and funds from the public sector should invest only in ethical companies, companies should be screened for their ethical values, as should top executives, salesmen, and employees in the finance and purchasing departments. The mantra of finding leaders is passé, as Saddam Hussein was also a leader and so were Al Capone and Ken Lay. Time has come to find leaders with integrity who will follow the paths of Warren Buffett, Al Casey and Ben & Jerry. It is not enough to have ethical codes as almost all the large companies in the US have ethical codes; they should be assimilated by ethical executives with adequate ethical training. Companies should have strategic ethical planning, should publish ethical and ecological reports, should encourage whistleblowers and be as transparent as possible, above all in finance.

In the last decades the business world has known many turnabouts that have considerably improved its operations. Some of the most influential turnabouts were: production efficiency, marketing, technology, organizational behavior, program management, human relations, consumerism, quality, excellence, ecology, democratic management, IT and so on. The next turnabout will probably be business ethics. Those who teach and practice it are perceived in many cases as Don Quixotes, idealists, ridiculous, misfits, envious of the success of the unethical executives, absent-minded professors if they come from academia, dangerous whistleblowers if they come from the business world, treacherous consiglieri if they are both professors and businessmen. But when the ridicule, defamation and battles prove useless, ethics will prevail as truth always prevails and ethical companies and executives will become the norm. Business schools will have ethics and social responsibility courses by the dozens, core courses and not electives, courses of 50-100 hours each, equal in order of magnitude to the marketing and finance courses, as ethics is at least as important as all the other topics of management.

THE RISE AND FALL OF BUSINESS ETHICS FOLLOWING THE GREAT RECESSION OF 2007/10

King Solomon, the wisest man in history, said "Don't be right often". And indeed, the business world after The Great Recession of 2007-2010 is not willing to forgive those who were right in their forecast, who saw the catastrophe approaching and who now tell everybody "Look, we were right!" In the last decade, there were a few academics and businessmen who dared challenging the consensus of vox populi, the alchemy and euphoria of those who made gold out of subprime assets, and who forecasted that the markets will crash because of the excessive leverage, risk and overconfidence that no one would dare to harm those who are too big to fail. Warning lights could be seen from the "remote" times of the junk bonds collapse, the Asian, Latin American, Russian insolvency, the burst of the dot-com bubble, the corporate scandals and the subsequent meteoric rise of the stock markets which was not sustainable. Among the few who dared to oppose the prevailing neoliberal laissez-faire views was Joseph Stiglitz who did it very bravely in his books, articles, lectures and videos, who advocated a Third Way approach, with tighter regulation and who didn't believe in trickle-down economics and the Invisible Hand. He saw instead a greedy hand getting richer and richer, with the tacit cooperation of the neoliberal regimes in the U.S. and other Western economies.

When the Great Recession of 2007/10 occurred, ethicists and whistleblowers had a short-lived epiphany. Most of politicians, governments, international organizations, businessmen and faculties admitted being wrong and admitted that from now on they will act conscientiously, will devote all the time needed for business ethics courses, will work with lower leverage and more respect to other people's money, will increase regulation and not maximize profits with unfettered risk at the expense of the interests of the stakeholders. But following the trillions dollars bailouts and the miraculous recovery of the stock markets due to zero interest rates, none of the culprits was held responsible. Lehman's Dick Fuld is still active on the stock exchange market, LTCM's Myron Scholes is still the chairman of an Advisers company, and our old friend Drexel's Milken is a well-known philanthropist and Chairman of the Milken Foundation. Only poor Bernie Madoff was sentenced to 150 years in prison, but he was the only one indicted in the 65 billion fraud, or even on the Recession's quasi-frauds, a superman!

The Titanic was rescued at the last moment thanks to Hank Paulson and to the fact that global warming has thawed the icebergs in her route. The one and only Warren Buffet who called the derivatives a weapon of mass destruction buys Goldman Sachs's shares on the cheap instead of investing in clean technology, and the hero of the day is John Paulson who speculated on the downturn and won billions. Even if some regulation was enacted, we can bet that neo-Enron's wizards will find a way to circumvent it as they did with Sarbanes-Oxley Act that proved totally inefficient in the last Crisis. All is legal, crooks continue to donate money to politicians and to charities, and we, the fools, continue to invest in the stock exchange in unethical companies headed by unscrupulous businessmen, who will scheme our pension funds again and again, ad infinitum. The heavy smokers, who recovered miraculously from lung cancer, are smoking even more than in the past, since they know that nothing will happen to them, and if worse comes to worse, some minority shareholders with a victim's syndrome will donate one of their lungs (or even two, why not?) to them in order to enable them to catch their breath in the toxic assets environment where they breathe.

Inequality has reached an unprecedented level, unemployment is still very high, and the Economic Whirl, which has started twenty years ago with damages of billions, has reached now damages of trillions. We are not far from a Domsday Depression as we need to increase only by a factor of 10 in order to reach damages of tens of trillions, the world economy is only \$54 trillions, bringing about the collapse of the world's economy. When we reach this level, even maverick neoliberal economists will not be able to rescue us or to bailout their friends on Wall Street. In the meantime, they have sterilized every opponent, business ethics courses were eliminated or cut down drastically, as the universities don't have funds because of the Crisis or Madoff, or both. When they teach ethics the students learn about Aristotle, Kant or Adam Smith, but not about the Crisis and its causes which are mainly ethical. In corporations and banks no ethical screening for executives is practiced, and when we have now and then a Chief Compliance Officer, it is mostly the Legal Counsel who advises the corporate how to evade paying taxes legally, how to pollute the environment externalizing the costs legally, how to wrong minority shareholders legally and prevent labor's rights legally.

Yet, the ethicists were promoted, they are no longer hallucinated Don Quixotes, they are now the Enemies of the People, and everything is permitted to discredit their previsions. Instead of teaching business ethics courses of 50, 100 or 150 hours at the universities, the faculties continue to teach irrelevant quantitative theories that were proven wrong now, as with LTCM, and they invite once in a while Nassim Taleb to tell them fairy tales about Black Swans. It sounds nice but they wouldn't dare to invite Daniel Kahneman to teach about irrational economics. Economics is a science, prices of shares can be predicted, we can hedge them with CDS, we can speculate on Lehman's going bankrupt, with derivatives, shorts, put options, because if economics is not a science how would Scholes, Friedman and Von Hayek get a Nobel Prize? We are now like the Good Soldier Shweik at six o'clock after the First World War. We don't pay attention to Winston Churchill who is a grouchy old bore, to Bertolt Brecht's Threepenny Opera, to Keynes' theories. We live in the roaring twenties, with exiting new technologies, no regulation, financial engineering and unshakable optimism. The Economic Whirl will not deter us, illegitimi non carborundum, we have marginalized Joseph Stiglitz and Naomi Klein, and have managed to surround presidents and prime ministers with Wall Street's and equivalents old boys. We are the new Freemasons and our moral and metaphysical ideals, our new Supreme Being, are money, greed, maximization of profits, unfettered capitalism, unlimited risk, CBOs, CDOs, CLOs, CMBS, CMOs, CDS, LTCM, S&Ls, RMBS, CMBS, OPEC, NASDAQ (and good old Bernie, its Chairman), SEC (who?), TARP (shock therapy to the suckers), Fannie Mae & Mae West, Freddie Mac & McDonald's.

But it is not too late, we may have lost an eye and a tooth (not ours of course, but of the taxpayers, as we don't pay taxes, it is against our beliefs), we have another eye and plenty of teeth, maybe Bear Stearns and Lehman Brothers were drowned in the tsunami, but the other banks with the bailout are stronger than ever. Main Street is recovering; we have time for a new beginning with business ethics, social responsibility and sustainability as a cornerstone. It is the only guarantee for a full long term recovery, with minimal leverage, low risk, living according to our means, humane capitalism, effective regulation and optimal profits taking into consideration the interests of all the stakeholders, including customers, suppliers, employees, creditors, minority shareholders, society and the environment. It depends on us to make the change, as the power is with the stakeholders, not with the tycoons and the politicians. Change will come from those who are not willing to be wronged anymore, who don't suffer from the victim's syndrome, who learned the lesson, who desire to live!

36 LAWS OF WRONGDOING TO MINORITY SHAREHOLDERS IN UNETHICAL COMPANIES

- 1 – In unethical companies, the minority shareholders will always lose in the long run.
- 2 – Unethical managers tend to work on the verge of the law, finding loopholes, and getting the legal advice of the best lawyers, in cases of wrongdoing to the minority shareholders.
- 3 – Boards of Directors and executives of companies tend to safeguard primarily the interests of the majority or controlling shareholders, who have appointed and remunerate them.
- 4 – Independent Directors, who are appointed by the executives, decisions of their committees, and fairness opinions that they order, are in many cases unreliable to minority shareholders, as they tend to comply with the opinions of the majority shareholders.
- 5 – Auditors, underwriters and consultants are loyal primarily to the executives who remunerate them, and the minority shareholders should be cautious with their reports and recommendations.
- 6 – When examining the reports of analysts and their ‘buy’ suggestions on companies, one should bear in mind what are the interests of the analysts, if they own shares of the companies, and what is their success record until now.
- 7 – The legal system does not safeguard in most of the cases the rights of the minority shareholders, who cannot fight on equal terms with the companies that are assisted by the best lawyers, and have much more time and resources.
- 8 – Companies tend sometimes to accommodate large institutions, which were wronged as minority shareholders, mainly by indirect compensation.
- 9 – The SEC is in many cases a panacea that is indifferent to wrongdoing to minority shareholders and to creative accounting.
- 10 – Society does not ostracize unethical managers and believes that ethics should be confined to the observance of the laws.
- 11 – Minority shareholders should refrain from investing in companies whose ultimate goal is to maximize profits, as it would in many cases benefit only the profits of the majority shareholders and executives.
- 12 – Minority shareholders should invest in companies having ethical CEOs, as they would probably safeguard their rights and not be loyal exclusively to the majority shareholders.
- 13 – Minority shareholders are often perceived as speculators, who do not care for the welfare of their companies, but are greedy and interested in an immediate and riskless return on investment.
- 14 – The perception of the minority shareholders as greedy and speculators, and the lack of personification to the nameless individuals, legitimize in many cases wrongdoing to them.
- 15 – Unethical companies tend to avoid transparency and publish opaque prospectuses, press releases and financial statements. Transparency is therefore the main safeguard of the minority shareholders.

16 – Shareholders should compare the prospectuses with the press releases and interviews of the executives and owners of the companies. If there is double talk and the information released to the SEC does not comply with the press conferences, it could indicate that the companies are in trouble.

17 – Minority shareholders should read carefully all the information accessible to them, participate in the stock talks on the Internet, and have a fair understanding of financial statements. If not, they should abstain from investing directly in companies and should rather invest in Ethical Funds.

18 – The conduct of the shares' price prior and subsequent to a public offering indicates the ethics of a company, especially if price increases substantially before the offering and collapses a short time afterwards.

19 – Minority shareholders should avoid investing in companies whose executives do not own their shares or have sold most of them, and whose controlling shareholders sell a large part of their shares at public offerings.

20 – Executives of many companies tend to receive warrants when the shares' price is at their lowest point and sell them at the end of their restriction period, when their prices reach a maximum. Minority shareholders are invited to read this information on the Internet and imitate their conduct.

21 – Unethical executives tend to benefit from insider information in buying and selling their shares and minority shareholders can receive indications on the future profitability of the company by following on the Internet insiders' data. Selling of shares by insiders could indicate future losses and buying of shares could indicate favorable prospects.

22 – A Company that wants to sell a subsidiary partially owned by it to a fully or majority owned subsidiary tends to convey the impression that the situation of the subsidiary it wants to sell is precarious, with no potential acquirers, in order to justify the collapse of its price and the acquisition of the partially owned subsidiary at a token price by the fully owned subsidiary.

23 – Unethical companies have double standards for their shareholders. They may convey the impression that they are on the verge of bankruptcy in order to discourage the minority shareholders, and after the controlling shareholders and executives buy their shares at minimal prices, make public encouraging prospects in order to increase their shares' price.

24 – Companies tend to be privatized before the end of revolutionary products' R&D or after the implementation of a successful turnaround plan, when the shares' prices are still low, by forcing the minority shareholders to sell their shares at those prices, and concealing those prospects to them.

25 – Delaware's Laws give extreme license to the controlling shareholders to do whatever they want in their companies and enable them in some cases to commit wrongdoing to minority shareholders without giving them a fair possibility of retaliation.

26 – Majority shareholders and executives tend to conceal their true motives of depriving the rights of the minority shareholders behind altruistic talks of saving employment, assisting the community and helping the economy.

27 – Minority shareholders should suspect government officials who are supposed to safeguard their rights if the law enables them to be recruited by the companies that they were supposed to control.

28 – Shares’ transactions that are executed in August, during the vacations, around Christmas, New Year’s Eve, or in other periods, where most of the minority shareholders are out of town, are often meant to wrong them without giving them the opportunity to interfere.

29 – Shareholders’ meetings are in many cases orchestrated in such a way that minority shareholders cannot express effectively their discontent, and even if they do so the protocols of the meetings do not report it.

30 – Minority shareholders should beware of companies that expense too often extraordinary losses, charges for in-process technology, acquisition costs, contingent liabilities, and make huge reserves for non-recurring charges on restructuring plans. Those losses may be a heaven, concealing operational losses, and precursory of the imminent collapse of the company’s valuation.

31 – Minority shareholders should refrain from investing in companies that are controlled exclusively by the majority shareholders, especially if those own less than 50 percent of the shares, and allow no representation of the minority shareholders in their Boards of Directors.

32 – Activist associations should gather information on unethical companies, shareholders and executives and publish it on the Internet and to minority shareholders. People tend to forget or do not have access to this data and it is the responsibility of the activists’ associations to make the relevant information accessible to all.

33 – Disclosers of unethical conduct of companies toward minority shareholders should be encouraged by rewards, esteem and recognition, and should not be ostracized by society as whistle-blowers.

34 – Individual shareholders who have lost in the stock market, due to an unethical conduct of companies, should publish the information on the Internet, the press, the SEC, among their friends, and try to get the maximum coverage for the wrongdoing of unethical companies.

35 – Minority shareholders should only resort to ethical means if they have to fight the companies that have wronged them, as in an unethical combat the stronger parties will always win.

36 – The minority shareholders should put a very high emphasis on the ethics of the companies and the integrity of their managers and owners in their investing considerations and refrain from investing in unethical companies that might wrong them, even if those companies have excellent prospects.

Can Business Schools Lead the Way To a World Worth Living In?

Henri-Claude de BETTIGNIES¹

*"We are made wise not by the recollection of our past,
but by responsibility for our future".*

George Bernard Shaw

The multiform crisis our planet is experiencing has created an opportunity for business schools to rethink their role in society and their responsibility toward future generations. By challenging their dominant teaching paradigm, by redefining the models they transfer and by redesigning their curriculum, business schools can develop the corps of responsible leaders who are required for the society of tomorrow.

To get this process going we must develop a shared awareness of the multi-causality of our planet's current crisis, a vision of the kind of society we want, the imagination to think the process through, a basic agreement on how such a society can be built and, finally, the will to engage the responsibility for moving into action.

The recent work that an international group of scholars, leaders and policy makers² produced for the 50+20 Agenda is very explicit, both in blowing the whistle and in recommending action: "We need a new kind of society including a revised economic framework to reassign economics to its appropriate status as a subject of a larger system, not its center. To achieve this we need responsible leadership for a sustainable world"³. This paper is a modest contribution to identifying a path toward this goal, via a challenge to the dominant model promoted by most business schools today, and offering proposals to initiate a paradigm shift in management education.

As early as 1972, a report by the Club of Rome warned us that the planet had a finite capacity to support us. Since then much has been accomplished: fewer people live in poverty, more children are in schools, and some illnesses have been quasi eradicated in spite of burgeoning population. But now we are 8 billion, and will be 9 billion within less than two decades. Numerous experts warn us that human activity has already crossed critical boundaries in 3 areas: climate change, biodiversity loss and alteration of the global nitrogen cycle. Our actions are triggering a series of tipping points, risking irreversible damage to ecosystems and

¹ Emeritus Professor, INSEAD and Distinguished Professor (Emeritus) of Globally Responsible Leadership, CEIBS, Shanghai

² The 50+20 Agenda describes a vision for the transformation of management education and participants of the project recognize the need to chart an entirely new course for management education by proposing something revolutionary, daring and altogether new. See: www.50plus20.org

³ 50+20, [The 50+20 Agenda: Management Education for the world](#), pp.5-6

communities. The task of creating a world worth living in is a megaproject that dwarfs anything our society has attempted in the past.

Following comments on the role of business schools today, I will review our present situation, and the predicament we are in, before proposing paths toward responsibility and action.

First things first: why call on business schools? Why should they take the lead in influencing the process of developing a better society for tomorrow? The answer is found in the dominant role that these specialized academies play in shaping the minds of today's leaders, in and around the world of business. They train future leaders through MBA programs, guide middle managers with efficient tools and models, and exert a continuing influence over boardrooms through top executive forums, colloquiums, seminars and workshops. Furthermore, business schools clone themselves by the parthenogenesis of the PhD programs that train following generations of their faculties. Ambitious MBA graduates make quick careers in banking and finance, in consulting, services and industry, while top teams of large corporations (MNCs or not) are increasingly crowded with MBA graduates, offering mother schools the chance to point with pride to the number of their alumni and alumnae seated in chairs of CEO or Chairman. In addition to the enormous number of business leaders and decision-makers that these schools send to private firms large and small, they also produce a steady flow of academic research that promotes dominant management models and influences the thinking of public officials as well as business managers. In short, today's business schools have assumed a significant role in shaping the mindset of movers and shakers at a time when the enterprise is the dominant institution of our society. It is the enterprise that creates value, jobs, products and services, pays taxes, generates R&D knowledge, contributes to community philanthropy, supports education, trains employees, transfers technology across cultures, etc... This preponderant role gives the corporation and its leaders great powers and dominating influence over society and government alike. (Political contributions are never free of charge; lobbying is not innocent.) Business leaders cannot escape their share of responsibility for the world we are living in; nor can the business schools that have shaped their mindset dodge responsibility for the behavior of the men and women whom they have "programmed" through their education process. It is hardly surprising, then, that the civil society that gave corporations license to operate now complains of their behavior and assigns them responsibility for the multi-crisis we are now facing. Naturally enough, business schools, too, have come under scrutiny during these last years – and criticism is not limited to the media and public opinion. Some lonely voices are beginning to be heard from within their faculties "for being too customer and business focused at the expense of professional orientation and public contribution.... On one hand, the challenge for management education is achieving re-legitimization, particularly in the wake of corporate scandals and financial and economic crisis. On the other hand, management educators are challenged to fundamentally rethink their fundamental purpose"⁴. Initially, business schools feigned not to understand the legitimacy of the criticisms levied against their "house values", the mindset they develop and the managerial attitudes and behavior their education tends to promote. Today still, many economists – often those with a leading role in promoting the dominant business school paradigm – refuse to acknowledge the limits and flaws of the neo-liberal model that irrigates the minds of their faculty colleagues.

The training of business leaders has been a flourishing industry for the past 30 years, but one could question whether this industry has produced "responsible leaders". No statistics are

⁴ 50+20, [Op. cit.](#) p. 9.

available on the number of MBA graduates in jails around the world, and the various media report only those scandals that bring leaders to court for abusing shareholders and/or clients. But it is clear that the picture would not be pretty if all the commercial stones were turned over for a view of what lay beneath.

The multi-crisis -

The financial crisis and its aftermath epitomize the dysfunction of the dominant model of business practice. The hubris of the banking and finance sectors' leaders, the sophisticated models of their researchers (business school PhDs), the greed and risk-taking of their traders (business school MBA graduates), the reward system, the reliance upon ultra-high-speed computer technology – all of this coalesced into a witches' brew that swelled the speculative bubble and then brought it to explosion. The AIG crisis, the Bear Stearns and Lehman Brothers collapses vividly illustrated the hubris of the financial sector, and the deterioration of its image already sullied by cases such as Madoff, Stanford, Enron and the like. More recently, Barclays pitched in to do its part with the LIBOR issue. If one adds the issue of top management and traders, obscene compensation (e.g. in investment banking), the public disclosure of vast treasures hidden in fiscal paradises with the encouragement and complicity of many banks and audit firms, one should not be surprised by the loss of credibility of business and its leaders, particularly in the financial sector.

A stark fact pointed out by the Caux Roundtable⁵ is that false assumptions underlay the financial crisis. "*Financial markets left on their own self-behave.*" The truth is that they do not. "*Ongoing returns several times the underlying economic growth are sustainable.*" They are not. "*Models make it possible to control risks.*" In reality, the storm of irrational exuberance swept away transparency and concerns for the underlying risks. The exuberant led the blind in a climate of greed and excess. Regulators monitor financial transactions, but in complex and opaque structures, they often did not fully understand the risks. It is natural for compensation to be linked to performance, but in a climate of greed and narrow self-interest, executives were shielded from the appropriate liability for their decisions...

It is not hard to understand why trust and confidence in the market nose-dived when civil society realized that huge private losses would be funded by public money, and that private gains were internalized while losses were externalized, thanks to the compassionate hand of friends in government. A society that has lost trust in business is in danger. When the lack of transparency in transaction is cultivated through complexity, fine prints, deceptive advertising and other customer-abusive practices, when fiscal fraud and tax evasion become the daily game of the rich, we should not be surprised to find the young generation searching for meaning, while their parents are lost in anomia and uncertainty.

The global financial crisis has been a magnifier of a systemic emergency wherein business malfeasance has linked to ecological, social, geopolitical and civilizational crises. The fall of Lehman Brothers illustrates just how thoroughly the model of ultra-capitalism has failed over the past 30 years: in its impact on climate change and biodiversity; in the monumental gaps it has produced in income differentiation, whereby obscene wealth exists cheek by jowl with extreme poverty, reducing to a cruel joke the ancient ideal of "living together" on our shared planet; through the divorce between the real economy and the speculative economy, at a time when our entire modern civilization is organized around *res economica*. Excess and hubris

⁵ Young, S. B, Director, Caux Round Table, developed clearly the argument, in the Caux Round Table 25th Annual Global Dialogue, (October 23-24, 2010), in Beijing

seem have been kneaded into our society. We are flooded with advertisements that promote desire (to be beautiful, healthy, happy, smelling nice and being well liked) and covetousness (to have, to possess, and to grasp always more). The more we live under the pressure of competition, the faster we run; the more we live under stress, the more we need to be lured by the promise of beauty, serenity, friendship, peace or further possession. We have produced a world of hyper-consumption in which there is a shortage of water, hygiene, housing, etc. Not even to mention jobs.

We do not need to save the planet – it existed before us, it will continue after we are gone. We need to save the human race.

Yes, it is that serious. The financial crisis is in the news these days because of its consequences of slow economic growth, recessionary risks and unemployment. But it is only one of the components of our global crisis of civilization.

Clear-eyed business leaders must begin to see that climate change is increasingly obvious, and the failure of the Copenhagen summit should be high on their list of concerns. Unfortunately, too few of them have taken the long view as both renewable and non-renewable resources are depleted. It is not just oil, water and gas. We see the steady decline of the tropical rain forest, of biodiversity, of ocean resources, and a host of natural resources that our planet holds in finite quantity. Free market ideology, in the form of a fundamentalism of untrammelled commerce, has now percolated throughout the world to its most remote corners. It is generally assumed to be *the* solution for improving the quality of life on the planet, with the genie of technology as a backup to fix any problems we may create. Unfortunately, the "late" Washington consensus, the one that was supposed to deliver an optimistic plan for development (catch-up processes, trickle-down effects and the like) did not anticipate the dysfunctions it brought about with its growth model. The catch phrase "liberalize, deregulate, privatize" was not without some benefits, but it also had a number of perverse consequences. Mature and developing economies alike continued to take more and more from nature while ignoring environmental depletion and deterioration. Rather than internalizing the true environmental impact of the race for growth, we have passed this difficult choice on to future generations. Working on the assumption that nature offered a limitless capacity to supply materials and to absorb damage, this consumption-driven capitalism has produced a number of negative consequences that are bound to call its fundamental premises into question.

Beyond climate change and the environmental crisis loom an energy crisis (after the peak oil), and a water crisis (with the coming water wars), but that is not the end of the gloomy story. Less tangible but potentially even more debilitating is the values crisis that is striking particularly hard at the younger generation in search of ideals around which to articulate their life choices. This search for a meaningful life of worthy values is becoming a real preoccupation among Asian youth today, even as the Western, consumption-driven model appears to be dominating life. Amid the frenetic prosperity, more and more voices are beginning to challenge Western influence and the God of money. Keen observers of Asian reality are already questioning the wisdom of cloning the Western model. The activist Chandran Nair in Hong Kong blows the whistle thus:

"But accepting that we must end poverty does not entail embracing fast-track growth. And so Asia's second task is refusing to heed all figures who call for consumption-driven economies, be they government leaders, officials of multilateral institutions such as the World Bank or IMF, policy makers, economists or any others. Their continued advocacy of the win-win proposition of globalization - that open markets and free trade allow fast-track development, which in turn leads to wealth 'trickling down' from the developed world to Asian and then within countries of Asia from richer people to poorer people – is simply wrong. This will not happen. It cannot – because those who benefit from consumption-driven capitalism are not the consumers but business which has

an incentive to focus on short-term gains regardless of their long-term cost. The lie at the heart of consumption-driven capitalism is to claim that it delivers the best results – that more people become better off than in any other type of economic system. This claim is a lie because it masks the benefits that flow to corporate interests from continuing to evade the true environmental cost of their activities. Until now, countries have excluded environmental costs, accepting the damage that has ensued as being a necessary part of development. That cannot be allowed to continue. Only by including such costs can we create the incentives to change behavior and so give our world a sustainable future."⁶

In such a context globalization seems akin to a high speed train without a driver, racing through uncharted territory not toward a land of milk and honey but rather the monstrous megalopolis of a hyper-urbanized planet victimized by its own achievements. Along the way, the passengers of this train experience multiple crises ("accidents"), but remain blind to the damage that track and train inflict upon the landscape, care little for inhabitants who have been displaced, left aside in slums and urban ghettos – and in any case have been excluded from the journey. In this context, men and women of power (e.g. managers and business leaders) are called upon to leverage their influence towards the transforming of business, in the goal of turning it to the service of society and future generations. To business schools falls the role of facilitating this transformation, through their education process, their production of knowledge and their function of advocacy. In the time-tested jargon of the trade, they are naturally expected to develop leaders who are not only "responsible", but "globally" responsible.

Challenging the dominant model –

Most business schools still keep on peddling the superiority of the neo-liberal paradigm under its different forms as described by Audier⁷, promoting the dominant model of relentless consumption in a society where homo economicus is a rational animal with self-interest guiding his behavior, where the hand of the market eventually produces the Common Good and where nature has a limitless capacity to supply materials and absorb abuse. In such a context, as C. Nair comments⁸, the successful entrepreneur should aim at maximizing shareholder value, via rapid exploitation of his competitive advantage. He should be encouraged to progressively outsource to cost-effective locations where factory workers are like machines, to externalize as many costs as possible while neglecting environmental costs, and to lobby governments for favorable or less regulation, ideally from toothless administrations. His reward would be a satisfied shareholder.

In many business schools today this thinking remains dominant. The Friedman-based model that privileges shareholder value provides the basic set of assumptions upon which core courses of the MBA curriculum and many executive education programs are built, implicitly or explicitly. In spite of the seemingly positive results of the neo-liberal model "to create" wealth – but not "to distribute" it – its limits and numerous dysfunctions are underplayed with the implacable "no alternative" argument. From the conference rooms and amphitheatres of

⁶ Nair, C., [Consumptionomics: Asia's role in reshaping capitalism and saving the planet](#), Wiley, 2011, pp38-39

⁷ Audier, S., [Néolibéralisme, une archéologie intellectuelle](#), Paris, 2012, Grasset, 636p

⁸ Nair, C., [From Authenticity to Intellectual Honesty: the New Challenge for Business Leaders](#), [Singapore Management Review](#), 2012, Vol. 34, N° 2, pp. 83-86

the great majority of world's 12.000 business schools echoes a predictable series of messages and assumptions that are increasingly questionable, such as:

- A narrow view of man: a rational animal driven by his own interest (inducing a glorification of self-interest, not always "enlightened").
- The purpose of the firm: maximization of shareholder value (often inducing an "obsession" with the bottom line).
- Regulations: unavoidable constraints of government imposing compliance (to be explored for loopholes and creatively interpreted). Anything not illegal is acceptable.
- The hand of government: should be very light (guided by the appropriate pressure of effective lobbying).
- The hand of the market: "best mechanism for regulating it. "
- Everything has a price, and if it has a market it can be traded" (e.g. body parts, frozen embryos, reputation).
- In order to increase profit, implicit contracts can be broken (e.g. between the employer and the employee).

Clearly, when students, managers and leaders are exposed time and time again to such principles, one should not be surprised by corporate behavior or misbehavior. What is most surprising – and certainly worrying – is that present crisis has not served as a learning tool. After the global financial meltdown we have returned to business almost as usual, notably in the finance and banking professions. A good crisis has been wasted.

Toward a new paradigm?

Without falling into doomsday prophesying, we should be willing to acknowledge that environmental problems, biodiversity attrition, accelerating unemployment, natural resources depletion and income distribution gaps are examples of the complex and often interdependent issues that raise serious questions about our current development model. Can we imagine what responsible action should be taken?

Several propositions are most commonly suggested for reducing the current model's dysfunctions: carbon neutrality, CSR activities, the sustainability ideal, encouragement of social entrepreneurs, etc. But is this not simply treating symptoms rather than causes? With consumption exacerbated by advertising's treacherous breath while the financial sector promotes cheap credit to induce people to live beyond their means, we should not be surprised by the dysfunctional aspects of our societies' evolution. The ideology of consumption and the fetishism of "growth" inevitably generate the dramatic consequences mentioned earlier. The car industry can only push further, multiple ownership, the food industry is locked into the seductive logic of cheap junk food, and a million products are designed for built-in obsolescence. The perverse pressure to consume, even in such countries as China or India where emulation of the Western model has taken root, can only lead to a disaster of ecology and quality of life. Cloning Western consumption patterns would require three planets. Alternative models of development must be identified.

When a moral compass is required, laws, codes of conduct, norms, standards and principles cannot provide the full answer. Laws have loopholes, can be quickly obsolete and often are

not effectively applied (China is an example). Corporations demonstrate great creativity interpreting, stretching and going around laws. Codes of conduct can be useful in presenting company values, enhancing a sense of belonging to a corporate culture, and for handling certain dilemmas, but translating codes and harmonizing them across cultures is fraught with innumerable difficulties. Norms and standards (e.g. ISO 8000 or ISO 2600) can play a useful role in drawing attention to important rules of safety, responsibility and standard practices, but they are ineffective for changing values at the top. The principles of the Global Compact, the Caux Roundtable and the OECD are laudable for promoting universal practices, and they do contribute to the creation of a level playing field on a planetary level. But, all too often, the voluntary nature of compliance and the absence of audit make them little better than useful PR exercises, largely toothless and quickly forgotten under global strategic and bottom-line pressures. Whistle blowing is a useful process, one to be encouraged – but with great care. Implementation is very sensitive in some countries, and it can easily be misused and generate dysfunctional managerial behavior. Recruiting "ethical employees" by use of recent instruments to measure integrity may not be a reliable exercise, given the doubtful efficacy of these tools. (Further, employee behavior is very context-influenced.) If this approach does not offer particularly effective means for sharpening the moral compass and inducing responsible behavior – all the more difficult to achieve when the firm's compensation system does not pull in that direction – then investment in education and training could be a path to explore. But is it realistic? Can we teach ethics? Given the population of business school education programs, this long-term goal will not be easy to achieve. Ambitious young MBAs and middle managers will probably have been to a certain extent programmed by the system, their corporate culture, their KPI objectives and their bosses, while top executives laboring under the short-term pressure of financial analysts and shareholders may dismiss as pie in the sky any attempts to strengthen their moral fiber. I believe, however, that it is possible to encourage managers to give voice to their values and to bring them to an understanding of the positive consequences of aligning their behavior with ethical values.

What is needed is a paradigm shift. No shortcuts, no ready-made solution, no quick-lick fix, no one-size-fits-all. This is a difficult process, for it is a matter of some very fundamental redefining: of the purpose of the firm; of the nature of leadership; of managerial relations with all stakeholders; and of the role of the individual within the organization.

We must generate the capacity and will to acknowledge that our development path, which has created abundance in rich countries but scarcity on the planet, cannot be pursued forever. This path takes us to the wall. In refusing to internalize our transaction costs with the environment, we have created a real, palpable threat to our grandchildren's world. To view this crisis as merely an unavoidable series of incidents on our journey is whistling in the graveyard. The awareness of the need to change and return to the sustainability road is, however, growing – even if the political will is still often absent.

A new paradigm may be seen emerging today. It is one where the purpose of the globally responsible business is to create “economic and societal progress in a globally responsible and sustainable way”. In this definition, proposed by P. de Woot⁹, it is the individual who is

⁹ de Woot, P., Giving back economic activity its ethical and political dimensions, Paper proposed at [The Zermatt Summit, June 16-18, 2011](#)

placed at the center of economic activity. Several global networks (e.g. PRME¹⁰, GRLI, WBSCSB), and a few corporations in the U.S. and Europe are now implementing this definition, while some others are also exploring how to impart a leadership of wisdom. Of great relevance is the 50+20¹¹ work of the Globally Responsible Leadership Initiative (GRLI)¹² and the concepts of the two co-founders of the World Business School Council for Sustainable Business (WBSCSB), Dr. Katrin Muff, Dean, Business School Lausanne and Professor Thomas Dyllick from the University of St. Gallen.

Management education, according to the 50+20 report, should have three fundamental roles:

- Educating and developing globally responsible leaders
- Enabling business organizations to serve the common good
- Engaging in the transformation of business and the economy

Implementation of these lofty objectives is indeed fraught with challenges. It requires a new breed of faculty and eventually a new type of business school, but the report provides directions for action, with examples, for each of the three objectives¹³

Ideally, this paradigm shift should grow from intellectual and spiritual seeds sown in leading business schools, for, willingly or not, they function as role models in the management education network. However, as this might be wishful thinking in view of the huge dominance of the neoliberal model that has percolated throughout the education of their faculty, we may have to create new, innovative, institutions or work with a few enlightened deans. It has to start with the deans, as they are the main actors in shaping the evolution of their schools, in setting priorities, in allocating resources, and in developing and monitoring implementation of their strategy.

We need to develop individuals well equipped to cope with a more complex world, to see their role as serving society and the planet, and taking a more holistic and balanced responsibility towards all stakeholders.

We need to challenge the growth frenzy of the past 50 years. It has only demonstrated that no matter how high the earnings, they are never enough. There is always an appetite for more.

We need to disconnect executive compensation from share performance and relate compensation to the holistic value created by the firm.

The challenge of a paradigm shift.

We need to go far beyond the teaching of ethics. I write this even though teaching of ethics has been my life for the last 25 years. We need to initiate, encourage, and facilitate a true paradigm shift, to rethink the purpose of the firm, to challenge our models, to question the

¹⁰ Principles for Responsible Management Education, a Global Compact initiative, in cooperation with the GRLI, See: www.unprme.org

¹¹For additional information see: www.50plus20.org

¹² Globally Responsible Leadership Initiative (GRLI) is a worldwide partnership of 74 companies, business schools and learning organizations working together to develop a generation of globally responsible leaders. See: www.grli.org

¹³ 50+20 *Op. Cit.* pp. 13-23

techniques and tools we teach, to unlearn, to critically assess the mindset that we have promoted through our management education process.

Currently, our education focuses on disciplinary knowledge, narrow functional understanding, and the development of analytical skills which are not conducive to action. We don't teach critical thinking – least of all in China! We emphasize knowing and doing but not being. What we are, in reality, is a good nursery for consultants and investment bankers, a network-building opportunity for managers and future leaders.

This paradigm shift is difficult, but not impossible. We have made ourselves prisoners of a game whose rules are of our own definition – a nicely ironic illustration of the 9 dots problem. We've got to define the problem differently. The issue is not to change the entire field of management education worldwide in one go, but rather to develop centers of excellence that will progressively serve as new role models. But the clock is ticking. We have to move fast.

Strong cooperation will be required among stakeholders in pioneering institutions. The foremost need is an enlightened dean who has seen the handwriting on the wall and is willing to take the risk of espousing the new paradigm and make the effort to coalesce several stakeholders around him/her. The Board must appreciate and value this visionary project, because the full support of governance is imperative. Faculty members, employees and students should not only manifest interest in the process, but be fully committed to the paradigm shift. To give more visibility to these pioneering institutions, accreditation organizations like AACSB and EQUIS can play a critical role in both curriculum change and faculty recruitment. Farsighted corporate leaders, funding institutions and corporate employers of graduates could do their part to facilitate the movement for change.

Is the West – is Europe – ready to espouse a new paradigm based on the proposition that nothing can grow forever, that our addiction to consumption is lethal for the planet, and that intelligent frugality is the answer?

This new approach to business schooling can come only through a small number of key institutions around the world initiating the paradigm shift process, under the direction of enlightened leaders driven by vision and gifted with strategic courage. The society model they promote will be based on cooperation more than competition, equity more than on growth, frugality more than consumption, on harmony more than conflict, and development of social entrepreneurs rather than greed-driven young technocrats. These leaders will be tasked with reconciling contradictions and balancing dualities. They will promote globalization with equity, consumption with frugality, entrepreneurship with concern for society, and leadership overlain with responsibility and humility. In short, a management that embraces people and is committed to solidarity, compassion, the long term and sustainability. A dramatic change, indeed. It would be naïve to think that sailing to this blue ocean can happen easily and quickly, and that many institutions will share the journey worldwide. We will need to find a pioneers either by creating new institutions or through the action of a few enlightened deans willing to innovate and face the risk of guiding their institutions away from the pack of competitors.

Toward Implementation -

In conclusion, we have to re-evaluate the purpose of business schools. It is imperative to develop a vision, shared by stakeholders, of the kind of society we want, of the leaders we

need, of the managers required. We need to change the curriculum of a wide range of our programs, maintaining an emphasis on the development of the whole person, the grooming of servant leaders, men and women with a holistic view of the world: people who understand the necessity of creating value for all stakeholders rather than for only one or two. Our new approach to management education should aim at producing men and women of character, guided by a solid inner compass and the critical thinking that allows them to clarify different perspectives into solutions for the messy problems of real life in complex, multi-stakeholder situations.

This new paradigm will bring with it a different approach to management research: more transdisciplinary exchange and fertilization; more concern about its relevance to society and less about its contribution to “academic” publications in peer-review journals; a better balance of scientific rigor and relevance; dedication to making a contribution to society and commitment to the common good; turning away from the current vicious circle of career development based on publish-or-perish research evaluated by academic colleagues.

Here – as I mentioned earlier - the role of the accreditation organizations (e.g. AACSB, EQUIS) is crucial, for their process shapes business schools’ strategies and curriculum content. In view of their huge influence on business school strategies and administrative practices, they could become powerful agents for moving from the current neo-liberal paradigm to one of a more holistic, multi-stakeholder, shared-value model.

It is clear that schools willing to take to the challenging road of paradigm shift should be prepared to face the pressure of leading business school rankings (FT, WSJ, Forbes, etc.), a system rich with perverse effects on institutional strategy and management. The future is for the bold. Institutions obsessed with rankings will content themselves with little incremental improvements here and there, and that’s not enough.

To undertake this long journey of redefinition we need the backbone of a faculty committed to abandoning the current neo-liberal imperialism. Faculties bridging academia and practice hardly exist today – hence the necessity of reviewing PhD programs that groom the staffs of tomorrow. This is the most challenging task of all, a struggle against the self-perpetuating “reproduction” process à la Bourdieu of most PhD and DBA programs. The objective is ambitious. The few schools taking the lead in paradigm shift will be designing their doctoral programs to produce the faculty of tomorrow: keen to develop and share knowledge for an issues-based learning, concerned for the planet and its population alike.

A tall order. But we must be realistic – the clock is ticking, the risks are growing and our epoch’s dizzying speed of change only increases the uncertainties in which we live. We have no choice but to change ourselves and embrace the concept of sustainability for our planet and its entire population. Else we will spin out of control.

This is not just a call for a change of mindset. It means striking out boldly along the road to paradigm shift. It means abandoning Milton Friedman’s “maximization of shareholder value” for a more complex and subtle management of multi-stakeholder benefits, always with a long-term view. Nothing less will lead us to the sustainable enterprise we need. Leadership to manage sustainability will be an increasingly complex task, for it has to harmonize the interdependence of multiple stakeholders. Optimizing competitiveness through social cohesion, the sustainable company will need to generate a good value-proposition for its internal and external stakeholders. It will need to build its reputational capital and trust in order to keep its

transaction costs low and insure a continuing, stable license to operate. The task is great, but the reward is a world worth living in.

Conclusion -

In a heterogeneous, multipolar world stitched in a fabric of global interconnectedness, creating a sustainable future for the benefit of all stakeholders will be dauntingly complex work. Business schools will be tasked with forming many of the men and women of character who will be its principal actors. They will have to develop, as Philippe de WOOT has convincingly explained¹⁴, the new capacities of leadership, entrepreneurship and statesmanship that will be required from executives at the top who have fully internalized CSR2 and sustainability. How can business schools produce this brand of leadership and ensure that their institutions have absorbed the lessons from the crisis? How can they develop decision makers who have internalized their responsibility toward future generations? How can they teach sustainability while considering the perspectives of not only Wall Street and shareholders but the entire multiplicity of stakeholders? We need to prepare more than competent managers; we need wise leaders enriched with statesmanship, deeply knowledgeable of frugality and sustainability. The power of their positions and responsibilities should be enhanced with both humility and the imagination to translate knowledge into action. Then, in the world of 9 billion people in which they will be living, the grandchildren of our grandchildren will be grateful to us for having left for them a planet where *caring for the other* will have made survival possible and happiness reachable. The challenge is there.

In Asia, the challenge will be even greater. The size of the region and of its population, the speed of social transformation, the importing of Western management approaches and tools – all this, combined with the shortage of homegrown faculty, will make the paradigm shift particularly demanding. Fortunately, though, Asia possesses resources that can make the journey less arduous. Certain traditional values can be usefully harnessed, and an undeniable capacity for innovation can be leveraged to buttress the visionary talent of many responsible corporate leaders. The relationship culture also facilitates solidarity and community building and sharing. Cloning the West is a non-starter, but sticking to the past is also risky. Blending multiple sources and assets is likely to be the right path, and innovation the highway. Management education institutions, whether business schools or not, will have to nurture the young talents destined to become the *responsible* leaders so urgently needed.

Some references

Anderson, M. & Escher, P., (2010), The MBA oath, Penguin-Portfolio, 2010, 256p

Augier, M., & March, J.G., (2011) The Roots, Rituals and Rhetorics of Change, Stanford University m Press, 364p

Coyle, D., (2011) The Economics of Enough Princeton, Princeton University Press, 2011, 346p.

Datar, S., Garvin D.A., & Cullen, P.G., (2010) Rethinking the MBA, Boston, Harvard Business School Press, 379p

¹⁴ de Woot, P., The Business School of the XXI Century, 2010, GRLI Papers, 11p

de Bettignies, H. C. & Lepineux, F., (2009), Finance for a Better World, New York, Palgrave-Macmillan, 258p.

de Bettignies, H. C. & Thompson, M. J., (Ed)(2010) Leadership, Spirituality and the Common Good, Garant, European SPES, 132p

De Woot, P., Should Prometheus Be Bound?, (2005), London, Palgrave, 222p

Gentile, M., (2010), Giving Voice to Values, New Haven, Yale University Press, 273p.

Jackson, T., (2011), Prosperity without Growth, London, Earthscan, 276p

Mintzberg, H., (2004), Managers, not MBAs, San Francisco, Berret-Koehler, 462p

Morsing, M., & Sauquet Rovira, A., (2011), Business Schools and their Contribution to Society, Sage, 254p

Noiville, F., (2009), J'ai fait HEC (et je m'en excuse), Paris, Stock, 2009, 113p

Good at innovation, or innovating for good?

How having a corporate purpose will make you better at innovation over the long run

by Peet van Biljon

Introduction

Is your company innovative? No doubt, you would like to say yes. Everyone wants to be innovative, which is why the word “innovation” appears frequently in annual reports and press releases. However, there can be a large gap between *saying* we are good at innovation and *being* truly good at it. How to close this gap is the topic of a multitude of publications on innovation management, and keeps many innovation consultants busy.

Is your company a force for good in society? Again, yes is probably your answer. Claims about how a company’s business activities benefit society are quite common, as evidenced by the promotion of corporate social responsibility (CSR) initiatives in glossy publications, press releases, and well-produced videos. But again there can be a gap between words and reality, as seen in corporate scandals and day-to-day business actions that contradict claims of caring for stakeholders and communities.

Now let us combine these two questions and ask a third one: *Do your company’s innovations contribute to the greater good of humanity?* This is an important question that needs to be asked more often, because innovation and ethics are deeply intertwined.

While it is possible to be “innovative” without serving a positive social purpose, and conversely possible to be “socially responsible” without being innovative, most companies strive to be both. So how can a company achieve these values? This paper introduces Ethics-driven Innovation®¹⁵, an innovation process designed to meet this challenge. The good news – as we shall see – is that knowing why you want to innovate, and whom you want to serve in society, will make you better at both innovation and ethics.

The question of purpose

Being good at innovation does not necessarily mean you are using innovation to do good. It can be quite the opposite: Wernher von Braun’s V2 rocket was the world’s first long-range guided ballistic missile. It was an amazing technological innovation, but slave laborers from concentration camps produced it under the most inhumane conditions, and its sole purpose was raining terror on the British population during the closing stages of World War II. (The “V” in its name literally stood for “vengeance.”) Clearly there was nothing good about the V2’s purpose nor in the way it was made. Fittingly, the sponsor of this technology met with failure as the Nazis were defeated within months after the first V2 flew, ending the war in Europe.

Later, this same technology was used to put a man on the moon, and satellites into orbit. Today we all benefit from space technology every time we use GPS navigation devices or watch weather systems approach, and satellite phones help us reach people in remote areas and disaster zones. But, regrettably, modern long-range successors to the original V2 weapon are now armed with nuclear warheads, and threaten the very existence of humankind.

¹⁵ Ethics-driven Innovation® is a registered trademark of BMNP Strategies LLC.

These choices are ever with us. Innovation can be employed for good or evil purposes, and technology is not necessarily value-neutral. The overall organizational purpose, and the larger context in which we make our innovation choices, are therefore highly relevant to innovation ethics, and must be well understood for us to make ethical innovation decisions. Innovators have an obligation to develop this situational awareness because they cannot avoid responsibility for the impact their innovations will have on society.

The most important question to ask upfront before deciding on your innovation strategy is: “What do we want innovation to do for our organization?” While the answer to this question will, of course, be different for each organization, it will typically fall in one of the following major categories:

1. **Growth.** You want innovation to help you grow your revenue in total, or increase the number of customers you serve, or increase the price or value of your offering.
2. **Cost.** You want innovation to help you reduce costs and increase the efficiency of your operations.
3. **Compliance.** You want innovation to help you solve particular regulatory or other compliance problems that your organization has to solve.
4. **Ethics.** You want innovation to help you be a more socially responsible or ethical organization, serve the communities in which you operate, decrease negative externalities like pollution, or help you to treat your employees better e.g. by paying them a living wage.

Everyone knows that innovation can be used to drive growth and reduce costs—and many successful innovators know that financial targets for innovation (re revenue and costs) can improve performance.¹⁶ But what about also setting ethics targets for innovation? How would one even go about that?

The inadequacy of traditional CSR

Every time there is a major corporate ethics scandal, it makes the public more skeptical of sweeping corporate claims to be acting in the interest of their customers and of society in general. In each such scandal, the root cause can be traced back to the prioritization of profit over other considerations. For example, the 2016 Wells Fargo phony-account-opening scandal¹⁷ was driven by a relentless pursuit of revenue growth embodied in unrealistic revenue targets. The 2010 BP Deep Water Horizon disaster¹⁸ and consequent massive oil spill were caused by a number of technical failures, but these were allowed to happen due to the absence of a safety culture in the pursuit of cost savings and a rush to revenue.

The fact that most companies (especially those listed on a stock exchange) optimize their business operations and innovation initiatives to generate short-term profits over long-term value is the main cause of the disconnect between their lofty claims to serve society and the real impact of their day-to-day actions. In this climate, CSR efforts become a distant

¹⁶ For example, see De Jong, M. et al, “The Eight Essentials of Innovation”, *McKinsey Quarterly*, April 2015.

¹⁷ Glazer, E., “Wells Fargo’s Sales-Scandal Tally Grows to Around 3.5 Million Accounts”, *The Wall Street Journal*, Aug. 21, 2017. <http://www.wsj.com/articles/wells-fargos-sales-scandal-tally-grows-to-around-3-5-million-accounts-1504184598> accessed Oct. 17, 2017.

¹⁸ Broder, J.M., “BP Shortcuts Led to Gulf Oil Spill, Report Says”, *The New York Times*, Sept. 14, 2011, <http://www.nytimes.com/2011/09/15/science/earth/15spill.html> accessed Oct. 17, 2017.

afterthought to the core corporate mission, which is purely to generate profits, particularly short-term profits. Such profit-constrained CSR initiatives will look weak and insincere, because they are. The impressive-sounding (but usually vague) CSR goals are belied daily by corporate practices which, while technically legal, do not promote the true wellbeing of workers, customers and other stakeholders. That is how companies with beautiful CSR mission statements can still sell products that harm the health of those who consume them, run operations that pollute the environment, and have workers who are underpaid and overworked. And this is exactly what has given CSR a bad name among so many communities in which these corporations operate.

How can CSR be made authentic and effective? Where there's a will, there's always a way:

First, CSR must be strategic, fully embedded in a clear *corporate purpose* that goes beyond short-term profits.

Second, CSR needs to be based on a process of *authentic stakeholder engagement*, a term coined by Mea et al¹⁹, that explicitly identifies the stakeholders with whom the corporation shares objectives, and sets the corporate objectives that must be aligned with the outcomes these stakeholders desire.

Third, CSR needs to *integrated in corporate processes and managerial targets*. One way of doing this systematically, is by using a human-dignity scorecard²⁰ akin to the Kaplan-Norton balanced score card, which captures corporate purpose, stakeholder engagements and CSR outcome metrics for a full set of stakeholders.

The payoff for better CSR

According to Browne et al²¹ and based on recent McKinsey research, 30 percent of corporate earnings are related to, and at risk, in a corporation's relationship with society and its reputation. Therefore the smart approach to corporate reputation building and CSR is not to focus on avoiding or mitigating damage to the firm's reputation, but rather on the financial advantages of engaging all stakeholders, not just shareholders. This suggests a proactive, rather than a reactive approach. Such an approach will not start with a focus to minimize the risks and exposures of a company, but rather with a desire to maximize the good a company can do by improving human wellbeing in the communities in which it operates. It is fundamentally a human-centric, not a profit-and-loss-centric approach.

Introducing Ethics-driven Innovation®

Ethics-driven Innovation® is the answer to an important question. The question is: "How can my business continue to survive and even thrive, if I eliminate all exploitative and ethically questionable elements from my business model?"

In 2017, this author published the book, *Profit with a Higher Purpose*²², which examines the ethics of core modern-day business decisions. The book explains how many perfectly legal

¹⁹ Mea, W.J., Sims, R.R. & Van Biljon, P. (in press 2017). "A Balanced Set of Business Objectives to Achieve Corporate Social Responsibility and Structures for Educating Business Leaders." Agata Stachowicz-Stanusch and Wolfgang Amann (Editors). *Management Education for Corporate Social Performance*. Charlotte, NC: Information Age Publishing. 227-253.

²⁰ Ibid.

²¹ Browne, J., Nuttal, R., & Stadlen, T. (2016). *Connect: How Companies Are Succeeding by Engaging Radically with Society*. New York, NY: Public Affairs.

²² Van Biljon, P., & Sprouse, J. C. (2017). *Profit with a Higher Purpose: A Christian Guide to Business Leadership*. North Charleston, SC: CreateSpace Independent Publishing Platform.

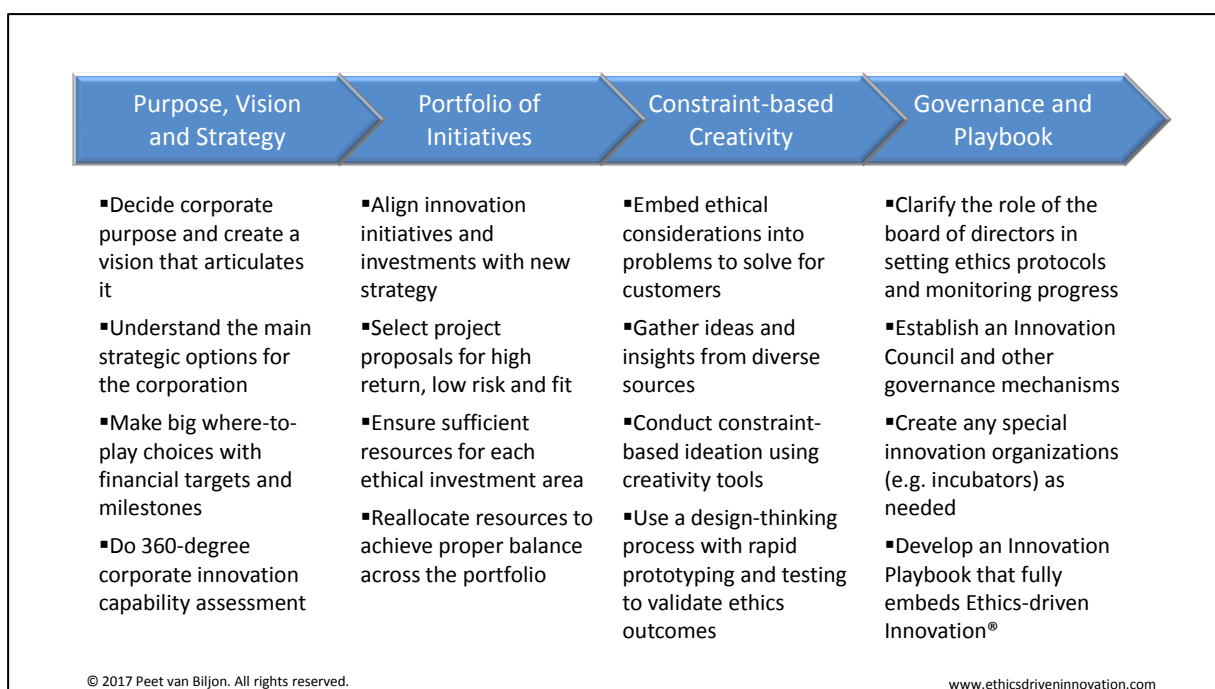
business practices cannot stand the higher standard of classic Judeo-Christian ethics, and calls on business leaders to make radically different choices. As a consequence, people started asking the author for help in adopting the principles advocated in the book without harming the long-term viability of their businesses. Being a strategy and innovation consultant by trade, he realized right away that innovation could be used to solve such vexing ethical challenges, in much the same way that innovation can solve growth and profitability challenges.

So the correct response to the ethics challenge is to innovate. But the right kind of innovation is needed. What does that look like? The foundational principle of Ethics-driven Innovation® is that business-ethics considerations may be integrated into the innovation process as useful constraints. This is possible because like other well-chosen constraints, ethics constraints will promote creativity and thereby better solutions, and need therefore not be seen as a burden to innovation.

When people talk about “thinking outside of the box”, it creates the impression that creativity can only happen in the absence of any constraints. But this is not correct. Innovation without any constraints seldom lead to good outcomes. In fact, great innovations often come from inserting smart constraints into the innovation process. For example, the Japanese took massive market share from the British motorcycle industry in the 1960s and 1970s because they were motivated to make modern, reliable motorcycles that did not leave puddles of engine oil everywhere they went. As it turned out, designing a better engine and production process with the constraint that the motorcycle should not leak oil led to many quality improvements, and a superior product. This is but one example of constraint-based innovation, but there are many. The author adapted the constraint-based innovation process to help companies design and redesign successful business models that meet the highest ethical standards. The resulting innovation process is Ethics-driven Innovation®.

The Ethics-driven Innovation® Process

The Ethics-driven Innovation® process comprises four phases which roughly correspond with the typical phases of an innovation strategy implementation, but with ethics considerations embedded in each phase.



Purpose, Vision and Strategy

The all-important first step is to agree at the highest level of your corporation (i.e. board of directors and C-level) on what the true purpose of your organization is. Making profits and enriching shareholders is NOT a valid statement of purpose for any company. Saying that making maximum profits is your company's purpose is akin to an individual saying, "My purpose in life is to eat and drink as much as I can." While I need food to sustain my journey through life, there needs to be a higher level of meaning to my life if I am going to achieve anything useful for myself and for others. Similarly, revenue and profits are needed to sustain a company, but they cannot be its *raison d'être*, its only reason for existence. Let us not forget that a corporation is not a natural person, but a fictitious legal person. The reason corporations have a special legal status is that our elected representatives deem such status necessary for these businesses to operate at their fullest potential for the benefit of society. This is the implicit social contract that businesses may never forget as they rely on their special legal status every day to conduct their operations.

A well-crafted statement of corporate purpose must explain in succinct terms why the corporation is important to society's needs and broadly which societal needs the corporation aims to fulfill. The statement needs to be easily understood by shareholders, managers and employees alike so that it can act as a North Star that will inspire and guide all their decisions. The corporate purpose (which articulates **why** the corporation exists) will then give rise to a vision which articulates **what** your company wants to achieve over the next 5, 10 or 20 years. And from that vision will flow your growth strategy, and your innovation strategy.

The growth strategy needs to start by answering the big **where** question: "In which markets, and categories and segments do we want to compete?" And this has to be tied to the potential available profit (or the value-delivery potential in the case of a nonprofit or a government agency). Answering this question therefore requires the sizing of available future profit pools in all market segments which are potentially of interest. Note that if you did not have a statement of purpose you would not even know where to look for future profit pools. You could just as well be a fast-food company as an airline or a tech company. Thus the corporate purpose is very helpful in defining your playing field. Sometimes it helps you to see that the playing field is larger than you assumed, which allows you to recognize exciting new expansion opportunities. And sometimes it constrains you, which promotes focus.

The future is not certain, but neither is it totally uncertain or amorphous (except in very rare cases). One can usually get a good grip on which possible futures to plan for by doing strategic scenario development. Scenario development is a complex topic beyond the scope of this paper. It will suffice to mention here that you need to construct a handful of plausible futures (the scenarios) relevant to your organization which you should consider placing bets on. Then you have to decide what proportion of innovation investments will go to each scenario to provide your company with maximum optionality in the most capital-efficient way.

The last step in this first phase is to look at your starting baseline, and to assess what innovation capabilities you are lacking or need to strengthen to get to the outcomes that you are aiming for. How to perform innovation assessments has been fully covered elsewhere²³ and we do not need to repeat that here.

²³ Penker, M., Jacobson S., and Junermark P. (2017). *How to Assess and Measure Business Innovation*, North Charleston, SC: CreateSpace Independent Publishing Platform.

Portfolio of Initiatives

When you have a new ethically-driven innovation strategy, it is very important to ensure that you are resourcing it properly and that you wind down projects and initiatives which are inconsistent with that strategy. The standard tools of innovation portfolio management work just as well for the purposes of such a realignment as they work for any other. The relevant questions to ask during the innovation portfolio management review and resource reallocation process are:

- Are there any projects or initiatives that are totally in conflict with our new purpose and with our ethical goals or our values? If there are, they should be closed down as a matter of priority.
- Does the overall shape of the innovation portfolio reflect the strategic priorities we derived from our corporate purpose and vision? If not, resources need to be reallocated to achieve the balance and distribution demanded by the strategy.
- Do we have adequate funding at the project level to pursue our ethical goals? Too often projects do not succeed because they are funded below the critical resource levels that they need to succeed. When this situation is diagnosed, additional funding should be allocated. These funds need not be new but can come from the rationalization of the portfolio.

If projects are evaluated purely on expected net present value (NPV) or return on financial investments (ROI) the metrics may not give adequate weight to the ethical priorities of the organization. A simple way to adjust for ethical outcomes is to add an *ethical dividend*, which can reflect the non-financial value of the ethical success of the project. This could simply be a percentage of “extra return” based on management judgment of the societal and ethical benefits of the new product or service.

A more sophisticated and accurate way to do determine the ethical dividend is to use econometric calculations of the societal benefits of the better product. For example, health economists are able to model the societal benefits of a reduction in smoking or in the percentage of overweight people who consume certain fast foods. This type of calculation is challenging to do the first time, but once you have established the methodology and fine-tuned the algorithms it can easily be rerun for similar products. Using a health-outcomes example, a 100-calorie reduction in the animal-fat content of a widely-consumed hamburger can be modeled all the way through to population-health metrics such as the percentage of people who get heart attacks, diabetes or are admitted to hospital. The modeling science is available if your company wants to use it to ensure that you take into full account the impact of your operations and products on the wellbeing of the community. You just need to make the effort.

Constraint-based Creativity

The power of constraints in the creative process is now well understood by innovation experts and thought leaders. For example, in their widely-read article, “The Innovator’s DNA”, Dyer et al write about the capabilities that make top innovators different. In their exposition, one of these capabilities is superior Discovery skills, and the second Discovery skill (after Associating) is Questioning. It is while discussing Questioning that the authors urge innovators to “embrace” constraints: “Most of us impose constraints on our thinking only when forced to deal with real-world limitations, such as resource allocations or technology

restrictions. Ironically, great questions actively impose constraints on our thinking and serve as a catalyst for out-of-the-box insights.”²⁴

We may therefore also impose *ethical constraints* on our creative processes, confident in the knowledge that such constraints will not inhibit creativity and impede innovation, but that the ethical constraints may instead lead to more creative and more beneficial solutions for our customers, our employees and society at large.

Good ideation always starts with a carefully crafted definition of a problem that we want to solve for our customers. Such a definition is typically formulated in two parts, with the first part describing the type of customer we want to help (and the situation he/she is in), and the second part describing what we want to help him/her to do (also sometimes called a job to be done). The format is:

“How might we help ...<adjectives> <noun> <additional description of customer situation>..., to ...<description of action, problem to be solved or job to be done>.”

A good problem statement leads to fruitful ideation. You are almost impatient to start ideating once you see it. For example, “How might we help time-pressed, professional delivery drivers, who are concerned about their health, to eat nutritious low-calorie meals while working?” could lead to many good product ideas for a food company.

It is easy to build in ethical considerations in the adjectives and descriptions once you know how. The statement above already contains ethical considerations based on our concerns for the customer’s health. But we would get very different innovation ideas if we do not build those concerns into our problem statement. For example, “How might we help time-pressed, professional delivery drivers to buy tasty fast food on their delivery routes?” would also lead to productive ideation, but the kind of product ideas that would come out of it may include highly profitable products for our company that are very unhealthy for our customers. This is why you need to clarify your corporate purpose before ideating.

Further, we know that good ideas come from combining insights from multiple sources. The preparation work for an ideation workshop always needs to include research on customer needs, new technology applications, and trends in the business environment and market place. For example, by seeing how a newly available technology enables us to address a latent customer need, and how new business models from other industries may be used to solve our fulfillment challenges, we can come up with a profitable new innovation platform. This is how combining insights is supposed to work.

But sometimes seemingly great innovations may have unexpected downsides. With the ever-faster cycle times of today’s marketplace, it is not realistic to expect the innovation team to have sufficient time to consider all of the potential pitfalls or drawbacks of a new product or service. Besides, the last thing innovation teams want to do once they think they have an idea for a winning new product, is to play devil’s advocate on why it may not be a good idea. In the case of innovations that are so powerful that they may transform society, like genome editing, global social-media platforms or artificial intelligence, it is even more important that ethical screens are built into the actual innovation process, rather than to attempt to fix things after the product or service has been launched and is in wide-spread use.

²⁴ Dyer, J.H, Gregersen, H.B., and Christensen, C.M. “The innovator's DNA: mastering the five skills of disruptive innovators”, *Harvard Business Review*, Dec. 2009.

One of the best ways to be on the alert for adverse outcomes, is to use diverse innovation teams. People from diverse backgrounds and demographic segments will contribute diverse perspectives which may help the team be more alert to the potential downsides of some innovation choices. What are the dangers of not having diverse viewpoints on the team? The main danger is that no one will ask the important questions about the impact that the product or solution may have on society at large, or on a particular segment of society. Take a transformative technology like artificial intelligence and ask what happens if only young, videogame-playing men design such intelligent and powerful systems. In a recent interview²⁵ in *The Atlantic*, Melinda Gates, captures this concern well: “I think we’ll have so much hidden bias coded into the system that we won’t even realize all the places that we have it. If you don’t have a diverse workforce programming artificial intelligence and thinking about the data sets to feed in, and how to look at a particular program, you’re going to have so much bias in the system, you’re going to have a hard time rolling it back later or taking it out.”

Again, as with constraints, anyone concerned that diversity may slow down or inhibit innovation should know that there is a growing body of research that supports the notion that diverse teams are better at innovating. For example, in a recent *Harvard Business Review* article titled, “How Diversity Can Drive Innovation”²⁶, Hewlett et al define two types of diversity, *inherent* and *acquired*. Inherent diversity involves traits we are born with, such as gender, ethnicity, and sexual orientation. Acquired diversity is gained from experiences like working in another country, and helps you to appreciate cultural differences. The authors define *2-D diversity*, i.e. two-dimensional diversity, as having at least three traits from inherent and three from acquired diversity. Their research shows that employees of firms with 2-D diversity are 45 percent likelier to report a growth in market share over the previous year and 70 percent likelier to report that the firm captured a new market.

The simple rule of thumb with diversity and innovation teams is that the best teams are assembled from a mix of people based on inherent traits (like gender, ethnicity and age), and that any team will benefit from acquired diversity as well. That is why cross-functional teams are better than single-function teams, and why it is always important to have geographical representation as well. What works in Europe may not work in the United States, and what works in the United States may not work in China. And not being a technical specialist should not rule anyone out. A marketer who does not understand much about the underlying technology may be able to ask a simple, yet profound, question that could challenge an erroneous assumption made by an engineer who has almost too much technical expertise.

Governance and Playbook

The last phase of Ethics-driven Innovation® entails the work we need to do to make it sustainable in our companies, by embedding it as the standard way of doing things into all our

²⁵ White, G.B., “Melinda Gates: The Tech Industry Needs to Fix Its Gender Problem—Now”, *The Atlantic*, April 2017. <http://www.theatlantic.com/business/archive/2017/03/melinda-gates-tech/519762/> accessed Sept. 29, 2017.

²⁶ Hewlett, S.A., Marshall, M., & Sherbin, L., “How Diversity Can Drive Innovation”, *Harvard Business Review*, Dec. 2013.

innovation processes, and establishing the governance mechanisms that will ensure ongoing compliance.

At the board level, the directors should decide what new metrics they need to monitor to make sure that the ethical vision for innovation is on track. They also need to set all the high-level ethical protocols that executive management and the rest of the organization must follow, and establish escalation mechanisms that allow ethics concerns to be quickly surfaced and considered at the most appropriate managerial levels.

Executive management will have day-to-day responsibility for Ethics-driven Innovation®. This requires an oversight body like an Innovation Council or Steering Committee comprised of senior executives to coordinate and guide all innovation initiatives within the company, and to arbitrate on priorities, tradeoffs and resource conflicts. Making one senior executive the point person or executive sponsor of ethical innovation may be helpful, but ultimately this culture-change needs to be driven right from the top, from the board and particularly from the CEO.

For middle management and supervisors, there needs to be an Innovation Playbook, a detailed process manual for how innovation is to be conducted within the company. All innovation processes should have ethical considerations embedded in them, in line with the descriptions provided above.

There could be an organizational component to innovation as well. Many organizations find it helpful to create special innovation organizations like incubators to ring-fence Horizon 3 (exploratory) initiatives from Horizon 1 (core business expansion) initiatives in terms of process rules, capabilities and resources. The same considerations are applicable in the case of Ethics-driven Innovation® with added scrutiny to the team composition to ensure diversity of viewpoints as discussed above.

Summary

Bringing ethics into innovation can never be just an add-on or an afterthought. This endeavor should come from the very core of the organization and will, in many cases, require initiating a fresh board-level discussion on corporate purpose, vision and strategy. Then it has to be operationalized, so that it becomes ingrained in the day-to-day business activities of the company, with all the required governance and processes elements accompanying that.

The good news is indeed that ethics constraints need not hamper creativity and innovation at all, but can in fact make it better. Ultimately Ethics-driven Innovation® will promote long-term value creation by fully aligning the company's innovation initiatives with the greater good of the society that it serves.

About the author

Peet van Biljon is an executive advisor on innovation strategy and business ethics. He is founder and CEO of BMNP Strategies LLC, an advisory company based in McLean VA, and an adjunct professor at Georgetown University's McCourt School of Public Policy, where he teaches a graduate course on innovation. Peet is a senior advisor to Innovation360 Group, and chairs the Innovation Council at Capital Expert Services. He serves on several IEEE committees setting ethical standards for artificial intelligence and robotics. Peet specializes in Ethics-driven Innovation®, an innovation process he developed to help clients design successful business models that meet the highest ethical standards.

Peet managed the Global Innovation Practice at McKinsey & Company for five years. He is recognized as an expert on a full range of innovation topics, including innovation strategy, portfolio/pipeline management,

generating and launching new innovations, and organizing innovation. Prior to that he led several executive programs on innovation, strategy and operations at the Corporate Executive Board (CEB, now part of Gartner), and served as a global operations executive at an enterprise software company (now part of IBM). Earlier, Peet led major research and development projects in aerospace (e.g. Honeywell) and defense electronics.

Peet has co-authored articles on innovation published in MIT Sloan Management Review, Research-Technology Management and on McKinsey.com. He has published a book on ethical business leadership, *Profit with a Higher Purpose – a Christian Guide to Business Leadership*, and recently co-authored a chapter on business ethics and corporate social performance for the graduate academic textbook, *Management Education for Corporate Social Performance*, Stachowicz-Stanusch and Amann (Editors).

Peet holds an engineering degree from the University of Stellenbosch in South Africa, and accounting and graduate economics degrees from the University of South Africa. He is licensed as a Professional Engineer in Ontario.

Peet van Biljon may be contacted at peet@ethicsdriveninnovation.com or office landline **+1-202-378-2094**.

October 26, 2017 www.ethicsdriveninnovation.com

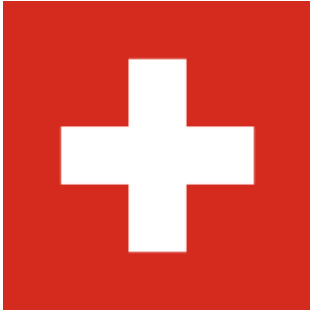
II. THE MOST ETHICAL COUNTRIES ARE ALSO THE MOST PROSPEROUS



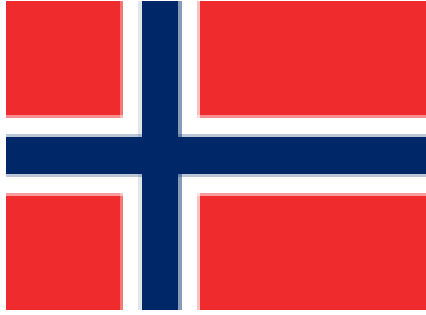
Ancient *Ziziphus spina-christi*, known as the Christ's thorn jujube or Sheizaf in Ein Hatzeva (Ariel Palmon & Ronly Konwieser)



Tamarix/Salt Cedar/Eshel Tree in Nahal Bsor near Zeelim (Udi Steinwell)



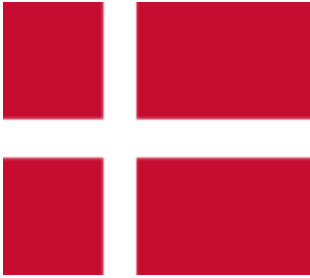
[Switzerland](#)



[Norway](#)



[Sweden](#)



[Denmark](#)



[Germany](#)



[Netherlands](#)



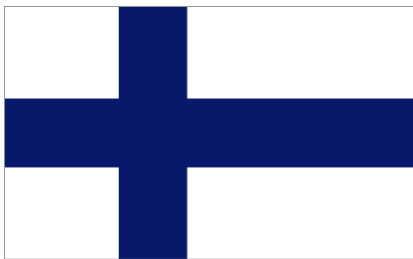
[Australia](#)



[Canada](#)



[Singapore](#)



[Finland](#)



[Luxembourg](#)



[New Zealand](#)

EXECUTIVE SUMMARY

In my book "Ethics Pays", I proved that the most ethical countries in the world, according to Transparency International (TI) Corruption Perceptions Index, are also the best countries according to the most salient parameters of performance, tangible and intangible, in data and values as well. However, I was often asked how I can assess such an unequivocal conclusion according to fifty different parameters with results which are not always identical. Many unethical businessmen and politicians are trying to refute once and again that ethics does pay, as we have to live according to the laws of the jungle, to Machiavellian precepts, the survival of the fittest (the crookiest?), that sustainability is a myth, that the company has only one purpose to maximize profits, that the most profitable companies are also the most corrupt, etc.

I have therefore decided to devise an index that I have called Cory's Index, which integrates 50 of the most salient parameters and gives a common determination to the performance of countries. I calculate the average ranking of every country in all those parameters, the most salient and unequivocal, devised by the most objective organizations, in the same period, with a large number of countries in every table. As the countries with the best ranks and scores are also the most ethical and have a very strong statistical correlation it proves my thesis that Ethics Pays. I am aware that in the middle the results may vary, but my theory is assessed at least with the most ethical countries in the world. That is what I have proved with my new Cory's Index, the integral index, and I analyze in this dissertation the results that I have found.

Cory's Index comprises 50 parameters – tangible and intangible, data, values, quantitative and qualitative, with a balanced distribution between its components. To the best of my knowledge no other index comprises such a varied and large list of parameters and it gives in the most salient way the status of the country from all its angles, based on data gathered by the best sources – UN, CIA, World Economic Forum, World Bank, and well-known institutes.

The 50 parameters are: GDP Per-Capita, GDP – Gross Domestic Product, GDP Growth Rate, Industrial Production Growth Rate, Gross National Saving, Budget Surplus or Deficit, Net Government Debt, Inflation Rate, Current Account Balance, Quality of Overall Infrastructure, The Size of the Shadow Economy, Global Competitiveness, Market Value of Public Traded Shares, International Innovation, Patent Applications, Ease of Doing Business, Financial Development, Commercial Bank Prime Lending Rate, Soundness of Banks, Credit Rating, Globalization, Networked Readiness, Median Per-Capita Income, GDP Per Hour Worked, Income Inequality/Distribution of Family Income/Gini Index, Gross National Income (GNI) Per-Capita, Distribution of Wealth/Wealth Per-Capita, Unemployment Rate, Health Expenditure Per-Capita, The World's Health Systems, Education Index, Culture and Media Composite Parameter, U21 Ranking of National Higher Education, Human Capital Index, Human Development Index, Inequality Adjusted Human Development Index, Newsweek's World's Best Countries, The Economist's Where to Be Born Index, Global Wellbeing Index, Gender Inequality, Percentage of Population Living in Poverty, Ranking of Happiness, Democracy Index, Social Progress Index, Global Peace Index, Fragile States Index, Index of Economic Freedom, The Human Freedom Index, Press Freedom Index, Environmental Performance Index. In tables where the "best" countries have the lowest rank (170 or so), as for example the level of inequality, I have reversed the ranks giving the most equal countries the highest rank (1 to the lowest inequality and so on). I am systematic in this respect that I

perceive as the best (a rank of 1) – a country with the most favorable parameters: highest GDP per capita, happiest, the best democracy, the most peaceful, the lowest poverty, the highest equality, development, freedom, sustainability... I have kept academic rigor, without "extenuating circumstances", and in case of doubt I opted towards the most conservative solution. Even if some parameters were "unfair" towards ethical countries, such as growth rates, due to special circumstances, such as the Great Recession, I included them in my Index, in spite of the negative impact on the results, without any manipulation in my choices.

I compare Cory's Index to Transparency International's Corruption Perception Index in 2014. I have found in my analysis of TI' indices over the years that there are very few changes in the ranking of the most ethical countries, but as I wanted that the periods surveyed would concur as much as possible to TI's Index, I have managed to include in my Integrated Index the most recent data, mainly from the last decade, and in most of the cases for the period of 2012-2014. We have included in Cory's Index most of the parameters that were part of my book "Ethics Pays", but we have added a few additional parameters in order to render the Index as balanced as possible, and included only parameters with rankings in order to find the average ranking, as when there are no rankings we cannot analyze the data statistically as we have done.

When I started to write my book Ethics Pays and this dissertation I had no idea if I'll succeed to prove that the most ethical countries according to Transparency International's Corruption Perceptions Index have also the top ranks in the composite index of the main characteristic parameters. After choosing the parameters and analyzing them I reached the conclusion that for the first time there is an academic proof at the macro level of countries that Ethical Countries obtain the top performance in the composite index of all the parameters with a very strong correlation. I figured that if I'll find that there is a clear correlation between the two indices I'll prove my thesis, but I never figured that all the first 13 countries in TI's Index, the Top 13 ethical countries are exactly the same as the first 13 countries in Cory's Index: Denmark, New Zealand, Finland, Sweden, Norway, Switzerland, Singapore, Netherlands, Luxembourg, Canada, Australia and Germany; with one exception – the last one of TI's Top 13 Iceland is in Cory's Index ranked 23, while the country ranked in TI's 2014 Index in no. 23 Austria is in Cory's Index ranked 9. This exception is analyzed at length in my book.

The score of each country in Cory's Index is computed by finding the average ranking of each country in all the 50 parameters. The best ranks in Cory's Index are attributed to the countries with the highest average ranks, as the best countries ranked 1, 2, 3 have also the highest ranks. Cory's Index is of course not the only Index that can integrate 50 or more parameters about the performance of each country into one parameter. Other scholars may devise similar or different parameters in order to validate or refute my thesis that "Ethics Pays". The subject is so important, in view of the deterioration of ethics in today's economy and the Great Recession, that I'll be honored and welcome prominent professors, authors, politicians, businessmen, economists, prominent people, universities, newspapers and organizations to cooperate with me or devise surveys, researches, parameters and indices of their own

In TI's Index the ranking is attributed according to the highest scores that the countries obtain and Denmark ranked no. 1 (the highest rank is of course the best result with the lowest numerical value) has the highest score of 92. I was not satisfied with those results and I validated them by finding the average ranks for the best ethical countries since the first year of TI's Index – 1995 and until 2015, 21 years overall. Yet, I remained with the basis of 2014 for TI's Index, since I have chosen it as the basis of my computations in my book Ethics Pays because it concurs most with the average years of computation of the parameters that I have chosen. The first 11 countries in TI's Index in 2014, the most ethical countries with scores of

80 to 92, are exactly the same countries as in TI's average indices for 21 years, with one exception – Luxembourg is no. 9 in 2014 and no. 12 on the average and Iceland is no. 6 on the average and no. 12 in 2014. There are of course differences within the group but those differences are rather small in 4 countries (1, 2, 3, 4) and the ranks are identical in 6 countries. In the category of very ethical countries (12-20) there is 1 gap – Belgium, and in the category of the ethical countries (21-38) there are 6, but as a rule the ranking of the 38 most/very and ethical countries in 2014 is similar or almost identical to the average ranks in most of the cases, which we wanted to validate in order to ensure that the ranking of the ethical countries in 2014 should be the basis for comparison to Cory's Index, while the ranking in 2014 is more compatible to the rankings in Cory's Index and in its 50 parameters comprised in the Index.

There are of course absolute differences between TI's Index and Cory's Index within the group of the Top 11/13, Top 20 or Top 38 most ethical, very ethical and ethical countries. In order to analyze a group which is large enough to validate statistically, we didn't calculate the differences in the subcategories of ethical countries but in all the 38 most/very and ethical countries in TI's Index in 2014 scoring 60 and more which includes all the ethical countries. There are many ways to analyze those differences in order to find if there is a correlation between the two indices. I analyzed it by finding the Spearman's rank correlation coefficient. In statistics, Spearman's rank correlation coefficient or Spearman's rho ρ , is a nonparametric measure of rank correlation (statistical dependence between the ranking of two variables). It assesses how well the relationship between two variables can be described using a monotonic function. In mathematics, a monotonic function (or monotone function) is a function between ordered sets that preserves or reverses the given order. This concept first arose in calculus, and was later generalized to the more abstract setting of order theory. The Spearman correlation between two variables will be high when observations have a similar rank, relative position label of the observations within the variable: 1st, 2nd, 3rd, etc., or identical for a correlation of 1. If the ranks in the two tables are identical the correlation is 1 and the closer the rho is to 1 the higher is the correlation, which is set according to the distance from 0.

The formula of the Spearman's rank correlation coefficient is:

$$r_s = 1 - \frac{6 \sum d_i^2}{n(n^2 - 1)}$$

- $d_i = \text{rg}(X_i) - \text{rg}(Y_i)$ is the difference between the two ranks of each observation.
- n is the number of observations

In our case we calculated the sum of the squared differences between the ranks of each one of the 38 ethical countries in Transparency International's Index and in Cory's Index, between the ethical performance/low corruption and the qualitative/quantitative performance of those countries (20 out of the 38 have a minimal difference between 0 to 4 and 5: 5-6): 16 + 9 + 1 + 9 + 49 + 4 + 16 + 4 + 196 + 9 + 64 + 9 + 121 + 1 + 4 + 1 + 324 + 16 + 4 + 36 + 36 + 225 + 121 + 1 + 144 + 25 + 1 + 4 + 36 + 81 + 0 + 225 + 4 + 169 + 16 + 144 + 36 + 64 = 2225.

The squared number of countries is 1444 (38x38). The rho is therefore: $1 - \frac{6 \times 2225}{38 \times (1444 - 1)} = 1 - \frac{13350}{54834} = 1 - 0.243 = 0.757$, which is a very good correlation, very close to 1. Rho values from 0.75 to 1 point to very good to excellent correlation between the variables, with very strong relationship, and we have received here a Rho that is higher than 0.75.

The very high correlation is due to the fact that the difference between the ethical and prosperity rankings of almost all the ethical major economies as well as the smaller ethical countries is quite low, proving statistically for the first time that Ethics Pays in the level of countries when we compare the ethical and prosperity performance of the ethical countries, which measures qualitative and quantitative prosperity in 50 parameters of GDP, happiness, social progress, democracy, innovation, human development, peace, indebtedness, equality, employment, ecology, etc. In a nutshell – the ethical countries have the best quality of life!

INTRODUCTION

In my book "Ethics Pays", I proved that the most ethical countries in the world, according to Transparency International (TI) Corruption Perceptions Index, are also the best countries according to the most salient parameters of performance, tangible and intangible, in data and values as well. However, I was often asked how I can assess such an unequivocal conclusion according to fifty different parameters with results which are not always identical. Many unethical businessmen and politicians are trying to refute once and again that ethics does pay, as we have to live according to the laws of the jungle, to Machiavellian precepts, the survival of the fittest (the crookiest?), that sustainability is a myth, that the company has only one purpose to maximize profits, that the most profitable companies are also the most corrupt, etc.

I have therefore decided to devise an index that I have called Cory's Index, which integrates all the salient parameters and gives a common determination to the performance of countries. But other scholars may devise indices of their own that will integrate similar or different parameters and try to validate/refute with an academic/statistical proof that Ethics Pays. After reading hundreds of books on business ethics, capitalism, economic theories, and consulting well-known experts, I am convinced that the parameters that I have chosen are the most salient, and it really does not matter if they are 50, 44, or 55, but they are very numerous and very diverse, they are based on data and on values, they are tangible and intangible, and most of all I have found a way to integrate all of them in one ultimate integral index, Cory's Index.

I calculate the average ranking of every country in all those parameters, the most salient and unequivocal, devised by the most objective organizations, in the same period, with a large number of countries in every table. If the countries with the best ranks and scores are also the most ethical it proves my assumption, and vice versa if the countries that have the worse ranks and scores are also the most corrupt it proves my point. I am aware that in the middle the results may vary, but my theory is assessed at least with the most ethical and unethical countries in the world. That is what I have proved with my new Index, the integral index, and I analyze in this dissertation the results that I have found, bringing also as a backup – the results and tables that I have included in my book "Ethics Pays", as well as data on the states.

I have omitted from the parameters those that included very few states or only part of the world as OECD, mostly less than a hundred, as it might have distorted the rankings, giving to corrupt countries average ranks of 30 just because only 30 countries were surveyed. But I have included few (4) and important parameters where I had only 50-80 countries, assuming that the distortion will be minimal, as most of the parameters include 150-200 countries, and the average number of countries surveyed is similar to the number of countries in TI's Index – 175. I have not computed any ranking of parameters, as I rely on the best sources, as CIA, UN, World Economic Forum, and well-known organizations. My only contribution is in analyzing the ranking of those parameters with an ethical prism and devising Cory's Index.

Some of the tables include dependencies and microstates (a population of less than 50000). For example in the table of GDP per capita we find in: no. 2 the microstate Liechtenstein, no. 4 the dependency Bermuda, no. 5 the microstate Monaco, and up to no. 20 we find the dependencies: Jersey, Falkland Islands, Isle of Man, Guernsey, Cayman Islands, Gibraltar. But as the TI index does not include those states it does not distort effectively the findings as

we don't include them either in Cory's Index. The only exceptions are the dependencies Puerto Rico, Hong Kong and Macao rated by TI. I have tried to include in Cory's Index all the parameters surveyed in my book *Ethics Pays*, but as we make a statistical survey, I had to find the right balance between tangible, qualitative, quantitative, values and data parameters.

In tables where the "best" countries have the lowest rank (170 or so), as for example the level of inequality, I have reversed the ranks giving the most equal countries the highest rank (1 to the lowest inequality and so on). I am systematic in this respect that I perceive as the best (a rank of 1) – a country with the most favorable parameters: highest GDP per capita, happiest, the best democracy, the most peaceful, the lowest poverty, the highest equality, development, freedom, sustainability... I have kept academic rigor, without "extenuating circumstances", and in case of doubt I opted towards the most conservative solution. Even if some parameters were "unfair" towards ethical countries, due to special circumstances, I included them in my Index, in spite of the negative impact on the results, without any manipulation in my choices.

We considered not including in our index growth rates, as it would be unfair to compare the growth rate of developing countries that have to grow immensely in order to reach the level of development of developed countries, which are growing at a very low level of growth since it is much more difficult to grow in their advanced state of development. But as growth rates are very important and positive parameters, we have included them in our Index. The same choice applies also to gross national saving as % of GDP, which is much higher in developing countries. No "discounts" also in including some of the oil-rich countries, excelling in many of the parameters, such as Libya, Algeria, Iran, Nigeria, even if their corruption level is quite high. You can be rich and corrupt, but my Index proves that Ethics prevails in spite of that.

The question that we try to answer with Cory's Index is in a nutshell – do the most ethical countries have the best quality of life? We can have a fantastic quality of life in spite of a low growth rate or savings rate, included in our Index, because you are in such a good situation that you don't need to improve it. You don't need to grow because your status is very high already and you don't need to save too much because the welfare state takes care of all your needs in case of illness, unemployment or old age. Yet, the level of net indebtedness and soundness of banks are very important parameters, as well as unemployment, and if you achieve your welfare because of too many debts, if your banks collapse, and your workers are unemployed it affects in the long run your quality of life, even if you are insured or protected.

As all the parameters do not include all the countries, we have divided the sum of all the rankings by the number of parameters in which they appear, and some countries as Barbados and Hong Kong do not appear in too many of the parameters. Nevertheless we have decided to include them in Cory's Index, as they are in TI's index and we wanted to compare the performance of all the countries surveyed by TI, even if their performance data is lacking. As we have fifty parameters in Cory's Index, the weight of each parameter is 2%, and even if some parameters are lacking in some countries or are not too relevant according to some critics, the distortion will amount only to a few percents. However, I assume that all the parameters are parameters that have a consensus on their relevance and their sources.

I personally believe that a high level of taxation is essential in order to achieve a high quality of life and a viable welfare state, but I reckon the fact that a high quality of life can be achieved also with a very low level of taxation, as in Singapore and the United States, and there are people who maintain that a low level taxation is a prerequisite of a high quality of life, of economic freedom, even of civil rights. That is why I have not included the parameter of the level of taxation in my Index, as I try to remain as objective as possible, without imposing my views. But if you have to pay taxes, at any level – low or high, this is a

precondition of a quality of life as everybody has to share with the burden, without any shadow economy, so the level of shadow economy is one of the parameters of Cory's Index.

What do we do if the year of the table is a year of a recession as 2009, or the aftermath of a recession as 2013, the year in which we have a table on the budget surplus or deficit as a % of GDP? We cannot make any exceptions because of such events, as there is no end to special circumstances. That is why we have included this parameter in our Index although many ethical countries have a deficit, though not so large. A "moderate" deficit of 2.5% causes Denmark to be at the very low level of 103 although many corrupt countries as Congo have a very high surplus and are ranked no. 3. The average of dozens of parameters will level off this "drawback", which could be unfair as a deficit of 2.5% is not so bad after all, but we have to stick to our principles that every deficit is bad, even if this is highly distorted in this case.

We have learned at the university that inflation is bad, but inflation rates are nowadays very moderate in most of the countries and an inflation rate of 2.5% of the Netherlands position it at a rank of 93, which is very low and could deteriorate its ranking as one of the most ethical states. However, we have to remain consistent and include this parameter as well, even if it might distort the results. What about parameters with absolute levels such as GDP? As our ethical countries are quite small in comparison to large economies it might distort the results, but we have decided to include them in our Index, as there are no exceptions. However, we have a much better parameter – GDP per capita – and it gives an excellent aspect on the economic situation of the country, which is why we include also this parameter with the GDP.

Another issue is how can we add the ranking of GDP per capita and happiness in the same Cory's index, although they are quantitative and qualitative, and why do we give the same weight to every parameter? I believe that quality of life consists of tangible and intangible factors and that is why I have included them in the same Index of the Indices, furthermore I cannot assess that happiness is more important than GDP per capita, or that equality is more important than low net indebtedness. That is why I have given the same weight to every parameter, they are All My Sons, and I perceive quality life as a holistic texture, as I cannot decide which of My Sons is worthier than the others. I let the insurance company assess what is more important a foot or an arm, which finger, an eye or an ear, for me they are all vital.

Modern economic theory proves that excessive income inequality, as measured by the Gini Index, is bad for the economy and for society. Yet, many neo liberals perceive equality as "communism" and an adverse incentive on the economy, believing that a welfare state is an aberration, sustainability is a hoax, and corporate social responsibility is the mother of all evil. One has to draw the line somewhere and make choices, and I cannot exclude inequality from my Index as I did for taxation, as equality is one of the cornerstones of modern times, as freedom and welfare, at least an adequate equality, which is surveyed by Gini Index and is part of Cory's Index as well. Economy and business are not goals on their own, they have to serve mankind and not the other way round, and fortunately this has become the consensus.

Is it fair to introduce in the index the absolute market value of public traded shares? Even if in the list of the most ethical states we find very small countries in population and in area, such as Luxembourg and Singapore? But here again, we discover a "surprise" that huge economies as the US, UK and Japan are ranked no. 1, 4 and 3, while much smaller economies as Hong Kong, Switzerland and Singapore are ranked no. 5, 14 and 18. And this is a "revelation" that ethical countries not only are not hindered by their ethics but they can achieve the highest market values in absolute terms alongside with huge economies with much larger populations and infrastructures, as ethics pays, and even in the "bastion" of capitalism – the stock exchange – with the highest values, the highest financial rankings, the lowest interest rates.

A problematic parameter is the percentage of population living in poverty below national poverty line – poverty is undoubtedly one of the most crucial parameters, but the most ethical nations, such as Sweden, Finland, Norway, New Zealand and Australia, are so rich that they are not even included in the poverty indices. But other very rich countries are included in the indices, such as Switzerland, Canada and the Netherlands. Furthermore, as the criterion is below the national poverty line, this line is set much higher in the rich countries than in the poor countries and we can reach such absurdities that the percentage of people living below poverty line is identical in the very rich Germany and in the very poor Afghanistan – about 16%, and the rich Denmark has a higher percentage of poor – 13.4 than poor Vietnam – 11.3.

And it reminds us of the old joke about the tycoon's daughter who had to write a composition about poverty and she wrote that she comes from a poor family – her gardener is poor, her driver is poor and her nanny is also poor. So, there is a substantial problem in using such scores, as even among the poor countries we find discrepancies that cannot be explained – in Argentina 30% of the population are poor, twice as much as in Afghanistan, and in Azerbaijan we find the lowest rate of poverty – 6%, like in Austria... The reason that I include this parameter in Cory's Index, imperfect as it is, is that the parameter is so important that it is imperative to include it even if it is only one parameter. In my book "Ethics Pays" I analyze in depth the problem of poverty, using other quantitative indices, \$1.5 - 2 per day, etc.

Some of the parameters in this dissertation and in Cory's Index may seem overlapping in some respect, but after much consideration I have arrived to the conclusion that they reflect best the performance of the countries. Furthermore, the ranking is quite different in those "overlapping" parameters, which proves that there are substantial differences between the parameters; the perspective is different, and very often they complement each other. On the other side, we can of course include all the components of parameters such as HDI, women's share of seats in parliament, wealth per adult, etc., but after much consideration we have decided not to include them in Cory's Index, yet we include them in the 100+ tables of parameters, and anyone can make sensitivity tests including or excluding those parameters.

I compare Cory's Index to Transparency International's Corruption Perception Index in 2014. I have found in my analysis of TI indices over the years that there are very few changes in the ranking of the most ethical countries, but as I wanted that the periods surveyed would concur as much as possible to TI's Index, I have managed to include in my Integrated Index the most recent data, mainly from the last decade, and in most of the cases for the period of 2012-2014. We have included in Cory's Index almost all the parameters that were part of my book "Ethics Pays" with the reservations stated above, but have added a few additional parameters in order to render the Index as balanced as possible, and only parameters with rankings in order to find the average ranking, as when there are no rankings we cannot analyze the data statistically.

I believe that even the parameters that were not included in Cory's Index are reflected in the parameters that were included. For example, I have not included taxation parameters for reasons stated above, but the issue of taxation is reflected in the parameters of the Index of Economic Freedom, included in Cory's Index. This index assumes that fiscal freedom is a precondition for economic liberty and the highest ranking countries are those with the lowest tax rates of individuals and corporate and lowest tax burden as a % of GDP. The higher government spending is (also for welfare and social benefits) the lower the score. The higher scores are for countries free from legal regulation on the labor market, from microeconomic intervention, from government control & interference in the financial sector, including banks. I have included this parameter, opposite to my beliefs, as I reckon that many countries with neo liberal regimes are successful and ethical as well.

COMPARISON BETWEEN TI'S PERCEPTIONS INDEX AND CORY'S INDEX OF THE PERFORMANCE OF 50 MAIN PARAMETERS

When I started to write my book *Ethics Pays* and this dissertation I had no idea if I'll succeed to prove that the most ethical countries according to Transparency International's Corruption Perceptions Index have also the top ranks in most of the main characteristic parameters. After choosing the parameters and analyzing them I reached the conclusion that for the first time there is an academic proof at the macro level of countries that Ethical Countries obtain the top performance in almost all the parameters. But this proof lacked statistical validation linking together all the parameters chosen and that is why I devised an Index combining all the parameters, ultimately the 50 most characteristic parameters, into one Index that I called Cory's Index, measuring the average rank of all the 50 parameters for each one of the 175 countries surveyed by TI's index in the basic Index of 2014. I figured that if I'll find that there is a clear correlation between the two indices I'll prove my thesis, but I never figured that all the first 13 countries in TI's Index, the Top 13 ethical countries are exactly the same as the first 13 countries in Cory's Index: Denmark, New Zealand, Finland, Sweden, Norway, Switzerland, Singapore, Netherlands, Luxembourg, Canada, Australia and Germany; with one exception – the last one of TI's Top 13 Iceland is in Cory's Index ranked 23, while the country ranked in TI's 2014 Index in no. 23 Austria is in Cory's Index ranked 9. But Austria has improved its TI's rank from 23 in 2014 to 16 in 2015 and 17 in 2016. Austria was in almost all the years among the Top 20 (except in a short period of 2012-2014) and was on average in the years 1995-2015 in rank no. 16. While Iceland was affected by the ongoing worldwide financial crisis, the nation's entire banking system systemically failed in 2008, leading to a severe depression, substantial political unrest, and the institution of capital controls.

The score of each country in Cory's Index is computed by finding the average ranking of each country in all the 50 parameters. The best ranks in Cory's Index are attributed to the countries with the highest average ranks, as the best countries ranked 1, 2, 3 have also the highest ranks. Cory's Index is of course not the only Index that can integrate 50 or more parameters about the performance of each country into one parameter. Other scholars may devise similar or different parameters in order to validate or refute my thesis that "Ethics Pays". The subject is so important, in view of the deterioration of ethics, that I'll be honored and welcome prominent professors, authors, politicians, businessmen, economists, prominent people, universities, newspapers and organizations to cooperate with me or devise surveys, researches, parameters and indices of their own – Joseph Stiglitz, Naomi Klein, Robert Reich, Paul Krugman, Thomas Friedman, Charles Ferguson, Michael Moore, Andrew Ross Sorkin, Daniel Kahneman, Dan Shechtman, Nassim Taleb, Michael Lewis, Roger Lowenstein, George Soros, Muhammad Yunus, Joel Bakan, Laura Nash, Henri-Claude de Bettignies, Yehuda Kahane, Nouriel Roubini, Robert Shiller, Fareed Zakaria, Matt Taibbi, Noam Chomsky, Sheila Bair, Dan Ariely, Anat Admati, Thomas Piketty, Niall Ferguson, Yvon Pesqueux, Jerry Wind, Jean-Pierre Lehmann, Shlomo Avineri, Ilan Meshoulam, Harvard, Stanford, Columbia, NYU, Berkeley, Princeton, Wharton, INSEAD, IMD, ESCP, Duke, CNAM, Transparency International, CEIBS, the Universities of Jerusalem, Tel Aviv, Haifa and the Technion, The New York Times, The Economist, The Wall Street Journal, Le Monde, The Financial Times, The Marker, neo-liberals, socialists, Chinese, Japanese, UN, EU, NZ,

Singaporean, Russian, French, US, UK, Spanish, Indian, Israeli, Egyptian, South African, Australian, Scandinavian, Swiss, Benelux, Canadian, German, Italian, Brazilian, Argentinian, Korean, Taiwanese, Saudi, Mexican, Greek, Turkish, Indonesian, and other organizations.

In TI's Index the ranking is attributed according to the highest scores that the countries obtain and Denmark ranked no. 1 (the highest rank is of course the best result with the lowest numerical value) has the highest score of 92. I was not satisfied with those results and I validated them by finding the average ranks for the best ethical countries since the first year of TI's Index – 1995 and until 2015, 21 years overall. Yet, I remained with the basis of 2014 for TI's Index, since I have chosen it as the basis of my computations in my book *Ethics Pays* because it concurs most with the average years of computation of the parameters that I have chosen. The first 11 countries in TI's Index in 2014, the most ethical countries with scores of 80 to 92, are exactly the same countries as in TI's average indices for 21 years, with one exception – Luxembourg is no. 9 in 2014 and no. 12 on the average and Iceland is no. 6 on the average and no. 12 in 2014. There are of course differences within the group but those differences are rather small in 4 countries (1, 2, 3, 4) and the ranks are identical in 6 countries. In the category of very ethical countries (12-20) there is 1 gap – Belgium, and in the category of the ethical countries (21-38) there are 6, but as a rule the ranking of the 38 most/very and ethical countries in 2014 is similar or almost identical to the average ranks in most of the cases, which we wanted to validate in order to ensure that the ranking of the ethical countries in 2014 should be the basis for comparison to Cory's Index, while the ranking in 2014 is more compatible to the rankings in Cory's Index and in its 50 parameters comprised in the Index.

It is not a cliché to assume that the performance of a country is due mainly to the human factor. There are of course oil-rich countries, countries with minerals, excellent weather conditions, or countries stricken by aridity, earthquakes and wars. We know that, but if this is the case how is it possible that such countries with minimal resources as Singapore, Israel, Luxembourg, the Netherlands, Finland or Denmark flourish so much. The answer is obvious – because of their citizens – we find neighboring countries with the same conditions – one of them is among the richest in the world and the other among the poorest. Countries with so much resources as Russia and Argentina receive the lowest scores because of their corruption, while Poland and Chile manage to be very successful because of their ethics. Furthermore, countries that were very poor become very rich because of a change in attitude, mentality, ethics and leadership – the best examples are Singapore, Finland, Ireland, Estonia & Taiwan.

There are of course absolute differences between TI's Index and Cory's Index within the group of the Top 11/13, Top 20 or Top 38 most ethical, very ethical and ethical countries. In order to analyze a group which is large enough to validate statistically, we didn't calculate the differences in the subcategories of ethical countries but in all the 38 most/very and ethical countries in TI's Index in 2014 scoring 60 and more which includes all the ethical countries. There are many ways to analyze those differences in order to find if there is a correlation between the two indices. I analyzed it by finding the Spearman's rank correlation coefficient. In statistics, Spearman's rank correlation coefficient or Spearman's rho ρ , is a nonparametric measure of rank correlation (statistical dependence between the ranking of two variables). It assesses how well the relationship between two variables can be described using a monotonic function. In mathematics, a monotonic function (or monotone function) is a function between ordered sets that preserves or reverses the given order. This concept first arose in calculus, and was later generalized to the more abstract setting of order theory. The Spearman correlation between two variables will be high when observations have a similar rank, relative position label of the observations within the variable: 1st, 2nd, 3rd, etc., or identical for a

correlation of 1. If the ranks in the two tables are identical the correlation is 1 and the closer the rho is to 1 the higher is the correlation, which is set according to the distance from 0.

The formula of the Spearman's rank correlation coefficient is:

$$r_s = 1 - \frac{6 \sum d_i^2}{n(n^2 - 1)}$$

- $d_i = \text{rg}(X_i) - \text{rg}(Y_i)$ is the difference between the two ranks of each observation.
- n is the number of observations

In our case we calculated the sum of the squared differences between the ranks of each one of the 38 ethical countries in Transparency International's Index and in Cory's Index, between the ethical performance/low corruption and the qualitative/quantitative performance of those countries (20 out of the 38 have a minimal difference between 0 to 4 and 5: 5-6): $16 + 9 + 1 + 9 + 49 + 4 + 16 + 4 + 196 + 9 + 64 + 9 + 121 + 1 + 4 + 1 + 324 + 16 + 4 + 36 + 36 + 225 + 121 + 1 + 144 + 25 + 1 + 4 + 36 + 81 + 0 + 225 + 4 + 169 + 16 + 144 + 36 + 64 = 2225$.

The squared number of countries is 1444 (38×38). The rho is therefore: $1 - \frac{6 \times 2225}{38 \times (1444 - 1)} = 1 - \frac{13350}{54834} = 1 - 0.243 = 0.757$, which is a very good correlation, very close to 1. Rho values from 0.75 to 1 point to very good to excellent correlation between the variables, with very strong relationship, and we have received here a Rho that is higher than 0.75.

We have therefore proven that Ethics Pays, as there is a very good correlation between ethics and prosperity, between the ranking of the 38 ethical countries and their ranking in Cory's Index. We have maintained throughout this book that the correlation is strongest in the first ranks of the ethical countries, here the 38 first ranks of the ethical countries with scores of 60 and more in TI's Index. We may chose to try to prove that Ethics Pays also with less ethical countries – quite ethical countries ranked 50 and more in TI's Index, but the correlation might be less unmistakably clear than with the more ethical countries. We may also chose to try to prove that there is a correlation between the low ranking of the corrupt countries in their different categories in TI's Index and their low ranking in Cory's Index. But even if there are no such correlations, this dissertation has managed to prove the main thesis of this book that Ethics Pays, as there is a very good correlation between the rankings of the 38 ethical countries in TI's Index and their ranking in Cory's Index, which measures qualitative and quantitative prosperity in 50 parameters of GDP, happiness, social progress, democracy, innovation, human development, peace, indebtedness, equality, employment, ecology, etc.

Most of the countries have a very small difference in their rankings in the two indices – 0 to 4. I have already mentioned and analyzed the large difference in the ranking of Austria (TI – 23, Cory – 9, Difference – 14) and of Iceland (12/23/11 respectively). Germany has a difference of 7 between its TI ranking – 12 and Cory ranking – 5, as its prosperity is stronger than its ethical ranking, but Germany has improved its ethical ranking to 10 in 2015 and 2016, lowering the difference to only 5. Nevertheless, Germany is the most ethical major economy ahead of UK - 14, Japan - 15, US - 17 and France - 26, and probably it is much harder for a large nation to receive a top ethical ranking compared for example to small nations as Denmark and New Zealand. But even a ranking of 12 in 2014 and 10 in 2016 is an excellent ranking among the top 10 or 12 ethical countries. Finland (3/11/8) and New Zealand (2/13/11) are much more "ethical" than "prosperous", but they have nevertheless excellent rankings in

Cory's Index – 11/13, bearing in mind that they are small countries with few natural resources. France is more prosperous than ethical (26/20/6), yet it has improved its ethical ranking in 2015/2016 to 23, thus lowering the difference to only 3. The spread between the ethical and prosperity rankings of the ethical major economies is quite low, even for France and Germany, Japan has a difference of only 1, USA is 2, UK is 4, which shows that for ethical major economies there is a strong correlation between ethics and prosperity.

In a few cases there are quite large differences: Belgium (15/21/6), Spain (37/25/12), Poland (35/29/6), Uruguay (21/34/13), etc., but the largest difference is the difference between the ranking of Israel in ethics (TI – 37) and prosperity (Cory – 22), a difference of 15, as Israel has a much better prosperity than ethics. But, Israel was much more ethical over the years than in 2014 and it has improved its ethical ranking substantially in 2015 (32) and 2016 (28), with a much smaller difference of 6, and it is not clear if the improvement in ethics has improved its prosperity or vice versa. Anyhow, most of the ethical countries have a similar ranking in both Indices, proving once more than Ethics Pays and ethical countries achieve the best average results in the 50 parameters of Cory's Index with a very strong correlation.

TI's Index Rank|Country's Name|Score||Cory's Index Rank|Country's Name|Score||Difference

Most Ethical (ranks: 1-11, score: 92-80),

Very Ethical (ranks: 12-20, score: 79-74), &

Ethical Countries (ranks: 21-38, score: 73-60)

1.	Denmark	92	1.	Switzerland	15.39	4
2.	New Zealand	91	2.	Norway	18.78	3
3.	Finland	89	3.	Sweden	21.63	1
4.	Sweden	87	4.	Denmark	23.00	3
5.	Norway	86	5.	Germany	25.58	7
5.	Switzerland	86	6.	Netherlands	25.60	2
7.	Singapore	84	7.	Australia	25.61	4
8.	Netherlands	83	8.	Canada	26.60	2
9.	Luxembourg	82	9.	Austria	27.54	14
10.	Canada	81	10.	Singapore	27.83	3
11.	Australia	80	11.	Finland	29.61	8
12.	Germany	79	12.	Luxembourg	30.39	3
12.	Iceland	79	13.	New Zealand	32.57	11
14.	United Kingdom	78	14.	Japan	34.28	1
15.	Belgium	76	15.	USA	36.08	2

15.	Japan	76	16.	Ireland	36.38	1
17.	Barbados	74	17.	Taiwan	36.83	18
17.	Hong Kong	74	18.	United Kingdom	37.04	4
17.	Ireland	74	19.	Hong Kong	37.95	2

TI's Index Rank|Country's Name|Score||Cory's Index Rank|Country's Name|Score||Difference

17.	USA	74	20.	France	38.10	6
21.	Chile	73	21.	Belgium	38.18	6
21.	Uruguay	73	22.	Israel	40.92	15
23.	Austria	72	23.	Iceland	42.30	11
24.	Bahamas	71	24.	United Arab Emirates	43.33	1
25.	United Arab Emirates	70	25.	Spain	44.04	12
26.	Estonia	69	26.	Chile	46.42	5
26.	France	69	27.	Qatar	47.68	1
26.	Qatar	69	28.	Estonia	48.38	2
29.	St Vincent & Grenadines	67	29.	Poland	48.70	6
30.	Bhutan	65	30.	Lithuania	50.75	9
31.	Botswana	63	31.	Portugal	51.47	0
31.	Cyprus	63	32.	Barbados	57.65	15
31.	Portugal	63	33.	Cyprus	58.47	2
31.	Puerto Rico	63	34.	Uruguay	67.60	13
35.	Poland	61	35.	Puerto Rico	78.20	4
35.	Taiwan	61	36.	Bahamas	79.48	12
37.	Israel	60	37.	Botswana	85.07	6
37.	Spain	60	38.	Bhutan	99.48	8

Quite Ethical Countries

(ranks: 39-54, score: 59-50)

39.	Dominica	58	39.	St Vincent & Grenadines	110.14	10
39.	Lithuania	58	40.	Dominica	112.58	1

Other Countries in Transparency International's Index of 2014 (rank, name, score):Other Quite Ethical Countries (ranks: 39-54, score: 59-50):

39. Slovenia 58 - 42. Cape Verde 57 - 43. Korea (South) 55 - 43. Latvia 55 - 43. Malta 55 - 43. Seychelles 55 - 47. Costa Rica 54 - 47. Hungary 54 - 47. Mauritius 54 - 50. Georgia 52 - 50. Malaysia 52 - 50. Samoa 52 - 53. Czech Republic 51 - 54. Slovakia 50 -

Quite Corrupt Countries (ranks: 55-79, score: 49-40):

55. Bahrain 49 - 55. Jordan 49 - 55. Lesotho 49 - 55. Namibia 49 - 55. Rwanda 49 - 55. Saudi Arabia 49 - 61. Croatia 48 - 61. Ghana 48 - 63. Cuba 46 - 64. Oman 45 - 64. The FYR of Macedonia 45 - 64. Turkey 45 - 67. Kuwait 44 - 67. South Africa 44 - 69. Brazil 43 - 69. Bulgaria 43 - 69. Greece 43 - 69. Italy 43 - 69. Romania 43 - 69. Senegal 43 - 69. Swaziland 43 - 76. Montenegro 42 - 76. Sao Tome & Principe 42 - 78. Serbia 41 - 79. Tunisia 40 -

Corrupt Countries (ranks: 80-125, score: 39-30):

80. Benin 39 - 80. Bosnia & Herzegovina 39 - 80. El Salvador 39 - 80. Mongolia 39 - 80. Morocco 39 - 85. Burkina Faso 38 - 85. India 38 - 85. Jamaica 38 - 85. Peru 38 - 85. Philippines 38 - 85. Sri Lanka 38 - 85. Thailand 38 - 85. Trinidad & Tobago 38 - 85. Zambia 38 - 94. Armenia 37 - 94. Colombia 37 - 94. Egypt 37 - 94. Gabon 37 - 94. Liberia 37 - 94. Panama 37 - 100. Algeria 36 - 100. China 36 - 100. Suriname 36 - 103. Bolivia 35 - 103. Mexico 35 - 103. Moldova 35 - 103. Niger 35 - 107. Argentina 34 - 107. Djibouti 34 - 107. Indonesia 34 - 110. Albania 33 - 110. Ecuador 33 - 110. Ethiopia 33 - 110. Kosovo 33 - 110. Malawi 33 - 115. Cote d'Ivoire 32 - 115. Dominican Republic 32 - 115. Guatemala 32 - 115. Mali 32 - 119. Belarus 31 - 119. Mozambique 31 - 119. Sierra Leone 31 - 119. Tanzania 31 - 119. Vietnam 31 - 124. Guyana 30 - 124. Mauritania 30 -

Very Corrupt Countries (ranks: 126-160, score: 29-20):

126. Azerbaijan 29 - 126. Gambia 29 - 126. Honduras 29 - 126. Kazakhstan 29 - 126. Nepal 29 - 126. Pakistan 29 - 126. Togo 29 - 133. Madagascar 28 - 133. Nicaragua 28 - 133. Timor-Leste 28 - 136. Cameroon 27 - 136. Iran 27 - 136. Kyrgyzstan 27 - 136. Lebanon 27 - 136. Nigeria 27 - 136. Russia 27 - 142. Comoros 26 - 142. Uganda 26 - 142. Ukraine 26 - 145. Bangladesh 25 - 145. Guinea 25 - 145. Kenya 25 - 145. Laos 25 - 145. Papua New Guinea 25 - 150. Central African Republic 24 - 150. Paraguay 24 - 152. Congo, Republic of the 23 - 152. Tajikistan 23 - 154. Chad 22 - 154. Congo, Democratic Republic of the 22 - 156. Cambodia 21 - 156. Myanmar 21 - 156. Zimbabwe 21 - 159. Burundi 20 - 159. Syria 20 -

Most Corrupt Countries (ranks: 161-175, score: 19-8):

161. Angola 19 - 161. Guinea-Bissau 19 - 161. Haiti 19 - 161. Venezuela 19 - 161. Yemen 19 - 166. Eritrea 18 - 166. Libya 18 - 166. Uzbekistan 18 - 169. Turkmenistan 17 - 170. Iraq 16 - 171. South Sudan 15 - 172. Afghanistan 12 - 173. Sudan 11 - 174. Korea (North) 8 - 174. Somalia 8.

ANALYSIS OF TI'S - TRANSPARENCY INTERNATIONAL'S - CORRUPTION PERCEPTIONS INDICES

CORRUPTION PERCEPTIONS INDICES (CPI) IN 2014-2012, 2005, 1996 AND 1995: TRANSPARENCY INTERNATIONAL'S RANKING OF ETHICS AND CORRUPTION IN THE WORLD

Each year countries are scored on how corrupt their public sectors are perceived to be. It is a combination of surveys and assessments of corruption, collected by a variety of reputable institutions. The CPI is the most widely used indicator of corruption worldwide. Corruption comprises illegal activities, which are deliberately hidden and only come to light through scandals, investigations or prosecutions. There is no meaningful way to assess absolute levels of corruption in countries or territories on the basis of hard empirical data. Capturing perceptions of corruption of those in a position to offer assessments of public sector corruption is the most reliable method of comparing relative corruption levels in countries.

Transparency International (TI) maintains that corruption is a major threat facing humanity, it destroys lives and communities and undermines countries and institutions. It generates popular anger that threatens to further destabilize societies and exacerbate violent conflicts. The Corruption Perception Index (CPI) scores countries on a scale from 0 – highly corrupt – to 100 – very clean. While no country has a perfect score, two-thirds of the countries score below 50, indicating a serious corruption problem. Corruption translates into human suffering, with poor families being extorted for bribes to see doctors or to get access to clean drinking water. It leads to failure in the delivery of basic services like education or health care. It derails the building of essential infrastructure, as corrupt leaders skim funds. Corruption amounts to a dirty tax, and the poor and most vulnerable are its primary victims.

Governments need to integrate anti-corruption actions into all aspects of decision-making. They must prioritize better rules on lobbying and political financing, make public spending and contracting more transparent, and make public bodies more accountable. But corruption is not limited only to the public sectors, as examined in the surveys of TI. It spills over to all the segments of activities in the country, first of all to business, but also to the relations with all the stakeholders in society – customers, environment, employees, community, suppliers, shareholders and especially minority shareholders, creditors, all levels of society, the media, education, welfare, hospitals, schools, universities, culture, and so on. Those problems are the leitmotif in all the research, courses, books, lectures and articles of Dr. Jacques Cory, who was also a member of TI's Board in Israel, and were presented to the management of Transparency International in Berlin in 2010 (see detailed synopsis at the end of this section).

The Scandinavian countries - Denmark, Finland, Sweden and Norway, with New Zealand, Switzerland, Singapore, the Netherlands, Luxembourg, Canada and Australia are in most of the years among the 10-12 more ethical & least corrupt countries, scoring 80 to more than 90. But those countries score also the best results in most of the other data entries, thus proving

that there is a direct causal connection between ethics, wealth, happiness, democracy, human development, quality of life, social progress, peace, competitiveness, and total freedom.

This book analyses the performance in the most salient parameters of the 11 most ethical and least corrupt countries in the world, scoring consistently over the years between 80 and 90+: "very clean" or most ethical, namely Denmark, New Zealand, Finland, Sweden, Norway, Switzerland, Singapore, Netherlands, Luxembourg, Canada & Australia. We found common denominators and behavior of the ethical countries proving that "Ethics Pays" as they perform in general much better than the other countries. On the other hand the 15 highly corrupt - most corrupt - score the worst results in almost all parameters, in ascending order from 174 to 161 in 2014, with scores of 8-19: Somalia, North Korea, Sudan, Afghanistan, South Sudan, Iraq, Turkmenistan, Uzbekistan, Libya, Eritrea, Yemen, Venezuela, Haiti, Guinea-Bissau, Angola.

One can see how the most ethical and least corrupt countries score the highest ranks in most of the other parameters – happiness based on real GDP per capita, healthy life expectancy, having someone to count on, perceived freedom to make life choices, freedom from corruption and generosity, HDI human development index based on education, literacy, life expectancy, standards of living and quality of life, least income inequality (Gini Index) and least poverty, quality of life based on GDP per capita, life expectancy at birth, family life, political freedoms, job security – unemployment rate, climate, personal physical security ratings, community life, governance – ratings for corruption, gender equality in parliament seats, Freedom in the World, Economic Freedom and Press Freedom Indices, democracy index based on electoral process and pluralism, functioning of government, political participation, political culture, civil liberties, Social Progress Index based on 52 indicators of basic human needs, foundations of wellbeing and opportunity to progress, providing for the social and environmental needs of citizens, rather than economic factors, including ecosystem sustainability, health, wellness, shelter, sanitation, equity, personal freedom and personal safety; as well as purely economic indicators such as the efficiency parameter - highest GDP (PPP) per hour worked, lowest unemployment rates, best results in wealth indicators, etc. We have analyzed dozens of parameters, but we have not analyzed much more in order to focus only on the most salient parameters. However, it is worthwhile to mention that the most ethical countries score the best/lowest results also in other parameters, such as Life Expectancy at Birth, Maternal Mortality Rate, Infant Mortality Rate, people and society, economy, energy, communications, transportation and other important parameters as well.

The most ethical countries are located mostly in cold weathered Northern Europe - all the Scandinavian countries, even Iceland is ranked no. 12, all the Benelux countries: Luxembourg, the Netherlands, even Belgium is ranked no. 15, and Switzerland, or have mostly Northern/Anglo-Saxon European origins (Canada, New Zealand and Australia). The majority of their population has North/West Germanic ethnicity and languages (except Finland, but even Germany is ranked no. 12 and United Kingdom no. 14) and most of the population shares Protestant religions, but they have in many cases large religious minorities.

Singapore is an exception, located right near the Equator, a former UK colony with a deep British influence, with a majority of Chinese and minorities of Malaysians and Indians, and with a common language – English. However, China is ranked no. 100 in TI index, Malaysia – no. 50, and India – no. 85. The reason of Singapore's lack of corruption could be the leadership of its founder Lee Kuan Yew who lead and influenced Singapore since its inception, which could prove that ethical leadership is a very important indicator of ethics.

Even in the other most ethical countries ethnicity and religion are not the exclusive determiners - as Finns have no Germanic ethnicity and language but have a long legacy of

social progressivism, in 1906 becoming the first nation in the world to give full suffrage to all adult citizens. French/Italian Switzerland, French Canada, and in Belgium (no. 15) the Walloons, as well as most of the non Anglo-Saxon immigrants to Australia and Canada, are not Germanic or Protestants. However, all peoples of those countries share the same ethical heritage and cultural beliefs, whether they are the descendants of the Vikings, Australian Greeks or Vietnamese (but Greece is ranked no. 69 and Vietnam – no. 119 in TI's index), Canadian Jews or Arabs (but Israel is ranked no. 37, Jordan - no. 55, Lebanon – no. 136, and Syria – no. 159), Swiss Italians (Italy is ranked no. 69), Dutch Indonesians (Indonesia is - no. 107), or in the case of the US (no. 17 in TI's index) – Mexicans, Russians or Haitians (Mexico - no. 103, Russia –136, Haiti – 161), proving that culture is a very dominant factor of ethics.

We analyze often the second tier very ethical countries, scoring 74-79, ranked 12-17/20 – mostly: Germany (12) - the largest Germanic country, Iceland (12) – the 5th Scandinavian country, United Kingdom (14) – the parent nation of the Anglo-Saxon countries, Belgium (15) – the 3rd Benelux country, Japan (15) – the largest Eastern capitalist country, influenced deeply after World War II by the US constitution and capitalist model, Barbados (17) – an Afro-Caribbean population, with the deepest English influence, Hong Kong (17) – a Chinese population with the deepest English influence, Ireland (17) – the 5th Anglo-Saxon-Celtic capitalist country among the most ethical countries, and finally the United States (17) – the largest Anglo-Saxon Protestant country, and the model of modern capitalism in the world.

If we try to find a common denominator for the most ethical countries it could be - countries of Germanic ethnicity (most of the population in Scandinavia, Benelux, Germany, and Switzerland), with Anglo-Saxon-Celtic origins (most of the existing or founding population of New Zealand, Canada, Australia, the United Kingdom, Ireland and the United States), with Anglo-Saxon capitalist influence (Singapore, Japan, Barbados, Hong-Kong), with a majority of protestant population in almost all those countries (except Singapore, Ireland Republic, and Japan). However, with substantial minorities from Latin, Slavic, African or Asian origins, with Catholic, Orthodox, Jews, Muslims and Eastern religions, but sharing the same ethical culture or influenced by ethical leaders as the founding fathers of the US or Lee Kuan Yew.

But what about the most corrupt countries, can we find for them also a common denominator that affects their ethics and cause them to have the worst scores in almost all the parameters? Who are those countries? The 15 most corrupt countries score 8 to 19 in TI's index, comparable to 80 to 92 for the most ethical countries: 174. Somalia, North Korea, 173. Sudan, 172. Afghanistan, 171. South Sudan, 170. Iraq, 169. Turkmenistan, 166. Uzbekistan, 166. Libya, 166. Eritrea, 161. Yemen, Venezuela, Haiti, Guinea-Bissau, Angola.

What is common for all those countries? Most of them are Muslim countries (Eritrea is half Muslim). But we have to bear in mind that some Muslim Oil-Rich countries have a high ranking in TI's index – United Arab Emirates – 25, Qatar – 26. All of them have totalitarian regimes and limited civil rights, although some of them made attempts to be democratic. Most of them have made wars or suffered from civil unrest recently, like Iraq, Afghanistan, Sudan, Somalia, South Sudan, Syria, Libya, Yemen, Angola. All of them are very poor countries, most of them in Africa, some in Asia and Latin America. North Korea spends huge amounts for its defense and Venezuela aids Cuba, Palestine, and other countries. They suffer from the worst quality of life in the world, worst social progress and worst economic performance.

An important factor of analysis is the analysis over the years. We have chosen to compare the ranking of the most ethical countries, less ethical and most corrupt in 1995 – the first year of the Corruption Perception Index of Transparency International, with 41 countries surveyed, 1996 – the second year with 54 countries, and 2005 – the 11th year with 159 countries

surveyed. We have analyzed above the ranking in 2014, the most recent results available in this book, but as we have also in the table the scoring in the years 2012, 2013 and 2014 (with 175 countries), we can compare the changes occurring in those three years. In those years the scoring of the 25 most ethical countries hasn't changed much (more than 3 points in 3 years) except for Australia, UK, Ireland. We see it all over the period of the index – 20 years – that the ranking of the most ethical and corrupt countries haven't changed much and especially not within the brackets of the 10 and 20 most ethical countries as well as the most corrupt states.

In the period of the 3 years 2012-2014 the few material changes in the scoring of the countries were as follows: a deterioration of 7 points in Eritrea, 6 points in Syria, Guinea-Bissau, 5 points in Australia, Spain, Gambia, Timor-Leste, 4 points in Rwanda, Turkey, Liberia, Malawi, Tanzania, Madagascar, Yemen, an improvement of 4 points in UK, Lithuania, Slovakia, Lesotho, Philippines, Laos, Afghanistan, 5 points in Ireland, Estonia, Saint Vincent and the Grenadines, Egypt, Saudi Arabia, 6 points in Latvia, Swaziland, Myanmar, 7 (!) points in Greece, Senegal. Overall, if we don't count small changes of 1, 2 or 3 grades out of 100, there was a deterioration of 67 points in 2012-2014 an improvement of 85 points, or a net improvement of 18 points for 175 states in three years, this isn't much but perhaps it shows a slight improvement in the fight against corruption over the years. One can be optimistic to find that corrupt countries as Greece, Myanmar, Egypt and Saudi Arabia have become more ethical over the years, and that former communist countries, as Latvia, Estonia, Lithuania, Slovakia, have become more ethical, as well as African countries such as Senegal, Swaziland, Lesotho, and Asian countries as Afghanistan, Philippines, Laos. On the other hand there was a sharp deterioration in ethics in very corrupt countries as Eritrea, Syria, Guinea-Bissau, Yemen, Tanzania, Madagascar, but also in ethical countries as Australia and Spain.

It is amazing to find that there was no change in the 10 most ethical countries over the years: In 1995 – New Zealand, Denmark, Singapore, Finland, Canada, Sweden, Australia, Switzerland, Netherlands, Norway – exactly like in 2014, twenty years after, bearing in mind that in 1995 Luxembourg was examined together with Belgium and not separately as in 2014. And who are in the first 10 places in 1996? – New Zealand, Denmark, Sweden, Finland, Canada, Norway, Singapore, Switzerland, Netherlands, Australia. Exactly as in 1995 and 2014. And what happens in 2005, ten years after the first survey? Here we have a small surprise – Iceland in no. 1 with a fantastic score of 9.7, *sic transit gloria mundi* – 3 years later Iceland was involved in one of the worst unethical banking scandals of the Great Recession, and was ranked in 2012 in the 11th rank, excellent ranking but not no. 1 as a few years before, in 2013 – 12 and in 2014 – 12. But who comes just after Iceland? The same members of the exclusive club as in all the previous years: Finland, New Zealand, Denmark, Singapore, Sweden, Switzerland, Norway, Australia, Austria, Netherlands, United Kingdom, Luxembourg, Canada. The 11 most ethical countries of 2014 are here ranked from no. 2 to 14. And in 2012 – Denmark, Finland, New Zealand, Sweden, Singapore, Switzerland, Australia, Norway, Canada, Netherlands, Iceland, Luxembourg. Only a slight change: Luxembourg is here no. 12 while in 2014 Iceland is ranked no. 12 and not no. 11 as in 2012. But in 2013 we find the same results as in 2013 (but not in the same exact ranking within the 11 most ethical countries in 2014): Denmark, New Zealand, Finland, Sweden, Norway, Singapore, Switzerland, Netherlands, Australia, Canada, Luxembourg. All is the same in an ethical front!

The same similarity can be found as well in the next ethical countries up to no. 20 and even beyond a few rankings: in 1995 – Ireland, UK, Germany, Chile, USA, Austria, Hong Kong, France, Belgium/Luxembourg, Japan. Iceland and Barbados were not surveyed, and Chile, Austria and France are even in 2014 very close to no. 20. In 1996 – Ireland, UK, Germany, Israel, USA, Austria, Japan, Hong Kong, France, Belgium. In 1996 we find the same results

in the 20 most ethical countries as in 1995 and as in 2014, but with one exception – Israel, ranked here no. 14 with a score of 7.71. Here we can say even more *sic transit gloria mundi*, as there was a huge deterioration in Israel ranking from no. 14 in 1996 to no. 37 in 2014, with the very low score of 60 instead of 7.71. Israel has become a much more corrupt country in 18 years, going down 23 grades, perhaps the most drastic negative change in TI's surveys (and that what was the main reason that caused me to write and teach about business ethics).

In 2005 we find in the ranks 12-22: United Kingdom, Luxembourg, Canada, Hong Kong, Germany, USA, France, Belgium, Ireland, Chile, Japan. Exactly the same countries as in the previous and following years. In 2012 – after Iceland in no. 11 and Luxembourg in no. 12, Germany, Hong Kong, Barbados, Belgium, Japan, United Kingdom, United States, Chile (and Ireland in no 25, due to the problems it had in the Great Recession). In 2013 – Germany, Iceland, United Kingdom, Barbados, Belgium, Hong Kong, Japan, United States, Uruguay, Ireland (in no. 21). So, in all those years as in 2014 we find the same countries in the 20 most ethical countries, with minor changes within the ranks in the Big 20, as in Iceland and Ireland. However, if we analyze the score of the first 10/11 ethical countries we find in 1995: 9.55-8.61, 1996: 9.43 – 8.60. 2005: 9.7 – 8.6, 2012: 90 – 82, 2013: 91 – 80, 2014: 92 – 80. The scores are much lower over the years, but the issue is too complex to be analyzed in this book. In the 11/12-20 countries the scores were in 1995: 8.57 – 6.72, 1996: 8.45 – 6.84, 2005: 8.6 – 7.4, 2012: 80 – 72, 2013: 78 – 73, 2014: 79– 74. The gaps have narrowed over the years because there are now much more countries in the survey: 175 instead of 41-54, 20 years ago.

The most corrupt countries remained almost the same, though in the first years of TI's index most of them were not surveyed. In 1995 the most corrupt countries (in a total of 41 states) were Greece with a score of 4.04, Colombia, Mexico, Italy, Thailand, India, Philippines, Brazil, Venezuela, Pakistan, China, Indonesia with a score of 1.94. In 1996: Italy with a score of 3.42, Argentina, Bolivia, Thailand, Mexico, Ecuador, Brazil, Egypt, Colombia, Uganda, Philippines, Indonesia, India, Russia, Venezuela, Cameroon, China, Bangladesh, Kenya, Pakistan, Nigeria with a score of 0.69. In 2005: Burundi with a score of 2.3, Cambodia, Republic of the Congo, Georgia, Kyrgyzstan, Papua New Guinea, Venezuela, Azerbaijan, Cameroon, Ethiopia, Indonesia, Iraq, Liberia, Uzbekistan, Democratic Republic of the Congo, Kenya, Pakistan, Paraguay, Somalia, Sudan, Tajikistan, Angola, Cote d'Ivoire, Equatorial Guinea, Nigeria, Haiti, Myanmar, Turkmenistan, Bangladesh, Chad with a score of 1.7. There were some changes over the years: Afghanistan has become much more corrupt, and so are Libya, Syria, Eritrea and so on, while Bangladesh is less corrupt, and so are Georgia, Indonesia, Cameroon, Liberia, etc. There is therefore hope for improvement over the years.

We have defined the countries' categories in TI's Index, based on the 2014 ranks as follows:

Most Ethical - score 92-80 - from rank 1 to 11 - 11 countries

Very Ethical – score 79-74 – from rank 12 to 17/20 - 8 countries

Total most and very ethical countries – score 92-74 – from rank 1 to 20 – 20 countries

Ethical – score 73-60 – from rank 21 to 37/38 - 18 countries

Total most, very and ethical countries – score 92-60 – from rank 1 to 38 – 38 countries

Quite Ethical - score 59-50 - from rank 39 to 54 - 16 countries

Total most, very, ethical & quite ethical countries – score 92-50 –ranks 1 to 54 – 54 countries

About 31% of the total 175 countries in 2014 in TI's Index are "ethical" scoring 50 and more

Quite Corrupt - score 49-40 - from rank 55 to 79 - 25 countries

Corrupt - score 39-30 - from rank 80 to 124/125 - 46 countries

Total quite corrupt and corrupt countries – score 49-30 – from rank 55 to 125 – 71 countries

Very Corrupt - score 29-20 - from rank 126 to 159/160 - 35 countries

Total quite corrupt/corrupt/very corrupt – score 49-20 – ranks 55-160 – 106 countries

Most Corrupt - score 19- 8 - from rank 161 to 174/175 - 15 countries

Total quite corrupt/corrupt/ very & most corrupt - score 49-8 – ranks 55 – 175 – 121 countries

About 69% of the total 175 countries in 2014 in TI's Index are "corrupt" scoring 49 and less

[Link to the the tables of TI's Index in 2012-2014, 2005, 1996, 1995, are in the book "Academic Proof that Ethics Pays".](#) The tables are in the pages 365-382 of the book in the link.

ANALYSIS OF TI'S INDICES OF THE ETHICAL COUNTRIES IN 21 YEARS 1995-2015, AVERAGE, COMPARISON

At the date of making the analysis of TI's Indices we had the data on 21 years from the first year of the Index 1995 until 2015. The base year for the analysis of TI's indices and comparison to the parameters and to Cory's Index is 2014, as it is the year which is closest on the average to most of the data of the parameters. We have gathered the ranking of all the 2014 countries in the most ethical, very ethical and ethical categories for the 21 years 1995-2015, 38 countries, added the ranks for the 21 years (or less if the countries were not surveyed in all those years), divided the total to the number of years surveyed and found the average number, according to which we ranked the ethical countries in an average rank (in bold in the list and in the table) as follows (in brackets in the list – the rank in 2014 underlined in the list and in the table and in italics in the list - the absolute difference between the two ranks):

1. Denmark (1, 0), **2.** New Zealand (2, 0), **3.** Finland (3, 0), **4.** Sweden (4, 0), **5.** Singapore (7, 2), **6.** Iceland (12, 6), **7.** Netherlands (8, 1), **8.** Switzerland (5, 3), **9.** Norway (5, 4), **10.** Canada (10, 0), **11.** Australia (11, 0), **12.** Luxembourg (9, 3), **13.** United Kingdom (14, 1), **14.** Germany (12, 2), **15.** Hong Kong (17, 2), **16.** Austria (23, 7), **17.** Ireland (17, 0), **18.** USA (17, 1), **19.** Japan (15, 4), **20.** Barbados (17, 3), **21.** Belgium (15, 6), **22.** Chile (21, 1), **23.** France (26, 3), **24.** Bahamas (24, 0), **25.** Portugal (31, 6), **26.** Israel (37, 11), **27.** Spain (37, 10), **28.** Estonia (26, 2), **29.** Qatar (26, 3), **30.** Uruguay (21, 9), **31.** United Arab Emirates (25, 6), **32.** Botswana (31, 1), **33.** Cyprus (31, 2), **34.** Saint Vincent and the Grenadines (29, 5), **35.** Taiwan (35, 0), **36.** Puerto Rico (31, 5), **37.** Bhutan (30, 7), **38.** Poland (35, 3).

The number of countries surveyed over the years were: 1995 – 41, 1996 – 54, 1997 – 52, 1998 – 85, 1999 – 99, 2000 – 90, 2001 – 91, 2002 – 102, 2003 – 133, 2004 – 146, 2005 – 159, 2006 – 163, 2007 – 179, 2008 – 180, 2009 – 180, 2010 – 178, 2011 – 182, 2012 – 176, 2013 – 177, 2014 – 175, 2015 – 168. Not all the countries were surveyed in all those 21 years: Poland, Taiwan, Israel and Spain – in only 20, Luxembourg – 19, Iceland, Uruguay, Estonia, Botswana – 18, United Arab Emirates, Qatar and Cyprus – 13, Barbados – 11, Bhutan – 10, Puerto Rico and Saint Vincent and the Grenadines – 7, Bahamas – 4. Yet, most of the countries – 30 or about 80% of 38 – were surveyed in all or almost all of those 21 years.

In TI's Index the ranking is attributed according to the highest scores that the countries obtain and Denmark ranked no. 1 (the highest rank is of course the best result with the lowest numerical value) has the highest score of 92. I was not satisfied with those results and I validated them by finding the average ranks for the best ethical countries since the first year of TI's Index – 1995 and until 2015, 21 years overall. Yet, I remained with the basis of 2014 for TI's Index, since I have chosen it as the basis of my computations in my book *Ethics Pays* because it concurs most with the average years of computation of the parameters that I have chosen. The first 11 countries in TI's Index in 2014, the most ethical countries with scores of 80 to 92, are exactly the same countries as in TI's average indices for 21 years, with one exception – Luxembourg is no. 9 (better) in 2014 and no. 12 on the average and Iceland is no. 6 on the average and no. 12 (worse) in 2014. There are of course differences within the group but those differences are small in 4 countries (1, 2, 3, 4) and ranks are identical in 6 countries.

In the other ethical countries there are larger gaps: Uruguay has improved very much over the years and ranked 21 in 2014 and 2015 compared to an average of 30. United Arab Emirates has also improved to 25 in 2014 and 23 in 2015 compared to an average of 31. Bhutan has ranked 30 in 2014 and 27 in 2015 compared to an average of 37. But the situation of other

countries deteriorated: Israel ranked 37 in 2014 and 32 in 2015 compared to an average of 26. Spain ranked 37 in 2014 and 36 in 2015 compared to an average of 27. Portugal ranked 31 in 2014 and 28 in 2015 compared to an average of 25. I figured the differences only in countries with data on ten years and more. In the category of the ethical countries (ranking 21-38 in 2014) there were 6 large gaps mentioned above. In the category of the very ethical countries (ranking 12-20 in 2014) there are two large gaps: Iceland which deteriorated from an average of 6 to 12 in 2014 and 13 in 2015. While Belgium has improved from an average of 21 to the rank of 15 in 2014 and 2015. But, overall, the 38 ethical countries remained almost the same.

The calculations of the average ranking of the lower ranks of the 38 countries may be not so accurate for the last of those countries because if we would have continued to compute the average for the ten/twenty lower ranking countries in 2014 some of them would maybe rank on the average in higher ranks than 39. But it does not affect the findings that as a rule the ranking of the most/very and ethical countries in 2014 is similar or almost identical to the average ranks in most of the cases, which we wanted to validate in order to ensure that the ranking of the ethical countries in 2014 should be the basis for comparison to Cory's Index. We didn't continue to calculate the average of ranking for the other countries as the purpose of this book is to prove that the ethical countries have the best results in most of parameters and not that every country in lower ranking ranks close to the ranks of Cory's Index. Ethics Pays, but mostly for the ethical countries; countries with low ethical ranking have mixed results; but in the very corrupt and most corrupt countries we find once again a strong correlation between the extremely poor results of the corrupt countries and their level of corruption.

Most of the ethical countries – 21 – were surveyed in all the 21 years, and if we add to them the 9 countries that were surveyed in 18-20 years, they add up to 30 countries that were surveyed in all or almost all the years surveyed. Those are about 80% of the ethical countries, while the percentages for the other countries are substantially lower. If we bear in mind that in 8 of the 21 years (about 40%) the number of countries surveyed varied between 41 to 102, and in the 4 subsequent years (12 overall, about 60%) the number of countries increased gradually from 133 to 163 until they reached the level of 179/182/175/168 in the years 2007-2015, we understand why it will be worthless to compare the ranks of the unethical/corrupt countries in 2014 to the average of those ranks in much less than the 21 years for most of the countries and with changing rankings for the most corrupt countries from close to 40, to close to 80, close to 100, close to 140, as compared to the ranks of close to the rank of 170 in 2014.

Country	A.R.	'15	'14	'13	'12	'11	'10	'09	'08	'07	'06	'05	'04	'03	'02	'01	'00	'99	'98	'97	'96	'95	To	Av
Denmark	1	1	<u>1</u>	1	1	2	1	2	1	1	4	4	3	3	2	2	2	1	1	1	2	2	38	1.81
New Zeal.	2	4	<u>2</u>	2	1	1	1	1	1	1	1	3	2	3	2	3	3	3	4	4	1	1	44	2.10
Finland	3	2	<u>3</u>	3	1	2	4	6	5	1	1	2	1	1	1	1	1	2	2	2	4	4	49	2.33
Sweden	4	3	<u>4</u>	3	4	4	4	3	1	4	6	6	6	6	5	6	3	3	3	3	3	6	86	4.10
Norway	9	5	<u>5</u>	5	7	6	10	11	14	9	8	8	8	8	12	10	6	9	8	7	6	10	172	8.19
Switzerla.	8	7	<u>5</u>	7	6	8	8	5	5	7	7	7	7	8	12	12	11	9	10	11	8	8	168	8.00
Singapore	5	8	<u>7</u>	5	5	5	1	3	4	4	5	5	5	5	5	4	6	7	7	9	7	3	110	5.24
Netherlan.	7	5	<u>8</u>	8	9	7	7	6	7	7	9	11	10	7	7	8	9	8	8	6	9	9	165	7.86
Luxembo.	12	10	<u>9</u>	11	12	11	11	12	11	12	11	13	13	11	7	9	11	11	11	10	-	-	206	10.84
Canada	10	9	<u>10</u>	9	9	10	6	8	9	9	14	14	12	11	7	7	5	5	6	5	5	5	175	8.33
Australia	11	13	<u>11</u>	9	7	8	8	8	9	11	9	9	9	8	11	11	13	12	11	8	10	7	202	9.62
Germany	14	10	<u>12</u>	12	13	14	15	14	14	16	16	16	15	16	18	20	17	14	15	13	13	306	14.57	
Iceland	6	13	<u>12</u>	12	11	13	11	8	7	6	1	1	3	2	4	4	6	5	5	-	-	-	124	6.89
UK	13	10	<u>14</u>	14	17	16	20	17	16	12	11	11	11	11	10	13	10	13	11	14	12	275	13.10	
Belgium	21	15	<u>15</u>	15	16	19	22	21	18	21	20	19	17	17	20	24	25	29	28	26	20	19	426	20.29
Japan	19	18	<u>15</u>	18	17	14	17	17	18	17	17	21	24	21	20	21	23	25	25	21	17	20	406	19.33
Barbados	20	-	<u>17</u>	15	15	16	17	20	22	23	24	24	21	-	-	-	-	-	-	-	-	-	214	19.45
Hong Ko.	15	18	<u>17</u>	15	14	12	13	12	12	14	15	15	16	14	14	14	15	15	16	18	18	17	314	14.95
Ireland	17	18	<u>17</u>	21	25	19	14	14	16	17	18	19	17	18	23	18	19	15	14	12	11	11	356	16.95
USA	18	16	<u>17</u>	19	19	24	22	19	18	20	20	17	17	18	16	16	14	18	17	16	15	15	373	17.76
Chile	22	23	<u>21</u>	22	20	22	21	25	23	22	20	21	20	20	17	18	18	19	20	23	21	14	430	20.48
Uruguay	30	21	<u>21</u>	19	20	25	24	25	23	25	28	32	28	33	32	35	-	41	42	35	-	-	509	28.28
Austria	16	16	<u>23</u>	26	25	16	15	16	12	15	11	10	13	14	15	15	15	17	17	17	16	16	340	16.19
Bahamas	24	-	<u>24</u>	22	22	21	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	89	22.25
U.A. Em.	31	23	<u>25</u>	26	27	28	28	30	35	34	31	30	29	37	-	-	-	-	-	-	-	-	383	29.46
Estonia	28	23	<u>26</u>	28	32	29	26	27	27	28	24	27	31	33	29	28	27	27	26	-	-	-	498	27.67
France	23	23	<u>26</u>	22	22	25	25	24	23	19	18	18	22	23	25	23	21	22	21	20	19	18	459	21.86
Qatar	29	22	<u>26</u>	28	27	22	19	22	28	32	32	32	38	32	-	-	-	-	-	-	-	-	360	27.69
S.Vin.Gr.	34	-	<u>29</u>	33	36	36	-	31	28	30	-	-	-	-	-	-	-	-	-	-	-	-	223	31.86
Bhutan	37	27	<u>30</u>	31	33	38	36	49	45	46	32	-	-	-	-	-	-	-	-	-	-	-	367	36.70
Botswana	32	28	<u>31</u>	30	30	32	33	37	36	38	37	32	31	30	24	26	26	24	23	-	-	-	548	30.44
Cyprus	33	32	<u>31</u>	31	29	30	28	27	31	39	37	37	36	27	-	-	-	-	-	-	-	-	415	31.92
Portugal	25	28	<u>31</u>	33	33	32	32	35	32	28	26	26	27	25	25	25	23	21	22	19	22	22	542	25.81
Puerto Ri.	36	-	<u>31</u>	33	33	39	33	35	36	-	-	-	-	-	-	-	-	-	-	-	-	-	240	34.29
Poland	38	30	<u>35</u>	38	41	41	41	49	58	61	61	70	67	64	45	44	43	44	39	29	24	-	924	46.20
Taiwan	35	30	<u>35</u>	36	37	32	33	37	39	34	34	32	35	30	29	27	28	28	29	31	29	-	645	32.25
Israel	26	32	<u>37</u>	36	39	36	30	32	33	30	34	28	26	21	18	16	22	20	19	15	14	-	538	26.90
Spain	27	36	<u>37</u>	40	30	31	30	32	28	25	23	23	22	23	20	22	20	22	23	24	32	-	543	27.15

TI'S CORRUPTION PERCEPTIONS INDICES (CPI) IN 2016 & 2015, CPI- FREQUENTLY ASKED QUESTIONS

The worst thing that can happen to a dissertation is to "confuse with facts" the reader. And, indeed, I was not sure if I should add the 2016 figures of TI's Index that were published at the end of January 2017. At this stage, most of my book was already finished, and I decided that I will change the average of the 21 years of publications of TI's Index, that I have calculated for the years 1995-2015, or the year base of the comparison to Cory's Index and analysis of the parameters that was 2014 - the closest year to the dates of most of the parameters in the book - only if the Index of 2016 would be substantially different than the 2015 and 2014 Indices. I found out that the 2016 ranks of the most/very ethical countries, the "Magnificent Twenty", which were the basis for the comparison to Cory's Index and the validation of the thesis that "Ethics Pays", were almost identical to the ranks of those categories in the previous years.

In the list (and even in most of the internal ranking) of the 11 most ethical countries there were almost no changes. Actually, there was only one minor change – Germany which was no. 12 in 2014 improved its position to no. 10 in 2015 and 2016, while Australia which ranked 11 in 2014 went down to 13 in 2015 and 2016. But if we compare the first 14 countries there is no change at all over the three years 2014-2016 and the average since 1995, including the original 11 most ethical countries of 2014 and 3 of the very ethical countries – Germany, United Kingdom and Iceland. As the definition that I have chosen for the most ethical countries is countries with a score of 80 and more in TI's Index, Germany deserves to be included in this exclusive category if we bear in mind that it has obtained a score of 81 in 2015 and 2016 (with a rank of 10) and it had a score of 79 in 2014 with a rank of 12, in total 241 for 3 last consecutive years (which are more indicative than previous years for trends but not for comparison to Cory's Index), and an average of 80.33. But the UK has also obtained a score of 81 in 2015 and 2016 (with a rank of 10), and it had a score of slightly less – 78 in 2014 with a rank of 14, in total 240 for the three last consecutive years, and an average of 80.

Finally, Iceland has obtained a score of 78 in 2016 (rank 14) and a score of 79 in 2015 (rank 13) and 79 in 2014 (rank 12). So, definitely less than 80 but very close, although the average rank of Iceland in the years 1995-2015 was 6, as in previous years it ranked very high (even no. 1 in 2005 and 2006), but because of the banking scandals and other reasons Iceland has deteriorated its position from most ethical to very ethical, still a very good position but not in the Top 11 with a score of 80 and more. Does Australia deserves to be "downgraded" as Iceland? It has higher scores and ranks than Iceland in the last three years: 2014 – rank 11, score 80, 2015 – rank 13, score 79, 2016 – rank 13, score 79, but its average score in the last three years is lower than 80 and of the scores of Germany and the UK. After much consideration, we have decided to keep it among the Top 11 for comparison purposes to Cory's Index as the basis for the parameters in the Index is 2014 and in this year Australia was ranked 11 with a score of 80, but for all practical purposes the 4 countries have very close scores. If I had to choose a Top 12 list - I would add Germany, a Top 13 list – I would add the UK, & a Top 14 list – I would add Iceland. **Actually, I would say that over the years there is a Top 10 list of Denmark, New Zealand, Finland, Sweden, Norway, Switzerland, Singapore, Netherlands, Luxembourg and Canada, that by all means are the most ethical countries in the world over the years and in the last years as well.** But I would rank the next 4 countries as stated above – Australia, Germany, United Kingdom and Iceland.

Furthermore, if we compare all the 20 most and very ethical countries the list is also almost identical, with only one minor change – Austria has improved its position from 23 in 2014 (score 72) to 16 in 2015 (score 76) and 17 in 2016 (score 75). Austria was in almost all the years among the Top 20 (except in a short period of 2012-2014) and was on average in the years 1995-2015 in rank no. 16. The average score of Austria in the last three years 2014-2016 was $223:3=74.33$, which would rank it in the Top 20 that have a minimum score of 74. On the other hand, the tiny island of Barbados has deteriorated its position from 17 in 2014 to 31 in 2016 with a very low score of 61 (in 2015 and in the years 1995-2003 it was not surveyed). As in 2014 its score was also at the minimum of 74 and it ranked in no. 17/20, its average rank in the 11 years out of the 21 in which it was surveyed in TI's Index was only 20, and the average score in the years 2014-2016 was only 67.5, well below the minimum of 74, and in any case for comparison purposes with Cory's Index the number of its parameters' surveys is extremely low – 31 out of 50, one would tend to exclude Barbados from the Top 20 and include instead Austria in no. 20, if only for comparison purposes to Cory's Index. So, **I would say that over the years the 10 very ethical countries are: Australia, Germany, United Kingdom, Iceland, Belgium, Hong Kong, Austria, United States, Japan, Ireland.** Amazingly, all the Top 20, were ranked in most of the years in the Top 20, actually all of them were ranked in all the years in the Top 20, except for Belgium and Japan which were ranked for a few years in the twenties and Ireland for only a couple of years in 2012-2013. Furthermore, all of the 11 most ethical countries in 2014 were ranked in most of the 22 years 1995-2106 in the Top 11, except for Norway & Switzerland for 2 years, Canada for 3 years, Australia for 4 years and Luxembourg for 5 years, but even then they were ranked in the close 12-14 ranks. So, we can conclude that the Top 20 are practically the same over all the years.

The close ranks of the ethical countries are maintained also down to the ranks 35/38 with the scores of 60 and more. Uruguay, Chile, France, Estonia, Bahamas and United Arab Emirates remain in ranks 21-26, while Uruguay, Estonia and UAE even improved their average ranking over the years. Bhutan has improved its ranking to 27 in 2016 and 2015 compared to 30 in 2014 and 37 in the average. We have also a more dramatic improvement of Israel to 28 in 2016 (32 in 2015) from 37 in 2014 and 39 in 2012, almost as it was on the average of 26, due to the high ranking of 14-21 in 1996-2003. However, as one has to bear in mind that in most of the first years there were only much less than a hundred countries in the survey, Israel has recovered probably its position in the lower twenties of the ethical countries. An open question is what was the contribution of us, the few "ethical activists", to this change. Poland has improved from 35 in 2014 to 30 in 2015 and 29 in 2016 (average – 38), Portugal has remained in the ranks of 28-31 (average 25), Qatar has deteriorated from 26 in 2014 and 22 in 2015 to 31 in 2016 (average 29), Slovenia has improved from 39 in 2014 to 35 in 2015 and 31 in 2016, Taiwan has improved from 35 in 2014 to 30 in 2015 and 31 in 2016 (average – 35), Botswana has deteriorated from 31 in 2014 and 28 in 2015 to 35 in 2016 (average – 32), and Spain maintains a score of 58-60 with ranks of 36 to 41, at the limit of the ethical countries.

Important improvements in ranking in 2016 as compared to 2014 are: Costa Rica (41/47), Georgia (44/50), Czech Republic (47/53), Rwanda (50/55), Italy (60/69), Romania (57/69), Suriname (64/100), Burkina Faso (72/85), Belarus (79/119), India (79/85), China (79/100), Indonesia (90/107), Argentina (95/107), Pakistan (116/126), Laos (123/145), Russia (131/136), Ukraine (131/142), Myanmar (136/156). Important deteriorations in ranking from 2014 to 2016 are: South Korea (43/52), Hungary (47/57), Saudi Arabia (55/62), Macedonia (64/90), Ghana (61/70), Turkey (64/75), Brazil (69/79), Morocco (80/90), Egypt (94/108), Algeria (100/108), Djibouti (107/123), Madagascar (133/145), Mexico (103/123). However,

unfortunately, as usual, the most corrupt countries remain almost the same: Somalia, South Sudan, North Korea, Syria, Yemen, Sudan, Libya, Afghanistan, Guinea-Bissau, Venezuela, Iraq, Eritrea, Angola, Republic of the Congo, Haiti, Chad, Central African Republic, Burundi, Uzbekistan, Democratic Republic of the Congo, Cambodia, Zimbabwe, Turkmenistan, Papua New Guinea, Uganda, Bangladesh, Nigeria, Kenya, Cameroon, Guinea, Kyrgyzstan, etc. In 2016 176 countries were surveyed, in 2015 – 168 countries, and in 2014 – 175 countries.

TI'S CORRUPTION PERCEPTIONS INDEX 2016

2016 Rank	Country	2016-2012 Scores				
		'16	'15	'14	'13	'12
1	Denmark	90	91	92	91	90
1	New Zealand	90	88	91	91	90
3	Finland	89	90	89	89	90
4	Sweden	88	89	87	89	88
5	Switzerland	86	86	86	85	86
6	Norway	85	87	86	86	85
7	Singapore	84	85	84	86	87
8	Netherlands	83	87	83	83	84
9	Canada	82	83	81	81	84
10	Germany	81	81	79	78	79
10	Luxembourg	81	81	82	80	80
10	United Kingdom	81	81	78	76	74
13	Australia	79	79	80	81	85
14	Iceland	78	79	79	78	82
15	Belgium	77	77	76	75	75
15	Hong Kong	77	75	74	75	77
17	Austria	75	76	72	69	69
18	United States	74	76	74	73	73
19	Ireland	73	75	74	72	69
20	Japan	72	75	76	74	74
21	Uruguay	71	74	73	73	72
22	Estonia	70	70	69	68	64
23	France	69	70	69	71	71
24	Bahamas	66	N/A	71	71	71
24	Chile	66	70	73	71	72
24	United Arab Emirates	66	70	70	69	68

27	Bhutan	65	65	65	63	63
28	Israel	64	61	60	61	60
29	Poland	62	62	61	60	58
29	Portugal	62	63	63	62	63
31	Barbados	61	N/A	74	75	76
31	Qatar	61	71	69	68	68
31	Slovenia	61	60	58	57	61
31	Taiwan	61	62	61	61	61
35	Botswana	60	63	63	64	65
35	Saint Lucia	60	N/A	N/A	71	71
35	Saint Vincent and the Grenadines	60	N/A	67	62	62
38	Cape Verde	59	55	57	58	60
38	Dominica	59	N/A	58	58	58
38	Lithuania	59	61	58	57	54
41	Brunei	58	N/A	N/A	60	55
41	Costa Rica	58	55	54	53	54
41	Spain	58	58	60	59	65
44	Georgia	57	52	52	49	52
44	Latvia	57	55	55	53	49
46	Grenada	56	N/A	N/A	N/A	N/A
47	Cyprus	55	61	63	63	66
47	Czech Republic	55	56	51	48	49
47	Malta	55	56	55	56	57
50	Mauritius	54	53	54	52	57
50	Rwanda	54	54	49	53	53
52	Korea (South)	53	56	55	55	56
53	Namibia	52	53	49	48	48
54	Slovakia	51	51	50	47	46
55	Croatia	49	51	48	48	46
55	Malaysia	49	50	52	50	49
57	Hungary	48	51	54	54	55
57	Jordan	48	53	49	45	48
57	Romania	48	46	43	43	44
60	Cuba	47	47	46	46	48

60	Italy	47	44	43	43	42
62	Sao Tome and Principe	46	42	42	42	42
62	Saudi Arabia	46	52	49	46	44
64	Montenegro	45	44	42	44	41
64	Oman	45	45	45	47	47
64	Senegal	45	44	43	41	36
64	South Africa	45	44	44	42	43
64	Suriname	45	36	36	36	37
69	Greece	44	46	43	40	36
70	Bahrain	43	51	49	48	51
70	Ghana	43	47	48	46	45
72	Burkina Faso	42	38	38	38	38
72	Serbia	42	40	41	42	39
72	Solomon Islands	42	N/A	N/A	N/A	N/A
75	Bulgaria	41	41	43	41	41
75	Kuwait	41	49	44	43	44
75	Tunisia	41	38	40	41	41
75	Turkey	41	42	45	50	49
79	Belarus	40	32	31	29	31
79	Brazil	40	38	43	42	43
79	China	40	37	36	40	39
79	India	40	38	38	36	36
83	Albania	39	36	33	31	33
83	Bosnia and Herzegovina	39	38	39	42	42
83	Jamaica	39	41	38	38	38
83	Lesotho	39	44	49	49	45
87	Mongolia	38	39	39	38	36
87	Panama	38	39	37	35	38
87	Zambia	38	38	38	38	37
90	Colombia	37	37	37	36	36
90	Indonesia	37	36	34	32	32
90	Liberia	37	37	37	38	41
90	Morocco	37	36	39	37	37
90	The FYR of Macedonia	37	42	45	44	43

95	Argentina	36	32	34	34	35
95	Benin	36	37	39	36	36
95	El Salvador	36	39	39	38	38
95	Kosovo	36	33	33	33	34
95	Maldives	36	N/A	N/A	N/A	N/A
95	Sri Lanka	36	37	38	37	40
101	Gabon	35	34	37	34	35
101	Niger	35	34	35	34	33
101	Peru	35	36	38	38	38
101	Philippines	35	35	38	36	34
101	Thailand	35	38	38	35	37
101	Timor-Leste	35	28	28	30	33
101	Trinidad and Tobago	35	39	38	38	39
108	Algeria	34	36	36	36	34
108	Côte d'Ivoire	34	32	32	27	29
108	Egypt	34	36	37	32	32
108	Ethiopia	34	33	33	33	33
108	Guyana	34	29	30	27	28
113	Armenia	33	35	37	36	34
113	Bolivia	33	34	35	34	34
113	Vietnam	33	31	31	31	31
116	Mali	32	35	32	28	34
116	Pakistan	32	30	29	28	27
116	Tanzania	32	30	31	33	35
116	Togo	32	32	29	29	30
120	Dominican Republic	31	33	32	29	32
120	Ecuador	31	32	33	35	32
120	Malawi	31	31	33	37	37
123	Azerbaijan	30	29	29	28	27
123	Djibouti	30	34	34	36	36
123	Honduras	30	31	29	26	28
123	Laos	30	25	25	26	21
123	Mexico	30	35	35	34	34
123	Moldova	30	33	35	35	36

123	Paraguay	30	27	24	24	25
123	Sierra Leone	30	29	31	30	31
131	Iran	29	27	27	25	28
131	Kazakhstan	29	28	29	26	28
131	Nepal	29	27	29	31	27
131	Russia	29	29	27	28	28
131	Ukraine	29	27	26	25	26
136	Guatemala	28	28	32	29	33
136	Kyrgyzstan	28	28	27	24	24
136	Lebanon	28	28	27	28	30
136	Myanmar	28	22	21	21	15
136	Nigeria	28	26	27	25	27
136	Papua New Guinea	28	25	25	25	25
142	Guinea	27	25	25	24	24
142	Mauritania	27	31	30	30	31
142	Mozambique	27	31	31	30	31
145	Bangladesh	26	25	25	27	26
145	Cameroon	26	27	27	25	26
145	Gambia	26	28	29	28	34
145	Kenya	26	25	25	27	27
145	Madagascar	26	28	28	28	32
145	Nicaragua	26	27	28	28	29
151	Tajikistan	25	26	23	22	22
151	Uganda	25	25	26	26	29
153	Comoros	24	26	26	28	28
154	Turkmenistan	22	18	17	17	17
154	Zimbabwe	22	21	21	21	20
156	Cambodia	21	21	21	20	22
156	Democratic Republic of Congo	21	22	22	22	21
156	Uzbekistan	21	19	18	17	17
159	Burundi	20	21	20	21	19
159	Central African Republic	20	24	24	25	26
159	Chad	20	22	22	19	19
159	Haiti	20	17	19	19	19

159	Republic of Congo	20	23	23	22	26
164	Angola	18	15	19	23	22
164	Eritrea	18	18	18	20	25
166	Iraq	17	16	16	16	18
166	Venezuela	17	17	19	20	19
168	Guinea-Bissau	16	17	19	19	25
169	Afghanistan	15	11	12	8	8
170	Libya	14	16	18	15	21
170	Sudan	14	12	11	11	13
170	Yemen	14	18	19	18	23
173	Syria	13	18	20	17	26
174	Korea (North)	12	8	8	8	8
175	South Sudan	11	15	15	14	N/A
176	Somalia	10	8	8	8	8

Frequently Asked Questions (from TI's website)

What is the Corruption Perceptions Index (CPI)?

The CPI scores and ranks countries/territories based on how corrupt a country's public sector is perceived to be. It is a composite index, a combination of surveys and assessments of corruption, collected by a variety of reputable institutions. The CPI is the most widely used indicator of corruption worldwide.

Why is the CPI based on perceptions?

Corruption generally comprises illegal activities, which are deliberately hidden and only come to light through scandals, investigations or prosecutions. There is no meaningful way to assess absolute levels of corruption in countries or territories on the basis of hard empirical data. Possible attempts to do so, such as by comparing bribes reported, the number of prosecutions brought or studying court cases directly linked to corruption, cannot be taken as definitive indicators of corruption levels. Instead, they show how effective prosecutors, the courts or the media are in investigating and exposing corruption. Capturing perceptions of corruption of those in a position to offer assessments of public sector corruption is the most reliable method of comparing relative corruption levels across countries.

Which countries/territories are included in the CPI 2016 and why?

For a country/territory to be included in the ranking, it must be included in a minimum of three of the CPI's data sources. If a country is not featured in the ranking, then this is solely because of insufficient survey information and not an indication that corruption does not exist in the country. This year 176 countries and territories are included in the index, eight more than in 2015. Comparing to the 2015 CPI, Seychelles is no longer included in the 2016 CPI,

but Bahamas, Barbados, Brunei, Dominica, Grenada, Maldives, Saint Lucia, Saint Vincent and the Grenadines, and Solomon Islands enter the 2016 CPI.

What are the data sources for the CPI?

The 2016 CPI draws on data sources from independent institutions specializing in governance and business climate analysis. The sources of information used for the 2016 CPI are based on data gathered in the past 24 months. The CPI includes only sources that provide a score for a set of countries/territories and that measure perceptions of corruption in the public sector. Transparency International reviews the methodology of each data source in detail to ensure that the sources used meet Transparency International's quality standards. For a full list of the data sources, the type of respondents and the specific questions asked, please see the CPI sources description document.

What is the difference between a country/territory's rank and its score?

A country/territory's score indicates the perceived level of public sector corruption on a scale of 0-100, where 0 means that a country is perceived as highly corrupt and a 100 means that a country is perceived as very clean. A country's rank indicates its position relative to the other countries/territories included in the index. Ranks can change merely if the number of countries included in the index changes.

Is the country/territory with the lowest score the world's most corrupt nation?

No. The CPI is an indicator of perceptions of public sector corruption, i.e. administrative and political corruption. It is not a verdict on the levels of corruption of entire nations or societies, or of their policies, or the activities of their private sector. Citizens of those countries/territories that score at the lower end of the CPI often show the same concern about and condemnation of corruption as the public in countries that perform strongly.

Further, the country/territory with the lowest score is the one where public sector corruption is perceived to be greatest among those included in the list. The CPI provides no information about countries/territories that are not included in the index.

Can the score of a country in the 2016 Corruption Perceptions Index be compared with the previous year?

Yes. As part of the update to the methodology used to calculate the CPI in 2012 we established the new scale of 0-100. Using this scale we can compare CPI scores from one year to the next. Because of the update in the methodology, however, CPI scores before 2012 are not comparable over time. In addition, due to the inclusion of a new data source in 2016, the scores of the underlying data sources are not comparable to previous years.

For a more detailed description of the change in methodology in 2012, please see Corruption Perceptions Index – An updated Methodology for 2012.

Does the CPI tell the full story of corruption in a country?

No. The CPI is limited in scope, capturing perceptions of the extent of corruption in the public sector, from the perspective of business people and country experts. Complementing this viewpoint and capturing different aspects of corruption, Transparency International produces a range of both qualitative and quantitative research on corruption, both at the global level from its Secretariat and at the national level through Transparency International's network of national chapters based in over 100 countries around the world.

Complementing the CPI, Transparency International's other global research products include:

- **Global Corruption Barometer (GCB):** Measuring people's perceptions and experiences of corruption, the Global Corruption Barometer is a representative survey of people carried out worldwide. The most recent Europe and Central Asia edition of the Global Corruption Barometer can be found at: <https://www.transparency.org/whatwedo/publication/7493>. The most recent global edition of the Global Corruption Barometer can be found at: <http://www.transparency.org/gcb2013/report>
- **Global Corruption Report (GCR):** Exploring corruption issues in detail for a specific issue or sector, the Global Corruption Report is a thematic report which draws on a variety of expert research and analysis as well as case studies. The series of Global Corruption Reports, covering issues from the judiciary to education, can be found at: <http://www.transparency.org/gcr>
- **National Integrity System assessments (NIS):** a series of in-country studies providing an extensive qualitative assessment of the strengths and weaknesses of the key institutions that enable good governance and prevent corruption in a country. For more information on the National Integrity System reports, please see: <http://www.transparency.org/whatwedo/nis>
- **Transparency In Corporate Reporting (TRAC):** The study analyses the extent of transparency in the reporting on a series of anti-corruption measures by the world's largest companies.

For further information, please see

http://www.transparency.org/whatwedo/publication/transparency_in_corporate_reporting_assessing_worlds_largest_companies_2014

2015 TI's Corruption Perceptions Index— 168 Countries (Rank, Country, Score)

12 Most Ethical Countries with Scores of 91-80:

1. Denmark 91, 2. Finland 90, 3. Sweden 89, 4. New Zealand 88, 5. Netherlands 87, 5. Norway 87, 7. Switzerland 86, 8. Singapore 85, 9. Canada 83, 10. Germany 81, 10. Luxembourg 81, 10. United Kingdom 81.

9 Very Ethical Countries with Scores of 79-74:

13. Australia 79, 13. Iceland 79, 15. Belgium 77, 16. Austria 76, 16. United States 76, 18. Hong Kong 75, 18. Ireland 75, 18. Japan 75, 21. Uruguay 74.

14 Ethical Countries with Scores of 73-60:

22. Qatar 71, 23. Chile 70, 23. Estonia 70, 23. France 70, 23. United Arab Emirates 70, 27. Bhutan 65, 28. Botswana 63, 28. Portugal 63, 30. Poland 62, 30. Taiwan 62, 32. Cyprus 61, 32. Israel 61, 32. Lithuania 61, 35. Slovenia 60.

19 Quite Ethical Countries with Scores of 59-50:

36. Spain 58, 37. Czech Republic 56, 37. Korea (South) 56, 37. Malta 56, 40. Cape Verde 55, 40. Costa Rica 55, 40. Latvia 55, 40. Seychelles 55, 44. Rwanda 54, 45. Jordan 53, 45.

Mauritius 53, 45. Namibia 53, 48. Georgia 52, 48. Saudi Arabia 52, 50. Bahrain 51, 50. Croatia 51, 50. Hungary 51, 50. Slovakia 51, 54. Malaysia 50.

17 Quite Corrupt Countries with Scores of 49-40:

55. Kuwait 49, 56. Cuba 47, 56. Ghana 47, 58. Greece 46, 58. Romania 46, 60. Oman 45, 61. Italy 44, 61. Lesotho 44, 61. Montenegro 44, 61. Senegal 44, 61. South Africa 44, 66. Sao Tome and Principe 42, 66. The FYR of Macedonia 42, 66. Turkey 42, 69. Bulgaria 41, 69. Jamaica 41, 71. Serbia 40.

47 Corrupt Countries with Scores of 39-30:

72. El Salvador 39, 72. Mongolia 39, 72. Panama 39, 72. Trinidad and Tobago 39, 76. Bosnia and Herzegovina 38, 76. Brazil 38, 76. Burkina Faso 38, 76. India 38, 76. Thailand 38, 76. Tunisia 38, 76. Zambia 38, 83. Benin 37, 83. China 37, 83. Colombia 37, 83. Liberia 37, 83. Sri Lanka 37, 88. Albania 36, 88. Algeria 36, 88. Egypt 36, 88. Indonesia 36, 88. Morocco 36, 88. Peru 36, 88. Suriname 36, 95. Armenia 35, 95. Mali 35, 95. Mexico 35, 95. Philippines 35, 99. Bolivia 34, 99. Djibouti 34, 99. Gabon 34, 99. Niger 34, 103. Dominican Republic 33, 103. Ethiopia 33, 103. Kosovo 33, 103. Moldova 33, 107. Argentina 32, 107. Belarus 32, 107. Côte d'Ivoire 32, 107. Ecuador 32, 107. Togo 32, 112. Honduras 31, 112. Malawi 31, 112. Mauritania 31, 112. Mozambique 31, 112. Vietnam 31, 117. Pakistan 30, 117. Tanzania 30.

34 Very Corrupt Countries with Scores of 29-20:

119. Azerbaijan 29, 119. Guyana 29, 119. Russia 29, 119. Sierra Leone 29, 123. Gambia 28, 123. Guatemala 28, 123. Kazakhstan 28, 123. Kyrgyzstan 28, 123. Lebanon 28, 123. Madagascar 28, 123. Timor-Leste 28, 130. Cameroon 27, 130. Iran 27, 130. Nepal 27, 130. Nicaragua 27, 130. Paraguay 27, 130. Ukraine 27, 136. Comoros 26, 136. Nigeria 26, 136. Tajikistan 26, 139. Bangladesh 25, 139. Guinea 25, 139. Kenya 25, 139. Laos 25, 139. Papua New Guinea 25, 139. Uganda 25, 145. Central African Republic 24, 146. Congo Republic 23, 147. Chad 22, 147. Democratic Republic of the Congo 22, 147. Myanmar 22, 150. Burundi 21, 150. Cambodia 21, 150. Zimbabwe 21.

16 Most Corrupt Countries with Scores of 19-0:

153. Uzbekistan 19, 154. Eritrea 18, 154. Syria 18, 154. Turkmenistan 18, 154. Yemen 18, 158. Haiti 17, 158. Guinea-Bissau 17, 158. Venezuela 17, 161. Iraq 16, 161. Libya 16, 163. Angola 15, 163. South Sudan 15, 165. Sudan 12, 166. Afghanistan 11, 167. Korea (North) 8, 167. Somalia 8.

GLOBAL CORRUPTION BAROMETER - % OF PEOPLE WHO PAID BRIBES – TRANSPARENCY INTERNATIONAL – 2013

All the surveyed countries out of the top 20 most ethical countries have the lowest percentage of paid bribes in the world - 1% to 7% - in the first 21 ranks of the Barometer: Australia, Denmark, Finland, Japan, Canada, New Zealand, Norway, Belgium, United Kingdom, Switzerland, United States. No mention of the reasons for not surveying the other top 20 countries was mentioned but from other sources they have probably also one of the lowest ranks of bribery and corruption: Sweden, Singapore, Netherlands, Luxembourg, Germany, Iceland, Ireland, Hong Kong, Barbados. This is another proof that Ethics Pays – in wealth and quality of life – but not in bribes! The other countries with the lowest % of bribes – up to 10% - are mostly ethical and quite ethical: Spain (TI – 37), South Korea – 43, Malaysia – 50, Maldives, Portugal – 31, Uruguay – 21, Croatia – 61 (quite corrupt), Georgia – 50 (yet, it has the highest rate of shadow economy), Italy – 69 (quite corrupt), Estonia – 26, Slovenia – 39, Bulgaria – 69 (quite corrupt) and Chile – 21. In the first 24 countries paying bribes of 10% or less – we find all the most ethical and most of the ethical countries surveyed with a few exceptions of 3 quite corrupt countries but no corrupt or very corrupt countries. It shouldn't be too surprising, as paying bribes is per se not ethical and one expects to find that the most ethical countries do not pay bribes. In the following ranks of 20 countries paying bribes – up to 27% of the population - one can find a mixture of quite ethical, quite corrupt and up to very corrupt countries. As we have mentioned before that the rule that ethics pays is mostly true in the extremes of the 20 most ethical/20 most corrupt countries, this barometer shows the same.

25. El Salvador (TI – 80), 25. Hungary – 47, 25. Israel – 37, 25. Jamaica – 85, 25. Philippines – 85, all of them with 12% paying bribes. It is probably surprising that a corrupt country as Argentina (TI – 107) has only 13% paying bribes only a few percent more than Switzerland, and even more surprising than the most corrupt country in the world – Sudan – has only 17% of the population paying bribes, putting a question mark to the validity of the Barometer – bearing in mind that the Barometer is based on people being surveyed whether they have paid a bribe to a public body during the last year, with a margin of error for each country of 3%. Yet, for a small number of countries, including Brazil and Russia, data on particular questions has been excluded because of concerns about validity and reliability. People may be afraid to tell the truth in this matter. However, the percentage of people paying bribes increases drastically in most corrupt and very corrupt countries as Papua New Guinea and Venezuela (27%), Iraq, Pakistan, Madagascar, Ukraine, and inexorably we find that the 20 countries with the highest percentage of people paying bribes – 44%-84% - are in most of the cases also the most corrupt countries in the world – Kyrgyzstan, Afghanistan, Democratic Republic of the Congo, Cambodia, Cameroon, Libya, Uganda, Zimbabwe, Kenya, Yemen, Nigeria, but in some cases also "just" corrupt countries as Liberia, Mozambique, Senegal, India, Morocco, South Africa, Ghana, Morocco, Tanzania. So, corruption is heavily linked to paying bribes.

Rank Country/Territory % of people who paid bribes

1=  [Australia](#) 1

1=  [Denmark](#) 1

1=	 Finland	1
1=	 Japan	1
5	 Spain	2
6=	 Canada	3
6=	 Malaysia	3
6=	 Maldives	3
6=	 New Zealand	3
6=	 Norway	3
6=	 Portugal	3
6=	 South Korea	3
6=	 Uruguay	3
14=	 Belgium	4
14=	 Croatia	4
14=	 Georgia	4
17=	 Italy	5
17=	 United Kingdom	5
19=	 Estonia	6
19=	 Slovenia	6
21=	 Switzerland	7
21=	 United States	7
23	 Bulgaria	8
24	 Chile	10
25=	 El Salvador	12
25=	 Hungary	12
25=	 Israel	12

25=		Jamaica	12
25=		Palestine	12
25=		Philippines	12
31=		Argentina	13
31=		Rwanda	13
31=		Vanuatu	13
34		Czech Republic	15
35		Kosovo	16
36=		Macedonia	17
36=		Romania	17
36=		Sudan	17
39=		Armenia	18
39=		Thailand	18
39=		Tunisia	18
42=		Cyprus	19
42=		Latvia	19
42=		Sri Lanka	19
45		Peru	20
46=		Slovakia	21
46=		Turkey	21
48=		Colombia	22
48=		Greece	22
50		Paraguay	25
51=		Lithuania	26
51=		Serbia	26

53=	 Papua New Guinea	27
53=	 Venezuela	27
55=	 Bosnia and Herzegovina	28
55=	 Madagascar	28
57=	 Iraq	29
57=	 Moldova	29
59	 Vietnam	30
60	 Nepal	31
61	 Mexico	33
62=	 Kazakhstan	34
62=	 Pakistan	34
62=	 Solomon Islands	34
65=	 Bolivia	36
65=	 Egypt	36
65=	 Indonesia	36
65=	 Taiwan	36
69=	 Jordan	37
69=	 Ukraine	37
71=	 Bangladesh	39
71=	 South Sudan	39
73	 Algeria	41
74=	 Ethiopia	44
74=	 Nigeria	44
76=	 Kyrgyzstan	45

76=		Mongolia	45
78=		Afghanistan	46
78=		Democratic Republic of the Congo	46
80		South Africa	47
81		Morocco	49
82=		Ghana	54
82=		India	54
84		Tanzania	56
85=		Cambodia	57
85=		Senegal	57
87		Uganda	61
88=		Cameroon	62
88=		Libya	62
88=		Mozambique	62
88=		Zimbabwe	62
92		Kenya	70
93		Yemen	74
94		Liberia	75
95		Sierra Leone	84

**LECTURE OF DR. JACQUES CORY AT TI'S HEADQUARTERS
IN BERLIN ON JUNE 4, 2010, TRANSPARENCY
INTERNATIONAL'S MISSION, VISION AND VALUES**



Dr. Jacques Cory, giving a lecture on June 4, 2010, as Keynote Speaker to the management of Transparency International - TI - at its headquarters in Berlin. Moderator: Dr. Francois Valerian, Head of Private Sector Programmes, with the participation of Dr. Miklos Marschall, Regional Director Europe and Central Asia, and other executives. The topic of the lecture was "Drawing Lessons from the Great Recession of 2007-2010", and it was divided in three parts along the main themes of *Die Dreigroschenoper*, *The Threepenny Opera*, by Bertolt Brecht. The response to the lecture was enthusiastic, with a vivid Q&A of more than half an hour.

The first part on transparency, common to TI and Cory's books, appears in the first act of the play: The ballad singer in the Prologue - the ballad of Mack the Knife: "Und Macheath, der hat ein Messer, Doch das Messer sieht man nicht", And Macheath has got a knife, but the knife is seen by no one. Analogies between Mack the Knife and the criminals of Wall Street who hid their schemes and thefts offshore and off balance sheet, and no one saw their knives. All the victims of the criminals are in darkness, no one pays attention to them, they are just remembered when you need their pension funds for Wall Street's schemes, and when the corrupt politicians need their votes once every few years, and afterwards they are forgotten. You only see those in the light, those who have lobbyists, those who bribe the politicians, those who gain from the schemes, those who receive AAA rating for their shaky investments.

Und der Haifisch, der hat Zähne
Und die trägt er im Gesicht

And the shark, he has teeth
And he wears them in his face

Und MacHeath, der hat ein Messer
Doch das Messer sieht man nicht

And MacHeath, he has a knife
But the knife you don't see

The second part on the dilemma of profitability versus ethics, which according to Cory are compatible but according to many businessmen are an oxymoron. At the end of the second act Macheath and Jenny sing: "Erst kommt das Fressen, dann kommt die Moral", Voracity is the first thing, Morals follow on. We do not talk just about food, but voracity, excess, lavishness, salaries of hundreds of million dollars to the CEOs in parallel to layoffs of millions. When "Fressen" comes first, we never have time or resources for Ethics or Social Responsibility.

The third part of the lecture and of the play is at the end of the third act when Mack the Knife is "Gerettet, gerettet!", reprieved, reprieved, and instead of being hanged for all his crimes the Queen of England (or the US President, European Prime Ministers, and so on), gives Mack the castle of Marmarel, likewise a pension of ten thousand pounds, like the criminals of the Great Recession who were bailed out (they could indeed sing with Mack the Knife – bailed out, bailed out...), whose schemes cost the world more than ten trillion dollars, as they were too big to fail, transferring the losses from their companies to the governments, i.e. to us. After socializing the losses in 2008, they privatized the profits in 2009, with salaries and bonuses of billions leading the world as the pied piper of Hamelin to a Domsday Depression, with losses of hundreds of trillions, while no government would be able to bailout them or us!

MISSION, VISION & VALUES – [FROM TRANSPARENCY INTERNATIONAL'S](#)

[WEBSITE](#) Adopted by the TI Annual Membership Meeting (AMM) in Prague, 06 October 2001 updated by the TI AMM in Bali, 28 October 2007 & by the AMM in Berlin, 16.10.11

OUR MISSION

Our Mission is to stop corruption and promote transparency, accountability and integrity at all levels and across all sectors of society. Our Core Values are: transparency, accountability, integrity, solidarity, courage, justice and democracy.

OUR VISION

Our Vision is a world in which government, politics, business, civil society and the daily lives of people are free of corruption.

OUR VALUES

- Transparency
- Accountability
- Integrity
- Solidarity
- Courage
- Justice
- Democracy

OUR GUIDING PRINCIPLES ARE:

1. As coalition-builders, we will work cooperatively with all individuals and groups, with for-profit and not-for-profit corporations and organisations, and with governments and international bodies committed to the fight against corruption, subject only to the policies and priorities set by our governing bodies.
2. We undertake to be open, honest and accountable in our relationships with everyone we work with, and with each other.
3. We will be democratic, politically non-partisan and non-sectarian in our work.
4. We will condemn bribery and corruption vigorously wherever it has been reliably identified.
5. The positions we take will be based on sound, objective and professional analysis and high standards of research.
6. We will only accept funding that does not compromise our ability to address issues freely, thoroughly and objectively.
7. We will provide accurate and timely reports of our activities to our stakeholders.
8. We will respect and encourage respect for fundamental human rights and freedom.
9. We are committed to building, working with and working through Chapters worldwide.
10. We will strive for balanced and diverse representation on our governing bodies.
11. As one global movement, we stand in solidarity with each other and we will not act in ways that may adversely affect other Chapters or the TI movement as a whole.

COMPUTATION OF CORY'S INDEX FOR EACH COUNTRY

In order to devise Cory's Index I have calculated the ranking of each country in TI's Index of 2014 for each of the 50 parameters, added the 50 rankings for each country and divided the sum by the number of parameters (some countries were not surveyed in all the parameters). The average ranking was the basis of Cory's Index ranks for each country, and those ranks were compared to TI's ranks for each country in order to find if there is a correlation between the two indices – Cory's Index of the average performance of countries and TI's Index on the lack of corruption performance of countries. Those comparisons were analyzed at the beginning of the book and we found a high correlation according to the methods employed.

50 MAIN CHARACTERISTIC PARAMETERS OF CORY'S INDEX

1. 228 COUNTRIES COMPARISON: GDP PER CAPITA- GROSS DOMESTIC PRODUCT ON A PPP DIVIDED BY POPULATION (2013 EST.) - CIA- WORLD FACTBOOK
2. 229 COUNTRIES COMPARISON: GDP - GROSS DOMESTIC PRODUCT AT PPP DATE OF INFORMATION (MOSTLY 2013 EST.) - CIA - WORLD FACTBOOK
3. 221 COUNTRIES COMPARISON: GDP REAL GROWTH RATE, ADJUSTED FOR INFLATION IN % - (MOSTLY 2013 EST.) - CIA - WORLD FACTBOOK
4. 194 COUNTRIES COMPARISON – INDUSTRIAL PRODUCTION GROWTH RATE IN % - (MOSTLY 2013 EST.) - CIA - WORLD FACTBOOK
5. 155 COUNTRIES COMPARISON – GROSS NATIONAL SAVING AS % OF GDP – (MOSTLY 2013 EST.) - CIA - WORLD FACTBOOK
6. 216 COUNTRIES COMPARISON – BUDGET SURPLUS (+) OR DEFICIT (-) – EXPRESSED AS % OF GDP - (MOSTLY 2013 EST.) - CIA - WORLD FACTBOOK
7. 100 COUNTRIES COMPARISON - NET GOVERNMENT DEBT (AND GROSS GOVERNMENT DEBT) AS % OF GDP – SOURCE – IMF – 2012
8. 223 COUNTRIES COMPARISON – INFLATION RATE - ANNUAL % CHANGE IN CONSUMER PRICES (MOSTLY 2013 EST.) - CIA - WORLD FACTBOOK
9. 193 COUNTRIES COMPARISON – CURRENT ACCOUNT BALANCE – (2013 EST.) - CIA - WORLD FACTBOOK
10. 139 COUNTRIES COMPARISON - QUALITY OF OVERALL INFRASTRUCTURE – WORLD ECONOMIC FORUM – 2011
11. 151 COUNTRIES COMPARISON - THE SIZE OF THE SHADOW ECONOMY – IN % OF GDP – THE WORLD BANK – 2010

12. 144 COUNTRIES COMPARISON, GLOBAL COMPETITIVENESS INDEX, GLOBAL COMPETITIVENESS REPORT 2014/2015 – WORLD ECONOMIC FORUM
13. 110 COUNTRIES COMPARISON – MARKET VALUE OF PUBLIC TRADED SHARES – (ON 31.12.2011 OR 31.12. 2012) - CIA - WORLD FACTBOOK
14. 110 STATES COMPARISON - INTERNATIONAL INNOVATION INDEX - BOSTON CONSULTING GROUP, NATIONAL ASSOCIATION OF MANUFACTURERS 2009
15. 191 COUNTRIES COMPARISON - PATENT APPLICATIONS BY COUNTRY – WIPO - UNITED NATIONS – 1995 – 2008
16. 190 COUNTRIES COMPARISON – EASE OF DOING BUSINESS INDEX – WORLD BANK – DOING BUSINESS REPORT – 2017
17. 62 COUNTRIES COMPARISON, FINANCIAL DEVELOPMENT INDEX, OVERALL, FINANCIAL DEVELOPMENT REPORT - WORLD ECONOMIC FORUM, 2012
18. 176 COUNTRIES COMPARISON – COMMERCIAL BANK PRIME LENDING RATE - (MOSTLY 2012 ESTIMATES) - CIA - WORLD FACTBOOK
19. 133 COUNTRIES COMPARISON – SOUNDNESS OF BANKS – WORLD ECONOMIC FORUM – 2009
20. 131 COUNTRIES COMPARISON – LIST OF COUNTRIES BY CREDIT RATING – STANDARD AND POOR'S – MOSTLY 2016 - WIKIPEDIA
21. 187 COUNTRIES COMPARISON - INDEX OF GLOBALIZATION, 2013, KOF/ETH SWISS ECONOMIC INSTITUTE
22. 139 COUNTRIES COMPARISON – NETWORKED READINESS INDEX – GLOBAL INFORMATION TECHNOLOGY REPORT - WORLD ECONOMIC FORUM – 2016
23. 131 COUNTRIES COMPARISON - MEDIAN PER-CAPITA INCOME (AND MEDIAN HOUSEHOLD INCOME) – GALLUP – 2013 – IN PPP INTERNATIONAL DOLLARS
24. 61 COUNTRIES COMPARISON - GDP (PPP) PER HOUR WORKED – 2013 – MEASURES THE PRODUCTIVITY – THE CONFERENCE BOARD & EUROSTAT
25. 141 COUNTRIES COMPARISON – INCOME INEQUALITY/DISTRIBUTION OF FAMILY INCOME/GINI INDEX - 2007-2013 - CIA - WORLD FACTBOOK
26. 195 COUNTRIES COMPARISON - GROSS NATIONAL INCOME (GNI) PER CAPITA, IN 2013 AT NOMINAL VALUE, DEVELOPED BY THE WORLD BANK
27. 150 COUNTRIES COMPARISON - DISTRIBUTION OF WEALTH - WEALTH PER CAPITA, (AND WEALTH PER ADULT, WEALTH GINI) – 2000, PPP\$, A 2008 PAPER OF NATIONAL BUREAU OF ECONOMIC RESEARCH
28. 203 COUNTRIES COMPARISON – UNEMPLOYMENT RATE IN % OF LABOR

FORCE THAT IS WITHOUT JOBS – (2013 EST.) - CIA - WORLD FACTBOOK

29. 192 STATES COMPARISON, TOTAL HEALTH EXPENDITURE PPP PER CAPITA – WHO – WORLD HEALTH ORGANIZATION – IN PPP INT. \$ (& % OF GDP) – 2010

30. 190 COUNTRIES COMPARISON, WORLD HEALTH ORGANIZATION RANKING, THE WORLD'S HEALTH SYSTEMS, 2000

31. 195 STATES COMPARISON, EDUCATION INDEX, UNITED NATIONS, 2013

32. 173 COUNTRIES COMPARISON, CULTURE & MEDIA COMPOSITE PARAMETER – UNESCO, UN DATA, CIA WORLD FACTBOOK, ETC. – MAINLY 1996-2015

33. 50 STATES COMPARISON, U21 RANKING OF NATIONAL HIGHER EDUCATION SYSTEMS – 2014 – UNIVERSITAS 21 – UNIVERSITY OF MELBOURNE

34. 130 COUNTRIES COMPARISON – HUMAN CAPITAL INDEX – THE WORLD ECONOMIC FORUM – HUMAN CAPITAL REPORT – 2016

35. 187 COUNTRIES COMPARISON - BY HUMAN DEVELOPMENT INDEX (HDI) (2013 EST.) - SOURCE: UNITED NATIONS DEVELOPMENT PROGRAMME'S

36. 144 COUNTRIES COMPARISON - INEQUALITY ADJUSTED HUMAN DEVELOPMENT INDEX – IHDI – BASED ON 2013 AND 2011 ESTIMATES – SOURCE: UNDP - 2014

37. 100 COUNTRIES COMPARISON - NEWSWEEK'S WORLD'S BEST COUNTRIES – 2010 – MEASURING EDUCATION, HEALTH, QUALITY OF LIFE, ECONOMIC DYNAMISM AND POLITICAL ENVIRONMENT IN 100 COUNTRIES

38. 80 COUNTRIES COMPARISON – WHERE TO BE BORN INDEX FOR 2013 – THE ECONOMIST INTELLIGENCE UNIT

39. 155 COUNTRIES COMPARISON - GLOBAL WELLBEING INDEX – 2010, GALLUP WORLD POLL 2005-2009

40. 187 COUNTRIES COMPARISON - GENDER INEQUALITY INDEX, 2013, UNDP, HUMAN DEVELOPMENT REPORTS – GENDER INEQUALITY RANK (AND GENDER INEQUALITY VALUE, SHARE OF SEATS IN PARLIAMENT)

41. 162 COUNTRIES COMPARISON - BY % OF POPULATION LIVING IN POVERTY BELOW NATIONAL POVERTY LINE SET BY COUNTRY – CIA, DATA MOSTLY

42. 156 COUNTRIES COMPARISON - RANKING OF HAPPINESS 2010-2012 – WORLD HAPPINESS REPORT - SOURCE: THE UN SUSTAINABLE DEVELOPMENT SOLUTIONS NETWORK

43. 167 COUNTRIES COMPARISON - DEMOCRACY INDEX – THE ECONOMIST INTELLIGENCE UNIT – 2014 – RANK, OVERALL SCORE

44. 132 COUNTRIES COMPARISON - SOCIAL PROGRESS INDEX – SOCIAL PROGRESS IMPERATIVE, 2014, BASED ON THE WRITINGS OF AMARTYA SEN, DOUGLAS NORTH AND JOSEPH STIGLITZ

45. 162 COUNTRIES COMPARISON - GLOBAL PEACE INDEX & RATINGS – INSTITUTE FOR ECONOMICS AND PEACE – 2010-2014 RESULTS

46. 178 COUNTRIES COMPARISON - FRAGILE STATES INDEX – 2015 – US THINK-TANK FUND FOR PEACE AND THE MAGAZINE FOREIGN POLICY

47. 178 COUNTRIES COMPARISON – INDEX OF ECONOMIC FREEDOM – THE HERITAGE FOUNDATION AND THE WALL STREET JOURNAL – 2016

48. 159 COUNTRIES COMPARISON – THE HUMAN FREEDOM INDEX – 2014 – PERSONAL, CIVIL AND ECONOMIC FREEDOM, PUBLISHED BY THE CATO, FRASER AND FRIEDRICH NAUMANN INSTITUTES

49. 183 COUNTRIES COMPARISON – PRESS FREEDOM INDEX – PUBLISHED BY REPORTERS WITHOUT BORDERS – 2016

50. 178 COUNTRIES COMPARISON - ENVIRONMENTAL PERFORMANCE INDEX, EPI - YALE UNIVERSITY, 2014

We start our calculation of the performance and ranking on each of the 50 characteristic parameters of Cory's Index with the 20 most ethical and very ethical countries, the top 20 countries according to the ranking in Transparency International's 2014 survey of Corruption Perceptions Index. The 20 countries are numbered in underlined serial numbers in the columns according to their ranks as follows - underlined serial number, rank, country, score:

Most Ethical Countries – 11 countries with scores of 92-80

1. I. Denmark 92

2. II. New Zealand 91

3. III. Finland 89

4. IV. Sweden 87

5. V. Norway 86

6. V. Switzerland 86

7. VII. Singapore 84

8. VIII. Netherlands 83

9. IX. Luxembourg 82

10. X. Canada 81

11. XI. Australia 80

Very Ethical Countries – 9 countries with scores of 79-74

12. XII. Germany 79

13. XII. Iceland 79

14. XIV. United Kingdom 78

15. XV. Belgium 76

16. XV. Japan 76

17. XVII. Barbados 74

18. XVII. Hong Kong 74

19. XVII. Ireland 74

20. XVII. United States 74

Total – 20 most ethical and very ethical countries with scores of 92-74

In each of the rows we bring the parameters as follows: serial no. of the parameter, abbreviation of the name of the parameter, rank of each of the 20 countries in the parameter.

Parameter		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>	<u>20</u>
1.GDPp.capita		32	46	38	26	9	11	6	18	6	19	21	29	27	34	31	36	60	15	25	14
2.GrossDomPr		55	64	58	35	48	37	41	24	103	14	18	6	150	9	33	5	162	36	59	1
3.GDPg%		195	130	201	177	156	146	74	202	187	154	131	185	148	152	197	142	203	120	184	157
4.InPrgr%		143	128	188	175	184	121	132	159	177	139	91	167	178	169	163	145	172	166	162	115
5.GrNatSaving		54	104	91	45	13	23	9	42	-	72	53	50	107	132	81	69	140	132	117	116
6.BudgetSuDe		103	86	92	88	4	23	24	132	78	120	66	41	71	138	128	198	186	20	187	142
7.NetGovDebt		23	35	5	7	1	40	15	45	-	49	26	73	78	88	89	99	-	-	94	91
8.InflationRate%		18	37	76	7	66	6	90	93	62	22	89	44	133	71	36	13	72	144	15	40
9.CurrAccBalan		16	173	144	15	6	8	12	7	37	189	186	1	75	192	175	10	90	29	26	193
10.QualityInfrast		10	48	8	7	38	1	3	17	16	13	34	9	5	33	20	15	18	2	69	23
11.ShadowEcon		22	6	21	31	30	1	10	11	3	16	12	18	15	8	37	5	-	19	17	2
12.GlobCompetit		13	17	4	10	11	1	2	8	19	15	22	5	30	9	18	6	55	7	25	3
13.MarketVShares		31	41	33	20	28	14	18	19	43	6	9	10	90	4	-	3	-	5	38	1
14.InternaInnovat		11	26	7	10	18	3	1	12	13	14	22	19	4	15	25	9	-	6	5	8
15.PatentApplicat		20	29	15	13	28	11	23	10	40	12	17	5	61	7	21	1	41	30	24	2
16.EaseDoingBusin		3	1	13	9	6	31	2	28	59	22	15	17	20	7	42	34	117	4	18	8
17.FinancialDevel		12	-	17	10	13	8	4	9	-	6	5	11	-	3	16	7	-	1	20	2
18.CBankPrLenRate		15	42	3	14	17	6	32	5	-	8	57	9	69	20	16	2	72	25	13	10

19.SoundnessBank|49| 2| 11| 21|20|44| 8| 70| 14| 1| 3|103|130|126| 95| 84| 12| 5| 121| 108|
 20.CreditRatingS&P|4|19| 16| 6| 2| 1| 3| 9| 8| 5| 12| 7| 51| 22| 21| 35|127|11| 33| 15|
 21.GlobalizationInd| 6|28| 16| 7| 20|10| 5| 3| 14| 13|21| 22| 37| 12| 1| 56| 93| -| 2| 34|
 22.NetworkedReadi| 11|17| 2| 3| 4| 7| 1| 6| 9| 14| 18| 15| 16| 8| 23| 10| -| 12| 25| 5|
 23.MedianpcIncome| 4| 14| 5| 2| 1| -|24| 9| 3| 7| 8| 10| -| 12| 17| 16| -| 18| 20| 6|
 24.GDPpHourWorked|10|28|18|11| 1|16| 22| 5| 2| 14| 9| 7| 15| 13| 4| 21| 19| 23| 8| 3|
 25.IncomeInequalGini| 5|56|11| 1| 7|19|110|27| 8| 37|22|12| 16| 38| 17| 66| -|130| 45|101|
 26.GrossNatiIncomepc| 9| 28|16|8| 3| 4| 10| 14| 6| 12| 7|17| 18| 25| 20| 19| 50| 25| 24| 11|
 27.Wealthpercapita | 27| 30| 32| 21| 20| 4| 9| 7| 2| 17| 15| 16| 19| 5| 18| 6| 10| 1| 14| 3|
 28.UnemployRate%| 59| 66| 91| 90| 28|25|12|94|44| 75| 53| 52| 42| 76| 97| 34|119|24|132|79|
 29.HealthExpendipc| 7| 26| 17| 13| 4| 5| 28| 6| 2| 8| 15| 10| 18| 16| 12| 22| 43| -| 14| 1|
 30.HealthOrganRank| 34| 41| 31| 23| 11| 20| 6|17|16|30| 32| 25| 15| 18| 21| 10| 46| -| 19| 37|
 31.EducationIndex | 9| 2| 23| 19| 3| 18| 41| 4|46|16| 1| 7| 17| 13| 25| 26| 51| 43| 6| 5|
 32.Culture&MediaC. | 6| 15| 5| 14| 10| 11| 24| 12|25| 3| 7| 4| 20| 1| 18| 8| 59| 28| 21| 2|
 33.HigherEducationSyst|3| 16| 5| 2| 11| 6| 10| 7| -| 3| 9|14| -| 8| 13| 20| -| 15| 17| 1|
 34.HumanCapitalIndex| 7| 6| 1| 5| 2| 3| 13| 8|22| 9|18|11|20| 19| 10| 4| 61| -| 14| 24|
 35.HumanDevelopHDI|10| 7| 24|12| 1| 3| 9| 4| 21| 8| 2| 6|13| 14| 21| 17| 59| 15| 11| 5|
 36.InequalityAdjustHDI| 8| -| 11| 7| 1| 4| -| 3| 14| 9| 2| 5| 6| 16| 17| 19| -| -| 10| 28|
 37.Newsw'kWorBestCo|10|13| 1| 3| 6| 2| 20| 8| 5| 7| 4| 12| -| 14| 19| 9| -| -| 17| 11|
 38.WhereToBeBornInd| 5| 7| 11| 4| 3| 1| 6| 8| -| 9| 2| 16| -| 27| 15| 25| -| 10| 12| 16|
 39.GlobalWellbeingInd| 1| 7| 2| 4| 3| 11|33| 5| 29| 8| 10|33| 25|17| 16|84| -| 82| 22| 14|
 40.GenderInequalityInd| 5| 34| 11| 4| 9| 2| 15| 7| 29|23| 19| 3| 14| 35| 9| 25|66| -| 20| 47|
 41.PovertyPopulation%| 30| -| -| -| -| 11| -| 15| -| 20| -|40| -| 44| 39| 42| -| -| 6| 38|
 42.RankingofHappiness| 1| 13| 7| 5| 2| 3| 30| 4| 19| 6| 10| 26| 9|22| 21| 43| -| 64| 18| 17|
 43.DemocracyIndex | 5| 4| 8| 2| 1| 6| 75|10| 11| 7| 9| 13| 3|16| 26| 20| -| 66| 12| 19|
 44.SocialProgressIndex | 9| 1| 8| 6| 5| 2| -| 4| -| 7| 10| 12| 3|13| 17| 14| -| -| 15| 16|
 45.GlobalPeaceIndex | 2| 4| 6| 11| 10| 5| 25| 20| -| 7| 15| 17| 1|47| 9| 8| -| -| 13|101|
 46.FragileStatesIndex | 4| 7| 1| 2| 3| 6| 20| 13| 5| 11| 9| 14| 8| 18|16| 22| 41| -| 10| 21|
 47.EconomicFreedomInd|12| 3| 19| 23| 27| 4| 2| 17| 21| 6| 5| 16| 26| 10|40| 20|46| 1| 8| 11|
 48.HumanFreedomIndex| 5| 3| 9| 15| 13| 2|40| 10|11| 6| 6| 13| 25| 6|17| 32|85| 1| 4| 23|
 49.PressFreedomIndex | 4| 5| 1| 8| 3| 7|154| 2|15|18| 25| 16| 19| 38| 13|72| -| 69| 9| 41|

50.EnvironmentalPerform	13	16	18	9	10	1	4	11	2	24	3	6	14	12	36	26	108	-	19	33
No.ofParametersSurveyed	50	47	49	49	49	49	47	50	41	50	49	50	44	50	49	50	31	37	50	50
Sum of all Ranks	1-1150	2-1531	3-1451	4-1060	5-920	6-754	7-1308	8-1280	9-1246	10-1330	11-1255	12-1279	13-1861	14-1852	15-1871	16-1714	17-1787	18-1404	19-1819	20-1804
Average Rank/Score	1-23.00	2-32.57	3-29.61	4-21.63	5-18.78	6-15.39	7-27.83	8-25.60	9-30.39	10-26.60	11-25.61	12-25.58	13-42.30	14-37.04	15-38.18	16-34.28	17-57.65	18-37.95	19-36.38	20-36.08

We continue our calculation of the performance and ranking on each of the 50 characteristic parameters of Cory's Index with the 18 ethical countries ranked from 21 to 37, with scores of 73-60 in Transparency International's 2014 survey of Corruption Perceptions Index. The 18 countries are numbered in underlined serial numbers in the columns according to their ranks as follows - underlined serial number, rank, country, score:

- 21. XXI. Chile 73
- 22. XXI. Uruguay 73
- 23. XXIII. Austria 72
- 24. XXIV. Bahamas 71
- 25. XXV. United Arab Emirates 70
- 26. XXVI. Estonia 69
- 27. XXVI. France 69
- 28. XXVI. Qatar 69
- 29. XXIX. Saint Vincent and the Grenadines 67
- 30. XXX. Bhutan 65
- 31. XXXI. Botswana 63
- 32. XXXI. Cyprus 63
- 33. XXXI. Portugal 63
- 34. XXXI. Puerto Rico 63
- 35. XXXV. Poland 61
- 36. XXXV. Taiwan 61
- 37. XXXVII. Israel 60
- 38. XXXVII. Spain 60

The following table comprises the 18 ethical countries and 2 of the following category (no. 39 and 40) of quite ethical countries that will be dealt in the subsequent table after this one. In

each of the rows we bring the parameters as follows: serial no. of the parameter, abbreviation of the name of the parameter, rank of each of the 20 countries in the parameter.

Parameter	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
1.GDPp.capita	73	80	22	43	48	66	39	1	106	142	82	62	64	84	69	28	37	47	95	65
2.GrossDomPr	43	94	38	152	50	114	10	56	199	170	111	130	54	87	22	21	49	15	204	86
3.GDPGrow%	71	98	188	149	81	160	191	47	144	39	84	220	212	218	166	138	104	207	171	100
4.IndProdGr%	98	39	158	133	89	97	170	108	102	35	31	187	174	156	53	129	52	180	176	126
5.GrNatSaving	78	96	56	112	14	57	87	3	154	29	17	143	108	-	99	25	68	84	138	100
6.BudgetSuDe	63	109	118	197	9	58	150	6	45	100	32	176	170	126	42	107	72	185	190	87
7.NetGovDebt	11	55	71	69	3	17	90	43	-	-	-	-	96	-	37	59	81	82	83	53
8.InflationR%	52	197	74	26	35	124	21	115	109	210	177	9	14	19	23	27	55	60	58	32
9.CurrAccBal	178	155	23	129	13	93	188	14	85	53	47	95	49	-	180	9	30	39	73	104
10.QualInfrast	24	59	6	-	11	28	4	39	-	-	54	31	14	43	108	19	47	22	-	41
11.ShadoEcon	35	144	4	49	47	67	13	32	-	58	78	57	42	-	53	44	38	40	-	72
12.GlCompetit	33	80	21	-	12	29	23	16	-	103	74	58	36	32	43	14	27	35	-	41
13.MarVShares	27	107	40	-	42	91	7	36	-	104	79	86	44	-	35	17	32	12	-	80
14.InterInnovat	37	89	17	-	-	23	20	30	-	-	66	28	29	-	52	-	16	24	-	40
15.PatentAppli	62	74	19	70	77	66	6	119	180	-	156	53	43	-	26	-	16	18	139	67
16.EaseDoiBus	57	90	19	121	26	12	29	83	125	73	71	45	25	55	24	11	52	32	101	21
17.FinanDevelo	29	-	22	-	26	-	14	-	-	-	-	-	-	27	-	37	-	24	19	-
18.CBanPrLenR	93	105	4	23	-	41	11	30	85	127	104	59	49	-	75	7	26	-	81	29
19.SoundneBank	4	71	27	-	36	34	40	17	-	-	47	22	62	65	93	94	19	24	-	63
20.CreditRating	28	57	14	74	20	27	24	17	-	-	45	78	71	-	53	25	31	50	-	41
21.Globalization	35	52	4	105	32	25	18	39	157	181	129	11	8	-	26	-	29	17	161	36
22.NetworkRead	38	43	20	-	26	22	24	27	-	-	101	40	30	-	42	19	21	35	-	29
23.MedianpcInco	61	55	13	-	-	35	11	34	-	-	91	36	30	-	40	26	21	25	-	39
24.GDPpHouWor	43	45	12	-	-	39	6	-	-	-	-	34	36	-	37	25	27	17	-	35
25.IncoInequGini	128	102	10	-	-	31	25	-	-	72	139	29	71	-	47	48	67	35	-	54
26.GrNatIncompc	48	49	15	38	26	45	22	5	88	138	75	34	39	42	56	-	29	31	83	51
27.Wealthpercapi	39	51	24	-	-	42	12	-	76	-	61	-	31	22	41	11	28	13	79	49
28.UnemplRate%	62	67	46	145	19	114	108	2	158	17	156	153	147	144	109	33	56	175	171	126

29.HealthExpenpc| 54| 59| 9| 30| 42| 49| 11| 38| 96|126| 77| 33| 27| -| 47| 31| 35| 24| 76| 50|
 30.HealthOrgRank| 33| 65| 9| 94| 27| 77| 1| 44| 74|124|169| 24| 12| -| 50| -| 28| 7| 35| 73|
 31.EducationIndex| 49| 61|31| 59| 79| 14| 22| 73| 87|158|104| 37| 54| -| 20| -| 15| 32|110| 8|
 32.Culture&Media|55| 62| 17| 85| 76| 27| 13| 49|108|160|125| 43| 39| 57| 30| 9|34| 23|131| 33|
 33.HigherEducSyst|33| -| 12| -| -| -| 18| -| -| -| -| -| 24| -| 31| 22| 19| 23| -| -|
 34.HumanCapitalI| 51| 60| 12| -| 69| 15| 17| 66| -| 91| 96| 31| 41| -| 30| -| 23| 45| -| 21|
 35.HumanDevHDI| 41| 50| 21| 51| 40| 33| 20| 31| 91| 136|109| 32| 41| -| 35| -| 19| 27| 93| 35|
 36.IneqAdjustHDI| 48| 46| 13| 42| -| 24| 18| -| -| 93| 99| 29| 32| -| 30| -| 20| 22| -| 31|
 37.NewsWoBestC| 30| 44| 18| -| 43| 32| 16| 54| -| -| 80| -| 27| -| 29| -| 22| 21| -| 34|
 38.WhertoBeBorn| 23| -| 13| -| 18| 44| 26| -| -| -| -| 23| 30| -| 33| 14| 20| 28| -| 57|
 39.GlobWellbeing| 35| 36| 15| -| 20| 90| 45| 37| -| -| 68| 28| 72| 23| 57| 71| 9| 43| -| 66|
 40.GenderInequali| 68| 70| 5| 53| 43| 29| 12|113| -|102|100| 23| 21| -| 26| -| 17| 16| -| 21|
 41.PovertyPopul%| 36| 53| 9| 19| 56| 49| 12| -| -| 28| 99| -| 50| -| 22| 1| 61| 64| 91| 4|
 42.RankHappiness| 28| 37| 8| -| 14| 72| 25| 27| -| -|145| 34| 85| -| 51| 42| 11| 38| -| 71|
 43.DemocracyInde| 32| 17|14| -|152| 34| 23|136| -|102| 28| 42| 33| -| 40| 35| 36| 22| -| 38|
 44.SocialProgressI| 30| 26| 11| -| 37| -| 20| -| -| -| 57| -| 22| -| 27| -| 39| 21| -| 33|
 45.GlobalPeaceInd| 30| 29| 3| -| 40| 31| 48| 22| -| 16| 36| 51| 18| -| 23| 28|149| 26| -| 46|
 46.FragileStatesInd| 29| 24| 12|43| 35| 33| 19| 36| -|105| 57| 65| 15| -| 26| -|110| 27| -| 31|
 47.EconomiFreedo| 7| 43| 30| 41| 25| 9| 73| 32| 44|115| 36| 45| 64| -| 42| 14| 33| 49| 61| 13|
 48.HumanFreedom| 29|42| 11|48|118| 21| 31|117| -| 79| 93| 33| -| -| 21| 26| 52| 36| -| 20|
 49.PressFreedomIn| 31| 20| 11| -|119| 14| 45|117| -| 94| 43| 27| 23| -| 47| 51|101| 34| -| 35|
 50. EnvironmPerfor| 29| 70| 8|105| 25| 20| 27| 44| -|103|100| 38| 17| -| 30| 46| 39| 7|102| 49|
 No.ofParamSurvey| 50| 47| 50| 29| 42| 47| 50| 41| 21| 33| 45| 43| 49| 15| 50| 36| 50| 49| 24| 48|
 SumofallRanks|21-2321|22-3177|23-1377|24-2305|25-1820|26-2274|27-1905|28-1955|29-
 2313|30-3283|31-3828|32-2514|33-2522|34-1173|35-2435|36-1326|37-2046|38-2158|39-
 2702|40-2436|
 AveragRank/Score|21-46.42|22-67.60|23-27.54|24-79.48|25-43.33|26-48.38|27-38.10|28-
 47.68|29-110.14|30-99.48|31-85.07|32-58.47|33-51.47|34-78.20|35-48.70|36-36.83|37-40.92|
 38-44.04|39-112.58|40-50.75|

We continue our calculation of the performance and ranking on each of the 50 characteristic parameters of Cory's Index with the 16 quite ethical countries ranked from 39 to 54, with scores of 59-50 in Transparency International's 2014 survey of Corruption Perceptions Index.

The 16 countries are numbered in underlined serial numbers in the columns according to their ranks as follows - underlined serial number, rank, country, score:

- 39. XXXIX. Dominica 58
- 40. XXXIX. Lithuania 58
- 41. XXXIX. Slovenia 58
- 42. XLII. Cape Verde 57
- 43. XLIII. Korea (South) 55
- 44. XLIII. Latvia 55
- 45. XLIII. Malta 55
- 46. XLIII. Seychelles 55
- 47. XLVII. Costa Rica 54
- 48. XLVII. Hungary 54
- 49. XLVII. Mauritius 54
- 50. L. Georgia 52
- 51. L. Malaysia 52
- 52. L. Samoa 52
- 53. LIII. Czech Republic 51
- 54. LIV. Slovakia 50

We continue our calculation of the performance and ranking on each of the 50 characteristic parameters of Cory's Index with the 25 quite corrupt countries ranked from 55 to 79, with scores of 49-40 in Transparency International's 2014 survey of Corruption Perceptions Index. The 25 countries are numbered in underlined serial numbers in the columns according to their ranks as follows - underlined serial number, rank, country, score:

- 55. LV. Bahrain 49
- 56. LV. Jordan 49
- 57. LV. Lesotho 49
- 58. LV. Namibia 49
- 59. LV. Rwanda 49
- 60. LV. Saudi Arabia 49
- 61. LXI. Croatia 48
- 62. LXI. Ghana 48

- 63. LXIII. Cuba 46
- 64. LXIV. Oman 45
- 65. LXIV. The FYR of Macedonia 45
- 66. LXIV. Turkey 45
- 67. LXVII. Kuwait 44
- 68. LXVII. South Africa 44
- 69. LXIX. Brazil 43
- 70. LXIX. Bulgaria 43
- 71. LXIX. Greece 43
- 72. LXIX. Italy 43
- 73. LXIX. Romania 43
- 74. LXIX. Senegal 43
- 75. LXIX. Swaziland 43
- 76. LXXVI. Montenegro 42
- 77. LXXVI. Sao Tome & Principe 42
- 78. LXXVIII. Serbia 41
- 79. LXXIX. Tunisia 40

We continue our calculation of the performance and ranking on each of the 50 characteristic parameters of Cory's Index with the 46 corrupt countries ranked from 80 to 125, with scores of 39-30 in Transparency International's 2014 survey of Corruption Perceptions Index. The 46 countries are numbered in underlined serial numbers in the columns according to their ranks as follows - underlined serial number, rank, country, score:

- 80. LXXX. Benin 39
- 81. LXXX. Bosnia & Herzegovina 39
- 82. LXXX. El Salvador 39
- 83. LXXX. Mongolia 39
- 84. LXXX. Morocco 39
- 85. LXXXV. Burkina Faso 38
- 86. LXXXV. India 38
- 87. LXXXV. Jamaica 38

- 88. LXXXV. Peru 38
- 89. LXXXV. Philippines 38
- 90. LXXXV. Sri Lanka 38
- 91. LXXXV. Thailand 38
- 92. LXXXV. Trinidad & Tobago 38
- 93. LXXXV. Zambia 38
- 94. XCIV. Armenia 37
- 95. XCIV. Colombia 37
- 96. XCIV. Egypt 37
- 97. XCIV. Gabon 37
- 98. XCIV. Liberia 37
- 99. XCIV. Panama 37
- 100. C. Algeria 36
- 101. C. China 36
- 102. C. Suriname 36
- 103. CIII. Bolivia 35
- 104. CIII. Mexico 35
- 105. CIII. Moldova 35
- 106. CIII. Niger 35
- 107. CVII. Argentina 34
- 108. CVII. Djibouti 34
- 109. CVII. Indonesia 34
- 110. CX. Albania 33
- 111. CX. Ecuador 33
- 112. CX. Ethiopia 33
- 113. CX. Kosovo 33
- 114. CX. Malawi 33
- 115. CXV. Cote d'Ivoire 32
- 116. CXV. Dominican Republic 32

- 117. CXV. Guatemala 32
- 118. CXV. Mali 32
- 119. CXIX. Belarus 31
- 120. CXIX. Mozambique 31
- 121. CXIX. Sierra Leone 31
- 122. CXIX. Tanzania 31
- 123. CXIX. Vietnam 31
- 124. CXXIV. Guyana 30
- 125. CXXIV. Mauritania 30

We continue our calculation of the performance and ranking on each of the 50 characteristic parameters of Cory's Index with the 35 very corrupt countries ranked from 126 to 160, with scores of 29-20 in Transparency International's 2014 survey of Corruption Perceptions Index. The 35 countries are numbered in underlined serial numbers in the columns according to their ranks as follows - underlined serial number, rank, country, score:

- 126. CXXXVI. Azerbaijan 29
- 127. CXXXVI. Gambia 29
- 128. CXXXVI. Honduras 29
- 129. CXXXVI. Kazakhstan 29
- 130. CXXXVI. Nepal 29
- 131. CXXXVI. Pakistan 29
- 132. CXXXVI. Togo 29
- 133. CXXXIII. Madagascar 28
- 134. CXXXIII. Nicaragua 28
- 135. CXXXIII. Timor-Leste 28
- 136. CXXXVI. Cameroon 27
- 137. CXXXVI. Iran 27
- 138. CXXXVI. Kyrgyzstan 27
- 139. CXXXVI. Lebanon 27
- 140. CXXXVI. Nigeria 27
- 141. CXXXVI. Russia 27

142. CXLII. Comoros 26
143. CXLII. Uganda 26
144. CXLII. Ukraine 26
145. CXLV. Bangladesh 25
146. CXLV. Guinea 25
147. CXLV. Kenya 25
148. CXLV. Laos 25
149. CXLV. Papua New Guinea 25
150. CL. Central African Republic 24
151. CL. Paraguay 24
152. CLII. Congo, Republic of 23
153. CLII. Tajikistan 23
154. CLIV. Chad 22
155. CLIV. Congo, Democratic Rep. of 22
156. CLVI. Cambodia 21
157. CLVI. Myanmar 21
158. CLVI. Zimbabwe 21
159. CLIX. Burundi 20
160. CLIX. Syria 20

We finish our calculation of the performance and ranking on each of the 50 characteristic parameters of Cory's Index with the 15 most corrupt countries ranked from 161 to 175, with scores of 19-8 in Transparency International's 2014 survey of Corruption Perceptions Index. The 15 countries are numbered in underlined serial numbers in the columns according to their ranks as follows - underlined serial number, rank, country, score:

161. CLXI. Angola 19
162. CLXI. Guinea-Bissau 19
163. CLXI. Haiti 19
164. CLXI. Venezuela 19
165. CLXI. Yemen 19
166. CLXVI. Eritrea 18

167. CLXVI. Libya 18
168. CLXVI. Uzbekistan 18
169. CLXIX. Turkmenistan 17
170. CLXX. Iraq 16
171. CLXXI. South Sudan 15
172. CLXXII. Afghanistan 12
173. CLXXIII. Sudan 11
174. CLXXIV. Korea (North) 8
175. CLXXIV. Somalia 8

50 MAIN CHARACTERISTIC PARAMETERS OF CORY'S INDEX

Cory's Index comprises 50 parameters – tangible and intangible, data, values, quantitative and qualitative, with a balanced distribution between its components. To the best of my knowledge no other index comprises such a varied and large list of parameters and it gives in the most salient way the status of the country from all its angles, based on data gathered by the best sources – UN, CIA, World Economic Forum, World Bank, and well-known institutes.

The 50 parameters are: GDP Per-Capita, GDP – Gross Domestic Product, GDP Growth Rate, Industrial Production Growth Rate, Gross National Saving, Budget Surplus or Deficit, Net Government Debt, Inflation Rate, Current Account Balance, Quality of Overall Infrastructure, The Size of the Shadow Economy, Global Competitiveness, Market Value of Public Traded Shares, International Innovation, Patent Applications, Ease of Doing Business, Financial Development, Commercial Bank Prime Lending Rate, Soundness of Banks, Credit Rating, Globalization, Networked Readiness, Median Per-Capita Income, GDP Per Hour Worked, Income Inequality/Distribution of Family Income/Gini Index, Gross National Income (GNI) Per-Capita, Distribution of Wealth/Wealth Per-Capita, Unemployment Rate, Health Expenditure Per-Capita, The World's Health Systems, Education Index, Culture and Media Composite Parameter, U21 Ranking of National Higher Education, Human Capital Index, Human Development Index, Inequality Adjusted Human Development Index, Newsweek's World's Best Countries, Where to Be Born Index, Global Wellbeing Index, Gender Inequality, Percentage of Population Living in Poverty, Ranking of Happiness, Democracy Index, Social Progress Index, Global Peace Index, Fragile States Index, Index of Economic Freedom, The Human Freedom Index, Press Freedom Index, Environmental Performance Index.

There are hundreds of relevant parameters and I had to sort out which ones are the best, most salient and relevant parameters, with the best sources, the largest international coverage, the most recent data, with the right balance, not too many parameters and not too few. As I had to integrate them in one Index those parameters had to be ranked with a country comparison, and as there are 50 parameters in Cory's Index, the weight of each parameter is 2% of the total. In the Introduction I have dealt with the issues of weighting equally all the parameters and the justification of those parameters, I would just add that scholars are invited to devise similar Indices with other mixes of parameters, different weighting and different sources, all the more so – it would be very interesting to validate or not the assumption that Ethics Pays at a country level. I presume that this assumption will be validated in every configuration, I myself have proposed 22 more parameters (72 in total), and the analysis of most of those parameters validates the assumption that Ethics Pays, as long as they are relevant to those issues. There might be changes in correlations, some countries might be added or subtracted, but I presume that the Rule that Ethics Pays for countries will prevail in any configuration, as I have managed to prove for the first time in an academic research by devising Cory's Index.

[Link to the 50 parameters, with analysis and tables, in the book "Academic Proof that Ethics Pays"](#). See pages 29 to 359 of the book in the link.

22 RELATED PARAMETERS TO 50 CORY INDEX'S PARAMETERS (TOTAL OF 72) [Link to the 22 related parameters to the 50 Cory Index's parameters, with analysis and tables, in the book "Academic Proof that Ethics Pays"](#). See pages 444 to 592 of the book in the link.

[Link to Culture and Media parameters, with analysis and tables, in the book "Academic Proof that Ethics Pays - Appendices"](#). See pages 6 to 268 and 461-466 of the book in the link.

III. ON THE ISRAELI-PALESTINIAN CONFLICT, ANTISEMITISM AND ISLAMIC FUNDAMENTALISM



Lemon Tree in Maghar (Marwa Asakla)



Grapefruit/Eshkolit Tree in Sakhnin (Husam Badarna)

ON EUROPOCENTRISM AND WESTERN CULTURE

This is the right place to discuss [Eurocentrism/Europocentrism/Western Culture](#). This term has become pejorative as it implies that Europe is in the center of the world, its culture is the best, and all the other cultures are inferior. We are all aware that the worst crimes against humanity originated in Europe – the Nazi regime killing millions of civilians in World War II and implementing the Final Solution for the Jews by exterminating six million Jews in the Holocaust, the Communist regime killing millions of civilians in Russia by trying to implement by force a utopian economic concept, the Colonial regime that was almost uniquely European which subjugated millions of Africans, Asians and Americans, killing the "natives", enslaving them, denying them civil and economic rights. I personally, advocate an assimilation of all countries to a model which can be called European/American/Western, but would rather be called [Humanism](#) or Humane Capitalism, with civil and economic rights, based on the UN Universal Declaration of Human Rights, the Scandinavian/European socio-economic model, that has nothing to do with race but rather with religion and a global [Golden Rule](#) – **One should treat others as one would like others to treat oneself, and – One should not treat others in ways that one would not like to be treated.** I have focused my ethical ideology on this rule and quoted it in my books and in this book, emphasizing that this rule is universal and common to most of the world religions and philosophies, sometimes in Asia even prior to any European or Semitic religion/philosophy.

I observe the situation **today** – not in the history – and today development, ethics, democracy, human rights, technologic progress, are practiced especially in "Western" societies, including Japan, South Korea, Singapore, Hong Kong, Israel, Chile, Barbados, or Botswana. Bearing in mind that some of those countries are not in the West, but rather in the East, and of course are not Europeans, one should refer to Western – as to the development, democracy, ethics, human rights and technological progress that prevail and originate mainly in Europe, the US, Canada, Australia and New Zealand, and were adopted by other countries in the East. This is what I mean by Eurocentrism/Western/Humane socio-economic culture, which is universal, but unfortunately does not prevail in Arab and Muslim countries and in many developing countries, not because of the Quran, which is as humane as the other religions, but due to a faulty and fundamentalist implementation of the Quran and human rights, which prevents in most of the cases democracy and human rights, gender equality, and keep their countries far away from development.

As far as literature, drama, music, and other cultural components is concerned, I enjoy most European culture, probably because this is my heritage since my early childhood, and the fact that my forefathers came from Spain/Portugal, I was educated in a French and Ladino environment, and Israel is a European state, in most of its cultural components, except of course the language and folklore which is mixed – western/eastern. But also as a youngster and an adult – I didn't opt to practice Eastern philosophies or visit Eastern states, as many Israelis and Europeans do, but rather remained faithful to my original heritage, which I perceive nevertheless not as better or more sophisticated than other cultures. Yet, I enjoyed very much the semester I spent in Singapore, an Asian country with English influence, and felt there almost at home.

AGAINST RACIST REMARKS ON JEWS AND MUSLIMS

I am aware of the fallacy in the racist saying that "most of the Muslims are not terrorists but most of the terrorists are Muslims", which is similar to the racist saying that "most of the Jews are not responsible for [the 2008 Great Recession](#), but most of the responsible for that disaster are Jews". This, bearing in mind the high percentage of Jews among neo-liberals ideologists

starting of course with Milton Friedman, the high percentage of Jewish investment bankers who committed ethical crimes and were not convicted, the high percentage of Jewish officials who abolished most of the regulation and [supervision of the banks and finance](#), Fed officials – some of them even belonging to the inner circle of the Jewish libertarian [Ayn Rand](#), who supported ethical egoism and laissez-faire capitalism and rejected altruism. Even, the only mega-criminal [Bernie Madoff](#), who [was found guilty](#) and was sentenced to 150 years imprisonment after robbing from his investors \$18 billion, was Jewish – a fact that did not inhibit him from stealing primarily from Jews. Why do we tell that, in spite of the fear that this statement will be construed as racist? We tell it, exactly because all those wrongdoers did not commit their crimes because they were Jews, as part of a Jewish ideology of embezzlement, and Jews are the first ones to denounce them. We don't glorify them in schools, naming squares in their names, as Palestinians leaders do to their terrorists who killed thousands of civilians. Furthermore, in parallel, many of those who fight for a humane capitalism are Jews, like [Joseph Stiglitz](#) and [Naomi Klein](#). Because the [humane Jews](#) have a [strong impact](#), perhaps even larger than the "ethical egoists", because in parallel to the negative influence of some Jews, there is a very large positive influence of many other Jews, [also among the Nobel-prize winners](#), who [outnumber by far](#) the percentage of the Jews in the world population. All that, as stated above, in comparison to extremist Palestinian/Arab/Muslim leaders backed by many Arab states, Arab and Western intellectuals, Imams and Tycoons who [glorify the terrorists](#) who killed innocent civilians by the thousands calling them freedom fighters in 9/11 or in the [Intifada](#), while demonizing the Israelis and the Jews, in their schools, madrassas, and newspapers, killing innocent Jews in Europe and Argentina, innocent Americans and Europeans, and of course innocent Arabs and Muslims, who are the first victims of their deeds. The problem is with the extreme/fundamentalist leadership.

- כל המרחם על אכזרים סופו שיתאכזר על רחמנים
 - *Kol hamerachem al achzarim sofo litachzer al rachmanim*
 - Translation: Who is merciful to the cruel eventually would be cruel to the merciful.
 - Origin: כל שנעשה רחמן על האכזרים, לסוף נעשה אכזר על רחמנים [Eleazar ben Pedat](#) statement in [Midrash Tanhuma](#), Parashat Metzora, Siman A
 - Korman (2002). *חמור"ל. פענוח פרשיות*.

ON DELEGITIMIZATION OF ISRAEL AND THE JEWS

There is today a diabolic pact between anti-Semites for the defamation and delegitimation of Israel and the Jews, along the path of the Nazi ideology, that accuses Israel of war crimes and of treating Palestinians as the Nazis treated the Jews. In all the wars and the 100 years of the Palestinian conflict only a few thousands Palestinians were killed, most of them terrorists, and the civilians killed were killed only because the terrorists used them as human shields, none of them was killed on purpose, in order to kill civilians as the terrorists do. Thousands of Israeli civilians were killed and much more would have been killed if they didn't have an adequate protection against thousands of missiles that were launched against the cities of Israel. And who accuses the Jews of Nazi atrocities who killed six million Jews and millions of other people – Europeans and Americans whose countries have killed tens to hundreds of thousands of civilians in Vietnam, Ethiopia, Germany, Japan, Algeria... Israel controls a population of millions of Palestinians since 1967 – if they were Nazis they would have killed all of them like the Nazis did in their Final Solution. On the contrary, it is the Palestinian leadership who wants to annihilate Israel and denies the Holocaust - from the Hamas in Gaza to the President

of Palestine [Mahmoud Abbas](#), who denied in his 1983 book "The Other Side: The Secret Relationship Between Nazism and Zionism" based on his PhD dissertation that six million Jews had died in the Holocaust, dismissing it as a "myth" and a "fantastic lie", exactly like the Iranians who deny the Holocaust and want to destroy Israel, exactly like Daesh, Al Qaeda, and all the Muslim fundamentalists do.

We differentiate between the Palestinian leadership and the Palestinian population who wants to live in peace with Israel, which would have been achieved long ago if not because of the extremist demands of their leaders, their corruption making them very rich as long as the conflict persists, and the absurd demand that the [Palestinian refugees](#) would return to their homes. Their number was 500,000 to 700,000 thousands, and most of them fled to the request of their leaders to leave their homes for a few weeks until they would exterminate the Jews and they would receive the Jews' assets as well. Since 1948 there were 900,000 Jewish refugees who fled the Arab countries – Egypt (including Jacques Cory), Iraq, Yemen, Syria, Lebanon, etc. Most of them were fully integrated in Israel within a few years by a country which was much poorer than the Arab countries with all their oil, and without the support of UNWRA. The Jews have left assets which were much larger than what the Palestinians have left. Nobody asks for the right of return to the Germans, who were expelled from Poland, Czech Republic, etc. in the forties in the same years of the Arabs, , the Greeks who were expelled from Turkey, the Turks who were expelled from Greece, the Poles, and many millions of refugees who fled their countries after World War II, only the Palestinians think that they have to return to their homes, and as their descendants are now five million (actually only 50,000 of the original refugees still live), it would mean the end of Israel. But BDS, the UN and many anti-Semites demand it, while they don't ask for the right of return of millions of other refugees who fled their countries.

But the Nazi's link with the Palestinian ideology of their leaders did not start today. We've written about the best concert that I have ever seen that took place at the Staatsoper Unter den Linden – with the Staatskapelle Berlin conducted by Daniel Barenboim – a concert of Schumann's works – on June 1, 2010. Outside there was a violent demonstration against Israel and the [Gaza Flotilla Raid](#). [Thousands of people](#) full of hatred marched on Unter den Linden, exactly at the same location where the worst Nazi demonstrations took place, and I thought that probably Hitler and his Palestinian ally [Haj Amin Al-Husseini](#) were watching the demonstration from above (or below), delighted that the hate of the Jews still persisted. According to his memoirs, [Al-Husseini](#) preconditioned the assistance of Arabs to Germany by letting the Arabs exterminate the Jews in Palestine and other Arab states. He wrote that he submitted to the Nazi German Government during World War II a draft declaration of German-Arab cooperation, containing the clause: "Germany and Italy recognize the right of the Arab countries to solve the question of the Jewish elements, which exist in Palestine and in the other Arab countries, as required by the national and ethnic (*völkisch*) interests of the Arabs, and as the Jewish question was solved in Germany and Italy." But while the demonstrators showed hate and brutality, Barenboim, the Israeli conductor, achieved musical perfection with the most profound humane feelings in this concert. If the demonstrators would be contented to criticize Israeli conduct, rightly or wrongly, it would be legitimate to do so, but they demonstrate against the people of Israel, against their right of existence, against the Jews, and don't condemn the killing of innocent Jews in Argentina, France, and Israel, by terrorists who are brainwashed by their propaganda. There is a direct link between the Palestinian propaganda, so similar to Der Stuermer's, and the murder of innocent civilians in Israel and the West Bank.

I met a German businessman in New Orleans who told me that the problem of the German Muslims is that they don't want to assimilate in the German society (the demonstrations on Unter den Linden showed their extremism). If they would be assimilated it would solve all the racist problems against the foreigners. I answered him that there was once a minority in the Germanic countries who assimilated totally into the German culture from Heine to Mendelssohn, from Marx to Freud, from Kafka who wrote in German to Mahler, but this was apparently not enough for some Germans during World War II... Nevertheless, I appreciate very much the attitude of the German government towards the Holocaust, they don't deny it as many do, as Palestine's president does, as Iranian's president does, they don't say like many countries who were allied to the Nazis that they were not responsible for the murder of hundreds of thousands Jews in their countries with the assistance of part of their population. Germany knows exactly how the genie of anti-Semitism starts and stops it from the incubator. They educate their children with full transparency, taking responsibility of what their country has done without saying like other governments that it was the Nazi regime (or Mussolini, or Petain, or that the Anschluss was forced by the Nazis, forgetting the support of millions of their citizens to the Nazis) and not the new democratic regime of Germany that did the atrocities. The Museums of the Holocaust in Germany are most accurate, schoolchildren, policemen and soldiers come to visit them, Germany is an ally to Israel and if it has criticism it keeps it within the boundaries of friendship.

A HISTORY OF THE PALESTINIAN HATRED TO THE JEWS AND ISRAEL

The hatred towards Israel since Haj Amin Al-Husseini in World War II, the hatred that I encountered in January 1952, when I was 7 in Cairo, when the Egyptian shabab burned the European Cairo, almost killing all my family as well, the hatred of Egypt, Syria and Jordan to [Israel during the 1948 war](#), and in 1967 prior to the Six Day War - threatening that they will burn and ruin Israel, killing the population in a Djihad, the hatred of the Palestinian leaders and first of all Arafat, the Nobel-Peace prize winner who was personally responsible of killing thousands of civilians during the Intifada, until the hatred against Israel in the violent demonstration in Berlin and elsewhere, is only a link that started in the persecution of the Jews in Christian Europe and in the Middle East, because the "Jews" presumably killed the Jewish Jesus forgetting that it was the Romans, forefathers of the Italians who did it, expelled the Jews from Spain, forced the Jews to convert in Portugal, expelled the Jews from many other European countries, from England to Germany, and culminated in the Holocaust. The defamatory allegations against Israel by Palestinians and Europeans, so called defenders of the human rights, is in direct continuation of the anti-Semite conduct of the Arabs in Syria, Iraq and Egypt to their Jewish minorities, and the Europeans against the Jews in recent history. Those defenders of human rights in world organizations and the UN don't say a word against the atrocities of the Syrians, Iraqis, Afghans, Algerians, etc., murdering hundreds of thousands of their brothers but they accuse Israel of atrocities while the total number of Palestinian casualties is only a few thousands killed during wars instigated by their leaders and taking their populations as shields. But those facts don't bother those anti-Semites from the intellectual left to the fascists who back terrorists and the Hamas, which want to achieve supremacy of the Islam not only in Israel but all over the world.

I specialized in my historic studies and readings in the history of Europe between the two World Wars and I notice flagrant similarities between the backing, or at most the indifference, of the Europeans toward the Nazis and Herr Hitler, and their conduct towards the Palestinian leadership and Muslim extremists, as they are brainwashed by the Nazi propaganda of the Israeli boycott organizations who have adopted Goebbel's saying: Lie again and again until all would believe that you tell the truth. Those lies and hatred were practised by the Nazis, the

Inquisition, all the anti-Semites who maintained that the Jews drink blood of Christian children, and they are practised by the boycott organizations against Israel. But Israel will not be the victim of its foes and defamators, it is strong enough to defend itself, the victims will be the Europeans and Americans who favor the Palestinian/Muslim Fundamental leadership and they will suffer in due time from terror against their civilian populations, even atomic, chemical and biological terrorism, like the Europeans and the Germans were those who suffered from Nazism after the Nazis murdered the Jews. You always start with the Jews and end up with your own population, as happens today to the Arab populations in Syria, Iraq, Yemen, etc., who are those who suffer most from the civil wars. The fundamentalist ideology wants to conquer the Western world and to replace democracy by the Sharia/Islamic Law. The Europeans need a leader like Winston Churchill, who was the only one to see the truth, to perceive the danger of Nazism, and after he came to power he changed the course of history, not like some of the Western leaders who try to accommodate the extremists in Iran, Palestine, Mursi's Egypt (Mursi is the liberal/democrat but Mubarak is not), and will pay the price of their blindness, following the Pied Piper of Hamelin.

I have a profound esteem for the Palestinian population and see no basic difference between the two people. Both are Semitic, speak similar languages, and in most of the cases look also alike. The food is similar, and even some segments of Israeli music resemble Arab music. Furthermore, a large percentage of the Israeli population originates from Arab countries – Morocco, Tunisia, Iraq, Yemen, Syria, Egypt, Libya, Lebanon, etc. Learning Arabic at school is mandatory, and the Israeli government does its utmost to eradicate anti-Arab feelings and discrimination, which is very minor in comparison to other countries, bearing also in mind that the Israeli Arabs perceive themselves as belonging to the Palestinian people, with whom Israel is in war in the last hundred years. When I visit the Balkans I cannot understand why there were such atrocious wars (except for the time when Tito was in power) – they speak basically the same language, look alike, have the same food and culture. There are of course the religious differences – Serbs are Orthodox, Croatians are Catholic and Bosnians are Muslims, but this did not prevent them in the past to live in peace with a high degree of inter-marriage. Anyhow, that is also what my European friends tell me when they visit Israel about the Jews and Arabs.

The problems between the people originate primarily from the Palestinian leaders who promote a state-campaign of hatred and anti-Jewish feelings, with caricatures and school texts similar to the Nazi texts. They don't want to reach any peace agreement that will not be based on the right of return of more than five million so-called refugees, as only 10% of them left Israel during the [1948 war which was declared by the Arab states against Israel](#), and [most of them followed the orders of their leadership to leave their homes](#) in order to let the Arabs exterminate the Jews. Palestine was never a free Arab state. During the times of the Jewish kings there were no Arabs, and after they came to Palestine in very low numbers (the maximum numbers of Palestinians in Palestine was 700,000 in 1948, and the Jews reached a few millions within a few years in Israel), they lived under Turkish rule, British rule, Jordanian and Egyptian rule. It goes without saying that there was not a major international or even Palestinian pressure on Jordan and Egypt to establish a Palestinian state. Israel conquered the Arab West Bank and Gaza strip during the Six Day War, which was launched against Israel by Egypt, Syria and Jordan, that were convinced that this time they would succeed in exterminating Israel and kill all the Jews – that is what they said in their propaganda – Atbah el Yahud – slaughter the Jews. So, [Israel occupied the West Bank and Gaza](#) only in order to prevent the aggressors to conquer Israel and it was not planned.

[Everybody knows what has ensued](#) - the occupation of the territories and of the people was detrimental to both countries. Yet, the Israelis as an occupying force behaved much more humanely than most of the occupiers in history, except maybe the occupation of Germany and Japan by the allies. The world is in turmoil when Gaza civilians are killed not intentionally because the Hamas launches thousands of rockets near houses and schools, but the killing of ten thousands or more Palestinians (were they freedom fighters?), most of them civilians including women and children, during [Black September](#) by Jordanians remained quite unnoticed. Jordan is today de facto a Palestinian state, as more than 70% of its population are Palestinians. Ultimately, the solution of the Palestinian conflict will be reached by acknowledging that the Kingdom of Jordan is the Kingdom of Jordan/Palestine, as even the heir to the throne is half Palestinian born to a Palestinian mother. At the beginning of the British mandate, Palestine comprised two would-be countries: Transjordan/East Bank of the Jordan – the Arab state, and Cisjordan/Palestine/West Bank of the Jordan – the Jewish state. Only throughout the years this policy changed due to the strong pressures of Arabs. Jews didn't conquer a foreign land, as the British did in Uganda, the French did in Vietnam, and the Italians in Lybia. They came back to their homeland, as they never left it and throughout 2,000 years most of the time there was a Jewish presence in Israel. History and archeology, religion and language are the proofs of the strong ties of the Jewish people to Israel. During all those years nobody claimed or aspired to a Palestinian Arab state that came as a reaction to the Jewish homecoming to Israel.

AN ANALYSIS OF THE ISRAELI-PALESTINIAN CONFLICT

Anyhow, if we examine what is the present situation, we find an inextricable imbroglio that nobody knows how to solve. Those who believe that the Palestinians would be satisfied with a nation-snail in parts of the West Bank and Gaza, that has not the minimum conditions required for a state, demilitarized, with a very high density, divided in two (only Kaliningrad is an enclave, but nobody dares to ask for the right of return of the Germans to Koenigsberg, as they don't want to mess with Russia), even Pakistan and Bangladesh separated after a war between the two parts of the Muslim state. As a matter of fact, the chances that the Hamas in Gaza and the Fatah in the West Bank would live in peace are lower than the chances that Israel and Palestine would live in peace. Even if Israel would withdraw totally from the West Bank as it did in Gaza, which would ruin Israel by paying hundreds of billions in compensations to the settlers who settled in part of the promised land – in many cases on lands that belonged to Jews even before Israel, a withdrawal that might even be a cause of a civil war, as some of the extremists declare... Even if we split Jerusalem in two, withdrawing from the Wailing Wall (the Jordans never let the Jews to pray there, while Israel lets the Muslims and the Christians to pray in their holy shrines), the Palestinian state would become an irredentist country wanting to exterminate Israel, exactly like Arafat stated in his salami/step-by-step theory of reconquista of [Palestine from Israel](#).

Even in this case, they would not settle for less than the right of return, with five million Arabs coming back to Israel and the West Bank – destroying de facto Israel. Anyhow, within a few weeks or months the Hamas or Daesh would rule Palestine, continuing an attrition war with Israel, but this time from Natanya, Kfar Saba and Ben Gurion Airport, from East Jerusalem and Latrun, until Israel would not have any alternative but to conquer back the Palestinian territories, as it did during the 2nd Intifada, after more than a thousand Israelis civilians were murdered by suicide bombers, sent by the Palestinian leadership, by Arafat the Nobel-prize Peace winner. The massacre of Israeli civilians ceased only after Israel conquered again the West Bank, and built the Fence (so-called Wall) that came into being only in order to prevent the suicide bombers sent by the Palestinian leadership to come and kill freely

Israelis. So, the so-called Apartheid, with the Fence, and the checkpoints, came only as a reaction in order to prevent the slaughter of the Jews, and effectively ceased the massacre that was not condemned. As a matter of fact, every time that Israel withdrew from territories they became the base for launching thousands of rockets against innocent civilians and suicide bombers – in the West Bank (Arafat), in Gaza (Hamas), in Lebanon (Hizballah), and the quietest place is the Golan Heights that Israel has annexed while Syria, its worst enemy didn't send rockets or attempted any aggression, as the Palestinians did.

The Middle East has changed totally after the "[Arab Spring](#)", it has become much more extremist instead of more democratic, much more fundamentalist – Daesh, but not only them, Al Qaeda, the Salafites, are much worse opponents than Saddam Hussein, Kaddafi or Assad. It will be a matter of weeks or months before the extremist Palestinian leadership of Hamas/Fatah would succumb to a Daesh revolution, sending hundreds of suicide bombers and thousands of rockets to Israel. So, the only peaceful situation would be that Jordan would be proclaimed as the Jordanian Palestinian state, with Gaza and the West Bank's Arab cities and villages. The Jewish cities and villages in the West Bank/Judea and Samaria will remain in place, and the West Bank will be ruled jointly by Israel and Jordan. Jordan is a very large state, with the critical mass of a state, with a record of a sound government, with access to two seas, with a population which is in majority Palestinian, and will not be less democratic than in the present situation where both Fatah and Hamas don't make any elections. Israel and Jordan will be part of the European Union, with open borders, but the refugees will be allowed to return only to the East Bank, as the Jordanian territories in the West Bank and Gaza have an extremely dense population anyhow.

THE DANGER OF ISIS EXPANSIONIST AMBITIONS – RIGHT OF RETURN TO EUROPE

Many Europeans and Americans have a fixed idea that the reason for all the problems in the Middle East is the Palestinian conflict and Israel is to blame for all the troubles from Afghanistan to the Maghreb, passing thru Egypt, Lybia, Syria, Iraq, Yemen, Sudan, Lebanon, Iran and so on. This ideology reminds us of [the anti-Semite](#) doctrine that all the problems of the world are caused because of the Jews, [World War I](#), [the Great Depression](#), [World War II](#), [9/11 terrorist attacks](#), the [Black Death](#), the [crucifixion of Jesus](#), the [Dreyfus treason](#), [Soviet Union's failures](#), [Irish famine](#), [the Holocaust](#), [communism](#), [capitalism](#), [Palestinian genocide](#), [liberalism](#), etc. Jeremiah 5:21 says: "Now hear this, O foolish and senseless people, Who have eyes but do not see; Who have ears but do not hear." שְׁמַעוּ-נָא זֹאת, עִם סֶכֶל וְאִין לֵב: עֵינַיִם לָהֶם וְלֹא יִרְאוּ, אָזְנוֹתֵיהֶם לָהֶם וְלֹא יִשְׁמָעוּ.

Most of the conflicts in the Middle East have nothing to do with Israel, [today in the Arab Spring](#) and recently – the civil wars in Algeria, Iraq, Afghanistan, Yemen, Syria, Lebanon, Lybia, Sudan, the coups in Egypt, the Tunisian revolution – there are no Jews there, Israel was not involved, and the conflicts are totally local with foreign intervention from Iran, the US, coalitions between Arab and European countries, and so on. Israel and the Jews were not responsible for any of those events, as they were not responsible for World War I or II or III... [Daesh or the Islamic State](#) is an eminent danger to the Middle East and potentially also to Europe. Within a short time it has succeeded to conquer a large part of Syria and Iraq, including major oil fields, military bases and large quantities of weapon, wanting the world (not only the Middle East) to return to the seventh century golden age of the Islam. The Arab states have not succeeded in eradicating the danger and massive foreign intervention was needed to do it. Yet, the danger exists and would rise again at the first opportunity.

They state openly what their target is: to [conquer all the Middle East](#), half of Africa, [Western Asia](#), [a large part of Europe](#), and then launch the final war against the West. In growing numbers citizens of Western countries are leaving their homes to fight alongside jihadists of the Islamic State. The pan-Islamic caliphate intends to control within the coming decade the following ten states:



1. Orobpa – Europe: all the Balkan states, including former Yugoslavia states, Greece, Romania and Bulgaria, but also Hungary, Austria, Moldova, and Black Sea Ukraine (Crimea – Odessa). (probably ISIS plans also that Scandinavia, Germany, France, UK, Benelux will come next...)
2. Andalus – Portugal and Spain.
3. Sham-Iraq – Saudi Arabia, Iraq, Syria, Lebanon, Jordan and Israel.
4. Anathol – Western Turkey.
5. Khurasan – Russian Caucasus (Chechnya, Dagestan, Ingushetia), Azerbaijan, Kazakhstan, Kyrgyzstan, Turkmenistan, Tajikistan, Uzbekistan, Eastern Iran, Afghanistan, India, Pakistan and Indonesia.
6. Hijaz – Arabian Gulf States, Southern Saudi Arabia and Northern Oman.
7. Al Kinana – Egypt, Eastern Libya, Northeast Chad and Northern Sudan.
8. Maghreb– Libya, Tunisia, Algeria, Morocco, Mauritania, Mali, Niger, Nigeria, Guinea, Ghana
9. Yaman – Yemen and Southern Oman.
10. Habasha – Ethiopia and Somalia, Kenya, South Sudan, Chad

Actually, ISIS demands the same thing as the Palestinians – the Right of Return, but to Europe. Islam was predominant in Europe since the Arab invasions of the 8th century, the Ottoman invasions of the 16th century, in the 21st century millions of Muslims live in almost all the countries of Europe. Islam has conquered Spain, Portugal, part of France (up to Tours), part of Italy (up to Bari), part of Austrian (up to Vienna), Hungary, all the Balkans – former Yugoslavia, Romania, Bulgaria, Greece, part of Ukraine and Russia, they even made war to Poland. Nowadays, millions of Muslims live in most of those countries, but also in Germany, the Netherlands, and Scandinavia. I sincerely hope that the Scandinavian countries, which I admire as the best countries of the world, that condemn again and again Israel for using excessive force against the Palestinians, will return to the heroic times of the Vikings if ISIS will make an attempt to conquer them. Otherwise, the Caliph of Sweden and Norway might distribute all the Nobel Prizes to Muslims in order to overcome the terrible discrimination against Muslims.

If Daesh or the Islamic State will gain popularity among the millions of Muslims in Europe, the ambitions of Daesh might extend also to countries like UK, France, Netherlands, Germany, Italy, etc. However, the people of Bangladesh have nothing to fear from Daesh... It is terrible to fight against a country or a movement that has no scruples, and Europe has experienced it twice with the Muslim invasions, and recently with the German Nazi invasion. But it is even worse if the enemy is backed by a sympathizing population that is brainwashed by extremist Islam in your own land, that has already sent thousands of fighters to fight with Daesh in the Middle East. To this threat we have to add the threat of the nuclear weapons of Iran and Pakistan, the civil war in Syria that has caused hundreds of thousands deaths and millions of refugees trying to enter into Europe and being received as heroes in Germany, the civil wars in Iraq and Afghanistan, Yemen, Libya, etc., the threat of the Muslim Brotherhood in Egypt, Saudi Arabia, the Gulf states and Jordan, the civil unrest in the Maghreb, continuous civil war in Lebanon, etc. In comparison to all those threats the Palestinian conflict is a minor threat and Israel, the West Bank and even Gaza strip are a peaceful island in comparison to their neighbors. Amnesty International, the UN, and many European countries and organizations are accusing Israel to close its borders from the tens of thousands who can become millions refugees – from Africa, Syria, Palestinian refugees.

I will not remind those European countries where were they when Jewish refugees tried to cross the border escaping from a sure death from the Nazis, and they were denied in most of the cases entry into those countries: "the boat is full" they were told. Only fascist Spain and Portugal agreed to receive thousands of Jewish refugees, as the Ottoman Empire – the fiercest enemy of Europe - agreed to receive the tens of thousands of Sephardic refugees from Spain and Portugal in the 16th century (including my forefathers). Israel has enough problems of poverty (we break all the records among the OECD members...) and really we cannot afford to receive much more refugees after we have successfully integrated millions of Jewish refugees from the Holocaust, from Arab countries, and from communist Russia, who came without any money to Israel, as opposed to the Arab countries that did nothing to integrate a few hundred thousand Palestinians. Yet, the European countries agree to receive millions of Arabs and Muslims refugees risking that among them thousands of ISIS terrorists will infiltrate or that extremist Imams will brainwash the children of the refugees to act against the European hospitality and become terrorists, as we have seen once and again in France, UK, US, etc. Is it right to punish all the Muslim communities because of a few extremists? I think that the answer is – if the refugees are willing to integrate and adopt the European norms they should be welcomed – they will of course keep their faiths, their folklore, their language, as the Jewish, Spanish, Russian or Polish refugees did. But they have to learn at European

schools, be familiar to European norms, including full rights to women, who can dress as they like, learn at universities, and marry whoever they chose.

The readers who are interested in [realistic opinions](#) should listen to the lectures and read the articles by Professor Uzi Rabi, Director of the [Moshe Dayan Center](#) for Middle Eastern and African Studies, the Tel Aviv University. I recently heard a 1.5 hour fascinating lecture where he explained to us what Daesh does and intends to do. The Islamic State wants to establish a Caliphate based on an ideology of the seventh century with the means of the 21st century, using the media to win its enemies and convince new youngsters to join its army. They intend to take us full steam ahead back to the past, while Israel is only an insignificant problem for them as they aim high, to conquer first of all most of Syria and Iraq who are governed by [Shiites](#), their archfoes as they are [Sunnis](#), then to conquer the Shiite Iran, Lebanon and Jordan are probably a piece of cake for them if they could win the strong armies of Iraq and Syria. But they are against all those who are not with them (exactly with the same methods, like the Nazis operated), Sunnis and Christians, Jews, Kurds and Druzes, in fact they are against everyone who is not an obedient follower of the Caliph, the successor of the prophet Muhammad. They are so orthodox that they even are against the common term to most Muslims: Muhammad Rasoul Allah – Muhammad is the messenger of God, and in their black flag they wrote the other way round: on top Allah, then messenger, and finally Muhammad, as Muhammad cannot come before God. After conquering all the countries of Islam they intend to conquer Europe, starting with Andalous, Spain, but also Romania, Greece, all the Balkans, and even Hungary and Austria. [We shouldn't be surprised](#) that [such fierce and small](#) organization [can conquer so](#) many [countries and](#) vanquish strong armies, as what counts is not the number of soldiers but their fierceness and conviction that they are the envoys of God, exactly like the first Muslims conquered the world.

A SOBER POINT OF VIEW ON THE MIDDLE EAST CRISIS

We should read [articles by Guy Bechor](#), a realistic journalist and academic of the Middle East.

Ethnic wars and interests in the Middle East

Analysis: While everyone claims to be fighting ISIS in order to deceive the US, they are actually engaged in their own wars: The Turks are destroying the Kurds, the Russians are destroying Sunni jihadists, the Iraqi army is destroying Sunni forces, and the Iranians are glad the Sunnis are keeping busy in Syria and Iraq.

Once again, many countries will gather soon to "end the conflict in Syria," as it is presented by US Secretary of State John Kerry. Well, there will be no "ending." It's not a "conflict" but a global war, and there is no more "Syria." The United States, Russia and a number of European countries are caught in illusions, and the area which was once Syria and Iraq will keep serving as the arena of a huge storm. Even worse is the fact that Lebanon, Jordan, Saudi Arabia and Turkey are being dragged into the center of this storm against their will, and 2016 could be a critical year for some of them. First of all, we are talking about a Sunni-Shiite world war, which has been going on for 1,300 years now, and so the Sunni-Shiite problem must be solved before anything can be done in Syria. This ethnic rift clearly outlines the camps: The Shiite camp, which includes Iran, the Baghdad government, the Damascus government, Hezbollah, some of the Kurds and the Russians; and rival Sunni camp, which includes Turkish President Recep Tayyip Erdogan, Saudi Arabia, most of the Gulf states, al-

Qaeda (through the al-Nusra Front, its arm in Syria), the jihadist rebels, some of the Kurds, and at a distance - but still in the same camp - the Islamic State. The West is teaming up with the Sunni axis.

We are talking about wars within wars, and countless sub-wars. Everyone claims to be acting against ISIS, in order to deceive the Americans, but they are actually waging their own ethnic wars: The Turks are destroying the Kurd PKK underground; the Russians are destroying the Sunni jihadists, who in Western eyes could serve as an alternative to Syrian President Bashar; the Iraqi army (which is already mostly Shiite) is destroying the Sunni forces in Iraq; and the Iranians are happy that the Sunnis are being kept busy in Syria and Iraq, so that they will not reach their territory so fast. The Sunnis themselves are split into hundreds of militias which are hostile to each other. How can this mess be solved? It's a case of hatred in which no side can give in, because if it does it will be annihilated by the other side. The Sunni jihadists have vowed to infiltrate Lebanon and slaughter all the Shiites there. They plan to saturate the Mediterranean Sea's water with the blood of the Alawites. The war is feeding itself, and it's only expanding. It's a dead end. The ethnic interests exceed the considerations of the war on ISIS. Who is more dangerous as far as the Saudis are concerned - the Shiites or ISIS? The Shiites of course. And the same applies to Erdogan. So why should they actually fight ISIS? Assad needs ISIS, because the West may then have to support him for lack of any other choice; and ISIS needs Assad, because the Sunnis will then have no choice but to support the Islamic State. Now, with the \$150 billion the Americans are about to release to the Iranians, Russian weapons will flow into the ground even more and the ethnic fire will reach the sky. Iran versus Turkey, Turkey vs Baghdad & Syria. The circles of shock will expand.

And there is the presence of the Islamic State, a magnet for tens of thousands of volunteers which are flowing in from around the world. The jihadist system has created perpetual motion ("perpetuum mobile") with Europe: Thousands of radicals are flowing into Europe from the Middle East, and Europe is sending thousands of volunteers to ISIS. This process can no longer be stopped. And let's assume that the Islamic State's lands are occupied by the West. So what? Out of 80,000 fighters, 20,000 will be killed, and then the rest will move to Europe to shake it even more? And finally, the migration of the millions will only intensify: Three million this year, five million next year. 26% of the Arab world's residents want to immigrate to the West. The strong ones have already immigrated, the economy has immigrated, and the hope has left too. The locked demons have been released, and the Pandora's box of the dying Arab states will not be closed in our generation. Whether the miserable West likes it or not, it's already irreversible.

Israel remains the Middle East's only anchor

Once again, US Secretary of State [John Kerry](#) has returned to Israel after a long absence. This time, we can hope and pray, he already sees the Middle East differently.

The heads of the current American administration believed from their very first day in office that the Archimedean point in the Middle East is Israel. If you pressure it and "solve" the "Israeli" conflict, the entire region will fall at your feet. That's why the Obama administration dealt with the Israeli issue was so intensively. Obama and Kerry wouldn't let go, and in the president's second term they even launched long, exhausting negotiations which they imposed on Israel and on a certain group of Palestinians called "the Palestinian Authority." I have often written that it's a serious mistake. I have warned that the White House doesn't have the time

to deal with a conflict which has become old and marginal, while huge conflicts are about to take place in the region and in the entire world. And so, for about two years, the American administration focused on us, focused on past, while the Syrian meat grinder expanded, Iraq collapsed, Libya turned into a jihadists' springboard to Europe, Yemen collapsed and its ruins fell on Saudi Arabia, and Europe began spinning under the burden of millions of refugees. It's reasonable to assume that it's not the administration's fault, that it has fallen victim to different "experts," "diplomats" and "academics," who have turned the "conflict" into the source of their livelihood, and to other righteous people who want to take a bite at Israel and minimize it.

For years, these "experts" dealt with the conflict (it's no longer called the Israeli-Arab conflict because it has shrunk to the Israeli-Palestinian conflict), without realizing how marginal it is and without understanding that it serves as a tool for diverting the attention from the real problems of the Middle East. Every Arab ruler who didn't want people to see the religious-ethnic-tribal national complexity within his home, diverted the attention towards Israel. As far as he was concerned, Israel was actually an asset, not a burden. It's reasonable to assume that Obama already understands the manipulation around Israel, but it may be too late as far as the region is concerned. Had the roots of the Islamic State been dealt with on time, it's possible that this organization would not have developed into the monster it is today. And had Bashar Assad's evil regime been dealt with on time, it's possible that the Syrian tyrant would no longer be here today. And the same goes for the other crises in the Middle East and Europe. Yes, Europe has also been busy with Israel while its own home is on fire.

What is there today on the other side, opposite Israel? A big void. There is a group of elderly people in Ramallah, with no power or legitimacy, and no agreement they could have reached would have been accepted by the Arab public in Judea and Samaria or in Gaza, and in any event, they had no intention of reaching any agreement. Their only goal was to gain the territories and use them for the next attack aimed at minimizing and weakening Israel. Apart from that, there is nothing: No democracy, no economy, no law and no future. And there were those who wanted to give this void land from which they would attack central Israel with missiles. The Arab regimes have accepted Israel's existence and are, secretly and openly, seeking its assistance. The conflict with the Palestinians exists, but it's tiny compared to the Sunni-Shi'ite demon, the huge battle with radical Islam and the world powers' infiltration of the Middle East in a military drive. In the huge storm, the likes of which the area has not known since the Mongol invasion a little less than 800 years ago, Israel has remained the only island of stability. In the Middle East, which is desperately searching for a balance, we remain the only anchor.

Israel must use UN as an offensive tool

On the fifth year of the Middle Eastern destruction, which is going to last for decades, it's time to determine that the United Nations has become irrelevant here, except in regards to one country, which is the last remnant of the old regional order – Israel. Can the UN do anything in Syria? In Iraq? In Yemen? In Saudi Arabia? In Egypt? In Libya? That's why it focuses on Israel. It gives this organization's institutions a feeling that they have some advantage, that they are useful. The larger the failure in the region, the more the obsession towards Israel will grow, to the point of a farce. The more the Arab regimes fall apart, their attempt to divert the attention towards us becomes more desperate. Israel is defending itself – at the grotesque "Human Rights" Council, which is controlled by dictators, at the delusional UNESCO and at

the Security Council, where some members don't even recognize Israel. So it might be time to change direction, to turn the regional void into something which could assist us. It's time to use the UN as an offensive tool, not just as a defensive tool. It's time to move the warfare into enemy territory. From now on, the UN institutions should be flooded with complaints, reports and information about the destruction taking place around us. Every day, a complaint, a report to the media, a resolution in the different institutions. The quality will create the quantity. Even if it isn't accepted, the conscious effect will eventually become fixated. We should embarrass them, just like they seek to embarrass us.

Every day, we should file a report about the Mahmoud Abbas gang which is carrying out mass arrests, including torture, which is persecuting minorities, where UN funds have been disappearing for years, which is responsible for racist incitement against Israel on a daily basis. The world doesn't know this, and the UN institutions are the tool for flooding the world with information. And again, we must not be gentle or cautious, but flood on a daily basis. An industrialization of information. And what about the horrors committed by Iran against the country's ethnic minorities? The executions which are only increasing, the persecution of homosexuals? The destruction of Syria, Iraq and Lebanon through Tehran's emissaries? The barrel bombs and chemical weapons of the Assad regime? Hezbollah's terrorism in Syria? And what about the Turkish and Saudi support for the Sunni jihad organizations in Syria and Iraq? And how is it possible that the UN isn't flooded with reports and complaints about Hamas' terror? And what about Qatar, which won't stop bribing everyone in the West, including perhaps people in the UN itself? Or the shocking human rights situation in the Persian Gulf dictatorships? And what about Tunisia, which abandoned human rights at once following the latest terror attack on its soil? This is just partial list of what has to be turned into a weapon from now on, into deterrence. Israel shouldn't defend itself, it should attack. That way, it will be able to "trade" for the first time in its history in the UN – in other words, reduce the offense dosage in return for a similar dosage reduction among the Arab parties, which know exactly what will happen when the truth about them is revealed in the West. They are obsessing with you? You obsess with them. And so, by giving this degenerated institution – the UN – access to the truth, the world will understand that Israel is a fortress of democracy and human rights despite the military and political challenges around it and within it. Despite ISIS and similar organizations, which are the product of radical Islam. That way, the world will understand where the paradise of the Middle East is and where its hell is."

A SOLUTION TO THE ISRAELI-PALESTINIAN CONFLICT

The only countries where the extremist ideologies do not prevail are the moderate kingdoms of Jordan, Morocco and the Arabian Peninsula, now – also Egypt, but it became almost a fundamentalist state elected democratically that would have ruined the peace agreement with Israel and start terror from Sinai to Israel. The moderate kingdoms and the secular Egypt have an intrinsic interest to cooperate with Israel against the extremist fundamentalists Islamic movements such as Daesh and the Shiite fundamentalist Iran. The king of Jordan does not want to mess with the Palestinian conflict, but he has no alternative, as the Palestinian state that will be founded in the West Bank bordering Jordan will become within months a terrorist state ruled by Daesh, so he has to choose between losing his kingdom or becoming a Jordan-Palestinian kingdom, like he was de facto before the Six Day War and it worked quite well. The only change will be that he shall rule the West Bank jointly with Israel which is the strongest country in the Middle East and this will ensure his kingdom from falling into the rule of the fundamentalists.

The Western world has to do its utmost to prevent Daesh and the like to endanger the regimes in those countries. If those countries are not too democratic to the taste of some Americans/Europeans they should be comforted by the fact that Daesh, Al Qaeda, and Taliban are much less democratic, hoping that in a near future the Middle East will become democratic and ethical like Scandinavia, and the tiger will not eat the lamb. As far as Syria is concerned, the solution de facto is going to be the dissolution of the country into its ethnic entities – Alawis, Kurds, Sunnis, and Israelis in the Golan Heights. If Israel would have withdrawn from the Golan, Daesh and its like would be launching rockets to Israel from Lake Tiberias, even worse than what the Syrians did before the Six Day War. In the Golan Heights there are no demographic considerations like in the West Bank and Gaza. Those ideas of mine are shared by the best Israeli orientalists, by a large segment of the Israeli population, and by many Europeans and Americans who see without false ideologies in what jungle do we live, what is the interest of the West, of the countries with a large Muslim population becoming more and more extremists, not wanting to assimilate in the countries were they reside. How these ideas confer with my ethical ideology? By the fact that this solution is the most practical solution for all the parties involved – the Palestinians would be better off under the rule of the Jordanian king, as their brothers who prosper in the East Bank and in the Gulf states. For sure the Palestinians in Gaza would prefer the kindom of Jordan/Palestine over the Hamas. They don't lose the potential of a democratic regime as they don't have today any democracy and if there would be one – it would be a one-election vote as happened in Gaza with the Hamas and in Germany with the Nazis. Their economic situation would improve substantially, they would live in an Arab moderate state, there would be no terrorism, they would benefit from the peace with Israel, from the membership in the EU, no more walls, no more checkpoints, joint ventures with Israelis, Europeans and Americans, the right of return to the East Bank, peace with prosperity.

ON BDS AND DEFAMATORY ORGANIZATIONS

A few words on [BDS, the worst](#) defamatory organization since the Nazi propaganda, whose purpose is to annihilate Israel, with three false allegations: 1. The right of return of Palestinian refugees, which should be tied if they are so keen for justice to the right of return of the Greeks and Turks, the Germans and Poles, and above all the right of return of twice as much Jewish refugees including me to their native countries in the Arab world with full compensation for the money that they have left there. I have dealt at length on this issue in my book, but BDS counts on the ignorance of the people with good intentions who always pity refugees. Anyhow, the refugees want to return to one of the most advanced countries of the world after having left one of the most backwards countries. We see how they have contributed to the prosperity of the countries in which they lived for almost 70 years, with terror and subversion which peaked during Black September in Jordan and the Civil War in Lebanon, and they probably intend to contribute to the prosperity of Israel in a similar way. 2. Full equality of Arab-Palestinians in Israel, which should be tied if they are so keen for justice to full equality for Arab citizens in all the Arab countries, including the right to live in peace, preservation of human rights to women, secular citizens, homosexuals, minorities, and so on, in Saudi Arabia, the Gulf States, Iraq, Yemen, Lebanon, Syria, Sudan, Algeria, Libya... Si non e vero e ben trovato/A fairy tale!

I advocate of course for full equality for the Arabs and the Ultra Orthodox in Israel, in rights and in duties as well, they are entitled to work in all the state and private organizations, to live in all the towns and neighborhoods, but also to serve in the Israeli army – men and women – for the same periods as the other citizens, paying taxes as all the other Israelis should do without participating in a shadow economy where no taxes are paid and no income is reported

– this applies of course also to Jews who avoid paying taxes as well and all tax evaders should be sent to jail like in the US, building their homes only with the proper authorizations – like the Jews who are obligated to do so as it must be enforced with the same rigor to Jews and Arabs, and most of all an obligation for a full allegiance to the state of Israel, like the American or French Jews for their states, regardless of the conflict with their brother Palestinians, as the allegiance to the state supersedes the allegiance to their people. Imagine that a German Jew in World War I would object from joining the German army because in the English and French armies there were other Jews. He would be court marshaled and sent to 20 years imprisonment. In the same way serving in the Israeli army should be compulsory to Arabs, Christians, men, women, Ultra-Orthodox, Doves who don't want to serve in the West Bank, Hawks who don't want to enforce expulsion from settlements. There is only one allegiance – to the state of Israel, and all the citizens of Israel should comply to this and to the laws.

3. The end of Israeli occupation and colonization of Palestinian land, which was never Palestinian but under occupation of Jordan and Egypt, and during those times nobody ever said that they were occupied and should be called Palestine. Even resolution 242 of the UN does not call for end of occupation of all the territories, and BDS forgets that the Jewish state existed for two thousand years in history while there was never a Palestinian state. Nevertheless, occupation is bad for both Israel and the Palestinians and a peaceful solution should be sought with Jordan, which is the true Palestinian state, where de facto 80% of the population is Palestinian. The Palestinians of the Gaza strip and the West Bank should be citizens of Jordan, the Israelis living in the West Bank should be citizens of Israel, both Jordan and Israel would be admitted to the European Union, with open borders, cooperation, and the right of return of the refugees to Jordan. This solution was presented at length in my book, the Jews have returned back to their homeland including Judea and Samaria, they are not settlers in a Palestinian state which never existed. The Jews accepted in 1947 the two state solution but the Palestinians rejected it and the Arab states started an annihilation war in 1948 against Israel aiming to finish what Hitler did not succeed. Even after they failed against all odds they continued to fight Israel with terror and boycott, exactly like they do now, peaking during the Six Day War when they tried once again to fulfill the common goal of Hitler and their leader Haj Amin Al Hussein, Arafat, the other terrorist organizations, Egypt, Syria and Jordan – destroying Israel and killing all the Jews. After they failed once again, they continued in Yom Kippur War, this time without Jordan that learned at last what are the Palestinian goals during Black September in 1970 where 20,000 Palestinians were killed almost all of them "civilians" like the few thousands who were killed in the Israeli-Palestinian conflict. When a country who starts a war loses the winning country has the full right to annex the territories of the losing side, like it was done by Russia, the US and Europe. Otherwise what price do they pay for their aggression? In spite of that Israel has agreed to withdraw from Sinai in return to a peace agreement with Egypt. But Israel cannot afford to do that in the Golan Heights and the West Bank even with a peace agreement which has no worth as we see over and over again with Syria in its civil war, Palestine with extremism winning over and terror subsiding even after withdrawing from the West Bank in the late nineties and Gaza after 2006. So, the solution should be sought with Jordan as was explained in my book.

ISRAELI BOYCOTT BY OUR IRISH FRIENDS

I'll bring here an example of boycott by Irish citizens and organizations, who some people think are the most vehement followers of a boycott against Israel, although others differ, stating the UK boycott is much stronger. Since 2010, over 250 [Irish](#) artists, students, and professors have pledged to boycott Israel along with over 140 Irish academics. [Ireland](#)

[Palestine Solidarity Campaign](#) makes a very thorough research on Israeli products, actually you must be full of hate in order to work so hard on a campaign that favors a terrorist organization like the Hamas which has conquered Gaza, killing much more Palestinians than the Israelis ever killed in legitimate defense after the Hamas launched thousands of rockets to innocent civilians in Israel. How a nation that fought so fiercely for independence favors a nation that has invested most of the aid it has received in weapons and corruption. The Hamas leadership lives like millionaires, while their people who could have prospered like Singapore live in poverty and suffer from a never ending war in spite of the withdrawal of all Israeli troops and settlers, proving that what interests them is only the annihilation of Israel and not the welfare of their people. All those who contribute to this defamation campaign are in favor of a terrorist organization aimed to set back its people a thousand years in the past, in a retrograde regime, based on religion, murder and ignorance. They work against a nation that managed to obtain magnificent results in spite of war, like Ireland has done brilliantly. Actually, there is so much affinity between Ireland and Israel, that it is completely incomprehensible how a nation that fought a super power that oppressed them for centuries does not favor another European nation like Israel that fought the same oppressor during thirty years. Ireland has managed to achieve a turnaround with a flourishing economy based on progress and a secular nation after they suffered so much from religion.

The boycott campaign is based on monstrous lies. First of all Apartheid, the right of return, and no equal human rights for the Israeli Arabs. I deal on those issues at length in this book. The Irish who boycott Israel have no problem in dealing with Iran, North Korea and Sudan, proving that the boycott is based primarily on anti-Semitism inculcated from early childhood that the Jews have crucified Jesus. I don't want to argue on the issue of the crimes committed by some of those who inculcated anti-Semitism to young boys and girls, to unmarried mothers and to free thinkers. The boycotters are outraged by the death of four or one Palestinian child killed during a war of retaliation against the sites where the rockets were launched, but are completely serene when hundreds of Israeli children were killed by the Intifada terrorists in 2001-2004, when tens of thousands children are killed in Syria, Sudan, Iraq, Lebanon, and Afghanistan, by the allies of the Hamas that rules Gaza. This proves that those who have double standards are anti-Semitic as they accuse only the Jews for all the world's troubles and not the dictatorships' regimes who kill hundreds of times more in Arab countries, in African countries, and elsewhere. I don't want to argue on the issue of the thousands of innocent civilians killed by the IRA, many of them children. The Irish boycotters don't boycott also the US that killed hundreds of thousands of civilians not only in World War II with the atomic bombs in Hiroshima and Nagasaki, and with the UK the bombing of Dresden, Berlin and other German cities. The US bombed North Vietnam, and more recently killed many civilians in Iraq and Afghanistan. I could go on and on, and I don't want to judge at all the Americans who killed the civilians, and prevented much more killings. Anyhow, all my remarks on Irish apply also to organizations in UK, US, Scandinavia, and other European countries. Israel was boycotted for dozens of years by the Arabs and many multinational companies such as Coca Cola, and it didn't prevent the country to become one of the most advanced countries of the world. The Irish boycott will not change the picture either, but it is hurting that such an admired and admirable country has elements that hate Jews and Israelis, and we are aware of the fact that they are not probably the majority of the Irish people, and other Europeans individuals and organizations boycott Israel as well, including admired artists as [Mikis Theodorakis](#) and director [Ken Loach](#), Scandinavians, English, Dutch, French, and Greeks. I advise the reader to read more on [anti-Semitic and anti-Israeli](#) slurs in recent years.

THE MONSTROUS ANALOGY BETWEEN THE HOLOCAUST AND THE NAKBA

Nowadays, we hear the Arabs complaining, following the War of Independence and Six Day War, that their Nakba/Naksa is similar to the Jewish Holocaust. This is of course pure nonsense, as what happened to the Arabs was that they lost the war in which they wanted to exterminate the Jews in 1948 and in 1967, after they started the wars, their losses in casualties were a few thousands, while the refugees fleeing the country, in most of the cases at the instigation of their leadership, was 500,000 – 700,000 in comparison to 900,000 Jews including me who fled the Arab countries. This is compared by the Arabs and by many Europeans to the Holocaust when the Nazis murdered six million Jews – men, women and children, not one, four or hundreds, but millions of children, killed on purpose by the Nazis and their collaborators, many of them sympathizing the Arabs, when the Jews did nothing to the Germans, did not launch missiles against the Germans from neighborhoods with children, and did not start the war - unless you believe to the anti-Semitic propaganda that the Jews are responsible for World War I, II, 9/11, Nakba, Naksa, crucifixion of Christ, plagues, the crisis of the Arab World in Syria, Iraq, Yemen, Libya, Lebanon, and the killing on purpose of four children on the beach of Gaza. The tragedy of the Arabs, and I agree that it is a tragedy, but they have to blame their leaders for this tragedy and not the Jews who miraculously won the war, is a much lesser tragedy than the tragedy of the Indians and Pakistanis at exactly the same period of 1947-1948 who lost half a million people and 14 million refugees crossed the borders to India and Pakistan.

One should not get the impression that I blame only the others on the wars, racism, economic and social injustice. In this book and in my other books and articles, most of them in Hebrew, I deal at length with what is wrong in the Israeli society and conduct. As the blame is meant to Israeli ears I write about it mostly in Hebrew to Israeli readers. But nevertheless I dealt with those issues also in this book. My friend Joshua Sobol wrote an excellent play [Jerusalem Syndrome](#) that I read and saw, but the **syndrome** consists of a group of mental phenomena involving the presence of either religiously themed [obsessive](#) ideas, [delusions](#) or other [psychosis](#)-like experiences that are triggered by a visit to the city of [Jerusalem](#). It is not endemic to one single religion, but has affected [Jews](#), [Christians](#) and [Muslims](#) of many different backgrounds.

Otherwise you cannot understand the conduct of some Muslims who whenever they hear the false mantra "Al-Aqsa is in danger" they start killing and stabbing old women of 80, boys of 13, Yeshiva boys and Rabbis, women, children, men, and risking their lives as well, as most of them get killed. The Christians suffered also from this syndrome when they sent thousands of crusaders to conquer the holy places, killing tens of thousands of Jews in Europe and Muslims in Palestine, in a vain attempt to conquer Jerusalem where Jesus who was a pacifist and social activist operated and he would have condemned undoubtedly the conduct of those crusaders/believers. The inquisitions operated also irrationally and against the precepts of Jesus.

But I deplore also the conduct of extremist Jews who burn mosques, churches, kill innocent Palestinians (not the Army or the settlers as a group, just unorganized extremists, while the Muslim syndrome is managed by their leaders as Haj Amin Al- Husseini, Arafat and Abu Mazen) – men, women and children, and even murder the beloved prime minister of Israel Yitzhak Rabin. Many believe that the Oslo agreements were a mistake, as they welcomed the terrorists Arafat and Abu Mazen to the West Bank and later also the Hamas in Gaza and they seized the opportunity to start a war against Israel, launching thousands of rockets against

innocent populations and murdering more than a thousand civilians on the second Intifada. But I don't have any doubt that Rabin and Peres meant well when they signed the agreements and truly believed that they will bring peace. I don't think that the murder of Rabin killed the peace process as he would have conducted exactly like Peres, Barak and other Labor leaders, Sharon and Netanyahu, did when they were faced by the mass murders committed by the Palestinians.

THE PALESTINIAN AND ISRAELI IMPASS PREVENTING THEM TO MAKE PEACE

Those who killed the peace process are only the Palestinians who would never agree to a mutilated state of Gaza, the most populated country and one of the poorest on earth, and the West Bank – a country with no critical mass of a state, meant to be a demilitarized state when even now they have unlimited weapons and when they will be an independent state they will acquire mass murder weapons as well and never relinquish war and terror, a state with no right of return of their 5 million brothers in refugee camps in Lebanon, Syria, Egypt and Jordan. This at least is not a syndrome, it is a rational conduct and Israel should be aware of it, to the great sorrow of the doves, some of them are my best friends, who believe that peace can be achieved on the basis of the withdrawal of the "occupied" territories (we occupied/liberated/returned to territories that were previously occupied by Egypt, Jordan, Britain, Turkey, the Crusaders, etc.).

The tragedy of Israel is that we have hallucinating people, with the Jerusalem Syndrome or the Fata Morgana Peace Now Syndrome, extremist hawks and extremist doves. The extremist hawks do their utmost to exasperate the Arabs, settling on every hill in the West Bank, burning churches and mosques, killing innocent Arabs, issuing *Pulsa deNura* (killing curse) against Rabin, and possibly other leaders even from the Likud party, killing Muslim worshippers in the Cave of Machpela in Hebron. But the Israeli government, the police, our FBI and army are doing their utmost to prevent those catastrophes, most of the times with success, but we did not prevent the killing at the Cave of Machpela and the murder of our beloved prime minister Rabin (I admired him also, as he was my Chief of Staff when I was a young lieutenant, and he won the Six Day War, and some of his achievements as a prime minister), and we do not act vehemently enough against those who break the law in the West Bank and in Israel, Jews and Arabs.

The extremist Doves have not killed people yet, but I am afraid that it will come as they deligitimize and vilify so much Netanyahu that someone would try to murder him. They have the syndrome of the Israeli guilt, not Jerusalem Syndrome but Shenkin (in Tel Aviv) Syndrome. Only the Jews and Israelis are to be blamed, the Doves are sometimes financed by Israeli-haters organizations (the extremist Hawks are also sometimes financed by Arab-haters organizations), they advocate in many cases boycott against Israel (we had in the past also such guilt-complex Jews who justified the anti-Semites, trying to find the fault in the Jews and not in the anti-Semites, like those who think that the women who are raped are guilty of being raped and not the rapists...). They also advocate a forced settlement, even if it will mean compelling the settlement by force?, as was achieved (after visiting the Balkans I am not so sure) in Serbia, Kosovo, Bosnia...? I just wonder where will they be when the enforcers (the UN, NATO or whom?) will bomb Tel Aviv, where will they hide or will they emigrate to Australia or Canada, as many of them have already done. My only problem is how those extremist Doves, some of them are my friends, act rationally in all other aspects of life, some of them advocating social and economic justice, but only when it comes to the

Arabs – they worship and justify them, even as Shahids, while on the other hand they hate the Israeli settlers in the West Bank, the Hassidic Jews, etc.

They don't see that their Dovish attitude has failed, and they say: don't confuse me with facts. The Hawkish attitude has failed as well, and I believe in a Middle Way policy, as I am not a dove nor a hawk. Every time that we have withdrawn from territories when we faced terrorists as the Palestinian Authorities (the Fatah was a terrorist organization and we have brought them with our own hands to rule the West Bank and Gaza) and Hizballah they saw our desperate willingness for peace as a weak point and instead of ameliorating our relations and signing a peace agreement they sent us thousands of rockets from Lebanon after the Left Wing Labor party has withdrawn from Lebanon. Lebanon is to blame, because they are the sovereigns in Lebanon, but nevertheless hundreds of Israelis have died from their attacks. I don't blame Barak or the Labor party for that, as they truly believed that it will bring peace, but they should draw the conclusions that a peace agreement with terrorists is impossible. The same result happened when Israel has withdrawn from most of the West Bank. Those who did it truly believed in peace, but the arch-terrorist Arafat has applied his Salami policy and used the West Bank and Gaza to launch terrorist attacks against Israel in 1994/2000 and onwards killing more than a thousand Israeli civilians. And then, in 2005 the withdrawal from Gaza has brought the Hamas to rule Gaza, launching thousands of rockets to Israel, disrupting our economy and killing more Israelis. The Dovish attitude has failed with the Palestinians, and the only government that has made peace and giving back all Sinai was the Hawkish government of Begin that made peace with Egypt. But the Hawkish policy to continue ruling millions of Palestinians did not succeed as well, although the settlements and the "occupied" territories (that were before occupied by Jordan) did not contribute to terrorism and the Intifadah, as the Palestinians leaders want to exterminate Israel, deligitimize it, boycott it, killing thousands of Israelis, and will never accept peace, even if we will withdraw from all the West Bank, Eat Jerusalem and the Wailing Wall, just continuing the war from the "demilitarized" state until they achieve their goal to kill all the Jews, finishing the Nazi job that their ally (with Haj Amin Al-Huseini) Hitler has started in 1940.

And speaking of irrationals, the Yugoslavian countries wars were irrational as well, people who were friends, marrying each other, collaborating at work, speaking the same language (Croatian, Serbian and Bosnian languages are much closer than Hebrew and Arabic), looking the same, living in the same homes and towns, decided all of a sudden to murder each other, remembering long-ago conflicts, raping, transferring hundreds of thousands over the border, causing tragedies that the Europeans thought will never again occur after the atrocities of World War II. The Pakistan-Indian wars were also irrational, and especially the conduct of Muhammad Ali Jinnah (becoming religious after being secular for so many years), who provoked violence against India, when his opponent was Mahatma Gandhi who wanted an undivided and peaceful non-violent India with Hindus, Muslims and others sharing the power. Gandhi who was also murdered by a Hindu extremist, with three bullets into his chest at point-blank range, exactly like Yitzhak Rabin was murdered by an extremist Jew, Anwar Sadat who was murdered by an extremist Muslim...

This extremist conduct, this Jerusalem/Belgrade/Delhi/Cairo/Ramallah/Karachi syndrome that brought such tragedies to Yugoslavia, Egypt, Palestine, Israel, Pakistan and India, reminds me of two old and typical stories. The first one is about the Middle Eastern scorpion who asked the frog to take him to the other side of the river. The frog agreed but on one condition that the scorpion will not bite him, the scorpion agreed (signing an agreement?), but in the middle of the way it bit the frog. "What have you done, now both of us will die" said the frog and the

scorpion answered "Well, that's how we operate in the Middle East...". The other story is about a Middle Eastern (you can choose to call him a Jew, a Muslim, or a Christian) who delivered a Genie from a bottle and the Genie promises him that he will reward him by giving him whatever he chose, but on one condition that his foe (Jew, Muslim or Christian) will get twice of what he gets. The Middle Eastern thinks for a few seconds and tells the Genie: "Tear off one of my eyes!"

THE MUSLIM SOCIETY'S BLAME ON NOT CONDEMNING THE FUNDAMENTALISTS

I always write that the problem is with the Islamic fundamentalists and not with the Muslims. It is true, but not completely. One has to blame also the Muslims that they do not excommunicate the extremists. In Palestine Abu Mazen names streets in the names of the Shahids and finance their families, Arab leaders finance terror and war, as well as Nazi propaganda against the Jews and Israel, yet there are almost no Palestinians or Arabs that would condemn this conduct. I understand their fear but actually the moderate Arabs and Muslims, even if they are 99% of the population, should revolt otherwise their fate will be like the fate of the civilians in Germany and Japan in World War II. They also remained quiet and even cooperated in many cases with the bellicose regimes, they were soldiers, officers, worked in the weapon factories, and ultimately millions of them died in the bombardments of Dresden, Berlin and the other German cities, in Hiroshima, Nagasaki, and of course in the war. There will be a cultural war, in this I have no doubt, but I don't know what form it will take as the wars of Iraq, Afghanistan, and the Western interventions in the "Arab Spring" were a complete failure. The Muslim extremists think that the Western World is too weak, the Scandinavians and the Irish have not strong armies, and they might force them to join the Islamic state, but the Americans and British that may be Peace Now pacifists in the short run, will in the long run use excessive force and solve the conflict like they did in World War II, but millions might be killed as during the war. If their governments, and the governments of Germany and France would not want to use such drastic measures, extreme right governments that will replace them will do the work as the citizens who advocate democracy, human rights and compassion to refugees and the "poor Arabs", want first of all to live and preferably as free citizens and not ISIS-like Muslims. So, the moderate Arabs and Muslims have to take their fates in their own hands and destroy ISIS and all the terrorist organizations, the Muslim Brothers, and all the belligerent Islamic organizations, otherwise they might find themselves in concentration camps, or expelled from Europe, or killed. This is what happened with the Germans and Japanese, and after the war German and Japan have become the most prosperous countries in the world, peace loving, very ethical, with the best ranking in all the parameters of democracy, GDP, social progress, quality of life, education, health, culture. The moderate Arabs and Muslims have three choices: either to destroy ISIS et al now or after World War III with millions of casualties, most of them coming from their populations, or God Forbids/Auzu billahi if ISIS wins to live in a retrograde Islamic Caliphate of the Middle Ages.

The only countries that defend themselves from the Islamic threat and don't accept to take Muslim refugees, with ISIS infiltrators, are Hungary, Russia, Israel, Greece, former Yugoslavian countries, Bulgaria. That is because all of them had to deal in the past with Muslim threat in wars and occupation. The Greeks and the Yugoslavs know what it is to be occupied by an Islamic Caliphate, much more moderate than the present Islamic State. The Russians and the Israelis are fighting for a hundred years Muslims, the Oriental Israelis know what it is to live in an Arab country, so they don't have any doubt on the course of action to

take (except some hallucinatory pacifists). What I don't understand is why the Spaniards are so much pro-Arabs, after all they were conquered by the Arabs for hundreds of years until the [reconquista](#). [Francoist Spain](#) did not recognize Israel citing an international conspiracy of [Jews](#) and [Freemasons](#) against Spain, the "[contubernio judeo-masónico](#)". In 1949, the State of Israel voted against lifting sanctions against Spain in the [United Nations General Assembly](#) due to the [Francoist regime's sympathy and material support for the Axis Powers](#). Situation has much improved over the years but still Spaniards are basically pro-Arabs, and I hope that they don't miss the epoch when they were part of the Islamic Caliphate. Anyhow, the ISIS map shows Andalus (the whole Iberian peninsula) as part of the Islamic state, and if they'll continue with their liberal immigration policy, their support to the Palestinian cause, and their criticism towards Israel, the reconquista will happen once again but this time in the opposite direction. It will be a pity as I admire Spain and Portugal, their culture & people, I feel myself there at home, and I wish them to remain European/liberals.

And a piece of advice for Muslims and Arabs – stop to complain about discrimination, racism and poverty. You are in Europe, Israel and the US in much better conditions than what you were when you lived in Arabic or Muslim states, first of all you are not killed in civil wars, then you receive free education and health care, furthermore you have jobs that maybe are not the best but still are much better than the jobs you had in your countries. Take an example from the other immigrants who came to Europe – the Jews, the Spanish, Portuguese, Poles, Greeks, Italians, Germans – they suffered more than you from racism, from discrimination, from numerus clausus, even from pogroms, the Jews came from the Holocaust, the worst tragedy in humankind, but they didn't complain, they tried to excel without receiving any assistance from the UN (which allows the refugees to stay forever in refugees camps, otherwise they would work and integrate in the societies where they live), and they have become wealthy and prosperous. They did not remain in a status of refugees for almost seventy years, complaining about the lands that they have left. Germans fled from Poland, Czechoslovakia, Russia, East Germany, and look at them now – prosperous and happy. Stop living in refugees camps, in Ghettos, integrate in the population, in the local culture, let the women get the same standing as men, don't opt for terrorism, opt for life, there are no 72 virgins waiting for you in heaven, don't call your children Jihad and Shahid, mothers – don't send your sons and daughters to die as Shahids in Jihad, be realistic and try to find the best way out of the impasse in which you are living in Europe or Israel. After World War II Germans, Japanese were in much worse conditions than your [Nakba/Naksa](#).

You talk all the time about "[the massacre of Deir Yassin](#)" where 107 villagers were killed during and after the battle for the village, including women and children—some were shot, while others died when hand grenades were thrown into their homes. Several villagers were taken prisoner and you maintain that they have been killed after being paraded through the streets of [West Jerusalem](#), though accounts vary. Four of the attackers were killed, with around 35 injured. The killings were condemned by the leadership of the [Haganah](#)—the Jewish community's main paramilitary force—and by the area's two [chief rabbis](#). The [Jewish Agency for Israel](#) sent Jordan's [King Abdullah](#) a letter of apology, which he rebuffed. During the Second Intifada the Palestinians terrorists sent by Arafat killed more than a thousand civilians, most of them women and children and none of your leaders have rebuked it. But you compare this massacre, the Nakba and the Naksa to the Holocaust where six million Jews were murdered, all of them civilians and none of them had sent warriors and terrorists against Germany. And the anti-Semites "swallow" this propaganda with pleasure saying how wretched you are and how murderous are the Jews who kill women and children. Your terrorists kill almost only women, children and old people, not only nobody apologizes, but

you glorify them, sending them to heaven to look for the 72 virgins. Your brothers in Syria, Iraq, Yemen, Algeria, Sudan, kill hundreds of thousands of your people, yet only the Jews and the Israelis are blamed by you, by the UN, and by the "choir" of your supporters who are yearning to join the Islamic State, willingly or by force. No Israelis have plans to conquer Europe as Muslim Arab ISIS, and none of them have murdered hundreds or thousands of Russians, French, and other Europeans.

You complain of the miserable condition of Gaza, which is in a "blockade" (which is totally false as Gaza has a border with Egypt), the only thing that the Israelis want to ensure is that you will not receive additional thousands of rockets to launch against innocent civilians. Yet you are the "wretched" and the peacelovings at Oxford, Scandinavia and Dublin justify your murders as legitimate opposition to Israel "the conqueror". If Gaza would have opted to be like Singapore and to live in peace with Israel, you would prosper not less than Singapore and maybe more. But, aha, you don't have leaders like Lee Kwan Yew who made his tiny country a first world country, one of the most prosperous in the world. While your leaders, spiritual and political, prefer to keep you in poverty, launching a Nazi propaganda against the Jews and Israel, prefer to invest most of the aid in weapons and rockets, with the dictatorial Hamas not recognizing Israel and trying to kill as many Jews – women and children – as their spiritual forefathers Hitler and Haj Amin al-Husseini. People of Gaza, revolt your oppressors, your extremist leaders, who want to keep you in the Middle Ages, in poverty, without human rights, without gender equality, with 72 virgins awaiting your Shahids in heaven.

MUSLIM NOBEL PRIZE LAUREATES

Many Muslims and Arabs succeeded to integrate, to think positively and not negatively, without promoting hate but love, not war and terrorism but peace and living in harmony with your neighbors, not backwardness but progress, not despair but courage, courage to live and prosper not courage to kill yourself and a dozen others, as Islam is not against progress as many Muslim leaders preach, and your people – Muslims and Arabs can be wealthy and content with their lives. If you'll do so within two or three decades you'll not have only a dozen 12 [Muslim Nobel laureates](#) but many dozens, in proportion to the Muslim 23% of the world's population. You are as clever as the Jews, the Christians, and the Japanese, and nothing hinders you to be as successful as they are. Seven of the twelve winners have been awarded the Nobel Peace Prize. If we disregard the controversial award to the arch-terrorist Palestinian Yasser Arafat (1994), Anwar al-Sadat the President of Egypt was awarded the prize in 1978 for a peace that is holding until now in spite of all the problems, although he was murdered by extremists. Shirin Ebadi (2003, Iran) was awarded for her efforts for democracy and human rights. She has focused especially on the struggle for the rights of women and children. She lives in exile in the UK, as the retrograde regime of Iran does not give equal rights to women and human rights either. In 2005, the Egyptian Mohamed El Baradei was awarded the Nobel Prize for his efforts to prevent nuclear energy from being used for military purposes, mainly against the Iranian efforts to become nuclear. I am very skeptical that this will be achieved but at least he tried and so did many European and American leaders, however they may prove wrong as you can't trust a deceitful regime as the Iranian regime, as you could not trust Hitler's regime either.

I believe that the Nobelist who deserved most the prize was Muhammad Yunus (2006, Bangladesh), whom I admire, but he deserved to receive the prize in Economics (awarded unfortunately to too many neoliberals) for his efforts to create economic and social development from below with microcredit given by Grameen Bank to the poorest women to

run their own business, helping hundreds of millions all over the world to get out from the vicious circle of poverty and exploitation. Tawakel Karman (2011, Yemen) was awarded the Nobel Peace Prize at the age of 32 for her non-violent struggle for the safety of women and for women's rights to full participation in peace-building work. She became the international public face of the [2011 Yemeni uprising](#) that is part of the [Arab Spring](#) uprisings. She has been called the "Iron Woman" and "Mother of the Revolution" by Yemenis. So, there is an alternative to wars and terror...

In 2014 Malala Yousafzai (Pakistan) was awarded the Nobel Peace Prize at the age of 17. She is known mainly for human rights advocacy for [education](#) and for [women](#) in her native [Swat Valley](#) in the [Khyber Pakhtunkhwa](#) province of northwest Pakistan, where the local [Taliban](#) had at times [banned girls from attending school](#). Yousafzai's advocacy has since grown into an international movement. On the afternoon of October 9, 2012, Yousafzai boarded her school bus in the northwest Pakistani district of Swat. A gunman asked for her by name, then pointed a pistol at her and fired three shots. One bullet hit the left side of Yousafzai's forehead, travelled under her skin through the length of her face, and then went into her shoulder. In the days immediately following the attack, she remained unconscious and in critical condition, but later her condition improved enough for her to be sent to the [Queen Elizabeth Hospital](#) in Birmingham, England, for intensive rehabilitation. On 12 October, a group of 50 Islamic clerics in Pakistan issued a [fatwā](#) against those who tried to kill her, but the Taliban reiterated their intent to kill Yousafzai and her father, [Ziauddin Yousafzai](#). The assassination attempt sparked a national and international outpouring of support for Yousafzai. She received the Nobel Prize as she fought for the right of all children in education. She lives in the UK. In 2015 the Tunisian Dialogue Quartet received the Nobel Peace Prize for its decisive contribution to the building of a pluralistic democracy in Tunisia in the wake of the Jasmine Revolution of 2011. We see here a trend of the Peace Prize committee to support peace in Muslim countries, human rights, political rights, women equality, education for women, as opposed to the policy of ISIS and the other terrorist groups. That is why I am afraid that the next attack of ISIS could take place during the [Nobel Peace Prize](#) award ceremony on December 10. The Norwegian committee has done too much against ISIS and Taliban, Islamic organizations and fundamentalist countries. Norway and Sweden (the other ceremonies take place in Stockholm on the same night) are easy targets for the terrorists and if they can they will attack the ceremonies broadcasted live all over the world. It makes much more sense than attacking a rock concert in Paris or a restaurant managed by a Muslim woman.

I myself was interviewed live several times during the ceremony of the award of the Chemistry Nobel Prize to my in-law Danny Shechtman in Stockholm on December 10, 2011. The TV crew came to our house, showed the small grandchildren of Shechtman whom we kept in our home while all the family were in Stockholm, and asked me about Danny. With a split screen the viewers of the national TV network could see the King of Sweden and me, so it was almost as if I was there. I appreciate very much the courage of the Nobel Prize committee that is not afraid of potential threats by the terrorist organizations. Furthermore, because only 12 Muslims have won the Nobel Prize and 22% of the Nobel Prize winners are Jews, the Nobel Prize committees are accused of being pro-Jews, Eurocentrists, and backing only Muslim dissidents such as most of the Muslim Nobel Peace Prize winners. So, let us hope that the prizes award ceremonies at Oslo and Stockholm will not be disturbed, and this bastion of world culture will continue its activities

Other Muslim Nobelists are Naguib Mahfouz (Literature, 1988, Egypt) of whom I've written at length in my books – known to be a liberal and strong supporter of the peace agreement with Israel, Orhan Pamuk (Literature, 2006, Turkey) who describes himself as a Cultural Muslim who associates the historical and cultural identification with the religion while not believing in a personal connection to God. Mohammad Abdus Salam (Physics, 1979, Pakistan) together with Sheldon Lee Glashow and Steven Weinberg (Both of them are Jewish...) for their contributions to the theory of the unified weak and electromagnetic interaction between elementary particles, including inter alia the prediction of the weak neutral current. He was a member of the Ahmadiyah Muslim community, which the government of Pakistan declared to be non-Muslim in Pakistan in a 1974 constitutional amendment. So, we see here a clear pattern to award most of the Nobel Prize for Muslims who are dissidents and opposed to extreme Muslim ideology. May God protect from any harm the Nobel committees who award "too few" prizes to Muslims, "too many" prizes to Jews – 22% of all the winners, [and Israelis – 12](#), exactly like the number for all the Muslims, while Israel exists only since 1948 (Prizes started in 1901) with a population of 8 million compared to 23% of the world's population for the Muslims, and what is worse most of the Muslims are not "Kosher" Muslims according to the extremists, being liberals, supporting the Peace agreements with Israel, advocating equal rights for women, education for girls, not believing in a personal connection to God, dissident Muslims, building a pluralistic democracy instead of a Sharia-ruled Islamic Caliphate, advocating human rights, trying to prevent nuclear energy from Iran. Until now we have only two Nobelists who might deserve the prize, according to the extremists: Yasser Arafat the arch-terrorist and Muhammad Yunus who is of course not an extremist but he is not a dissident either. Finally, Ahmad Zewail (Chemistry, 1999, Egyptian-American) – he left Egypt as a young man and is a US citizen, and Aziz Sancar (Chemistry, 2015, Turkey) – both of them are liberals. So, out of the 12 laureates (from Egypt – 4, Pakistan – 2, Turkey – 2, Yemen – 1, Iran – 1, Tunisia – 1, Bangladesh – 1), 8 are dissidents or not Kosher, 3 are liberals, and only Arafat was an extremist in terrorism but not so much in Islam.

ISRAELI NOBEL PRIZE LAUREATES

List of the 12 Israeli Nobel Prize winners in Literature, Peace, Economics and Chemistry:

Year	Winner	Field	Contribution
1966	Shmuel Yosef Agnon	Literature	"profoundly characteristic narrative art with motifs from the life of the Jewish people"
1978	Menachem Begin	Peace	"for signing a peace treaty with Egypt "
1994	Yitzhak Rabin and Shimon Peres	Peace	"for the peace talks that produced the Oslo Accords"
2002	Daniel Kahneman	Economics	for prospect theory
2004	Aaron Ciechanover and Avram Hershko	Chemistry	"for discovery of ubiquitin-mediated protein degradation"
2005	Robert Aumann	Economics	"his work on conflict and cooperation"

			through game-theory analysis"
2009	Ada E. Yonath	Chemistry	"her studies on the structure and function of the ribosome in cells"
2011	Dan Shechtman	Chemistry	"for his studies on atoms in rigid crystals"
2013	Arieh Warshel Michael Levitt	and Chemistry	for "the development of multiscale models for complex chemical systems"

ON MUSLIMS CALLED JIHAD AND SHAHID

I have searched on Facebook how many men and women are called Jihad (48), Djihad (32), Jeehad (18), Djehad (1), Jehad (34), altogether – 133. I could have started a whole argument on how the Muslims call their children Jihad – holy war, and that shows how belligerent they are. But as I am a researcher and I search ten times before I express my opinion, I looked at the meaning of Jihad. Well, Jihad [/dʒɪˈhɑːd/](#); [Arabic](#): جهاد *jihād* [dʒɪˈhæːd] is of course what everybody knows "holy war", fight, battle against the infidels, but it is also an [Islamic term](#) referring to the religious duty of [Muslims](#) to maintain the religion. In [Arabic](#), the word *jihād* is a noun meaning "to strive, to apply oneself, to struggle, to persevere". A person engaged in jihad is called a *mujahid*, the plural of which is *mujahideen* (مجاهدين). The word *jihad* appears frequently in the [Quran](#), often in the idiomatic expression "striving in the way of God (*al-jihad fi sabil Allah*)", to refer to the act of striving to serve the purposes of God on this earth. Muslims and scholars do not all agree on its definition. Many observers—both Muslim and non-Muslim—as well as the *Dictionary of Islam*, talk of jihad having two meanings: an inner spiritual struggle (the "greater jihad"), and an outer physical struggle against the enemies of Islam (the "lesser jihad") which may take a violent or non-violent form. Jihad is often translated as "Holy War", although this term is controversial. According to "Orientalist" (historian of the Middle East) [Bernard Lewis](#), "the overwhelming majority of classical theologians, jurists", and specialists in the hadith "understood the obligation of jihad in a military sense." [Javed Ahmad Ghamidi](#) states that there is consensus among Islamic scholars that the concept of jihad will always include armed struggle against wrong doers. In [Modern Standard Arabic](#), the term *jihad* is used for a struggle for causes, both religious and [secular](#). The Hans Wehr [Dictionary of Modern Written Arabic](#) defines the term as "fight, battle; jihad, holy war (against the infidels, as a religious duty)". Nonetheless, it is usually used in the religious sense and its beginnings are traced back to the Qur'an and words and actions of Muhammad. In the Qur'an and in later Muslim usage, jihad is commonly followed by the expression *fi sabil illah*, "in the path of God." It is sometimes used without religious connotation, with a meaning similar to the English word "[crusade](#)" (as in "a crusade against drugs"). The word jihad (or variations based on its root—the letters J,H,D) appear 164 times in the Quran according to one count. According to Jonathan Berkey, jihad in the Quran was originally intended for the nearby neighbors of the Muslims, but as time passed and more enemies arose, the Quranic statements supporting jihad updated for new adversaries.

This encourages the use of jihad against non-Muslims. In the twentieth century, one of the first Islamist groups, the Muslim Brotherhood emphasized physical struggle and martyrdom in its credo: "God is our objective; the Quran is our constitution; the Prophet is our leader; struggle (jihad) is our way; and death for the sake of God is the highest of our aspirations." In a tract "On Jihad", founder Hasan al-Banna warned readers against "the widespread belief

among many Muslims" that struggles of the heart were more demanding than struggles with a sword, and called on Egyptians to prepare for jihad against the British, (making him the first influential scholar since the 1857 India uprising to call for jihad of the sword). The group called for jihad against the new Jewish state of Israel in the 1940s, and its Palestinian branch, [Hamas](#) (rulers of Gaza, supported by many of those who boycott Israel), called for jihad against Israel when the [First Intifada](#) started. In 2012, its General Guide (leader) in Egypt, [Mohammed Badie](#) also declared jihad "to save Jerusalem from the usurpers and to [liberate] Palestine from the claws of occupation ... a personal duty for all Muslims." Muslims "must participate in jihad by [donating] money or [sacrificing] their life ..." Many other figures prominent in Global jihad started in the Muslim Brotherhood -- [Abdullah Azzam](#), bin-Laden's mentor, started in the Muslim Brotherhood of Jordan; [Ayman al-Zawahiri](#), bin-Laden's deputy, joined the Egyptian Muslim Brotherhood at the age of 14; and [Khalid Sheikh Mohammed](#), who planned the [9/11 attack](#), claims to have joined the Kuwaiti Muslim Brotherhood at age 16. Middle East historian [Bernard Lewis](#) argues that in the Quran "jihad ... has usually been understood as meaning 'to wage war'", that for most of the recorded history of Islam, "from the lifetime of the Prophet Muhammad onward", jihad was used in a primarily military sense, and that "the overwhelming majority of classical theologians, jurists, and traditionalists" (specialists in the hadith) also "understood the obligation of jihad in a military sense." I am quite confused, well, this is what they want...

DOUBLE MEANING STATEMENTS OF PALESTINIANS

So, why so many parents call their children Jihad? Actually, I think that the total number of people called Jihad is much more than what I have found on the English Facebook, hundreds or maybe thousands. Do they want that their children will strive in the way of God or launch a holy war against the infidels? The Israelis, orientalist and Oriental Jews have become experts in double meanings, the arch-terrorist Yasser Arafat (a compatriot, as he was born also in Cairo) excelled in that – he managed to fool some Israeli leaders telling them that all the clauses against Israel in the Palestinian National Covenant/Charter are caduc/obsolete, as well as the Norwegian Peace Prize committee awarding him the Nobel Peace Prize because of the Oslo Accords, all happened in Oslo actually – the Accords that brought Arafat to the Palestinian territories where he received arms and launched terrorist attacks killing more than a thousand Israeli civilians (when he operated in Jordan, Lebanon and Tunisia the Israeli casualties were substantially minor), and the Nobel Peace Prize award. Israel has always strongly objected to the Charter, which describes the establishment of the state of Israel as "entirely illegal" (Art. 19), considers Palestine, with its original Mandate borders, as the indivisible homeland of the Arab Palestinian people (1-2), urges the elimination of Zionism in Palestine and worldwide (Art. 15), and strongly urges the "liberation" of Palestine throughout by ethnic cleansing of Jewish presence.

On 14 December 1988, following an outcry from his 13 December General Assembly speech, [Yasser Arafat](#) called a press conference in Geneva to clarify his earlier statement by specifically mentioning the right of all parties concerned in the Middle East conflict to exist in peace and security, including the State of Palestine, Israel, and their neighbours. He also renounced terrorism. Israel dismissed these statements of moderation from Arafat and the [PNC resolution in Algiers, 1988](#) (which had been sufficient to open a dialogue with the [United States](#)) as "deceptive propaganda exercises" because (among other objections), "the PLO Covenant has not changed." (Shlaim, p. 466) In May 1989, Arafat, in a statement later criticized by [Edward Said](#) as being beyond his authority, and properly a matter for the [PNC](#), told a French TV interviewer "*C'est caduc*", meaning that it, the Charter, was null and void. (transcript in *Journal of Palestine Studies*, Vol. 19, No. 2 (Winter, 1990), pp. 133–188). In

August 1993, Israeli Prime Minister [Yitzhak Rabin](#) insisted on changes to the Charter as part of the [Oslo Accords](#). Following [Yasser Arafat](#)'s commitment to "submit to the Palestinian National Council for formal approval" the changes to the Charter confirming that "those articles of the Palestinian Covenant which deny Israel's right to exist, and the provisions of the Covenant which are inconsistent with the commitments of this letter are now inoperative and no longer valid" in the September 9, 1993 [letters of mutual recognition](#), the [PNC](#) met in Gaza and voted on 24 April 1996. The decision was adopted by a vote of: 504 in favor, 54 against, and 14 abstentions. The official English translation used by [Israel](#), the [PLO](#) and the [United States](#) reads:

A. The Palestinian National Charter is hereby amended by canceling the articles that are contrary to the letters exchanged between the P.L.O. and the Government of Israel 9–10 September 1993.

B. Assigns its legal committee with the task of redrafting the Palestinian National Charter in order to present it to the first session of the Palestinian Central Council."

At one time the text of the Charter at the official website of the [Palestinian National Authority](#) appended these amendments to the text of the 1968 charter; the redrafting process referred to in the second amendment still remains uncompleted. An earlier version of the above translation is still available on the website of Palestinian American Council. The relevant text reads:

The [PNC](#) held a special session on April 24, 1996 and listened to the report made by the legal committee, reviewed the current political conditions, which the Palestinian people and the Arab nations encounter, and so the [PNC](#) decided: "Depending on the Independence Declaration and the political statement adopted by the PNC in its 19th session in Gaza on November 11, 1988 which stressed resolving conflicts by peaceful means and adopting the principle of two states, the [PNC](#) decides to:

First: Amend the articles in the National charter that contradict with the letters exchanged between the PLO and the government of Israel on Sept. 9-10, 1993.

Second: The [PNC](#) authorizes the Legal Committee to draft a new charter to be presented at the first meeting to be held by the Central Council."

This earlier version had appeared on the Palestine Minister of Information's website. Many commentators noted that the text only indicated a decision to amend the charter, not an actual amendment. Official Palestinian websites have since replaced the vague translation with the concrete version quoted above. [Yitzhak Rabin](#) said in a speech to the Knesset on 5 October 1995, at the time of the ratification of the [Oslo II](#) Interim Agreement: "The Palestinian Authority has not up until now honoured its commitment to change the Palestinian Covenant ... I view these changes as a supreme test of the Palestinian Authority's willingness and ability, and the changes required will be an important and serious touchstone vis-à-vis the continued implementation of the agreement as a whole". And if Rabin, a strong believer in peace, maintained that, we have to believe him as he learned the hard way about the dubious conduct of Arafat and the Palestinian terrorist authority. We cannot learn from that dubious conduct nothing about the conduct of Arabs and Muslims, as Israel has signed peace agreements with two trustworthy statesmen who launched wars against Israelis but knew also how to make peace and keep it in spite of all the hurdles – [Anwar Sadat](#), president of Egypt,

who was murdered because of that, and [King Hussein](#) of Jordan, who died a few years later. As Rabin was also murdered by an Israeli extremist a month after his speech we do not know of course what he would have done, but I think that if Rabin, Sadat and Hussein would have lived longer a comprehensive peace agreement would have been signed, with the three statesmen solving together the Palestinian conflict within a joint sovereignty of Israel, Egypt and Jordan. As Arafat was not only dubious towards Israel but also towards Jordan (remember Black September), Lebanon, and Egypt.

When Rabin's government was replaced by [Benjamin Netanyahu's Likud](#) government, the issue again became even more controversial, with Israel's demand for greater clarity and precision eventually expressed in the [Wye River Memorandum](#). Reportedly, an internal PLO document from the Research and Thought Department of Fatah stated that changing the Covenant would have been "*suicide for the PLO*" and continued:

The text of the Palestinian National Covenant remains as it was and no changes whatsoever were made to it. This has caused it to be frozen, not annulled. The drafting of the new National Covenant will take into account the extent of Israeli fulfillment of its previous and coming obligations... evil and corrupt acts are expected from the Israeli side... The fact that the PNC did not hold a special session to make changes and amendments in the text of the National Covenant at this stage... was done to defend the new Covenant from being influenced by the current Israeli dictatorship.

In January 1998, before the second Gaza meeting, [Faisal Hamdi Hussein](#), head of the legal committee appointed by the PNC, stated "*There has been a decision to change the Covenant. The change has not yet been carried out*". The AP reported that:

In a surprise development, the PLO's Executive Committee decided to take no action on amending articles in its charter... Palestinian Information Minister Yasser Abd Rabbo gave no reason why the committee failed to act on the charter.

[UNISPAL](#), citing AFP and Reuters reported that:

The PLO Executive Committee, meeting in Ramallah, took no action on amending articles in the Palestinian charter which Israel views as seeking its destruction. The PA Information Minister Yasser Abed Rabbo told reporters the committee had only "reviewed" a letter PA President Arafat had given to President Clinton, listing the charter clauses annulled by the PNC.

PLO spokesman Marwan Kanafani was videotaped telling reporters, "This is not an amendment. This is a license to start a new charter."

In 2009, [Fatah](#) officials, among them Azzam al-Ahmad and [Nabil Shaath](#), confirmed that the Charter would remain unchanged.

And why have I brought all that? Because I believe that in the Middle East agreements are relative even if you mean it when you sign them. I have no doubt that Sadat meant to keep the peace agreements and indeed he and Mubarak kept it rigorously, although only as a cold peace without economic and cultural exchanges. But when Morsi, a leading member in the Muslim Brotherhood, came into power in Egypt, the peace agreement was endangered and if he would not have been replaced by [Abdul Fatah al-Sisi](#), I am quite sure that the peace

agreements would have been abrogated. Luckily, Al-Sisi replaced the Islamic extremist Morsi. Al-Sisi was born on 19 November 1954 in [Cairo](#) (after I left), to parents Said Hussein Khalili al-Sisi and Soad Ibrahim Mohamed Al Shishi. He grew up in Gamaleya, near the [al-Azhar Mosque](#), and in a quarter where [Muslims](#), [Jews](#) and Christians resided, and in which he later recalled how during his childhood he heard [church bells](#) and watched Jews flock to the synagogue unhindered. So, al-Sisi at least remembered the same Egypt as I knew, a cosmopolitan Egypt with Muslims, Christians and Jews and not an ultra-orthodox country, as Iran, as Morsi wanted it to become.

It goes without saying that if something happens to [King Abdullah II](#) bin Al-Hussein and ISIS takes over the peace agreement with Jordan would be abrogated as well. We saw how the minimal agreements that were still kept with the Palestinian Authority became caduc in Gaza when Hamas took over, launching thousands of rockets against Tel Aviv, Haifa and southern Israel. The Palestinians leaders did not keep most of the agreements from the beginning, with double-talks, caduc and whatsoever, trying to convince us that Jihad is not a holy war but a peaceful solution, that they mean peace when they launch terrorist attacks, that what they say in English to the Western leaders and their fooled adherents at universities in the West and peacelovings in Israel, is also what they say in complete contradiction in Arabic to their people, that the incitement at schools and in Mosques is a propaganda in favor of Israel. To finish this Jihad saga I must say two more things: that I didn't find any Israelis called war or holy war on Facebook, nor any American, but I found many Spaniards called Guerra, Guerrero and Germans called Krieg, but at least those were surnames and not given names, so the mothers and fathers did not chose for their children a given name of Jihad, whatever it means, caduc or not. The second thing is that I looked on Facebook how many people are called Shahids. **Shahid** and **Shaheed** ([Arabic](#): شهيد *shahīd*, plural: شهداء *shuhadā'*) originates from the [Qur'anic](#) Arabic word meaning "witness" and is also used to denote a "[martyr](#)". It is used as a [honorific for Muslims](#) who have died fulfilling a religious commandment, especially those who die wielding [jihad](#), or historically in the [military expansion of Islam](#). The act of martyrdom is [istishhad](#). So, here again the double-talk Palestinian propaganda would say to the peaceloving students in Dublin and Oxford that Shahid means "witness" when actually they mean "martyr", and the students will believe it, as they believe all the lies of the "boycott Israel" movements. Nevermind that dozens of people are called Shahid as a given name, some of them maybe would even die as martyrs when they will murder those students who believe in the lies of the Palestinian propaganda...

THE DANGER OF MUSLIM EXTREMISM TO THE WESTERN WORLD

The problem with Jihad and Shahids is that sooner or later, ISIS, Hizballah, Iran, Al-Qaeda, Hamas, et al will obtain chemical, biological and nuclear weapons, and employ it against Israel, the US, Russia, and Europe. Shahids are going to die anyhow, so what could be better than instead of killing a 13 year old kid or an old woman aged 80 (this is their courage...), they would be able to murder all the population of Haifa where I live, hundreds of thousands of Parisians, including dozens of my friends, while some of them donate plenty of money for the poor refugees from Syria including the ISIS infiltrators who killed and wounded hundreds as a token of gratitude, Heidelberg and Berlin hosting and helping millions of Muslim refugees and gastarbeiters, Oxford where I have friends who ask me all the time about "the Wall", and the "murderous crimes" of Israel against women and children, and I answer them vehemently, Washington advising Israel not to use excessive force against terror, as they want probably that we would use the same moderate force that they used in Iraq, Japan, Germany, and Afghanistan. If I was not afraid for the future of my children and grandchildren, my

friends all over the world, including Beirut, I would have remained silent and politically correct. But I know that the situation is worsening, that it is just a question of time until terrorist individuals, organizations and countries will obtain mass murder weapons and employ them, as they want to die, as their leaders incite them to die as Shahids, while they steal millions from the aid to their people as Arafat and other Arab and Muslim leaders did, they live in golden palaces, and enjoy from the 72 virgins not in heaven but here on earth. In all human society nobody used so cinically the innocence of their people as some of the Arab and Muslim leaders do. Even if they will not use the mass murder weapons for killing hundreds of thousands or millions (they don't care as they murder hundreds of thousands anyhow in their own countries, while complaining about the Jews who killed 107 people in Deir Yassin), they will use their weapons to extort and blackmail Europe and the US. After the "World War III" as many Western leaders calls it, after millions will die on both sides, but mainly on the Muslim and Arab side, as the West and Russia are much stronger, the Muslim states may prosper like Germany and Japan did, they may renounce forever terrorism and wars, opting for progress as Germany and Japan did, but at what cost? Why not do it right away, why not switch the key now and not after a catastrophe, or maybe the leaders don't mind a catastrophe, like Hitler and belligerent Japan did not mind, maybe they believe that they'll win as the West is too weak, as they have "batallions" of millions already living there who will take arms on the decisive day? We have to convince the Arabs and Muslims to vow allegiance for their new countries in Europe and the US, not to listen to the ISIS propaganda, nor joining their forces, as their welfare, prosperity and life depend on that, once and for all!

ISIS et al will not stop their terrorist attacks against Europeans in Europe. Instead of occasionally they'll launch attacks every day, several times a day, not only against Bataclan, but also against the Comedie Francaise, the Louvre and the Picasso Museum in Paris, and especially against the Avignon Theater Festival that was so sympathetic to the Arabs when I saw their plays, against Albert Hall, National Gallery and Covent Garden in London, Ireland, Scandinavia. Many British, French, Irish, and Scandinavians think that if they'll fawn on ISIS, negotiate with them – did Churchill negotiate with Hitler?, understand their motives – which are uniquely to conquer Europe and kill all the non-believers – ISIS will spare them – did Hitler spare Norway and Denmark? They don't know that in the Middle East if you are a peaceloving you are perceived as a weakling. Israel has learned it the hard way, most of the Israeli peacelovings who were a legion in the past have reached the same conclusion as the Hawks and Oriental Jews – that unless you are strong and act vehemently against terrorism you are not respected. Unless Belgium, France, the UK, Scandinavia, Germany, Spain, Portugal, Italy, and the Netherlands act with "excessive force" as Israel does against terrorism, the Muslims who are now many millions will get more and more radical and they might seize power democratically (like Hitler did) or by force. You do not resolve the problems of terrorism suavely but harshly, but even so you might fail like the US has failed in Iraq and Afghanistan, with more than six thousand casualties – more than twice the casualties of 9/11 - and loss of trillions dollars. Yet, after 9/11 the Muslim extremists have ceased to attack the US in America and most of the casualties were military and not civilians. Before the terrorist attacks in Paris on 13/11 the French politicians did not speak about Muslim terrorism in order not to offend the Muslims, but now they speak overtly on Muslim terrorists and not just terrorists (otherwise one might think that it is a Hindu or Jewish terrorism), saying that they are in war against barbarism – barbarism? Even I don't use such harsh terms as I don't think that Arabs or Muslims are barbaric, but just their extremist leaders! The Europeans, fearing for their lives, are no more afraid to stigmatize Muslims. Although as the years go by, you don't speak anymore about German barbarism in World War II but Nazi barbarism, obviously

because not millions of German soldiers and policemen contributed to the atrocities of war and the Holocaust, but just a few Nazis, as Hitler, Eichmann, and a dozen more.

European polices are no more afraid to fight terrorism in their own capitals of Paris and Brussels in the bastions of terror within the cities limits. They could have done it ten or twenty years ago, when extremism was minimal, but they have waited for massive attacks in order to take action. Unfortunately, Israel acted in the same way in the past, and waited for more than a thousand civilian casualties in the early 2000s in order to conquer again the West Bank, after they brought there the arch-terrorists to take control of "Palestine" and instead of solving their population problems, their refugees problems, they invested their money (actually the money that they have received from Europe, the US and the oil-rich Arab countries) in weapons, incitement, and terrorism. The same ordeal happened in Gaza, where the Hamas launched thousands of rockets against Israel, forcing Israel to make a blockade on Gaza and launch preentive attacks in order to prevent them to bring in even more weapons and cease launching rockets but with many civilian casualties on both sides – by Israel because the rockets were launched from civilian neighborhoods and by the Hamas on purpose to kill as many civilians as possible. There were and still are many naïve Western leaders who believe in the "Arab Spring", in Arab democracy, in Arab Human Rights, and so on. And instead of the tyrants or undemocratic leaders as Gaddafi, Sadam Hussein, Mubarak, Assad, in Yemen, Afghanistan, Palestine – came into power tyrants and organizations of the worst kind, with civil wars and hundreds of thousans casualties, with ISIS, Hamas (elected democratically, but like Hitler democracy stopped after they were elected), Morsi (with dubious elections, and a retrograde Muslim Brothers regime), and anarchy. So, what is the alternative? To leave in peace the tyrants killing thousands or after the intervention of the West to raise the level of casualties to hundreds of thousands [like in Iraq](#)? Israel made the same mistake when it intervened in Lebanon, but we don't intervene anymore as we've learned the lesson that in the Muslim Middle East peace and democracy will arrive with the Messiah.

We do not intervene in Syria, first of all because Assad father and son kept strictly the cease fire agreements after the Yom Kippur War, although we didn't withdraw from the Golan, unlike the broken ceasefire/Oslo agreements with Lebanon, Gaza and Palestine, where we have withdrawn from all the territories in Lebanon and Gaza and most of the territories in the West Bank, showing that occupation has nothing to do with the conduct of belligerent terrorist regimes/organizations as Hizballah, Fatah and Hamas which attack Israel even more after they have withdrawn from all the territories, but Israeli peacelovings, the UN and our best friends in the West still believe that we have to withdraw once again from the West Bank and instead of suffering a thousand casualties we'll suffer from hundreds of thousands casualties, as it is the norm in the Middle East. In all the conflicts with the Arabs in the last hundred years less than 25,000 thousands Israelis/Mandate citizens were killed – soldiers and civilians. This is a similar number to the casualties in one day [during the Holocaust](#). The conclusion is obvious, Israel will never rely on others as far as its security is concerned and if withdrawal from territories might cause Holocaust-like casualties, Israel will not withdraw from any of the remaining territories (we have withdrawn from Sinai, Lebanon and Gaza) – as withdrawal from the Golan Heights will bring ISIS to the Galilee, and withdrawal from the West Bank will bring ISIS to Tel Aviv, Natanya, Kfar Saba and Jerusalem. Nevertheless the occupation of the Palestinians West Bank towns and villages will end according to the outlines which I have developed at length in this book, and as far as the Golan Heights is concerned there are only a few thousands living there.

ARE FUNDAMENTALIST MUSLIMS THE ONLY TERRORISTS NOWADAYS?

Terror is a terrible weapon – 8 or 19 people might cause the death of [hundreds of Parisians](#) in 13/11 and [3,000 Americans in 9/11](#). In other terrorist attacks committed by Fundamentalist Muslims throughout the world tens of thousands were killed. In the civil wars in Muslim countries in Syria, Iraq, Afghanistan, Algeria, Yemen, Sudan, Lebanon, etc. millions were killed, mostly civilians. In modern history there were many organizations and countries that resorted to terror, there were civil wars, but nowadays most of terrorist attacks and civil wars occur in Muslim countries by Muslim fundamentalists and totalitarian regimes. In the Nazi propaganda against Israel and the Jews they try to compare Palestinian Nakba, the defeat of the Arab countries during Israeli war of independence, to the Jewish Holocaust. I think that it is essential to put things in proportion in view of the massive lies of Abu Mazen and the Palestinian leaders denouncing Israel of war crimes, comparing what they have suffered from the Jews to the Holocaust. It has become an equation – you the Jews have suffered from the Holocaust, although the Iranians and Abu Mazen deny that there ever was a Holocaust, and we have suffered from the Nakba and from "massacres" of thousands innocent civilians like the Nazi did during World War II. They repeat this lie so often that at the end they believe it, the poor kids who study it at school believe it of course, and the peacelovings boycotters believe it as they want to believe it, being notorious anti-Semites even if some of them are Jews. In the Holocaust 6000000 – six millions civilians Jews were murdered by the Nazis and their German, Romanian, French, Italian, Polish, Ukrainian, Dutch, and other collaborators, civilians who have never done anything wrong to their murderers, not them nor their brethren, while in a hundred years of conflict with the Arabs a few hundreds Arab civilians were killed on purpose as a retaliation to massacres of Jews, almost exclusively before the establishment of the State of Israel, and even if we add to them the thousands of civilian casualties killed because of the launching of rockets from populated areas during the wars and the operations of Israel, the numbers are similar to the number of Jewish civilians killed on purpose by the Arab terrorists, PLO, Hamas, et al.

According to Wikipedia's [Israeli's Casualties of War](#) 1,013 Jewish civilians were killed in conflicts with Arabs prior to Israel's Independence (first list), 2,373 Jewish civilians were killed by Arabs during the War of Independence (third list), 1,329 Jewish civilians were killed since the War of Independence at the Intifadas and during wars (third list), in terror attacks were killed (fourth to sixth lists) – 544. In total 5,258 Jewish civilians were killed by Arabs, but this number is much lower than the actual number, as many incidents have an unknown number of victims and many of the thousands wounded died after the attacks. Arab leaders complain that the Israelis don't want to assimilate in the Middle East, maybe they intend that we'll comply with the horrendous figures of millions of casualties in Arab/Muslim conflicts in the [Middle East](#) and [North Africa](#), mostly civilian casualties in Algeria, Iraq, Syria, Lebanon, Yemen, [Black September](#) (the world remained silent when 3,400-5,000 Palestinians were killed by the Jordanian Army, mainly civilians)... [To receive an objective](#) survey on the Israeli-Palestinian conflict you are invited to read the website of the Israeli Ministry of Foreign Affairs.

Not six million, not even six thousand Palestinian civilians killed on purpose at war, as the Arabs killed about 6,000 civilian Jews, no more than 600 civilian Arabs (and 100 British) were killed [on purpose in Palestine/Israel](#) in the 100 years of the conflict. Israel disagrees with the Arabs that the civilian Arabs killed during the Gaza retaliation operations are killed on purpose as all of them were killed when Israel retaliated to the thousands of rockets launched against its civilian population from populated areas. But even if we take into consideration

exaggerated figures of Palestinian civilian casualties, they amount to thousands – a similar amount of the Israeli civilian casualties. The Sabra and Shatila massacre where hundreds of Muslim Palestinians were killed was committed by Lebanese Christians, but Jews/Israelis are accused as usual for a murder that they have not committed from the crucifixion of Jesus by the Romans/Italians until today. Palestinian leadership throws names and numbers and the world thinks that the atrocities committed were at least as Auschwitz. In Deir Yassin during the war of Independence - 107 Palestinians were killed by Irgun and Lehi, in the Cave of the Patriarchs - one Israeli murdered 29 Arabs before he was beaten to death by the survivors. In Kfar Kassem - 48 Palestinian villagers returning from work during a curfew were killed by border police on the eve of the Sinai War. In the King David Hotel Bombing 91 civilians were killed by the Irgun. In Balad el Sheikh 60 Palestinians were killed by the Haganah. If we add to those numbers all the other civilian Arabs killed before or during the war of Independence and about 10 Arabs killed by Israeli individual terrorists, we arrive to a figure of at most 600, most of them killed in retaliation to mass murders of Jews, as thousands of Israeli civilians were killed on purpose by Arab terrorists in a 100 years of war between Jews & Arabs. The figures given by the Palestinians and Israeli peacelovings are of course much higher, as they tend to exaggerate all their statistics and in particular the statistics of the refugees. The most flagrant example of double standards is how the peacelovings and international press treated the terrorist attack of Israeli individuals against a civilian Arab family burning the house of the family and killing a baby and his parents – the Dawabsha family. Almost all Israelis condemned this atrocious attack that killed 3 civilians, while when hundreds of Israelis civilians – babies, mothers, and old people – are being killed nobody even notices that, and the Palestinian Authority's leadership glorifies the terrorist acts.

This is the huge lie of the Palestinians, there is nothing to compare between what they suffered from the wars – all of them were started by them wanting to annihilate us and after they have lost the wars they cry out that they are the victims of the Nazi Zionists. Who are the Nazis – the Arabs and Iranians wanting to exterminate Israeli and all the Jews as the Nazi wanted, killing on purpose thousands of Jewish civilians not because they don't want to kill more but because they are unable in spite of the thousands of rockets they launch on our cities, and the thousands of terrorists they send to kill us? So, they act as Nazis while accusing us of being Nazis, as their teachers the Nazis accused the Jews of all the trouble that came over Germany, the war that they have lost, the bankrupt of their nation, their Nakba. And who are those who accuse the Israelis of all those war crimes? A corrupt PLO leadership that were and remain a terrorist organization, a fundamentalist Hamas, glorifying terror like the Nazis glorified war, wanting to impose a retrograde undemocratic state as opposed to the democratic, humane and progressive Israel. It goes without saying that almost all the Jewish population condemned the murders of innocent Arab civilians, instead of glorifying those who have committed them as the Palestinians do for their Shahids. So, in the most extreme case we have a situation where a few hundreds Arabs civilians were killed on purpose by individuals or pre-independence organizations as a retaliation to killing of ten times more Jewish civilians. Even if we take into consideration exaggerated amounts of Palestinian civilian casualties they are similar to the number of Israeli civilian casualties. Furthermore, there is a huge difference between the fighting ethics of the pre-Israel organizations and the Palestinian terrorists. Indiscriminate killing of civilians by Jews as in the Cave of the Patriarchs is unforgivable, un-Jewish, brings hame on all the Israelis. But it is monstrous to compare it to the Nazis atrocities, as Palestinians are preaching to the choirs.

But there was no Israeli nor there was any Jew who was ever a terrorist in Europe and the US, or throughout the whole world. If this is the case, I don't understand why we encounter the

wave of anti-Semitism and boycott by the Europeans and Americans who were never murdered by any Jew. Why are they so keen to complain about killing of Arabs in legitimate defense, they like so much the Arabs and Muslims, that some of them, a tiny fraction but still Arabs and Muslims murdered thousands of them? I don't have any answer besides that it is caused by sheer anti-Semitism, or excessive "peacelovingism", or [Stockholm Syndrome](#). Arabs and Muslims, 8 or 19 kill thousands of Europeans and Americans, and the Jews are blamed because they kill civilians in response to thousands of rockets launched from civilian neighborhoods, four children, one child. And who condemns the Jews - citizens of countries that kill much more civilians in their present wars and in their past wars, citizens of countries who suffered thousands of casualties because of Arab and Muslim terrorism. While no Israeli, not even 8 Jews killed any European or American in Europe/US, as Arab/Muslim killed by the thousands. Not even 7, not even 6, 5, 4, 3, 2, 1... Oh!, was there one Jewish terrorist who killed a European in Europe?

There was one, his name was Herschel Grynszpan. [In Kristallnacht](#) hundreds of Jews were killed, 30,000 were arrested and incarcerated in [Nazi concentration camps](#). Jewish homes, hospitals, and schools were ransacked, as the attackers demolished buildings with sledgehammers. Over 1,000 synagogues were burned (95 in Vienna alone) and over 7,000 Jewish businesses destroyed or damaged. Kristallnacht was a [pogrom](#) against Jews throughout [Nazi Germany](#) and [Austria](#) on 9–10 November 1938, carried out by [SA paramilitary](#) forces and German civilians. German authorities looked on without intervening. The name *Kristallnacht* comes from the shards of broken glass that littered the streets after Jewish-owned stores, buildings, and synagogues had their windows smashed. The pretext for the attacks was the assassination of the German diplomat [Ernst vom Rath](#) by [Herschel Grynszpan](#), a German-born Polish Jew living in Paris. *Kristallnacht* was followed by additional economic and political persecution of Jews, and is viewed by historians as part of Nazi Germany's broader [racial policy](#), and the beginning of the [Final Solution](#) and [The Holocaust](#). So, the Germans killed hundreds of innocent Jews, incarcerated 30,000 innocent Jews, burned 1,000 synagogues, and destroyed 7,000 Jewish businesses because a Jewish "terrorist" – Herschel Grynszpan assassinated one German Diplomat in Paris in 1938. In 2015, 8 Arabs/Muslims not 1, not 2, not 3 – 8 kill and wound hundreds of innocent Parisians, and the French don't kill in retaliation hundreds of Arabs, nor arrest 30,000 Muslims in concentration camps, nor ransacked Arab homes, hospitals and schools, nor demolish buildings, nor burn 1,000 mosques, nor destroy 7,000 Arabs and Muslims businesses. I do not want of course to incite anyone to do to the Arabs what the Germans did to the Jews, or even a hundred times more as the only Jewish terrorist who murdered a European in Europe killed only one German and Arab terrorists killed hundreds of Parisians, thousands of Americans. I am against the use of force, unless it is for [legitimate defense](#). But if the Muslim fundamentalists will continue their terrorism, it is possible that fascist governments will reappear in Europe, even now there are many extreme right parties with increasing power, and they might do to the Arabs/Muslims what the Germans did to the Jews, bearing in mind that besides Grynszpan none of the Jews committed any act of terror in Europe and still six millions of them were murdered, and there are probably now thousands terrorists in Europe waiting for the appropriate timing to murder thousands or even hundreds of thousands Europeans with unconventional weapons, incited by extremist Imams and some of the Muslim Europeans who support the terrorist organizations, backed by unscrupulous Arab/Iran terror countries.

But the lesson that we learn here is that if a Jew kills a European it brings havoc to thousands of Jews, but if Arabs and Muslims kill hundreds of Europeans and thousands of Americans, the Europeans don't burn any mosque, ransack any Muslim business, and don't kill hundreds

of innocent Muslims, not even arrest 30,000 Arabs and put them in concentration camps. What the Europeans do is to arrest a few terrorists, kill some of them as they resisted the arrest, and bomb with a few bombs the ISIS strongholds in Syria. And who is to blame? The Jews, as some European ministers draw analogies between the Paris attacks and the Palestinian conflict. The terrorist did what they did because they were "frustrated" by racism, no employment, the 'barbaric occupation of Palestine by Israel'. But there are thousands, millions in Europe and the US who are also frustrated by racism, unemployment, neoliberal governments favoring the rich and enlarging inequality, favoring the top 1% of the population at the expense of the 99%, encouraging by law the absurdity that the richest people and the most profitable companies pay minimal taxes if at all. But in Occupy Wall Street, in all the demonstrations of the unemployed in Europe and the US did any Christian or Jew resort to terrorism? Not even one, but if the Arabs and Muslims do, we condone them and blame as usual the Jews, the Israelis, the West Bank occupation, the Gaza blockade, the killing of one or four children. Why? Is Jewish blood of hundreds of children murdered by the Palestinians cheap, is the European or American blood of thousands of civilians cheap, why blame only Israel and the Jews when they kill in legitimate defense Palestinians? Are all the Arabs and Muslims in the Ghettos of Brussels and Paris innocents, do they support vehemently or tacitly terrorism against the Europeans and much more against French and Belgian Jews, against Israelis, and what about the Imams – do they encourage terrorism, Shahids, and extremism in the name of Islam, and if they do are they punished? Are the Arab countries, Iran, Lebanon, oil-rich Arab countries that finance terror and pay the terrorists and their families compensations punished, does anyone condemn the Palestinians that they incite in their schools and mosques the killing of Jews and Israelis, has anyone read the Hamas propaganda calling for the occupation of Europe and killing of non-believers, and what about the Muslim brotherhood that some Western leaders favor their election – has anyone read what they preach and what danger it brings to Western civilization, does anyone think that if the Iranians will have Nuclear weapons, and they will have due to the mistaken policy of the West, they will not use it against the West? It always starts with the Jews but it ends with the gentiles!

FIRST THEY CAME FOR THE OTHERS AND WE DID NOT SPEAK OUT

First they came for the Socialists, and I did not speak out—
Because I was not a Socialist.





Then they came for the Trade Unionists, and I did not speak out—
Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out—
Because I was not a Jew.

Then they came for me—and there was no one left to speak for me.

"**First they came ...**" is a famous statement and provocative poem written by Pastor [Martin Niemöller](#) (1892–1984) about the cowardice of German intellectuals following the [Nazis](#)' rise to power and the subsequent [purging](#) of their chosen targets, group after group. Many variations and adaptations in the spirit of the original have been published in the English language. It deals with themes of persecution, guilt and responsibility. Niemöller says: "I believe, we Confessing-Church-Christians have every reason to say: mea culpa, mea culpa! We can talk ourselves out of it with the excuse that it would have cost me my head if I had spoken out."

I accuse the intellectuals, academics, peacelovings, boycott Israel organizations, the anti-Semites, who condemn Israel, the Jews, and favor the Hamas, Fatah and other terrorist organizations, of cowardice, fawning indiscriminately Arabs and Muslims and always condemning the Jews – in Europe, the United States, the United Nations, in Arab Countries, throughout the world, and also in Israel – they contribute as stated brilliantly by Pastor Martin Niemoeller to the advent of the new Nazi regimes – the fundamentalist Arab and Muslim movements: [ISIS/ISIL/Daesh](#) – Islamic State, [Boko Haram](#), [al-Qaeda](#), [Hezbollah](#), [Jabhat al-Nusra](#), [Hamas](#), [Fatah/PLO](#), [Iran Islamic State](#), [et al.](#) First they came for the Jews killing thousands of civilians and soldiers and the world did not object – on the contrary when we reacted in legitimate defense we were accused of using excessive force killing a child or four children, then they came for the Americans killing three thousands in 9/11 and the Europeans continued to condone them, then they came for the Arabs killing hundreds of thousands in civil wars with the other dictatorial regimes in Algeria, Syria, Iraq, Afghanistan, Yemen, Libya, Lebanon, etc. and the Europeans did not speak out, the intellectuals, the academics, the peacelovings, the boycott Israel and anti-Israel, pro-Arab organizations in Ireland, the UK, the US, Spain, France, Germany (I witnessed a huge demonstration in Unter den Linden of all places, where Hitler paraded in Berlin, of thousands of Muslims against Israel and the Jews because of the Mavi Marmara incident where 9 aggressors were killed) all those hallucinatory organizations continued to blame Israel, they spoke out but against the Jews, not the Arabs and Muslims extremists, they are the victims and the Jews are the aggressors (never mind that their grandfathers didn't protest either when the Jews were persecuted and murdered in the 30s and 40s, while the Jews didn't have a state and did not kill any European, they believe in human rights only in favor of the Arabs but never in favor of the Jews). Then, ISIS, Al-Qaeda, et al. are coming for them in Europe, in Paris, in Brussels, in London, in Madrid, in Moscow (although the Russians are among the fews who know with whom they are dealing but they support nevertheless the dictatorial regimes of Syria and Iran). But we'll not tell them "We've told you and you didn't listen", without malicious delight, feeling a strong compassion for the victims, as if they were our own people, and indeed I love my European and American friends not less than my Israeli friends, and I contacted all of them to see if they were affected by the attacks, offering our aid as unfortunately we have become experts in the war against terrorism. We could have cooperated a decade, two decades, five decades ago, in the war against terrorism, when the Muslim Europeans were not so extremists, when there were much less Arab refugees, when they could be integrated much more in the European population like the Jews were integrated, when most of them were seculars and their women had equal rights. But it is too late to regret that, we have still time to react, the European nations have a strong army and police, they need just the will to use them, to enforce the law, to expulse all those who preach against them, to kill all the terrorists in the Kasbas or in Syria and Iraq. They don't have to be afraid to enter the Muslim Ghettos, they are the foreigners who live in the European homelands, and the minimum that they can do is to be faithful to their new nations, integrate in the European culture or return to Syria, Algeria, Iraq, Turkey if they feel frustrated or victims of racism. In Syria there is no racism of course, I just bring here the list of the belligerents, do they want to impose a similar list in Paris?

 Ba'ath Government (MOD) <ul style="list-style-type: none"> • Armed Forces 	 Opposition (SRCC) <ul style="list-style-type: none"> • FSA • Islamic 	 ISIL <ul style="list-style-type: none"> • Military • Yarmouk Martyrs 	 Rojava (SDF) <ul style="list-style-type: none"> • YPG • YPJ
---	---	--	--

<ul style="list-style-type: none"> • NDF • Ba'ath Brigades <p>Allied groups</p> <ul style="list-style-type: none"> • Hezbollah • al-Abbas • SR • ANG • PFLP-GC • JM • Sootoro • AAH • KSS • Houthis^[1] <p> Iran</p> <p> Russia</p> <p> China^[2]</p> <p>Support: [show]</p>	<p>Front</p> <ul style="list-style-type: none"> • Ajnad al-Sham • Fastaqim Kama Umirt • ADF • al-Zenki movement <p>Support: [show]</p> <p>Other allied groups:</p> <ul style="list-style-type: none"> • Alwiya al-Furqan <hr/> <p> Jaish al-Fatah</p> <ul style="list-style-type: none"> • al-Nusra Front • Ahrar ash-Sham • Sham Legion <p>Support: [show]</p> <p>Allied militias:</p> <ul style="list-style-type: none"> • MWAA • JAAD 	<p>Brigade^{[9][10]}</p> <ul style="list-style-type: none"> • Jaysh al-Jihad^[11] 	<ul style="list-style-type: none"> • Syrian Arab Coalition <ul style="list-style-type: none"> ◦ BF ◦ Al-Sanadid Forces • MFS^[b] <p>Allied militias:</p> <ul style="list-style-type: none"> • PKK • Sutoro^[b] • MLKP^[12] <p> Iraqi Kurdistan</p> <hr/> <p>CJTF-OIR:</p> <p> United States</p> <p> Canada</p> <p> France^[13]</p> <p> Australia</p> <p> Saudi Arabia</p> <p> Qatar</p> <p> Jordan</p> <p> Bahrain</p> <p> United Arab Emirates</p> <p> Morocco</p> <p> United Kingdom</p>
---	---	--	---

IS ISRAEL AN APARTHEID COUNTRY AND SHARIA A DEMOCRATIC LAW?

The famous Muslim author from Kenya [Ali Mazrui](#) was one of the first to try to link the treatment of Palestinians with South Africa's apartheid. He has also argued that Sharia law is not incompatible with democracy. [He is not the only one to link both issues and many others try to refute them, stating that it is an oximoron, and that the Islamic fundamentalists, or Islam](#)

[in general](#), [are anti-democratic and pro-apartheid](#). We'll try to deal on those issues as objectively as possible, although my opinions are known. After all there are thousands if not more who maintain that Israel is an apartheid state, including intellectuals, professors, students, artists... Furthermore, I'll not act as many of them who slander Israel without leaving their opponents to express themselves, or who issue fatwas against those who allegedly oppose Islam, encourage terrorism against Europeans, Americans, and most of all Jews, while blaming them for all the wrongs of the world, which reminds us very much the Nazi allegations against the Jews. So, let us contain our anger, frustration, disgust, & examine those honorable men & women allegations.

There is a Jewish saying: "haposel bemumo posel", meaning that if you want to refute an allegation accuse your opponent of this allegation. So, if you have an apartheid antidemocratic policy in your state, religion or society, accuse your opponents to behave in apartheid and against democracy. The Nazis used this saying against the Jews blaming them for all their shortcomings. So, if you infringe the human rights of your citizens in Iraq, Syria or Yemen, blame Israel that they infringe the human rights of their citizens, and preferably receive the automatic backing of the anti-Israeli majority. So, we see Libya and Syria, the bastion of democracy and human rights, accusing Israel of their shortcomings. Who cares about the truth that the Israeli Arabs, and even the West Bank population have the best human rights from all Arab countries, that Israel is governed by law which is the same law for the Jews and Arabs, that Arabs students are studying at all our universities (I had classes with one third Arabs, most of them were excellent students), that there are many Arab doctors, nurses and managers in all our hospitals, I guess that even in a higher percentage than in our population, excellent and wealthy contractors, academics, owning restaurants, garages, working in gardening, metal and wood industries, hotels and services, entering Jewish homes and benefiting from Jewish hospitality without discrimination.

Sometimes, they even take advantage negatively of our hospitality. When we built our house in Mount Carmel we had an Arab foreman who was in excellent terms with us. One day my wife came to the building site and saw a few words written in Arabic on one of the walls. She asked the foreman what is written there and he answered that he has just written his name. When I came to the site she told me and I saw in huge letters "Ihrab elBeit", the worse curse in Arabic – Let your house crumble, and that was written by a foreman who received an excellent payment and who told us that we are like "family". He probably thought that as I don't look "Egyptian" I cannot understand or read Arabic. He was fired of course, but not before harming our installation which caused us later a lot of problems and costs. But, this is an exception, as throughout my life I had excellent relations with the Israeli Arabs, and with students from Arab countries at Insead. We face today in Israel a situation where we cannot foresee that an Arab going behind you will stab you in the back or a car driven by an Arab will run over you and kill you. This has happened to hundreds of Israelis and we really cannot guess when a peaceloving Arab will turn terrorist. I even suggested a device – special spectacles – like a rear mirror in a car that will enable you to see what is going on behind your back, if someone is trying to stab you – a man, a woman, or a schoolboy or to run you over. Is it racism to try to protect you from death, but then why only against Arabs, it can be also a Jew, or a lunatic. Nevertheless, until now there was never a Jewish suicide bomber while there were thousands of Arabs and Muslims suicide bombers.

Is it politically correct to mention it? I live in a mixed city, Haifa, where we live in perfect harmony – Jews, Christians, Muslims, Druzes and Bahais. If I am afraid that an Arab will stab me, how I would teach my students that up to a third of them are Arabs? What shall I do when

I go to an hospital when an Arab doctor or nurse will attend me? Can I trust my gardener to whom I open the door of the patio to cut the trees with an immense saw, as in a moment he can cut chop up my head and I would appear in an advertisement for ISIS? And what about the other skilled workers? And the Arab taxi driver? And Arab partners and clients? In Israel we have now a joke about an old woman who was afraid to go out because of all the murders, so she decided to stay at home. After a few days she had to order some groceries from the supermarket and she did it on the Internet. A few hours later someone knocks at her door – who is it she asks, I am Ahmed from the Supermarket deliveries... In 2014 I organized a tour to twenty of my friends to Provence. It was in the middle of one of the operations against Gaza when thousands of rockets were launched against Israel and there were hundreds of Palestinians casualties in Gaza. The bus driver came to take us from Marseille airport, and he said Hello, I am Muhammad, your driver.

He was very nice and we got along very well. But in one of the afternoons he drove above the valley of the Ardèche which is very scenic, in particular a 30-kilometre section known as the Ardèche Gorges. The walls of the river there are [limestone cliffs](#) up to 300 metres high. Suddenly I thought that he can in a moment shout Allahu Akbar and jump with the bus and the 20 Israelis to the abyss. We would appear in the front news of France and Israel, as among the Israelis were some well-known people, one of the richest men in Israel, Israelis who contributed very much to the state security in developing and supplying to our army electronic devices. I did not ask to change the bus driver as I am not a racist, but if he would have heard a convincing sermon from his Imam the night before inciting him to kill Israelis, I would be lying down now in the ground with Ruthy and the other 18 friends, and on my tomb would be written "Here lies in peace a politically correct Israeli, who believed in fraternity with Arabs, and abhorred racism". Still, I am convinced that as our relations with Arabs is so intertwined - we cannot separate. Two states for two peoples is a myth, first of all because the Palestinians don't agree that Israel would be a Jewish state and insist on the right of return that will turn Israel into another Arab state. Then, because even if there is no right of return we have twenty percent of population who are Arabs and it is impossible to separate from them. Apartheid is impossible in Israel because we live together for better and for worse, and in most of the cases we live peacefully, Arabs live in the same neighborhoods and houses, work in the same places, we go to the same malls, movies, buses, trains, they come to our houses and we go to theirs, we eat in their restaurants, they learn at our universities. We take the risk that some of them will become Shahids, but the risk is much lower than the risk to die from the pollution of the chemical industries near Haifa.

Israel is described as an apartheid country, being the sole democracy in the Middle East. Yet a Muslim African author as Ali Mazrui calls Israel an apartheid country, knowing exactly what happened in South Africa and what happens in Israel and in the occupied territories. But this is not enough, as he states that the Sharia law is not incompatible with democracy. According to Wikipedia, Sharia is a significant source of legislation in various Muslim countries. Some apply all or a majority of the Sharia code, and these include [Saudi Arabia](#), [Sudan](#), [Iran](#), [Iraq](#), [Afghanistan](#), [Pakistan](#), [Brunei](#), [United Arab Emirates](#), [Qatar](#), [Yemen](#) and [Mauritania](#). **I wonder which one of those countries is democratic according to Mazrui – Sudan? Iran? Iraq? Afghanistan? Yemen?** In these countries, Sharia-prescribed punishments such as [beheading](#), [flogging](#) and [stoning](#) continue to be practiced judicially or extra-judicially. The introduction of sharia is a longstanding goal for [Islamist](#) movements globally, including in [Western countries](#), but attempts to impose Sharia have been accompanied by controversy, violence, and warfare.

Most countries do not recognize Sharia; however, some countries in Asia, Africa and Europe recognize parts of Sharia and accept it as the law on divorce, inheritance and other personal affairs of their Islamic population. In Britain, the [Muslim Arbitration Tribunal](#) makes use of Sharia family law to settle disputes, and this limited adoption of Sharia is controversial. The concept of crime, judicial process, justice and punishment embodied in Shari'a is different from that of secular law. The differences between Sharia and [secular law](#) have led to an ongoing controversy as to whether Sharia is compatible with secular forms of [government](#), [human rights](#), [freedom of thought](#), and [women's rights](#). Sharia includes [Marital jurisprudence](#), including [Nikah](#), the marriage contract; and [divorce](#), known as [Khula](#) if initiated by a woman. [Criminal jurisprudence](#), including [Hudud](#), fixed punishments; [Tazir](#), discretionary punishment; [Qisas](#) or retaliation; [Diyya](#) or blood money; and [apostasy](#). [Military jurisprudence](#), including [Jihad](#), [offensive](#) and [defensive](#); [Hudna](#) or truce; and rules regarding [prisoners of war](#). [Dress code](#), including [hijab](#). Other topics include [customs and behaviour](#), [slavery](#) and status of [non-Muslims](#).

Sharia courts treat women and men as unequal, with Muslim woman's life and blood-money compensation sentence as half as that of a Muslim man's life. Sharia also treats Muslims and non-Muslims as unequal in the sentencing process. Human Rights Watch and United States' Religious Freedom Report note that in Sharia courts of Saudi Arabia, "The calculation of accidental death or injury compensation is discriminatory. In the event a court renders a judgment in favor of a plaintiff who is a Jewish or Christian male, the plaintiff is only entitled to receive 50 percent of the compensation a Muslim male would receive; all other non-Muslims [Buddhists, Hindus, Jains, Atheists] are only entitled to receive one-sixteenth of the amount a male Muslim would receive". Saudi Arabia follows Hanbali Sharia, whose historic jurisprudence texts considered a Christian or Jew life as half the worth of a Muslim. Jurists of other schools of law in Islam have ruled differently. For example, [Shafi'i](#) Sharia considers a Christian or Jew life as a third the worth of a Muslim, and [Maliki's](#) Sharia considers it worth half. The legal schools of Hanafi, Maliki and Shafi'i Sunni Islam as well as those of twelver Shia Islam have considered the life of polytheists and atheists as one-fifteenth the value of a Muslim during sentencing.

Several major, predominantly Muslim countries have criticized the [Universal Declaration of Human Rights](#) (UDHR) for its perceived failure to take into account the cultural and religious context of non-[Western](#) countries. To the best of my knowledge all the Muslim countries have adhered to this Declaration, which is the basis for human rights in the world, the basis of ethics in all fields, the basis of the free world. If a fundamentalist Muslim country does not concur with this declaration which is mandatory to all the members of the UN it is free to leave the UN as it is incompatible with their beliefs. Iran, the bastion of human rights, declared in the UN assembly that UDHR was "a [secular](#) understanding of the [Judeo-Christian](#) tradition", which could not be implemented by Muslims without trespassing the Islamic law. Islamic scholars and Islamist political parties consider 'universal human rights' arguments as imposition of a non-Muslim culture on Muslim people, a disrespect of customary cultural practices and of Islam. In 1990, the [Organisation of Islamic Cooperation](#), a group representing all Muslim majority nations, met in Cairo to respond to the UDHR, then adopted the [Cairo Declaration on Human Rights in Islam](#).

[Ann Elizabeth Mayer](#) points to notable absences from the Cairo Declaration: provisions for democratic principles, protection for religious freedom, freedom of association and freedom of the press, as well as equality in rights and equal protection under the law. Article 24 of the Cairo declaration states that "all the rights and freedoms stipulated in this Declaration are

subject to the Islamic *shari'a*". In 2009, the journal [Free Inquiry](#) summarized the criticism of the Cairo Declaration in an editorial: "We are deeply concerned with the changes to the [Universal Declaration of Human Rights](#) by a coalition of Islamic states within the [United Nations](#) that wishes to prohibit any criticism of religion and would thus protect Islam's limited view of human rights. **In view of the conditions inside the Islamic Republic of Iran, Egypt, Pakistan, Saudi Arabia, the Sudan, Syria, Bangladesh, Iraq, and Afghanistan, we should expect that at the top of their human rights agenda would be to rectify the legal inequality of women, the suppression of political dissent, the curtailment of free expression, the persecution of ethnic minorities and religious dissenters — in short, protecting their citizens from egregious human rights violations. Instead, they are worrying about protecting Islam.**"

[H. Patrick Glenn](#) states that Sharia is structured around the concept of mutual obligations of a collective, and it considers individual human rights as potentially disruptive and unnecessary to its revealed code of mutual obligations. In giving priority to this religious collective rather than individual liberty, the Islamic law justifies the formal inequality of individuals (women, non-Islamic people). Bassam Tibi states that Sharia framework and human rights are incompatible. Abdel al-Hakeem Carney, in contrast, states that Sharia is misunderstood from a failure to distinguish *Sharia* from *siyasa* (politics). [Fundamentalists](#), wishing to return to basic Islamic religious values and law, have in some instances imposed harsh Sharia punishments for crimes, curtailed civil rights and violated human rights. Extremists have used the Quran and their own particular version of Sharia to justify acts of war and terror against Muslim as well as non-Muslim individuals and governments, using alternate, conflicting interpretations of Sharia and their notions of jihad. The Sharia basis of arguments of those advocating terrorism, however, remain controversial. Some scholars state that Islamic law prohibits the killing of civilian non-combatants; in contrast, others interpret Islamic law differently, concluding that all means are legitimate to reach their aims, including targeting Muslim non-combatants and the mass killing of non-Muslim civilians, in order to universalize Islam. Islam, in these interpretations, "does not make target differences between militaries and civilians but between Muslims and unbelievers. Therefore it is legitimated (*sic*) to spill civilians' blood". Other scholars of Islam, interpret Sharia differently, stating, according to Engeland-Nourai, "attacking innocent people is not courageous; it is stupid and will be punished on the Day of Judgment [...]. It's not courageous to attack innocent children, women and civilians. It is courageous to protect freedom; it is courageous to defend one and not to attack". Yet, many Muslim refugees in Europe want to impose Sharia.

Many scholars claim Shari'a law encourages domestic violence against women, when a husband suspects [nushuz](#) (disobedience, disloyalty, rebellion, ill conduct) in his wife. Other scholars claim wife beating, for *nashizah*, is not consistent with modern perspectives of the Quran. One of the verses of the Quran relating to permissibility of domestic violence is Surah 4:34. In deference to Surah 4:34, many nations with Shari'a law have refused to consider or prosecute cases of domestic abuse. Shari'a has been criticized for ignoring women's rights in domestic abuse cases. Musawah, [CEDAW](#), Kafa and other organizations have proposed ways to modify Shari'a-inspired laws to improve women's rights in Islamic nations, including women's rights in domestic abuse cases. But why improve women's rights if we have the UN Declaration which mandates fully equal rights to all women all over the world, regardless of religion or nation.

Shari'a is the basis for personal status laws in most Islamic majority nations. These personal status laws determine rights of women in matters of marriage, divorce and child custody. A

2011 [UNICEF](#) report concludes that Shari'a law provisions are discriminatory against women from a human rights perspective. In legal proceedings under Shari'a law, a woman's testimony is worth half of a man's before a court. Except for Iran, Lebanon and Bahrain which allow child marriages, the civil code in Islamic majority countries do not allow child marriage of girls. However, with Shari'a personal status laws, Shari'a courts in all these nations have the power to override the civil code. The religious courts permit girls less than 18 years old to marry. As of 2011, child marriages are common in a few Middle Eastern countries, accounting for 1 in 6 all marriages in Egypt and 1 in 3 marriages in Yemen. [UNICEF](#) and other studies state that the top five nations in the world with highest observed child marriage rates — Niger (75%), Chad (72%), Mali (71%), Bangladesh (64%), Guinea (63%) — are Islamic-majority countries where the personal laws for Muslims are Sharia-based. Rape is considered a crime in all countries, but Shari'a courts in Bahrain, Iraq, Jordan, Libya, Morocco, Syria and Tunisia in some cases allow a rapist to escape punishment by marrying his victim, while in other cases the victim who complains is often prosecuted with the crime of [Zina](#) (adultery). Sharia grants women the right to inherit property from other family members, and these rights are detailed in the Quran. A woman's inheritance is unequal and less than a man's, and dependent on many factors. For instance, a daughter's inheritance is usually half that of her brother's.

Until the 20th century, Islamic law granted Muslim women certain legal rights, such as the right to own property received as [Mahr](#) (brideprice) at her marriage, that Western legal systems did not grant to women. However, Islamic law does not grant non-Muslim women the same legal rights as the few it did grant Muslim women. Sharia recognizes the basic inequality between master and woman slave, between free women and slave women, between Believers and non-Believers, as well as their unequal rights. Sharia authorized the institution of slavery, using the words *abd* (slave) and the phrase *ma malakat aymanukum* ("that which your right hand owns") to refer to women slaves, seized as captives of war. Under Islamic law, Muslim men could have sexual relations with female captives and slaves without her consent. Slave women under Sharia did not have a right to own property, to move freely, or to consent. Sharia, in Islam's history, provided a religious foundation for enslaving non-Muslim women (and men), but nevertheless encouraged the manumission of slaves. However, manumission required that the non-Muslim slave first convert to Islam. A non-Muslim slave woman who bore children to her Muslim master became legally free upon her master's death, and her children were presumed to be Muslims like their father, in Africa and elsewhere. Starting with the 20th century, Western legal systems evolved to expand women's rights, but women's rights under Islamic law have remained tied to the Quran, hadiths and their faithful interpretation as Sharia by Islamic jurists.

[Blasphemy in Islam](#) is any form of cursing, questioning or annoying God, Muhammad or anything considered sacred in Islam. The Sharia of various Islamic schools of jurisprudence specify different punishment for blasphemy against Islam, by Muslims and non-Muslims, ranging from imprisonment, fines, flogging, amputation, hanging, or beheading. In some cases, Sharia allows non-Muslims to escape death by converting and becoming a devout follower of Islam. Blasphemy, as interpreted under Sharia, is controversial. Muslim nations have petitioned the United Nations to limit "freedom of speech" because "unrestricted and disrespectful opinion against Islam creates hatred". Other nations, in contrast, consider blasphemy laws as violation of "freedom of speech", stating that freedom of expression is essential to empowering both Muslims and non-Muslims, and point to the abuse of blasphemy laws, where hundreds, often members of religious minorities, are being lynched, killed and incarcerated in Muslim nations, on flimsy accusations of insulting Islam. I am against

blasphemy of Islam, Christianity and Judaism. But charity begins at home, if the Muslims are so vehement against any form of blasphemy they should punish as harshly blasphemy against Jews and Christians and not allow anti-Semitic allegations and cartoons inspired by the Nazis, as it takes place in Palestine and elsewhere.

According to the United Nations' Universal Declaration of Human Rights, every human has the right to freedom of thought, conscience and religion; this right includes freedom to change their religion or belief. Sharia has been criticized for not recognizing this human right. According to scholars of Islamic law, the applicable rules for religious conversion under Sharia are as follows:

- If a person converts to Islam, or is born and raised as a Muslim, then he or she will have full rights of citizenship in an Islamic state.
- Leaving Islam is a sin and a religious crime. Once any man or woman is officially classified as Muslim, because of birth or religious conversion, he or she will be subject to the death penalty if he or she becomes an [apostate](#), that is, abandons his or her faith in Islam in order to become an atheist, agnostic or to convert to another religion. Before executing the death penalty, Sharia demands that the individual be offered one chance to return to Islam.
- If a person has never been a Muslim, and is not a [kafir](#) (infidel, unbeliever), he or she can live in an Islamic state by accepting to be a [dhimmi](#), or under a special permission called *aman*. As a dhimmi or under aman, he or she will suffer certain limitations of rights as a subject of an Islamic state, and will not enjoy complete legal equality with Muslims.
- If a person has never been a Muslim, and is a kafir (infidel, unbeliever), Sharia demands that he or she should be offered the choice to convert to Islam and become a Muslim; if he or she rejects the offer, he or she may become a dhimmi. Failure to pay the tax may lead the non-muslim to either be enslaved, killed or ransomed if captured.

On the issues of slavery in Islam in the past and nowadays – see [Wikipedia article](#).

On the issues of anti-Semitism in Islam in the past and nowadays – see [Wikipedia article](#).

See also Wikipedia articles on – [Holocaust Denial](#), [History of the Jews under Muslim rule](#), [Human rights in the Palestinian territories](#), [Human rights in Islamic countries](#), [New anti-Semitism](#), [Antisemitism in the Arab world](#), [Anti-Zionism](#), [Arab alliance for freedom/democracy](#).

I'll not quote WikiIslam as it is perceived as [an anti-Islamic](#) wiki. I'll not quote either The Divine Vision No God but Allah, which was written in order to refute allegations made by WikiIslam.

IS THE JEWISH, ISRAELIS, SWEDISH et al. CRITICISM AGAINST ISRAEL JUSTIFIED?

I have referred many times in my books about the difference between a discloser/whistleblower and a squealer/informer. A discloser denounces the crimes of the mighty while protecting the rights of the weak, trying to organize the weak against the mighty. Is it ethical to denounce a criminal act committed against the weaker parties of society? By denouncing the mighty the discloser suffers from ostracizing, from persecution, from loss of income, sometimes he even risks his life. On the other hand a squealer has only

to gain from denouncing the weak to the mighty, he gets a reward, he is praised and honored by the mighty, becoming an example to follow. Aleksandr Solzhenitsyn was a discloser and that is why he was sent to a Gulag, Emile Zola writing *J'accuse* was a discloser and was sentenced to prison, the Israelis very few businessmen who disclose the unethical acts of the tycoons are disclosers and they are ostracised, losing 90% of their income, fired from their lucrative jobs. On the other hand the squealers who denounced hiding Jews to the Nazis in France got the Jews' apartments and their belongings.

In order to denounce immoral crimes in society, as for discovering the crimes of Mack the Knife, we have to be assisted by disclosers, as nobody sees the knives of an immoral society, which keeps an impeccable facade and are assisted by the best lawyers and public relations. We need transparency otherwise nothing would ever be disclosed, and the law will never be able to safeguard the interests of the citizens, whether they are rich like Schmul Meier or poor like Smith. Therefore, only light can raise the curtain on the unethical acts of society. Religious persons should conduct themselves morally as they believe that God examines their acts at every moment and nothing escapes him. For businessmen, governments, leaders, army and police officers, who are slightly less religious the fear of the disclosure of their acts to the public should replace the fear of God, because if they do not have anything to hide they will not have to fear anything. On the other hand if citizens utilize the liberty of disclosure to reveal the secrets of the state to other states or for reasons that have nothing to do with ethics, they would be subject to reprisals, exactly like the newspapers, which benefit from the liberty of the press and cannot disclose state secrets. The disclosers have to divulge only systematic and permanent cases of abuse of human rights which are inherent to the operations of the state, which wrong citizens, and which are backed by irrefutable documentation. They have to resort to outside bodies only after having exhausted all the internal bodies, which are meant to deal with those cases, such as the courts, the State-Comptroller, or even the press, Internet blogs, public opinion, etc.

The transparency of a society will force every citizen to ask himself at every moment the question: 'what is my ethical attitude toward this ethical problem?', because the following day his acts will be disclosed in the press or on the Internet, and his family, friends and congregation will learn about his acts. We will not have to ask ourselves anymore if our acts are legal or not, if they concur with the mission of the company and its ethical standards, but how they concur with our ethical standards, as we will not be able to hide anymore in anonymity. It will be like in the senate committees for the appointment of high officials, or with presidential candidates who are obliged to disclose their life transparently. Of course, we would have to beware not to resort to McCarthyism, to the open eye of the 'big brother', or to the denunciations of the sons and colleagues, as in the dictatorial regimes. Societies should be made transparent with measure and moderation and excesses will have to be condemned. Full disclosure should be made only on important cases, where the evidence is irrefutable, where there are no ulterior motives, and after having exhausted all other instance within the society, the state, the army, or the police.

I strongly favor disclosure of immoral acts, which is contrary to our most innate hatred of whistle-blowers. I wrote this chapter in my other books and in this book after a long meditation, and following a conviction based on the analysis of case studies, the sources of my book, and a thorough empirical research. It is practically impossible to complete an ethical revolution without the publication of unethical acts of society. The measures envisaged will take a long time to be established and to prevail. In the short-term, it is principally the Internet and the disclosers which will be the vehicle for the promotion of ethics in society. Are the disclosers of those cases, Americans or Israelis, heroes? Or will they be condemned to join

Brutus and Judas in hell? We shall prove their contribution to the transparency of society and the safeguarding of the interests of the weak, and only the future will judge if they are traitors, martyrs or heroes.

Throughout the centuries, history repeats itself. Disclosers are called squealers and whistleblowers by the legitimate forces that try to conceal their crimes. Progress is always linked with discoveries and disclosures, which the 'majority' tries to hide. Brutus makes a coup d'état against a tyrant, although the majority worships Caesar. Galilei says 'e pur si muove' although the Church in 'majority' tries to silence him. The Dreyfusards try to acquit the poor Dreyfus although the 'majority' cannot admit that a Christian officer has betrayed his country. The financial tycoons of modern economy try to hide their actions, which transgress ethics and even the law. The Internet, the press, and transparency reconstitute the Athenian democracy, as it is the modern Agora where nothing can be hidden. And when all societies will act openly, will be transparent, will not be able to hide dubious cases, the members of societies, and especially the weaker members, will have the possibility to be treated equitably, without discrimination.

I will not fall into the pit of double standards, being one of the few who disclosed the unethical actions of the Israeli tycoons, the first person in the world who wrote academic books and dissertations on the wrongdoings to minority shareholders, foreseeing the Corporate Scandals of the early 2000s, the Great Recession of 2008, condemning neoliberal economical regimes, being accused of communism and anti-business, a "leftist", anti-capitalist, a high-minded person or bleeding heart. And on the other hand denouncing the crimes of the Muslim fundamentalists/Palestinians "freedom fighters", who are the weak, the underdogs, who suffered from colonialism, who suffer from occupation, who suffer from dictatorships. In Hebrew/Yiddish we have a term "Nebhdiger Shimshen" – the strong who plays the role of the weak. For me, the Palestinian/Muslims extremists will always be the strong playing the role of the weak. One of my defining moments occurred in Cairo when I was 7 years old when the Shabab almost burned our family alive, together with hundreds Europeans murdered or wounded. Yet they said that they were the weak and the British were the strong. My earliest memories are linked to fears from Arabs, from Muslims, from a watermelons seller who wanted to stab my mother because she refused to buy the "too rosy" watermelon, from my father who was afraid that he will be arrested because of his Zionist activities and books, from the Jews who were arrested, tortured and even murdered by the Egyptians, from terrorist attacks since 1953 and until today murdering thousands of innocent civilians, from extreme Muslim/Arab violence.

I hate violence – Arab, Jewish, European or American. In all my life I never used violence against anyone, and I don't have any pity against those who use violence until it is in self defense. In this category I include all the wars and operations of Israel against the Arabs, as all of them were done in self defense, from the War of Independence, Six Day War, Yom Kippur War, Intifadas, anti-terrorism, Gaza and Lebanon retaliation, and so on. I am the first to condemn the very few acts of terror committed by Israelis and Jews, and the very few murders by our soldiers and policemen against Arabs. But they are exceptions in an almost impeccable record of purity of arms, used for legitimate purposes only, the most clean record of all the armies in the world. The very rare cases where the army does not act according to the highest moral standards should be investigated by the courts – military or civilian, or even disclosed in the Israeli press, the Israeli army, police and all the government institutions should be transparent to the Israeli public. However, I condemn the cases when Israeli organizations and individuals go to international organizations, to foreign press, to other countries in order to condemn Israel and its soldiers, without substantiating their allegations,

to the delight of the anti-Semites, of our enemies, of all those who are waiting for the occasion to blame Israel. Furthermore, in many cases they are allowed to lecture at schools or in the army. This hallucinatory policy of letting defamatory organizations to brainwash children and soldiers, of letting religious movements to lecture at school or in the army, brainwashing small children and young and inexperienced soldiers by missionary envoys, should stop. Israel has to keep its heritage of a secular country (at least in the secular schools), while all the other schools should be private schools not financed by the government but by religious organizations. Arab schools in Israel should teach their children to be loyal to their country, exactly as American and French schools. It is unbearable to finance religious or Arab schools that teach their children dissident materials, when the graduates don't go to the army or the civil service, that should be compulsory to 100% of all the citizens, men and women, Jews and Arabs, religious or secular. In this way we shall solve all the poverty problems of Israel, as all children will receive the same education, including foreign languages, science, civic bases, history, etc. In this way we shall solve all discrimination problems as the Arabs and the Jews will receive the same education and have access to all government positions.

Obviously, the peaceloving statements are quoted by our enemies, and our information policy is very adversely affected. Some of those organizations even advocate boycotting Israel, cooperating with BDS, wanting to put an end to Israel by advocating the right of return. I give them the benefit of the doubt, by maintaining that their intentions are pure, and of course they should be allowed to speak freely in Israel and abroad. When I look at the names of the members of their public councils, all of them honorable men and women, I see there a well known Israeli singer who sympathises with the rights of the Palestinian refugees but not with the rights of the German refugees in the city where she was born. I see there well known actors, professors, authors – some of them were chosen by me among the best authors of the twentieth century in the survey of this book, Jews, Arabs, a Rabbi, orientals and ashkenazis, la crème de la crème. The only question that I have is why we almost never hear them on social justice issues, why do they take almost always the side of our enemies without giving the Jews, their own people, the benefit of the doubt, how can they receive donations from UNICEF, that is known by its anti-Israel policies. They assist the double standards policies of all the organizations condemning Israel. As of 2013, Israel had been condemned in 45 resolutions by [United Nations Human Rights Council](#) since its creation in 2006—the Council had resolved almost more resolutions condemning Israel than on the rest of the world combined. The 45 resolutions comprised almost half (45.9%) of all country-specific resolutions passed by the Council, not counting those under Agenda Item 10 (countries requiring technical assistance). During those years the alleged violation of human rights by Israel was the smallest from the violations of Palestine, Arab countries, Muslim countries, and even Western countries fighting in Iraq and Afghanistan killing a higher percentage of civilians than Israel during wars, but most of the blame is on Israel.

Everybody advocates human rights, freedom of speech, of the press, everybody advocates peace, everybody is against occupation of another people, against torture, against indiscriminate killing of civilians. This is easy, but like in business ethics the dilemmas start when you have to choose between two courses of action which are not clearcut. US is for human rights but after 9/11 they opened the [Guantanamo Bay Detention Camp](#) – how this concurs with human rights? What about the human rights of the Iraqis, the Afghans, the Syrians, the Libyans, the Palestinians by the Palestinians, the human rights of most of the countries that condemn Israel of violation of human rights, when human rights in Israel and the West Bank are much better than in most of the countries that condemn Israel. If there is an infringement of human rights the Israeli courts deal with those issues, as we are a democratic

country ruled by law. To the best of my knowledge such infringements take place only in cases of extreme danger from terrorism and are approved by our courts. What about freedom of speech when you tell complete lies, defame Israel without any ground, go to the UN and tell them that you have heard from a soldier that he has stolen some money from a Palestinian when he was searching the house of the family of a terrorist who killed two Israelis the night before. The soldier denies it of course, but the UN issues immediately a statement that this is a crime of war, as everybody knows that looting is prohibited in the occupied territories. I have initiated, edited and participated in the translation into Ladino of the UN Universal Declaration of Human Rights, so I should know a thing or two about that. And I can tell without any doubt that Israel abides by the human rights better than any other country at war, towards occupied territories, and facing daily acts of terrorism, better than the US, better than the UK, better than France, better of course than Palestine, Syria, Iraq, Yemen, Saudi Arabia, I am not sure about Fidji or Micronesia, but I am sure that Israeli keeps human rights better than Sweden in a similar situation. To those who care about the human rights of the terrorists I want to remind that the victims have also human rights, and so had human rights hundreds of thousands civilians killed in World War II in Dresden, Berlin, Hiroshima, Nagasaki.

We have learned from the Talmud that there is a clear precedence in assisting needy persons –

עניי עירך קודמים – בבא מציעא ע"א א

First you should take care of your poor, than poor from your city, than poors from another city, than foreign poor. And in case that there is a poor and a rich man, take care first of the poor. One should be close first of all to his family, than to his community, than to his people, and then to humanity. You should not disregard the needs of the others, but you should take care first to the needs of the closest to you. Because if you take care first of the poors from another city, who will take care of the poor from your city? Israel is such an "ethical" country that it has issued regulations that in case there are many wounded people caused by a terrorist and the terrorist is in the worse condition the doctors should take care first of the terrorist and then to his victims. I beg to differ, because the human rights of the victims have precedence over the human rights of the aggressor, and you have to take care first of all to the rights of the victims. However, it goes without saying that if there are wounded victims who are Jews, Arabs, and tourists, the doctors have to take care first of all to those who are more wounded, regardless of whether they are Jews or Arabs, Israelis or foreigners. Israeli human rights organizations should take care first of all of infringements on human rights of Jews and Arabs in Israel, regardless of the fact if they are poor or rich, Orientals or Ashkenazis, religious or secular, settlers, from the periphery, or from Haifa. If there is a conflict between human rights of illegal immigrants and Israelis, for example if both are looking for a job, the Israelis have precedence. And who should take care of the human rights of the Palestinians from the West Bank – first of all the Palestinians themselves, and Israeli organizations should take care of their human rights only after they take care of the Israelis.

We should not forget that the Palestinians from the West Bank and Gaza are our enemies, we are in a state of war, they were citizens or inhabitants of Jordan and Egypt that started a war against Israel in an attempt to annihilate it. And if a peaceloving British asks me (in Dresden) why we have built a so-called wall or fence, he should know that prior to the murder of more than a thousand innocent Israeli civilians there was no wall or fence, and the wall/fence has reduced the casualties to almost zero. So, if we have to weigh what is more important – to save the lives of innocent Israeli civilians – Jews or Arabs – or to make the life of the Palestinians tougher with the wall/fence, checkpoints, and searches – according to the Talmud and according to what we have learned from the conduct of the British in the mandate of Palestine and in the bombardments of Dresden and Berlin, the welfare of the Israelis comes

first as the welfare of the British in World War II came first. In our case even more as the Nazis did not want to annihilate Britain just to conquer it while the Palestinians and Iran want to annihilate Israel. The Palestinians can have today all the human rights if they cease terrorism, make peace with Israel, recongnize its right of existence as a Jewish state (and the state of all its citizens as I have suggested to add), cooperate with Israel to build an exemplary economy, with progress & peace.

In the US there are more weapons than citizens and [if a burglar breaks](#) into your [property you](#) are [allowed to shoot](#) at him. So, if somebody runs at you with a knife are you allowed to kill him? If someone runs over a group of people and is about to step out his car with an ax are you allowed to kill him? Those events take place unfortunately every day in Israel. Yet, the Swedish Minister for Foreign Affairs states that we use excessive force. It is true that Sweden does not use excessive force in the immigrant quarters of Malmo, but if the Swedes will not regain sovereignty in those neighborhoods they could find themselves in a much worse situation than the Parisians and the citizens of Brussels, Tel Aviv and Jerusalem. It is very easy to give advices to belligerent countries when you live in the best and most peaceful country in the world – Sweden, but they should remember what happened with the Nazis in Europe – first they started to persecute the Jews, and subsequently they destroyed all Europe, bringing havoc also to their own people, with more than fifty millions casualties (together with the Japanese aggression). But this time Islamic fundamentalists and Iran might cause casualties of a hundred millions, with nuclear, biological and chemical weapons that they will not hesitate to use as they favor death for their own people/shahids that will get their rewards in heaven (with millions of virgins), and even more death to the unbelievers – Christians, Jews, French, Americans, British, and Swedish.

The US also did not grasp the danger of radical Islam (or radicals in politically correct language) until 9/11, the French are starting to grasp the danger after 13/11, and what is terrible is that the instigators of terrorism today are mainly French, Belgian, British and American Muslim citizens. Swedes, and most Europeans, host millions of immigrants without demanding from them one precondition – to abide the Western civilization norms, not to renounce their religion, folklore, or language, but to learn the language and abide to the norms of their new countries. The Muslims have fled their countries of origin because of the tragic results of their undemocratic and anti-human rights norms, and they should not try to impose those norms on the European countries. Those that would abide would be welcome, and those that will not want to – should return to their homelands, the Imams inciting against the European norms should be expelled, as in Singapore, and the European police should be present all the time in the immigrant quarters. This has nothing to do with religion persecution and ethnic cleansing, as the same policy should be adopted if a Swede Christian or Jew opts to terror. Muslims abiding the European norms of conduct, including women's rights, would be welcomed, provided of course that the European countries can afford to integrate tens of millions of immigrants without losing their culture, their Judeo-Christian heritage, and the ranking as the most ethical, rich, and democratic states.

Many of the peaceloving movements would condemn as well the infringement of the human rights of the terrorists, not the victim, as they take care mainly of the aggressors' human rights. You probably should ask the terrorist running to stab you very politely what his intentions are. If he speaks only Arabic, you should find a translator to translate him what you want to tell him. You can of course call the police and wait for an hour until they come. You should try to shoot him in his leg trying to stop him and if he continues in his attempt (all that happening in fractions of seconds...) shoot at the other leg. Don't worry if the terrorist kills

you, nobody would ever mention the act in Europe, the UN, or by the Israeli peacelovings. But if you kill the terrorist you will be blamed by the European countries, by the UN, UNICEF, and the Israeli peacelovings will say that it is a crime of war, because as everybody knows going to the supermarket in the center of Tel Aviv is being at war. Abu Mazen will state of course that you just killed an innocent Palestinian and you put the knife in his hand, and this crime is a Nazi crime (what about the murders of Palestinians by Palestinians in all the Palestinian territories?), worst than the Holocaust, which he and warmonger Iran deny that it took place anyhow.

If something could be said about Israel is that we treat too humanely terrorists, doctors are requested to treat them first if they are more wounded than the victims, they receive at the hospitals the best treatment, they get a fair trial, they can study at the university and get a degree in prison, and finally they are released after a few years – a thousand terrorists who killed hundreds of civilians in return to one Israeli soldier, while they are only requested to sign an obligation that they will not resort anymore to terror, an obligation that they revoke on the spot when they return to their homes, received as heroes, as killing Jews is always a rewarding achievement since the Nazis Germans until the Nazis Palestinian leaders. The terrorists continue their terrorist acts as Samir Kuntar and many others did, killing hundreds more civilians, are arrested, released, and so on. Because if murderers are killed in self-defense the Swedish Minister for foreign affairs and the Israeli peacelovings, the UN, UNICEF, American (what about Guantanamo?) and British (what about the killing of innocents in Afghanistan?) students, Irish (what about the killing of innocents by the IRA?) and Swedish organizations (remember Malmo!), boycotters and artists, would blame Israel for using excessive force, as Palestinian rights are sacred and Jewish blood is worthless, at least for them but not anymore in Israel.

B'Tselem ([Hebrew](#): בצלם, "[in the image of](#) [God]") describes itself as an independent [non-profit organization](#), whose stated goals are to document human rights violations in the occupied territories, combat denial and help to create a human rights culture in Israel. Its executive director is Hagai El-Ad.¹ B'Tselem also maintains a branch of the organization in Washington, D.C., called B'Tselem USA. B'Tselem was founded in 1989, during the [First Intifada](#), by Israeli academics and members of civil rights and leftist organizations. B'Tselem's funding comes from private individuals (both Israeli and foreign), together with European and North American foundations focusing on human rights. B'Tselem has published over a hundred reports on various issues such as torture, fatal shootings by security forces, restrictions on movement, expropriation of land and discrimination in planning and building in East Jerusalem, administrative detention, house demolitions, violence by Israeli settlers and Palestinians, and Israeli operations in the occupied territories. In December 1989, B'Tselem shared the [Carter-Menil Human Rights Prize](#) with the Palestinian group, [Al-Haq](#). B'Tselem has been harshly criticized by Israeli nationalists. In 2011, Foreign Minister [Avigdor Lieberman](#) charged the group with abetting terrorism and weakening [Israel's defense forces](#). In August 2014, the Executive Director [Hagai El-Ad](#) attracted criticism in Israel for refusing to call [Hamas](#) a '[terror organization](#)' on a radio interview.

Peace Now ([Hebrew](#): שלום עכשיו *Shalom Achshav*, IPA: is a [non-governmental organization](#), "liberal advocacy" and activist group in [Israel](#) with the aim of promoting a two-state solution to the Israeli-Palestinian conflict. The objectives/positions of Peace Now are: Two states for two nations — Israel and Palestine. A Palestinian state alongside the State of Israel, based on the borders of June 1967 with land swaps agreed upon by both sides. Jerusalem —*two capitals for two states* – a solution based on demographic breakdowns with a special

agreement for the Old City. Peace with Syria — A peace agreement based on secure and recognized borders, and the regulation of relations between the two countries is the primary strategic issue for the people of Israel and Syria. Peace Now views the settlements as a threat to the existence of Israel as a democratic and Jewish state. Peace Now views the settlements as a main obstacle to any future peace agreement. Peace Now views the settlements as an element that harms the State of Israel on many fronts: security, economically, morally, and culturally. Peace Now views the settlements as harmful to Israel's standing in the international community. In a report, Peace Now said that "a large proportion of the settlements built on the West Bank are built on privately owned Palestinian land," including 86.4 percent of [Ma'ale Adumim](#)'s land and 35.1 percent of [Ariel](#)'s. Overall, the report said, "Palestinians privately own nearly 40% of the land on which settlements have been built." This is disputed by the government, who argue it cannot have been privately owned, as it was "not under the legitimate sovereignty of any state". On the specific issue of [Ma'ale Adumim](#), Peace Now faced criticism for downgrading their estimate of the proportion built on privately owned Palestinian land from 86%, to 0.5%. The group's revision was based on government information which had newly been released to them.

Breaking The Silence (BtS) ([Hebrew](#): שׁוֹבְרִים שְׁתִּיקָה *Shovrim Shtika*) is an [Israeli Non-Governmental Organization](#) (NGO), located in a western section of Jerusalem, established by [Israel Defense Forces](#) (IDF) soldiers and veterans who collect and provide testimonies about their military service in the [West Bank](#), [Gaza Strip](#), and [East Jerusalem](#) since the [Second Intifada](#), giving serving and discharged Israeli personnel and [reservists](#) a platform to confidentially describe their experience in the [Israeli-occupied territories](#). The organization's stated mission is to 'break the silence' of IDF soldiers who return to civilian life in Israel and "discover the gap between the reality which they encountered in the [occupied] territories, and the silence which they encounter at home". Since 2004, Breaking the Silence has run a testimonies collection project called "Soldiers Speak Out". They have collected several hundred testimonies from "those who have, during their service in the IDF, the Border Guard, and the Security Forces, played a role in the Occupied Territories". By publishing soldiers' accounts, Breaking the Silence hopes to "force Israeli society to address the reality which it created" and face the truth about "abuse towards Palestinians, looting, and destruction of property" that is familiar to soldiers. The organization was criticized for providing anonymous testimonies which are unverifiable and exploiting them for propaganda, having a clear political agenda so it cannot be described as 'human rights organization' and promoting Anti-Israeli [lawfare](#). "Breaking the Silence" representatives who tour to campuses and US Jewish communities, criticizing the IDF policy in the [West Bank](#) are sponsored by Jewish and Palestinian organizations. In 2010, according to Moshe Dann, writing in [The Jerusalem Post](#), Breaking the Silence's budget was 3,100,000 NIS. It received 1.5 million from the EU, UK and Spanish governments. The rest came from Oxfam, the New Israel Fund, Dutch, German, Danish and Irish church organizations, and NDC, the Palestinian NGO which promotes Boycott/Divest/Sanctions (BDS) campaigns.

Moked (Hebrew: המוקד, **Center for the Defence of the Individual**) an [Israel](#) based [human rights organization](#) founded by Dr. [Lotte Salzberger](#) with the stated aim of assisting "[Palestinians](#) subjected to the [Israeli occupation](#) which causes severe and ongoing violation of their rights." HaMoked states that it works for the enforcement of the standards and values of [international human rights](#) and [humanitarian law](#). According to Israel's [Justice Minister](#), [Ayelet Shaked](#), HaMoked engages in "[apartheid rhetoric](#)" and supports what she described as the anti-Israel boycott movement [Boycott, Divestment and Sanctions](#). According to the [JTA](#), HaMoked received US\$300,000 from the [Ford Foundation](#) in 2002. HaMoked received "at

least 8,500,000 NIS in European funding" from 2006-2009. According to a 2011 article in [The Forward](#), HaMoked received, in 2009, \$300,000 from the "[Ramallah](#)-based NGO Development Center (NDC)" which in turn, had received funding from the "Geneva-headquartered Welfare Association." In 2010, HaMoked also received 25,000 Euros from the Finnish government.

The **Public Committee Against Torture in Israel** ([PCATI](#); [Hebrew](#): הוועד הציבורי נגד עינויים (בישראל)) is an [Israeli human rights organisation](#) specifically dedicated to combating [torture](#), and cruel, inhumane and degrading treatment and punishment (CIDT). PCATI, an independent human rights organization, was founded in 1990 in reaction to what it describes as "the ongoing policy of the Israeli government, which permitted the systematic use of torture and ill treatment in [GSS](#) interrogations". PCATI monitors [detention centers](#) and continues the struggle against the use of torture in interrogation in Israel using legal means, supporting relevant legislation and an information campaign aimed at raising public awareness of the subject. PCATI cooperates with other human rights organizations, Israeli, Palestinian and international, in its struggle against the use of torture in Israel and for the implementation of [international law](#) and [international humanitarian law](#) in [Israeli law](#) and practice. PCATI acts on behalf of all people—Israelis, Palestinians, labor immigrants and other foreigners residing in Israel and the [Occupied Palestinian Territories](#)—with the aim of protecting them from torture and ill-treatment by the [Israeli security authorities](#). Dr. Ishai Menuchin is the Executive Director of PCATI.

PCATI won a historic victory when, on 6 September 1999, in response to petitions of principle PCATI began submitting to the High Court of Justice in 1991, and petitions filed together with the [Association for Civil Rights in Israel](#), [Hamoked](#)—Center for the Defense of the Individual and others, the High Court prohibited the use of various means of torture that were systematically employed by the GSS until that time. Following this, there was a significant decrease in the number of complaints regarding torture or the use of the harsh methods previously used. However, following the onset of the [Second Intifada](#) in September 2000, there was, again, a sharp increase in the number of complaints of torture and ill treatment indicating a reversion to the methods prohibited by the High Court of Justice. This resulted from the exploitation of "[necessity defense](#)" opening allowed by the Court in its ruling, or by altogether denying the fact that physical force was used in interrogation, which victims would find difficult to challenge.

Yesh Gvul ([Hebrew](#): יש גבול, can be translated as "there is a limit", as "there is a border", or as "enough is enough") is a movement founded in 1982, by combat veterans, at the outbreak of the [Lebanon War](#), who [refused](#) to serve in [Lebanon](#) and has expanded its opposition to the war in Lebanon to the negation of service in the occupied territories, reflected in the current Yesh Gvul slogan: We don't shoot, we don't cry, and we don't serve in the occupied territories! Yesh Gvul's members performance of military duty is selective and dependent upon the nature and location of service. As "Selective refusal" is a form of "[civil disobedience](#)" (modelled on methods pioneered by [Mahatma Gandhi](#)) the combat veterans are open to military and civil charges. Yesh Gvul's campaign of selective refusal played a part in the Israeli governments decision to withdraw from south Lebanon. Yesh Gvul operates in three main areas: personal support for each "refusenik"; activities for an end to the occupation; and a broad campaign of public education for social change within Israeli society. Currently it sees its main role as "backing soldiers who refuse duties of a repressive or aggressive nature" with both moral and financial assistance. Yesh Gvul have found over the years that an effective support mechanism for jailed refuseniks is by having support groups

from outside Israel adopt the "refusenik". Support groups are alerted, triggering a range of activities. Emails, letters and phone calls go out to the refusenik's family and to the jail where he is held; the adoption group exerts political pressure with protests to the nearest Israeli diplomatic mission, while conducting extensive actions within its own community. The adoption group also offers material assistance, raising funds to help the refusenik's dependants. Yesh Gvul also engages in [human rights](#) activities, such as petitioning [British courts](#) to issue arrest warrants for IDF officers accused of human rights abuses and [war crimes](#). One would think that an Israeli peace organization would petition the British courts to issue arrest warrants against the Palestinians who committed war crimes against Israelis killing hundreds of civilians, but no – they require to issue arrest warrants against the soldiers who protected them, and who were founded not guilty of war crimes by the relevant courts. Is it self-hatred, is it logical?

Amnesty International (commonly known as **Amnesty** and **AI**) is a [non-governmental organisation](#) focused on [human rights](#) with over 7 million members and supporters around the world. The stated objective of the organisation is "to conduct research and generate action to prevent and end grave abuses of human rights, and to demand justice for those whose rights have been violated." Amnesty International was founded in London in 1961, following the publication of the article "[The Forgotten Prisoners](#)" in [The Observer](#) 28 May 1961, by the lawyer [Peter Benenson](#). Amnesty draws attention to human rights abuses and campaigns for compliance with [international laws](#) and standards. It works to mobilise [public opinion](#) to put pressure on governments that let abuse take place. The organisation was awarded the 1977 [Nobel Peace Prize](#) for its "campaign against [torture](#)," and the [United Nations Prize in the Field of Human Rights](#) in 1978. In the field of international human rights organisations, Amnesty has the longest history and broadest name recognition, and is believed by many to set standards for the movement as a whole. Amnesty International reported, concerning the [Iraq War](#), on 17 March 2008, that despite claims the security situation in Iraq has improved in recent months, the [human rights](#) situation is disastrous, after the start of the war five years ago in 2003. In February 2011, newspaper stories in the UK revealed that [Irene Khan](#) had received a payment of UK£533,103 from Amnesty International following her resignation from the organisation on 31 December 2009, a fact pointed to from Amnesty's records for the 2009–2010 financial year. As I am sure that Irene Khan, a Bangladeshi compatriot of Muhammad Yunus, one of the personalities I admire most, is a honorable woman, with only humanitarian motives, I would ask her two questions: 1. Has she decided to donate for the campaign against torture all or part of the outrageous payment of more than half a million pounds that she received? 2. Was the motive of awarding her such a huge amount only legal or maybe there were other motives that were not transparent as Amnesty IL?

In 2009 Amnesty International accused Israel and the Palestinian Hamas movement of committing war crimes during Israel's January offensive in Gaza, called [Operation Cast Lead](#), that resulted in the deaths of more than 1,400 Palestinians and 13 Israelis. The 117-page Amnesty report charged Israeli forces with killing hundreds of civilians and wanton destruction of thousands of homes. Amnesty found evidence of Israeli soldiers using Palestinian civilians as human shields. A subsequent [United Nations Fact Finding Mission on the Gaza Conflict](#) was carried out; Amnesty stated that its findings were consistent with those of Amnesty's own field investigation, and called on UN to act promptly to implement the mission's recommendations. Criticism of Amnesty International includes claims of excessive pay for management, underprotection of overseas staff, associating with organisations with a dubious record on human rights protection, [selection bias](#), [ideological](#)/foreign policy bias against either non-[Western](#) countries or [Western](#)-supported countries, and criticism of

Amnesty's policies relating to abortion. Governments and their supporters have criticised Amnesty's criticism of their policies, including those of Canada, [China](#), [Democratic Republic of the Congo](#), [Iran](#), [Israel](#), [Saudi Arabia](#), [Vietnam](#), Russia and the United States, for what they assert is one-sided reporting or a failure to treat threats to security as a mitigating factor. The actions of these governments—and of other governments critical of AI - have been the subject of human rights concerns voiced by Amnesty.

The Amnesty International Report of 2014/2015 stated that: Israeli forces committed war crimes and human rights violations during a 50-day military offensive in the Gaza Strip that killed over 1,500 civilians, including 539 children, wounded thousands more civilians, and caused massive civilian displacement and destruction of property and vital services. Israel maintained its air, sea and land blockade of Gaza, imposing collective punishment on its approximately 1.8 million inhabitants and stoking the humanitarian crisis. In the West Bank, Israeli forces carried out unlawful killings of Palestinian protesters, including children, and maintained an array of oppressive restrictions on Palestinians' freedom of movement while continuing to promote illegal settlements and allow Israeli settlers to attack Palestinians and destroy their property with near total impunity. Israeli forces detained thousands of Palestinians, some of whom reported being tortured, and held around 500 administrative detainees without trial. Within Israel, the authorities continued to demolish homes of Palestinian Bedouin in "unrecognized villages" in the Negev/Naqab region and commit forcible evictions. They also detained and summarily expelled thousands of foreign migrants, including asylum-seekers, and imprisoned Israeli conscientious objectors. A person reading such a report could receive a quite negative impression on Israel, as it sounds that by sheer aggression Israel has decided to attack Gaza, killing 1,500 civilians, maintaining a blockade on Gaza, imposing collective punishment on 1.8 million Palestinians. While Israel withdrew from all the Gaza strip, calling the population to cooperate with Israel or develop on their own the free Palestine, and instead they elected the terrorist group Hamas, that invested most of their funds in corruption, purchasing weapons for exterminating Israel, launching thousands of rockets from populated areas, killing Palestinians who disagreed with them, maintaining the population in a retrograde Medieval regime, based on hate instead of progress. If they were Singaporean, if they had a leader like Lee Kuan Yew, they could have become one of the most advanced countries of the world. When they attacked Israel, we had to respond, as no country in the world would agree to suffer from attacks of thousands of missiles, not the US, not the UK, not France, not Russia, not India, not even Bangladesh...

The **New Israel Fund (NIF)** is a [U.S.](#)-based non-profit organization established in 1979, and describes its objective as social justice and equality for all Israelis. NIF describes itself as "the leading organization committed to democratic change within Israel". Its stated objective is "to actualize the vision of Israel's Founders, that of a Jewish and democratic state that, in the words of the Declaration of Independence, 'ensures complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex.'" It views Israel as "the sovereign expression of the right of self-determination of the Jewish people and as a democracy dedicated to the full equality of all its citizens and communities." It advocates for [civil](#) and human rights, [religious tolerance](#) and [pluralism](#), and closing the [social](#) and [economic gaps](#) in Israeli society, especially those among Jews and Arabs. In addition, [Daniel Sokatch](#), CEO, says that in line with their "core values of democracy and equality, we support two states for two peoples and we oppose the occupation and the settlement enterprise." In June 2012, NIF marched with a "progressive cluster" in the New York Celebrate Israel parade; including [Ameinu](#), [Americans for Peace Now](#), [B'Tselem USA](#), [Partners for Progressive Israel](#), and [Rabbis for Human Rights-North America](#).

NIF is opposed to the global [Boycott, Divestment and Sanctions](#) (BDS) campaign. It has stated that it does not support global BDS and will not support organizations with BDS programs but that its policy allows NIF the discretion to "engage in dialogue with an important organization that signs one letter supporting divestment rather than summarily dismissing them". Naomi Paiss, Director of Communications, described the campaign as "a tactic that embodies the message that Israel cannot and will not change itself, and for that reason, we think it is inflammatory and counter-productive". In January 2010, [Im Tirtzu](#) placed newspaper advertisements depicting then-NIF President Naomi Chazan with a horn sprouting from her forehead (as a pun, since both the words "horn" and "fund" use the same Hebrew word "Keren") as part of a campaign which accused NIF of responsibility for the [Goldstone Report](#). Im Tirtzu alleged that 92% of all Israel-based negative reporting in the Goldstone report came from NIF-supported groups. Im Tirtzu's campaign drew criticism, as well as praise. [Gershon Baskin](#), writing in *The Jerusalem Post*, accused Im Tirtzu of using an "anti-Semitic motif" as part of a "witch-hunt" that "is reminiscent of the darkest days of McCarthyism".

Adalah – The Legal Center for Arab Minority Rights in Israel ([Hebrew](#): עדאלה - המרכז, [Arabic](#): عدالة - المركز القانوني لحماية حقوق الأقلية العربية في اسرائيل, [Arabic](#): عدالة - المركز القانوني لحماية حقوق الأقلية العربية في اسرائيل) is a human rights organization and legal center. Its goals are "achieving individual and collective rights of the Arab-Palestinian minority in Israel" and protecting "the human rights of Palestinians living under occupation, based on international humanitarian law and international human rights law". "Adalah" means "Justice" in the Arabic language. Adalah conducts the following activities to achieve these goals: Brings impact litigation cases and legal interventions to Israeli courts and state authorities. Provides legal consultation to individuals, NGOs, and institutions. Appeals to international institutions and fora, including the UN, EU, and national governments. Organizes legal seminars and conferences. Publishes reports and analysis of critical legal issues. Conducts extensive media outreach in Israel and abroad. Trains legal apprentices and new lawyers in human rights advocacy and litigation. The organization was founded in November 1996; it is non-partisan/not-for-profit. Adalah's founder and General Director is lawyer [Hassan Jabareen](#).

Adalah's work focuses on Gaza, occupied East Jerusalem and the rights of prisoners and detainees. Adalah closely monitors rights abuses in the OPT, both during and outside of military offensives, and submits impact litigation cases to expose and challenge these practices. Adalah has argued cases dealing with the denial of tort compensation to Palestinians harmed by Israeli military operations, demanding investigations into home demolitions; fighting against techniques of collective punishment imposed against the civilian population; and seeking an end to inhumane detention conditions at Israeli prisons. Petitioning the Supreme Court on behalf of Gaza residents and Palestinian and Israeli human rights organizations challenging the ban on Palestinian residents of Gaza from entering Israel to access the courts for tort damages cases filed against the Israeli security forces. The state's prevention of entry is resulting in the dismissal of compensation lawsuits, the state is exempting itself from all damages claims.

The **Boycott, Divestment and Sanctions Movement (BDS Movement)** is a global campaign targeting [Israel](#), attempting to increase economic and political pressure on Israel to comply with the stated goals of the movement: the end of [Israeli occupation](#) of the [West Bank](#) and [Gaza Strip](#), and [colonization](#) of [Palestinian land](#), full equality for [Arab-Palestinian citizens of Israel](#), and respect for the [right of return of Palestinian refugees](#). The campaign was started on 9 July 2005 by 171 Palestinian [non-governmental organizations](#) in support of the [Palestinian](#)

cause for [boycott](#), [divestment](#) and [international sanctions](#) against Israel. Citing a body of [UN resolutions](#) and specifically echoing the anti-apartheid campaigns against white [minority rule](#) in [apartheid era South Africa](#),^[6] the BDS campaign called for "various forms of boycott against Israel until it meets its obligations under [international law](#)". There is considerable debate about the scope, efficacy, and morality of the BDS movement. Critics argue that the BDS movement disincentivizes the Palestinian leadership from negotiating a compromise, is [antisemitic](#) and promotes the [delegitimization of Israel](#). Critics have also accused the movement of using threats, bribes and coercion to ensure that unwilling participants are agreeable to BDS demands. BDS supporters argue that the movement (and criticism of the movement) are similar to the boycotts of [South Africa](#) during its apartheid era, [comparing the situation in Israel to apartheid](#). Critics reject the comparison on the grounds of [dissimilarity of the regimes](#). The effectiveness of the movement has been questioned. Many reports from both in and outside of Israel indicated that the movement had made very little impact on the Israeli economy, and suggested that it was unlikely to for the foreseeable future. [Israeli Apartheid Week](#) is an annual series of university lectures and rallies against the [Israeli occupation](#) of the [West Bank](#) and [Gaza](#). The series is normally held in February or March. According to the organization, "the aim of IAW is to educate people about the nature of Israel as an apartheid system and to build BDS campaigns as part of a growing global BDS movement." Since IAW began in [Toronto](#) in 2005, it has since spread to at least 55 cities around the world including locations in [Canada](#), [France](#), [Germany](#), [India](#), [Italy](#), [Austria](#), [Jordan](#), [Japan](#), [Korea](#), [Brazil](#), [Botswana](#), [Malaysia](#), the [United Kingdom](#), the [United States](#), [South Africa](#), [Mexico](#), [Norway](#), [Australia](#), and [Palestine](#).

In 2009, the Israel-based [Alternative Information Center](#) released a report which alleged the complicity of all Israeli universities in the Occupation of Palestinian territory. In 2013, a group of Palestinian, Israeli and other oral historians and academics from Europe, South Africa, Oceania, Asia, and the Americas issued an international call for the boycott of the "International Oral History Conference" organized by [The Hebrew University of Jerusalem](#). In 2014, an international Jewish group, Jews for Palestinian Right of Return, issued a list of signatories endorsing the [American Studies Association](#) academic boycott of Israel. Peter Slezak, co-founder of Independent Australian Jewish Voices, Jewish human rights activist, and professor at the University of NSW stands in favour of the academic boycott through his vocal support of Sydney University's Professor Jake Lynch. Jewish American academic, [Colin Dayan](#) has also written in support of a boycott of Israeli academic institutions. Charles H. Manekin, an orthodox Jewish studies and philosophy professor who divides his time between Israel and the United States, stated in 2014 that he is "sympathetic" to the BDS movement. In 2011, the liberal Zionist organization [Meretz USA](#) called on American Jews to boycott West Bank settlement goods to "Buy Israel—Don't buy Settlements". Naomi Paiss, VP of [New Israel Fund](#) shows support for the same type of targeted approach, claiming that "boycotting settlements is not anti-Israel taking a stand in the eye of the public, Israeli politician, [Zehava Gal-On](#), head of the Meretz opposition party, "said that while she opposes international boycott efforts against Israel as a whole, she refrains from consuming settler products because there must be a 'price to the occupation.'"

And, on the other side of the spectrum, I intend to bring an example on only one organization:

Im Tirtzu ([Hebrew](#): [אם תרצו](#), lit. 'If you will it') is a [Zionist](#)^[4] [extra-parliamentary](#)^[3] group based in [Israel](#). Its name is based on a phrase coined by [Theodor Herzl](#) – "אם תרצו, אין זו אגדה" or "If you will it, it is no dream." The group has been described by some as belonging to the [ultra-right](#), but describes itself as [centrist](#). The group's stated goal is to strengthen and promote

"Zionist values" throughout Israel, especially on college campuses. Im Tirtzu is mostly known for its campaign against the [New Israel Fund](#) and against alleged bias in university curriculum. It was founded in 2006 by [Ronen Shoval](#), who also served as its chairman until his retirement in 2013, and Erez Tadmor, who was a group spokesperson until his retirement in 2011. In 2008, Im Tirtzu published a report about the syllabuses used in various academic departments in Israel. According to the report, authors who reject the notion of nationality, or support [anti-Zionist](#) views, get much more exposure in reading lists. In 2010, Im Tirtzu sent Rivka Karmi, the head of the [Ben Gurion University of the Negev](#) a letter, demanding that the university stop the anti-Zionist bias in its Department of Politics and Government. The letter alleged that 9 out of 11 professors in the department were involved in extreme left-wing activities (among others, attempting to persuade other countries to join the [Academic boycotts of Israel](#)). Im Tirtzu threatened to notify the donors of the university if the problem was not rectified.

In a joint statement about the above campaign, the heads of Israel's seven leading universities urged condemnation of what they called Im Tirtzu's "dangerous attempt to create a thought police." Im Tirtzu responded, "All Im Tirtzu asked from BGU is that a solution be found to the extreme bias found in the Political Science department, where only [post-Zionist](#) opinions are presented." Following Im Tirtzu's report, the Israeli Council for Higher Education appointed an international committee to investigate the allegations. The committee came to the conclusion that the curriculum in the Political Science department is imbalanced. The committee said it was "concerned that the study of politics as a scientific discipline may be impeded by such strong emphasis on political activism," and recommended closing the department unless changes were made. The report was widely criticized by academics, who said that it was politically motivated, noting that well-known scholars had been rejected from the committee because of their political views and that the original committee chair had resigned. Minister of Education, Gideon Saar, said "I believe the report is important since it encourages public discussion" but rejected any attempts to block or apply conditions for donations to Israeli universities.

There are many more organizations such as B'Tselem, Moked, Breaking the Silence, Peace Now – Israelis, Europeans, Americans, and others. It is amazing how there are at least ten Israeli organizations for the safeguard of the human rights in the West Bank and Gaza, in spite of the war and terrorism, funded in many cases by "Israel-lovers" foreigners. Yet, to the best of my knowledge there is not even one Arab organization calling for Peace Now with Israel, denouncing terror, advocating the right of Israel to exist as a Jewish state. Charity begins at home, but do they care for Israelis as they care for Palestinians? I have disclosed my views on Israeli neoliberal unethical conduct in Israel, in articles and books in Hebrew, I have never called other countries and organizations to boycott Israeli unethical companies, but have called Israelis to condemn their conduct and not buying their products. The essence of Ethical Funds is to buy only from ethical companies and I could suggest them to boycott Israel, which I never did. Emile Zola did not write his famous article J'accuse in the New York Times and the London Times, but in the French L'aurore. The conduct of Israeli organizations inciting against Israel and calling to boycott it remind me of an old joke about – let's call him a peaceloving, who took away all his teeth. When asked why he did it he answered that he wanted to punish them for his toothaches.

My dear compatriots, when you incite against the settlements the Jews-lovers will not stop in boycotting the settlements but will boycott all Israeli products, you think that the Palestinians love you for what you do for them but they despise you as according to their standards the

worst crime is to squeal upon your own people. But they are not allowed to speak and write freely in Palestine, in the UN, in Europe or in the US. They are just murdered in Gaza, in the West Bank, and in most of the undemocratic Arab countries, and they really don't mind their motives, if they are disclosers, squealers, or whistleblowers. Furthermore, if we withdraw from all the territories, evacuate all the settlers, and even if we let all the five million refugees to come back to their homes, you'll suffer as all the other Israelis from the rockets that will be launched on your houses as they are launched now after we have withdrawn from all the territories of Gaza and Lebanon. The terrorists that will kill you will not spare you as they hate all the Jews anyway, as they did during the second intifada after we have withdrawn from most of the West Bank. We have evacuated all the settlers from Gaza, did it change by one ounce the target of the Hamas to annihilate Israel, the same Hamas that you don't want to call terrorists. They'll murder you with pleasure whether you call them freedom fighters or terrorists. If you want it or not you are in the same boat as the settlers, ultra-Orthodox Jews, hawks, orientals, poors, Russian immigrants...

I made once a parody about those "elites" complaining on the tragedy of what Israel has become. They despise the Oriental seculars who are about one million, and most of them are hawks as they have lived among the Arabs extremists and know them too well. They despise the ultra-Orthodox as they have "too many" children, don't go to the army, and don't work, and they are one million more. They despise the religious and traditionalist Jews who are hawks and most of the settlers – one million more. They despise the Russian new immigrants who are also mostly hawks and hate the left, after having suffered from communism all their lives – one million more. They so-called like Muslim Arabs, but want to be separated completely from them, they don't live in the same neighborhoods, they don't do business with them, they would oppose strongly that their daughters would marry a Muslim – one million more. There are also Druzes, Arab Christians, Russian Christians, Africans and Chinese Workers, Philippines and Ukrainians nursemaids for handicapped and old people – they never heard of them or met them - one million more. It leaves us with about one million people – nice Ashkenazis, bourgeois, blonde haired, originating from nice countries as Poland, Germany, or the US, most of them read a specific newspaper that share the same views as they do- painting Israel as Sodom and the Palestinians as Angels, their children learn at the same universities where you find very few Orientals, Russians, or Arabs (in the universities where I taught I had one third Arabs, one third Orientals and one third Russians – identifying fully with my views on neoliberalism, tycoons, too-free markets).

The peacelovings are for democracy, but democracy only to those elites, as all the others don't count anyhow, they are completely transparent, live in the periphery and not in Tel Aviv or more precisely in Shenkin. When the right/hawks are elected they say that they have "robbed" the elections, anyhow when the religious and the Arabs will be a majority of the population because they have so many children they'll leave Israel, as many of them did, as they don't want to live in such a fascist and racist country. As I don't like either the right/hawks government, being a humane capitalist (formerly left) and mild hawk, I have voted twice in the last elections for the Labor party, as I share their social and economic views, they are not doves nor hawks, putting Israeli interests and Zionism in forefront (the party is called now the Zionist Coalition), they are against racism towards Arabs as I do, for coexistence in peace, and against dismantling the majority of the settlements. They and the other centrist parties are pro-forma pro-peace but all the extreme concessions that they have made were rejected by the Palestinians when they governed the country in the governments of Barak and Olmert. They were rewarded for their peace pursue with the second Intifada, starting when the Left/Center ruled Israel, killing more than a thousand Israelis in terrorist attacks after we have withdrawn

from most of the West Bank, and with the Second Lebanese War and thousands of rockets from Gaza after we have fully withdrawn from Lebanon and Gaza. But the peacelovings don't want to be confused with facts, and still believe that all the blame lies with Israel and all the merits with the Palestinians.

Israel is very democratic and it is good, but I recall what the grandmother of my wife said that "too much honey stinks". Democracy enables Arab parties to openly act against Israel, backing our enemies, inciting the Israeli Arabs against the Jews. Democracy enables Israeli organizations to incite against Israeli settlements, Israeli army, even calling for imposing by force a peace solution upon Israel. And I reiterate once and again that I am for a full democracy, and I am willing to pay the price. I know that if the peacelovings would be arrested, tomorrow those who speak against the tycoons would be arrested too, and then the opposition parties. So, please don't call me a fascist as the peacelovings call all their opponents, you are the pro-fascists as you back fascist, corrupt and theocratic regimes as Hamas and the PLO. And I have never received any contribution from Palestinian organizations, nor from Israel-haters movements, not even from tycoons. Follow the money, as we have learned once and again from history, tell me who backs you, who finances you, and I'll tell you who you are. And my criticism goes both ways to dovish and to hawkish organizations as well. There should be total transparency in disclosing the funding. I've never received any honors from anti-Israeli organizations, I was not awarded half a million pounds when I resigned from the university, I have lost 90% of my income because of my beliefs, what have you sacrificed because of your beliefs? I love my country in spite of all the problems, and especially when we are attacked by the Palestinians and their lovers, and I criticize my country in Israeli press and Internet, never travelling abroad to defame it.

I often wonder what is the basis of the hate of the peacelovings against settlements, against the settlers, how come that they love so much the Palestinians and they hate so much the Jews. That is the difference between peacelovings and peace movements/parties – peacelovings are those who in the name of peace act against most of the Jews and in favor of the Arabs (and I don't want to mention who is entitled to this definition), stating that Israel is to blame and the Arabs are right in all what they do. Peace movement/parties as the Zionist Coalition/Labour party and Yesh Atid/Yair Lapid keep the right proportions, trying to find a peaceful solution, although reality and Arabs extremism hits them in the face, they don't call of course to boycott Israel, they know that most of the blame is on Arab extremism but hope (innocently) that they will find in the Arab countries enough forces that favor peace. Actually, Begin and Rabin from both sides of the spectrum made peace with Egypt and Jordan, peace agreements that are still holding in spite of all the problems. So, there is hope that we shall achieve peace with other countries such as Saudi Arabia, Lebanon, Morocco, the Gulf States, Tunisia, and others, but as I wrote at length I am very skeptical that a peace solution will be found with the Palestinians whose leaders are against the existence of Israel, saying this bluntly or in a double talk of Caduc/Arafat stratagems..

Anyhow, [Self-Hating Jews](#) is not a new invention and it existed for thousands of years. **Self-hating Jew** or **self-loathing Jew** is a pejorative term used for a [Jewish](#) person that holds [antisemitic](#) views. The concept gained widespread currency after [Theodor Lessing](#)'s 1930 book *Der Jüdische Selbsthass* ("Jewish Self-hatred"), which tries to explain the prevalence of Jewish intellectuals inciting antisemitism with their extremely hateful view toward Judaism. Jewish self-hate has been described as a neurotic reaction to the impact of antisemitism by Jews accepting, expressing, and even exaggerating the basic assumptions of the [anti-Semite](#). The term became "something of a key term of opprobrium in and beyond [Cold War-era](#)

debates about [Zionism](#)". Similar accusations of being uncomfortable with one's Jewishness were already being made by groups of Jews against each other before [Zionism](#) existed as a movement. According to academic author [W. M. L. Finlay](#), the expression "self-hating Jew" "is often used rhetorically to discount Jews who differ in their lifestyles, interests or political positions from their accusers". Finlay, a member of the Psychology Department at University of Surrey, distinguishes between "Jewish antisemitism" and "Jewish self-hatred," arguing that while the literature is full of examples of Jews who espoused antisemitism with statements dangerous and damning to all Jews, "whether this amounts to self-hatred is not easy to assess." Usage of [self-hatred](#) can also designate dislike or hatred of a group to which one belongs. The term has a long history in debates over the role of [Israel](#) in [Jewish identity](#), where it is used against Jewish [critics of Israeli government policy](#).

History has its ironic facets, otherwise how could you explain that one of the countries with the harshest criticism against Israel – Sweden, suffering themselves from the radical Islam in Malmo, with a minister for foreign affairs criticizing night and day Israel's policies, has coined the psychological term of the Swedish Syndrome. I do not want of course to draw any analogies between the two, I leave it to historians, but I would just say that Sweden has all the merits in the world, as I maintain in all my books, including this one, but their leaders just suffer from one small default – self-righteousness, and I know that Israelis and me will be blamed for the same default, although I deny it. Anyhow, how can one explain otherwise such an unbearable incomprehension of the Middle East conflict? They think that they know best who is the aggressor, who are the oppressed, they maintain a bookkeeping of counting the victims on both sides and since there are more Arab victims – it proves that Israel is the aggressor. If I am not mistaken there were much more German victims than British or Americans in World War II, does it mean that UK and US were the aggressors and the Germans were the lambs? What about moral issues, what about remembering who started the war, who is the aggressor? The Arabs started all the wars against Israel, they were the aggressors in all the cases, even if the wars were initiated by Israel because of the Arab states' aggressions as in the Sinai War in 1956 and the Lebanon War in 1962. If more Arabs are killed it does not prove anything because always those who lose the war have more casualties. If more Palestinians are killed in retaliation to the civilian neighborhoods from which thousands of rockets were launched – it just shows that the Hamas uses the civilian population as human shields and the Israelis have excellent anti-rockets devices. Remember always, my Swedish, Irish and European friends what I wrote about the Nazis who suffered more losses in World War II, the same applies to the Radical Muslims who are the reincarnation of the Nazis, being also their allies in World War II (the Mufti al-Husseini, the Iraqis and the Arabs who supported the dictatorial Nazis and were against the democratic UK).

Yet, in October 1973, during the [Yom Kippur War](#), Sweden's Minister for Foreign Affairs [Krister Wickman](#) criticized Israel and said the problems in the Middle East could not be solved by military superiority. Not a word about the thousands Israeli casualties during the war. In June 1981, Sweden condemned [Israel's attack](#) on the [Osirak](#) nuclear reactor in [Iraq](#) as a "clear violation of [international law](#)". To let the Iraqis get and use a nuclear weapon is not a violation of international law? Did the Swedes condemn also the UK and US for the killings of hundreds of thousands civilians in Dresden, Berlin, Hiroshima, Nagasaki, as a violation of international law? In July 1982, after [Israel's invasion of Lebanon](#), Prime Minister Olof Palme compared Israel's treatment of Palestinian children to [Nazi Germany's](#) treatment of Jewish children in the [Nazi concentration camps](#) and [ghettos](#) of [World War II](#). Thank you very much Swedes for rescuing thousands of Jews from Denmark and Europe during World War II, but your leaders' limpness comparing the treatment of the Palestinian children by Israelis to the

annihilation of millions of Jewish children by the Nazis is not only anti-Semitism, but sheer nonsense. In December 1988, [Palestine Liberation Organization](#) chairman [Yasser Arafat](#) visited [Stockholm](#) by invitation of the Swedish government. After two days of negotiations, the arch-terrorist Arafat announced that he would now accept Israel's right to exist (kalam fadi - lies fabrications and misinformation/empty words/propaganda in Arabic) and he denounced all forms of caduc/"deciduous" terrorism.

In January 2004, Israel's ambassador to Sweden [Zvi Mazel](#) vandalized a piece of artwork by Swedish-Israeli artist [Dror Feiler](#) on display at the [Swedish Museum of National Antiquities](#) in Stockholm, presenting a portrait of Palestinian [suicide bomber Hanadi Jaradat](#) as "Snow White." The installation consisted of a long pool of water colored blood red, upon which floated a small white boat named "Snövit" ("Snow White") carrying a portrait of [Hanadi Jaradat](#). She had blown herself up in October 2003 in an attack on Maxim's restaurant in the northern Israeli city of Haifa, killing 21 people and injuring 51. I happen to live in Haifa that is a symbol of coexistence between Jews and Arabs. If Snow White murders and wounds dozens of innocent Israeli civilians, I advise you to wait until ISIS with the snow black flag will murder even more Swedes, and it will happen although I pray that not. If the radical Muslims dared attack the strongest power in the world the US in 9/11, ISIS attacked another superpower France in 13/11, they will perpetuate their murders throughout all Europe, and Sweden that is much weaker than the US and France might have the same fate, and I am afraid that they will not spare you, as you are an unbeliever, unless you convert to Islam. Feiler is now the chairman of the Swedish organization [Jews for Israeli–Palestinian Peace](#) (JIPF) and the European organization [European Jews for a Just Peace](#) (EJJP). He is also a member of the editorial board of the [New Colombia News Agency](#) (ANNCOL). Mazel's actions sparked a diplomatic incident between the two countries. Probably the Swedes would have preferred an Israeli reaction less vandalistic, as the Muslim reaction on the caricatures on Muhammad, murdering people, rioting, because radical Muslims murderers are Snow White in comparison to the "Nazis" Israelis who vandalize (God forbids!) a so-called work of art by an Israeli self-hating Jew (?) who dares to compare a murderer to Snow White (Stockholm Syndrome?). But fate is even weirder, I happened to know Juliano Mer, who played Othello at the Haifa Theater, where I was an Independent Director in the Board of Directors. I even had a one hour talk with him in the train from Haifa to Tel Aviv.

Juliano Mer-Khamis was an [Israeli Jewish/Palestinian Arab](#) actor, director, filmmaker, and political activist of [Jewish](#) and native Palestinian [Eastern Orthodox Christian](#) parentage. On 4 April 2011, he was assassinated by a masked gunman in the Palestinian city of [Jenin](#), where he established [The Freedom Theatre](#). Mer enrolled in acting school, and discovered his abilities in that field. He made an appearance in [The Little Drummer Girl](#) dealing with Palestinian terrorism. In 1987 he spent a year in the Philippines, consuming hallucinogenic mushrooms and talking to monkeys. It was there that he felt, according to a later declaration, that he had shaken off all identities. On his return, he lived as a beachcomber in Tel Aviv, on olives, [labneh](#) and garlic, and protested against Israel's response to the [first intifada](#) by stripping himself and walking about covered in fake blood. Mishmish Or, an Israeli Jew of Turkish paternal and Egyptian maternal descent (exactly like me), picked him up off the sidewalks and gave him shelter. In the meantime his mother Arna set up a children's center to teach over 1500 children in the Jenin camp and asked her son to join her there to teach drama therapy. In this book I refer to drama therapy, which has a similar effect to bibliotherapy, and apparently both therapies are effective but for the opposite camps, and only one person belonged by birth to both camps – Juliano Mer - although he identified himself exclusively to

the Palestinian camp and went to help them in Jenin. I used to say when I heard that that he was risking his life as he would be murdered, being too liberal.

When the [Al-Aqsa intifada](#) broke out, two of Mer's former students, Yusuf Sweitat and Nidal al-Jabali, became suicide bombers in October 2001 at [Hadera](#). Juliano returned to Jenin a month after the [Battle of Jenin](#) had begun. His host was a former student, Ala'a Sabbagh, then aged 22, leader of Jenin's [Al-Aqsa Martyrs Brigade](#), and he spent several months on patrol with men on Israel's hit list, and in hideouts, with Sabbagh. In 2006, Mer-Khamis established [the Freedom Theatre](#) along with [Zakaria Zubeidi](#), a former military leader of the Jenin [Al-Aqsa Martyrs' Brigades](#), [Jonatan Stanczak](#), a Swedish-Israeli activist, and [Dror Feiler](#), a Swedish-Israeli artist – the same Dror Feiler with the vandalized so-called work of art, snow white, terrorism incorporated. The Freedom Theatre is a community theatre that provides opportunities for the children and youth of the [Jenin Refugee Camp](#) by developing skills, self-knowledge and confidence and using the creative process as a model for social change. Mer-Khamis was shot by masked gunmen in leaving the theater he had founded in Jenin. He had just started to drive away in his Citroen, with his baby son Jay on his lap, when a masked gunman emerged from a nearby alley and asked him to stop. The babysitter with them advised him to drive on, but he stopped, and was shot five times. He was rushed to the Jenin Hospital, where he was pronounced dead after his arrival. In an interview in 2008, Juliano had foreseen the circumstances of his murder, predicting jokingly that he would be killed by a 'fucked-up Palestinian' for 'corrupting the youth of Islam'. Well, this was the only thing that was common between us, foreseeing how he would die. After being identified by the baby-sitter in three separate line-ups, [Palestinian police](#) charged [Mujahed Qaniri](#), from Jenin's refugee camp, with having carried out the murder. There are varying accounts of Qamiri's affiliation, some describe him as a former member of the [al-Aqsa Martyrs' Brigades](#) who defected to [Hamas](#), but a Hamas spokesman has denied any involvement, describing this as a purely criminal incident. Anyhow, when Juliano Mer-Khamis was lying in state at the [al-Midan Theatre, Haifa](#). The Arabic script on the coffin read *shaheed al-huriya*, which means "Martyr for Freedom". This needs a lot of Hutzpah to murder one of the few Israelis who continued to believe in the "just" cause of the Palestinians and to call him Shahid, the only problem is would he be blessed with 72 virgins as the other Shahids, or because he was half Jewish he would have to settle with 36, or even none as he was too liberal for the radicals. So, as I wrote before Dror Feiler should watch his back as he is dealing with dangerous people who murder even their few Israelis supporters. He knew Mer well, and he as many other Israeli peacelovings advocating human rights but only for Palestinians and not for the Jewish victims, might find themselves very shortly in danger, exactly like all the other Jews, as a Jew is a Jew...

During the [2006 Lebanon War](#), Minister for Foreign Affairs [Jan Eliasson](#) condemned both the actions of [Hezbollah](#) and the Israeli response. It is like condemning the Nazis and the Allied Forces in the same footing. Dear Jan, I was in the shelters for more than a month and I can assure you that only the Hezbollah were the aggressors, and comparing us to the Hezbollah is like comparing the Nazis to the British. How can the most democratic country in the world, Sweden, favor such terroristic undemocratic retrograde organizations and countries as Hamas Gaza, Palestine West Bank, Hezbollah Lebanon and blame the only democracy in the Middle East Israel, the bastion of Western civilization and norms, tell me who are your friends and I'll tell you who you are (Stockholm Syndrome?). During the [Gaza War](#) in January 2009, Minister for Foreign Affairs [Carl Bildt](#) criticised Israel and called for an immediate ceasefire. In August 2009, a diplomatic row erupted after the publication of an article in the Swedish daily [Aftonbladet](#) that claimed the [Israel Defense Forces](#) had engaged in [organ harvesting](#)

from dead Palestinians. Israel called on the Swedish government to condemn the article, which it described as a "manifestation of [antisemitism](#)" and a modern "[blood libel](#)". The Swedish government refused, citing [freedom of the press](#) and the country's [constitution](#). This accusation is such a lie that it can compare only to the famous Protocol and to the lies of Goebells, freedom of the press! In October 2014, the newly elected [Swedish Social Democratic Party](#)-led government of [Stefan Löfven](#) announced it would recognize the state of Palestine saying that "the conflict between Israel and Palestine can only be solved with a two-state solution... A two-state solution requires mutual recognition and a will to peaceful co-existence. Sweden will therefore recognise the state of Palestine." The state of Palestine, of Hamas, of terror, of Nazi incitement against the Jews...

Stockholm syndrome, or **capture-bonding**, is a [psychological](#) phenomenon in which [hostages](#) express [empathy](#) and [sympathy](#) and have positive feelings toward their captors, sometimes to the point of defending and identifying with the captors. These feelings are generally considered irrational in light of the danger or risk endured by the victims, who essentially mistake a lack of abuse from their captors for an act of kindness. The [FBI's](#) Hostage Barricade Database System shows that roughly eight percent of victims show evidence of Stockholm syndrome. Stockholm syndrome can be seen as a form of [traumatic bonding](#), which does not necessarily require a hostage scenario, but which describes "strong emotional ties that develop between two persons where one person intermittently harasses, beats, threatens, abuses, or intimidates the other." One commonly used hypothesis to explain the effect of Stockholm syndrome is based on [Freudian theory](#). It suggests that the bonding is the individual's response to trauma in becoming a victim. Identifying with the aggressor is one way that the ego defends itself. When a victim believes the same values as the aggressor, they cease to be perceived as a threat. So, is Sweden suffering from Stockholm Syndrome because the victim (in Malmö and elsewhere) believes the same values as the aggressor, ceasing to be perceived as a threat? But who is the aggressor against Sweden, who is the threat? Israel that admires Sweden or the radical Muslims in Malmö, etc.

Stockholm syndrome is named after the [Norrmalmstorg robbery](#) of [Kreditbanken](#) at [Norrmalmstorg](#) in [Stockholm, Sweden](#). During the crime, several bank employees were held hostage in a bank vault from August 23 to 28, 1973, while their captors negotiated with police. During this standoff, the victims became emotionally attached to their captors, rejected assistance from government officials at one point, and even defended their captors after they were freed from their six-day ordeal. The term was coined by the [criminologist](#) and [psychiatrist Nils Bejerot](#), consultant psychiatrist to the police when it happened. He called it "Norrmalmstorgssyndromet" (Swedish), directly translated as The Norrmalmstorg Syndrome, but then later became known abroad as the Stockholm syndrome. It was originally defined by psychiatrist [Frank Ochberg](#) to aid the management of hostage situations. In the view of [evolutionary psychology](#), "the mind is a set of information-processing machines that were designed by natural selection to solve adaptive problems faced by our hunter-gatherer ancestors." One of the "adaptive problems faced by our hunter-gatherer ancestors", particularly females, was being abducted by another band. Life in the "human environment of evolutionary adaptiveness" ([EEA](#)) is thought by researchers such as Israeli military historian [Azar Gat](#) to be similar to that of the few remaining hunter-gatherer societies. "Deadly violence is also regularly activated in competition over women. . . . Abduction of women, rape, ... are widespread direct causes of reproductive conflict ..." Being captured and having their dependent children killed might have been fairly common. Women who resisted capture in such situations risked being killed. Azar Gat argues that war and abductions (capture) were typical of human pre-history. When [selection](#) is intense and persistent, adaptive traits (such as

capture-bonding) become universal to the population or species. Prehistory, evolutionary psychology, for the most advanced country?

Partial activation of the capture-bonding psychological trait may lie behind battered-wife syndrome, military basic training, fraternity [hazing](#), and sex practices such as [sadism/masochism or bondage/discipline](#). Being captured by neighbouring tribes was a relatively common event for women in human history, if anything like the recent history of the few remaining tribes. In some of those tribes ([Yanomamo](#), for instance) practically everyone in the tribe is descended from a captive within the last three generations. Perhaps as high as one in ten of females were abducted and incorporated into the tribe that captured them. There is no widely agreed upon diagnostic criteria to identify Stockholm Syndrome and it does not appear in the [DSM](#) or the [ICD](#). However, studies have found evidence of emotional bonding with captors in a variety of hostage or abusive situations, including abused children and women, POWs, cult members, incest victims, and concentration camp prisoners. In Nazi Germany in the 1930s some Jews were allegedly shouting "Down with Us" and [supported Hitler's policies](#). The syndrome is encouraged in crime situations because it can increase the hostages' chances for survival, but those experiencing it are usually not very cooperative during rescue or prosecution. Several symptoms of Stockholm Syndrome have been identified in the following: positive feelings toward the controller, negative feelings toward the rescuers, supportive behavior by the victim helping the abuser, and lack of desire by the victim to be rescued. Does the Stockholm Syndrome applies also to the Jews who favor the Palestinians, the Israeli peacelovings organizations as well?

A converse of Stockholm syndrome called *Lima syndrome* has been proposed, in which abductors develop sympathy for their hostages. There are many reasons why Lima Syndrome can develop in abductors. Sometimes when there are multiple abductors, one or more of them will start to disagree with what they are doing and influence one another. An abductor may also have second thoughts or experience empathy towards their victims. Lima Syndrome was named after [an abduction at the Japanese Embassy in Lima](#), Peru, in 1996, when members of a militant movement took hostage hundreds of people attending a party at the official residence of Japan's ambassador. Within a few hours, the abductors had set free most of the hostages, including the most valuable ones, owing to having sympathy towards them. Unfortunately, never but never the Arabs suffered from a Lima Syndrome, they never developed sympathy for their hostages, it did not occur in terrorist attacks, nor in Palestinian territories, nor in their schools or mosques, yet the Lima Syndrome occurs everywhere in Israel and among the Jews, developing sympathy for the "victims", for the Palestinians, for the so-called weaker side of the conflict. So, what does it show, who is more normal and less syndromatic – the Arabs, the Israelis, the Swedes? And a last question to the Swedes whom I admire with all my heart – If you are in favor of the Hamas, of the Hezbollah, of the Palestinians, of the radical Muslims, how come that you and the Norwegians have awarded only 12 Nobel Prizes in 112 years to Muslims, half of them to anti-radical and liberal Muslims, fighting against the organizations and countries that you back, while they are 23% of the world's population? If you are so critical against the Jews how come that you have awarded 22% of all the Nobel Prizes to Jews who are only 0.2% of the world's population and 12 Nobel Prizes to Israelis that you criticize so much, the same number as for all the Muslims? Maybe it means that we are not such morons, and that in spite of all your criticism, we know what we are doing in this conflict, at least as we know in chemistry, physics or economy?

I may have many defaults, but self-hatred was never one of them, not for me, not for my family, not for my congregation, and especially not for my religion or my country. I have a lot of criticism, but it has never caused me to hate Israel, ultra-orthodox Jews, Arabs, neoliberals, tycoons, Ireland, peacelovings, corrupt leaders, Ashkenazis or Orientals. I am an advocate of the Aristotelian middle way, of Gandhi's philosophy, against violence unless you are attacked. As I am not a Christian I do not turn the other cheek, the Jews have learned in the hard way that they have to rely only upon themselves in order to survive. We have lived too much in anti-Semitic countries in Europe or in Arab countries, we have reached at last the promised land, and we'll never leave it. The cultural historian [Sander Gilman](#) has written, "One of the most recent forms of Jewish self-hatred is the virulent opposition to the existence of the State of Israel." He uses the term not against those who oppose Israel's policy, but against Jews who are opposed to Israel's existence. The concept of Jewish self-hatred has been described by [Antony Lerman](#) as "an entirely bogus concept", one that "serves no other purpose than to marginalise and demonise political opponents", who says that is used increasingly as a personal attack in discussions about the "[new antisemitism](#)". Ben Cohen criticizes Lerman saying no "actual evidence is introduced to support any of this." Lerman recognizes the controversy whether extreme vilification of Israel amounts to anti-Semitism and says that antisemitism can be disguised as [anti-Zionism](#).

New antisemitism is the concept that a new form of [antisemitism](#) has developed in the late 20th and early 21st centuries, emanating simultaneously from the [far-left](#), [radical Islam](#), and the [far-right](#), and tending to manifest itself as [opposition to Zionism](#) and the [State of Israel](#). The concept generally posits that much of what purports to be [criticism of Israel](#) by various individuals and world bodies, is, in fact, tantamount to [demonization](#), and that, together with an alleged international resurgence of attacks on [Jews](#) and [Jewish symbols](#), and an increased acceptance of antisemitic beliefs in public discourse, such demonization represents an evolution in the appearance of antisemitic beliefs. Proponents of the concept argue that [anti-Zionism](#), [anti-Americanism](#), [anti-globalization](#), [third worldism](#), and demonization of [Israel](#), or [double standards](#) applied to its conduct, may be linked to antisemitism, or constitute disguised antisemitism. Critics of the concept argue that it conflates anti-Zionism with antisemitism, defines legitimate criticism of [Israel](#) too narrowly and demonization too broadly, trivializes the meaning of antisemitism, and exploits antisemitism in order to silence political debate. [Irwin Cotler](#), Professor of Law at [McGill University](#) and a leading scholar of human rights, has identified nine aspects of what he considers to constitute the "new anti-Semitism":

- **Genocidal antisemitism:** Calling for the destruction of Israel and the Jewish people.
- **Political antisemitism:** Denial of the Jewish people's right to [self-determination](#), [de-legitimization of Israel](#) as a state, attributions to Israel of all the world's evils.
- **Ideological antisemitism:** "Nazifying" Israel by comparing [Zionism](#) and [racism](#).
- **Theological antisemitism:** Convergence of [Islamic antisemitism](#) and Christian "[replacement](#)" [theology](#), drawing on the classical hatred of Jews.
- **Cultural antisemitism:** The emergence of anti-Israel attitudes, sentiments, and discourse in "fashionable" salon intellectuals.
- **Economic antisemitism:** [BDS movements](#) and the [extraterritorial](#) application of [restrictive covenants](#) against countries trading with Israel.
- **Holocaust denial**
- **Anti-Jewish racist terrorism**
- **International legal discrimination** ("Denial to Israel of equality before the law in the international arena"): Differential and discriminatory [treatment towards Israel in the international arena](#).

And finally, a personal note. In the past I used to watch more than fifty films during the ten days of the Haifa Film Festival. Nowadays, in troubled times, I watch only more than thirty, and watch much more on TV or on DVDs. Anyhow, I saw many Palestinian films trying to understand their motives, and many Israeli peaceloving films as well. Normally, I get annoyed from such extremist views, completely wrong in my opinion, but the period of the festival is especially appropriate for such "adventures". Recently, I watched a documentary film from an Israeli filmmaker who has left Israel as she could no more live in a country that oppresses so much the Arabs. I watched the movie which was quite good, but even more, I watched the people who came for the premiere. It was like a party of Russian veterans who remember with yearning the good old days of the war, communism, and mother Russia. I sat near a journalist who exasperates me so much with his false point of view that I cannot read them anymore, in spite of my patience. He seemed very happy to watch the movie, and so were the others.

It is very rare for me not to read articles or books that I don't agree with their content, as normally I am broad minded. As far as I recall there is only one book that I could not continue reading because of its huge fallacies – *The Protocols of the Elders of Zion* or *The Protocols of the Meetings of the Learned Elders of Zion*, which is an [antisemitic fabricated text](#) purporting to describe a [Jewish](#) plan for global domination. The forgery was first published in [Russia](#) in 1903, translated into multiple languages, and disseminated internationally in the early part of the 20th century. According to the claims made by some of its publishers, the *Protocols* are the minutes of a late 19th-century meeting where Jewish leaders discussed their goal of global Jewish [hegemony](#) by subverting the morals of [Gentiles](#), and by controlling the press and the world's economies. [Henry Ford](#) funded printing of 500,000 copies that were distributed throughout the US in the 1920s. [Adolf Hitler](#) was a major proponent. It was studied, as if factual, in German classrooms after the [Nazis](#) came to power in 1933, despite having been exposed as fraudulent by [The Times](#) of [London](#) in 1921. It is still widely available today in numerous languages, in print and on the Internet, and continues to be presented by some proponents as a genuine document. Governments or political leaders in most parts of the world have not referred to the *Protocols* since World War II. The exception to this is the Middle East, where a large number of [Arab](#) and Muslim regimes and leaders have endorsed them as authentic, including endorsements from Presidents [Gamal Abdel Nasser](#) and [Anwar Sadat](#) of [Egypt](#), one of the President Arifs of [Iraq](#), King [Faisal](#) of [Saudi Arabia](#), and Colonel [Muammar al-Gaddafi](#) of [Libya](#). The [1988 charter](#) of [Hamas](#), a Palestinian Islamist group, states that *The Protocols of the Elders of Zion* embodies the plan of the Zionists. Recent endorsements in the 21st century have been made by the [Grand Mufti](#) of [Jerusalem](#), Sheikh [Ekrima Sa'id Sabri](#), the education ministry of [Saudi Arabia](#), member of the [Greek Parliament](#) [Ilias Kasidiaris](#), and young earth creationist and tax evader [Kent Hovind](#). The people who attended the premiere seemed to like very much each other, like an exclusive club, that has less and less members. Many "leftist" (I would not call them leftist, as many of the peacelovings are neoliberals cooperating with tycoons, extremist doves or peacelovings would be more appropriate) Israeli intelligentsia, pampered by the anti-Semitic European elites, have left Israel, that treats so bad Arabs, while in Europe they are treated so well, and even better – Jews are treated so well by European Arabs, in France for example...

I don't know why all of a sudden I remembered the film "I'll Cry Tomorrow" produced 60 years ago, maybe because this was a film festival, maybe because of a Proustian stream of consciousness in *Le temps retrouve* made me think of the taste of a madeleine biscuit deeped in tea, but I don't drink tea. Yet, I remembered seeing the film at the age of 11 or 12, and even more remote memories of Arab shababs coming to burn my house while I was reading Alice in the Wonderland, leaving Cairo with a laissez-passer stamped Bedoun Rougo – no right of

return, no right of return for Jews to Egypt, no right of return for Palestinian refugees to Israel, no self-imposed right of return of the maker of the film and many peacelovings who cannot live anymore in "Israeli-Apartheid", whether they have left phisically the country or still live in Israel, but feel completely estranged, not liking most of the population, the occupation, themselves? It is so sad to see the decline of the aristocracy, of the old-time intelligentsia, the Goetterdaemmerung, the Twilight of the Gods, refering to a prophesied war (Gog and Magog?). In the Islamic apocalyptic tradition the end of the world would be preceded by the release of Gog and Magog, whose destruction by God in a single night would usher in the Day of Resurrection. Reinterpretation did not generally continue after Classical times, but the needs of the modern world have produced a new body of apocalyptic literature in which Gog and Magog are identified as the Jews and Israel, or the Ten Lost Tribes. Wagner, Islam, Israel – Jews returning to Germany, Muslims demonstrating in Berlin on Unter den Linden against Israel. As the people watch, deeply moved, the interior of Valhalla is finally seen, with gods and heroes visible. Flames flare up in the Hall of the Gods, hiding it and them from sight completely. As the gods are consumed in the flames, the curtain falls, but who will be consumed in the flames – Europe, US, Russia, Israel, Arab/Muslim countries, ISIS, who is right – peacelovings, warmongers?

A SATIRE ON THE MIDDLE EAST CONFLICT BASED ON MOLIERE'S TARTUFFE

I have decided to humbly improvise on [Moliere's Tartuffe or the Hypocrite](#) in the following satire, [as it fits exactly](#) the [situation of European's](#) individuals, [organizations, and](#) even some countries, [who favor the](#) most [backward Islamic](#) terrorist organizations [and countries](#), and the poor Hamas and Fatah Palestinians, no matter what they do, as long as they kill and delegitimize Israelis and Jews. Their hypocrisy matches fully the hypocrisy of the Palestinian leaders.

Orgon: For these past two days, how have things gone on? What has happened? And how is everyone?

Dorine: In Syria two thousands innocent civilians were killed, in Iraq ISIS has beheaded a whole Christian village, in Afghanistan a hundred young girls who wanted to study have been raped and stoned to death, Iran has become a nuclear country, in Yemen, Libya and Lebanon the civil wars have continued to kill women, children and men, suicide bombers have killed in the markets of Turkey, Egypt, Sudan, Algeria and Tunisia six hundred innocent civilians...

Orgon: Et Tartuffe? What happened in Palestine?

Dorine: 3,000 rockets have been launched by the Hamas to the Israelis cities of Tel Aviv, Ashdod, Bersheba, Ashkelon, and have killed 45 innocent civilians. 2,000 rockets have been launched by Hizballah to the Israeli cities of Haifa, Naharya, Tiberias, Nazareth, and have killed 10 innocent civilians. Israel has retaliated against the launching sites, killing 224 terrorists/freedom fighters, 13 family members who hided with them, and 4 children at the Gaza sea shore. The Israeli casualties were not much heavier because of the Iron Dome air defense systems, which proves the inhuman nature of the Israelis who do not want to give Iron Dome systems also for the terrorists in Gaza, the Palestinian Authority and Hizballah, as well as compensations. Abu Mazen has stated that the Holocaust is just a myth and has introduced in the books of 7 years old children chapters from Mein Kampf and the Protocols of the Elders of Zion.

Orgon: Poor Palestinian fellows! (in French: Le pauvre homme! in Haitian: Podyab!, in Romanian: Ei, bietu'om!, in Hebrew and Arabic: Misken!/Meskin!) Those Jews are children killers. They don't have mercy for the poor freedom fighters. I pray you, think you question with the Jew: You may as well go stand upon the beach/And bid the main flood bate his usual height; You may as well use question with the wolf/ Why he hath made the ewe bleat for the lamb;/You may as well forbid the mountain pines/To wag their high tops and to make no noise,/When they are fretten with the gusts of heaven;/You may as well do anything most hard,/As seek to soften that--than which what's harder?/His Jewish heart: therefore, I do beseech you,/Make no more offers, use no farther means,/But with all brief and plain conveniency/Let me have judgment and the Jew his will. (If you haven't guessed: Shakespeare, The Merchant of Venice, Antonio, Act 4)

Dorine: A small boy aged 13 having heard from his teacher and read in the school books that you have to kill as many Jews as possible in order to be a Shahid killed with his mother's kitchen knife in the streets of Tel Aviv a small Jewish boy aged 13 who was riding his bicycle, an old woman aged 80, and a Rabbi. He was slightly wounded by a policeman who tried to stop his killings and was asked harsh questions by the police at the hospital. Abu Mazen complained to the UN, Unesco, Unicef, the Hague International Court of Justice, that the bloody Jews killed once again an innocent child who was returning from school. When he saw the film of the questioning, he didn't apologize for his usual lies, and said that it is inhuman to question a small child and ask him harsh questions without getting the permission of his parents. The UN, its organizations, friendly countries in Europe, and the Oxford, Stockholm and Dublin academics condemned Israel for using excessive force against a minor, but what can you expect from a Jewish heart? Commiseration? Shylock has to pity Antonio but if it was the opposite Antonio should never pity a Jew, as anti-Semites have not pitied them in Venice, nor in Auschwitz.

Orgon: The poor boy! And what happens in Europe and America?

Dorine: In Paris 203 people were killed by ISIS at the premiere of the new version of Tartuffe at the Comedie Francaise. All the government members who attended the premiere were killed, and ISIS took over Paris. In Brussels the Hamas has put cyanide in the water reservoirs killing 2,345 civilians. Belgium, NATO, and the European Union's headquarters surrendered in order to save the lives of thousands of innocent civilians, admitting that it is better to be green than unseen. In Washington al-Qaeda has ruined the city with an atomic device, but the Americans have not given in and are continuing the fight. In Berlin Hizballah has used biological weapons to take over the city, that has surrendered without fight. In London, Iran has gathered all the 90,000 academics, peacelovings, pro-Arabs and Islam and anti Jews and Israel, at the Wembley Stadium and offered them to become Muslims and join their legions among the Muslim refugees.

Orgon: Et Tartuffe? And the Palestinians?

Dorine: The Palestinian Authority has accused the Jews and Israel that they are behind all the atrocities in Europe and the US, which are part of the Zionist conspiracy to conquer the world, after World War I, II and III, 9/11, 13/11, the myth of the Holocaust, Nakba and Naksa. The United Nations has approved the 999th condemnation of Israel with an overwhelming majority of 196 against 4 – Micronesia, Tonga, Israel and the US. Israel has opened its borders to all the European and American citizens who fled from the Muslim invasion, but has not allowed in even one Palestinian refugee, which shows their racism, devious heart of children killers,

blood drinkers at Passover. However, the Palestinians have suffered a serious setback, as after the unending terrorist attacks in Israel, the Muslim Middle East, Europe and the US, the stock of virgins in heaven for the Shahids has dried out, and terrorism has ceased until stock is renewed.

Orgon: Poor fellows!

And from the 1st Act, Scene 4, of Tartuffe we move directly to the 5th Act, Scene 4:

Monsieur Loyal (loyal to whom?): This country now belongs, I have ample proof,
 To the Islamic State ruled by the brother of your friend Tartuffe.
 He is master and lord of all your wealth
 By virtue of a deed he showed me himself.
 I know that not even a million
 Dollars would make you cause a rebellion,
 And that you will be an honest citizen
 And let me fulfill the orders I'm given.
 You opened your heart, you opened your country
 For the poor refugees who fled from the massacres.
 They offer you now as a token of gratitude
 To become Muslim and remain in your country.
 The Jews have not let the Arabs be free in Palestine,
 The Europeans attacked Muslims in Syria and Iraq,
 And therefore the Muslims have decided to conquer Europe
 Aided by their supporters among the refugees.
 This is social justice, as it is not just that
 Europe should be so rich and Muslims should be so poor.
 So, in the name of Islam, equality and justice,
 We declare Dublin, Stockholm and Oxford,
 Paris, Berlin, and Brussels,
 Islamic cities, and install once again
 The guillotine at Place de la Concorde,
 Where every Christian and Jew who will not want
 To become Muslim will be beheaded,
 And you'll have to pay for the executioner
 Who will be very busy in the next few weeks.

Orgon: Poor fellow! Et Tartuffe? And the Palestinians?

The conduct of our friends in Europe and all over the world who accuse the Jews and the Israelis of all the problems in the world reminds me of a Turkish saying that I heard from my father "The Sultan has a constipation and you make an enema to the Wazir/Vizier". This is exactly what they want to achieve – instead of solving the problem of the Sultan - the Fundamentalist Islam, they think that persecuting the Jews, boycotting Israelis, enabling the murder of Jews who go to the synagogue or to buy Kosher food by the same Fundamentalist Muslims, will appease the "Gods", the terrorists and their backers, that they are so afraid of. They sacrifice the Jews like Iphigenia to enable the Greek fleet to sail to Troy, to buy another month or year without terrorism, exactly as their grandfathers were afraid to crush the Nazis when they were weak and they sacrificed the other Iphigenias – the European Jews, the German socialists, Austria, Czechoslovakia. The fundamentalist Muslims operate exactly like

the Nazis, and the Europeans react exactly like their fathers reacted to Hitler, when will they ever learn? I have no doubt that those Nazis/Fundamentalists/Iran/Hamas/Hizabllah/PLO will use atomic bombs to crush Israel and Europe, to crush the Western civilization and bring us back to the Middle Ages.

How would you call a doctor who instead of amputating the right arm that has gangrene will amputate the left arm, a dentist who instead of extracting a sick tooth will extract a healthy one (actually, it happened to my young son, but we made a scandal), instead of crushing Muslim terrorism they blame the Jews who have never killed even one European? They are afraid to annoy the Moloch, to enter the Muslim quarters, to arrest suspects, to make caricatures of Muhammad, as they know that they will be executed like Charlie Hebdo's victims, so make Der Stuermer's caricature of Jews and Israelis, the Jews will never react, the Israelis are democrats advocating freedom of press. Don't blame Fundamental Islam in general as it is not politically correct, but blame the Jews as it is politically correct to be anti-Semitic nowadays like between the two world wars. Pity the "poor" Muslims, the "poor" Palestinian refugees, but don't pity the thousands of terrorist victims who were murdered by the Arab terrorists in "Nazi Israel, land of the children killers, the occupation, the wall, the blockade". Keep double standards – one for the Muslims and Arabs and one for the Jews and Israelis, in the UN, in the peaceloving Western regimes, at the universities, human rights organizations, and of course in the Muslim countries.

The Fundamentalist Iranians and Arabs have succeeded to be perceived as the "Nebekhdiker Shimshen" – the poor Samsons, they are the victims and the Jews are the butchers, while it is exactly the opposite. They say that "You cannot blame the oppressed if they kill the oppressors", but we live in a topsy-turvy world, as the aggressors are those who are perceived as the victims, the fundamentalist Muslims are those who kill and endanger the Europeans and the Americans, while Israel and the Jews endanger only the Muslim aggressors. The Europeans/Americans act in such ways for many reasons – some of them are bleeding hearts for Palestine but not for Syria or Africa, some of them have interests in the Middle East and receive donations from the rich Arabs, some of them are anti-Semitic as their fathers, all of them are wrong, as reality will prove that only Israel read the map on time, while all the others were living in a psychadelic dream.

Where have vanished the glorious days of the British Empire, the Napoleon Empire, the Vikings? Why are they afraid of a militant minority in their countries, exactly as they were afraid of another militant minority – the Nazis? Don't they know that if they will not react on time a catastrophe will occur, with millions of casualties, that if the democratic regimes will not react, the extreme-right parties will take power bringing an end to the democracy while trying to crush terrorism and fundamentalism? We are living today in an in-extremis period, when they are afraid of curing the constipation of the extremist Sultan before he will drown all the Western civilization in a diarrhea of blood. They prefer to make the enema to the Wazir who has nothing to do with the constipation, like their fathers did 80 years ago, hoping that the Jews who are accustomed to receive enemas during 2,000 years and be accused of all the world's troubles will not react. But they are wrong, as the Israelis are no more servile Wazirs and react to aggression.

So, our dear friends from the UN, peaceloving Europeans, politically-correct Americans, wise-guys academics, the chips are down, you know at last who is your enemy, you can no more accuse the Wazirs who are no more willing to comply, you have only one choice if you don't want to be exterminated - make to the extremist Sultan such an enema that he will forget once and for all of his fundamental and terrorist ideology, of the sanctification of Shaheeds

and Jihads, like the enema that you have done to Hitler and the Nazis, but not after casualties of tens of millions like your fathers did, do it now when the alternative cost is quite low, don't be afraid if you want that the Western civilization will persist, if you want that you children will live!

PALESTINIAN RIGHT OF RETURN – MYTH AND REALITY

When the Palestinians ask for the right of return to Israel of five million refugees, who 99% of them never lived in Israel or Palestine (only 1%, about 50,000 refugees who left Palestine in 1948, are still living), do they want us to accept a similar situation to Syria, do they want us to have a democratic progressive country like Iraq, like Lebanon, like Yemen? Or a democratic government as in the Palestinian authority, Gaza, or be a rich country as Egypt and Algeria? Do they intend to return before or after the Germans will return to Eastern Prussia, the Greeks to Anatolia, the Turks to Europe, the Pakistanis to India, and the Indians to Pakistan? Why do they deserve a better fate, is it because they were asked by their leaders to leave temporarily their homes until the Arabs will exterminate the small country of 500,000 Jews with the armies of 100 million Arabs? Is it because they tried to integrate in their lands as the 900,000 Oriental Jews did and thrived within a few years and not remain in a wretched condition asking for the alms of the UN and the West? Is it because they sent their children to be Shahids killing thousands of Jews in suicide bombings, with knives, rifles, machine-guns, cars? Who is the naïve who will believe that they will behave peacefully or that Gaza and the Palestinian state will remain demilitarized? It is sheer nonsense, as their aim since a hundred years ago is to kill all the Jews and have one Islamic State from Bangladesh to Andalus (Iberia) and hopefully for them including the territories of their friends and supporters in Ireland & [Scandinavia](#) where they have sent already thousands of potential backers in Ghettos where the local police is afraid to enter.

It is interesting to notice that while the Palestinians demand the Right of Return to their "homeland", none of the Jews who left Arab countries are allowed to return, as we left "bedun rugho" - without a possibility to return, and of course without possibility to be indemnized for all the assets that we were forced to leave in the Arab countries. I mentioned how the Egyptian parliament refused to let the Egyptian Jews (as me) return to their "homeland", but I wonder – why there are not even a handful of Jews who would want to return to an Arab country, while apparently five million Palestinians want to return to the Jewish state of Israel. Has it anything to do with what has become to the states that the Jews were forced to leave as opposed to the state that the Palestinians have left? Why the Palestinians are not willing to integrate in the countries where they live – Lebanon, Syria, Egypt, although those are Arab countries? Maybe it has something to do with why the Arabs living in Israel do not want to leave Israel and go living in the new Palestinian state. They complain a lot about discrimination but none of them wants to live in the new Palestine without discrimination. They probably enjoy the Israeli democracy, high standard of living, excellent education and health services. So, maybe they should say at least a few positive remarks about Israel, which is not an Apartheid state and is not anti-Arab.

The same applies to the Oriental Jews who like me left the Arab nations where we were born and came to live in Israel, France, the US, the UK, etc. In spite of all the Oriental complaints about discrimination, cultural repression, even racism – all the Orientals living in Israel are better off by far as compared to their situation if they would have continued living in Iraq, Yemen or Syria. This does not excuse of course discrimination towards the Arabs and

Orientalism, if it exists in a limited scope, but we should be grateful to the Ashkenazis elites who built Israel in spite of all their defaults as they have built a modern democratic high tech country, with the cooperation of the Orientals, Arabs, which were progressively integrated and now are represented in the Knesset almost in the same proportions of the population, and have become leading doctors, academics, businessmen, high tech innovators, intellectuals, while diminishing the economic gaps. The Oriental Jews are the strongest opponent to the Right of Return, they know how it is to live in an Arab country as dhimmis, but I expect the Israeli Arabs to strongly oppose the Right of Return, if they don't want to live in an Arab country as Algeria, Syria, Iraq, Yemen, Lebanon, or even in a Palestinian Islamist totalitarian state as Gaza/Hamas, or a corrupt country as the West Bank.

FUNDAMENTAL MUSLIM ANTI-SEMITISM AND NAZISM, BURNING OF BOOKS

We know about Christian anti-Semitism in Europe until the end of World War II, we see it now once again in Europe and in Muslim countries with the hate of Jews and Israelis. Everyone knows what was the reason of Christians' hatred of Jews, at least in the past, and in many cases also in the present – the Jews killed Jesus and did not want to convert to Christianity, they are deceitful, they control the economy and the media, etc., etc... But what is the reason of Islam anti-Semitism? If we read [Nonie Darwish's articles](#) we can understand why Muslims hate Jews – "Recently, a Pakistani religious leader, Pirzada Muhammad Raza Saqib Mustafai, said: "When the Jews are wiped out ... the sun of peace [will] begin to rise on the entire world." The same preaching is routinely done not only by clerics, but by politicians -- in Iran, Saudi Arabia, Egypt, and elsewhere. This is not just Ahmedinijad; it is at the heart of Islamic theology that world peace will be established only when all the Jews are wiped from the earth. But few people in Western media are alarmed by this kind of rhetoric or care to expose this dreadful dark side of Islam's obsession with Jew-hatred." But if we read [Wikipedia on this issue](#) and even more when we read the Quran we might get confused, as much as we are confused if the Palestinians have or have not renounced their ideology of wiping out Israel (I have dealt extensively on this issue in my book a propos of Arafat's Caduc theory), if children called shahid or jihad are or are not called so because of their hatred to non-Muslims, double-talk, double standards...

I advocate in this case as in all other cases of anti-Semitism and anti-Israel of Christians, Muslims, or even Jews, that the proof of the pudding is in the eating. If fundamentalist Muslims kill Jews and want to exterminate Israel, if Christians are in favor of terrorism against Israel, and if Jews are in favor of boycotting Israel, this proves that they are anti-Semitic de facto if not de jure. Really, I don't care if the Quran is in favor of Jews or not, when those who read it and hear the Imams in the mosques, are incited to kill Jews and wipe out Israel. It proves that this is implied in the Quran, at least in some segments of the Quran. Arafat could say that he recognizes Israel but on the other hand he launched hundreds of terrorist attacks to Israel during the second Intifada, and that meant only one thing that he wanted to exterminate Israel and fooled the world and the Peace Nobel Prize, as he has fooled our leaders and peacelovers who signed with him the Oslo Agreements. Double-talk and double-standards don't confuse me at all, as I don't care what people say but what they do. You are allowed to make a mistake once, and I made many mistakes in my life but I have never repeated the same mistake twice. I was conned by crooks on the stock exchange, but I decided that I'll never buy anymore shares or debentures. I was conned by some companies selling me TVs, cruises, or insurances but I have never made the same mistake twice, and step by step I have arrived to a status where I work and buy, where I have friends and save only in

trustful organizations and trustful persons. Yet, there are some peacelovings in Europe, the US and Israel, who are conned and cheated once and again, and make the same mistakes over and over. Crooks don't change, unethical companies don't become ethical, and corrupt and belligerent countries remain so even if they have a new "front".

The worst kind of course are the people who say one thing and do the opposite, as Mack the Knife who hides his knife, and that is why it is preferable to fight enemies like ISIS and Hamas, like Hizballah and Ahmedinajad, who are not afraid to say overtly what they want to do. They at least are not hypocrites, like the double-talk leaders as Abu Mazen and Arafat who are so nice but much more dangerous when they fool the UN, France, the US, and Sweden talking peace while inciting their children and youngsters to kill Israelis in Tel Aviv, Jerusalem, and the West Bank, as the Iranian front leaders who are so smiling and nice and succeed to lift the sanctions against Iran, while their fanatic fundamentalist bosses continue to preach that the Americans are the Great Satan and the Israelis are the Small Satan. I arrived to this conclusion when studying at the university the history of Europe between the two World Wars that I understood how the Nazi leaders, who were dangerous because of their double-talk, and the "moderate" Hitler succeeded in fooling France and the UK at Munich, and actually from 1933 to 1940. The new Nazis – the Iranian and Palestinian leaders who have adopted exactly the same methods, want to annihilate Israel as their Nazi teachers, deny the Holocaust as the Nazis and Eichmann, lie and fool the credent peaceloving Europeans, Israeli, and Americans, who want to believe that peace can be achieved even with crooks, at least if they are "nice" crooks. A crook is a crook is a crook, in business and in politics, and you never sign pacts with the Devil, even if he looks nice. Just watch what they say in Arabic or in Persian, in the Mosques and at school, in their local newspapers and television, and you'll see what they really want, exactly like the allies had to read Mein Kampf in order to learn what Hitler wanted and intended, the writing is on the wall!

And this brings me to a question that I have often asked myself. As the Nazis were fanatics who tried to erase all the Jewish roots of European culture, one of them we saw above – in changing the name of Theatre Sarah-Bernhardt only because she had Jewish ancestry – have the Nazis banned and burned the Bible because of its Jewish roots? Well, as Western culture, and especially in France, Germany, UK and US, would be completely different without Jews, and I have dealt extensively on this issue in this book, has the madness and hate of the Nazis brought them to deny even the Bible, and Christianity that has adopted the Bible from the Jews? Apparently I was right and the Nazis did write a new Bible without Jews, like the Palestinians want to recognize Israel as an Arab state with five million refugees coming back to their homes while only 1% of them left those homes, but not recognize Israel as a Jewish state, and teach their children at schools to hate Jews and Israelis, to murder them, to worship shahids who murder the Jews. They even claim that Jerusalem is holy only to Muslims but not to Jews, who never lived in Jerusalem, not had there their temple, their country was never in Israel, while the Muslims have a holy country in Saudi Arabia, but nevertheless they deny the right to Jews to pray even at the Wailing Wall, which is according to the UN and our allies an occupied site.

Mail Online - Jewish references erased in newly found Nazi Bible

Last updated at 14:47 07 August 2006

An institute in Germany has unearthed a Nazi bible ordered by Adolf Hitler to replace the old and new testaments expunged of all references to Jews. Hitler's race theorists even rewrote the 10 commandments and added two more for good measure in the book called 'German with

God' which was – alongside Hitler's autobiography – meant to be required reading in every home in his Third Reich. Thou shalt not kill, coveting one's neighbour's wife, thou shalt not steal and all other others were scrapped by a regime that stole, murdered and plundered its way across the world. Hitler admired the ceremony and majesty of the church – he admitted as much in Mein Kampf – but hated its teachings which had no place in his vision of Germanic supermen ruling lesser races devoid of 'outdated' concepts such as mercy and love. But he knew the power of the church in Germany and even he could not banish it overnight. He was even forced to abandon the systematic murder of the handicapped and insane before the war when outspoken bishops began to speak against it. Instead his plan was to gradually 'Nazify' the church beginning with a theological centre he set up in 1939 to rewrite the Holy Bible. He appointed lackey professors to work on a thoroughly Nazi version that would remove all references to Jews and all compassion. Their brief: 'The cleanse church texts of all non-Aryan influences.'

The first to go were the 10 Commandments. The Nazi 12 run:

"Honour God and believe in him wholeheartedly.

Seek out the peace of God.

Avoid all hypocrisy.

Holy is your health and life!

Holy is your wellbeing and honour!

Holy is your truth and fidelity!

Honour your father and mother – your children are your aid and your example.

Keep the blood pure and your honour holy!

Maintain and multiply the heritage of your forefathers.

Always be ready to help and to forgive.

Honour your Fuehrer and master!

Joyously serve the people with work and sacrifice.

That is what God wants from us!"

More important for Hitler, however, was the eradication of Jewish words, including Hallelulja, Jehova and even Jerusalem – it was instead termed to: "the eternal city of God."

"The book will have to serve the fight against the immortal Jewish enemy!" said Hitler in a memorandum to the institute in Eisenach. Hansjoerg Buss of the Nordelbischen Church Office discovered the Bible in an archive search. It was printed in 1941 by a company in Weimar and was shipped out to thousands of churches across Nazi-occupied Europe. It is understood most have been destroyed. The name of the office Hitler created to shape the Bible in his image was the 'Institute for the research and removal of the Jewish influence on German church life.'

One of the major tasks was to ignore Jesus' Jewish roots and turn him into an Aryan. Other words specifically banned by Hitler's race-haters were Zion, Hosanna, Galilee and Moses. One order found in the archives for a special exhibition in Eisenach of the institute's bizarre work came from Walter Grundmann, the anti-Semitic director appointed by Hitler. He wrote in 1941: "The Bible must become Jew-free and the German people must see that the Jews are the mortal enemy who threaten their very existence." Hymn books were also trawled and 'Aryanised' with no references to make the party elite balk during the few times they were ever likely to find themselves in a Christian church. At its height, a team of 50 worked on re-writing hymn books and the Bible. But it was all a charade as far as Hitler and his S.S. chief Heinrich Himmler were concerned. Both dreamed of being overlords of an essentially pagan society where the only virtues to be praised were iron hardness and a capability to obey any

order, no matter what. "Human kindness and the moral compass as set by the Bible were laughable to them," said Ulrich Messner, a Nazi expert. The King James Bible is a little under 800 pages in paperback form. The Nazi 'Bible' was 750 pages, after the references to Jews had been banished and Nazi "improvements" added.

The Nazis burned most of the best books of Western culture because they were written by Jews (more than half of the best German authors of the preceding century were Jews), because they were written by socialists, or democrats, or anti-Nazis, or by French humanists as Victor Hugo, Andre Gide, Romain Rolland, or American authors as Ernest Hemingway, Jack London, John Dos Passos, English authors as Lawrence, Wells, Huxley, Irish authors as James Joyce, Russian authors as Tolstoy, Dostoyevsky, Gorki, even Helen Keller was banned. In short most of Western culture of the past century was banned by those barbaric fanatics in a country which was one of the most cultivated countries in the world, and almost none of the whole population dared to object and oppose this barbarism.

Among the German-speaking authors whose books student leaders burned that night were [Walter Benjamin](#), [Ernst Bloch](#), [Bertolt Brecht](#), [Max Brod](#), [Otto Dix](#), [Alfred Döblin](#), [Albert Einstein](#), [Friedrich Engels](#), [Lion Feuchtwanger](#), [Marieluise Fleißer](#), [Leonhard Frank](#), [Sigmund Freud](#), [Iwan Goll](#), [George Grosz](#), [Jaroslav Hašek](#), [Heinrich Heine](#), [Ödön von Horvath](#), [Heinrich Eduard Jacob](#), [Franz Kafka](#), [Georg Kaiser](#), [Erich Kästner](#), [Alfred Kerr](#), [Egon Kisch](#), [Siegfried Kracauer](#), [Karl Kraus](#), [Theodor Lessing](#), [Alexander Lernet-Holenia](#), [Karl Liebknecht](#), [Georg Lukács](#), [Rosa Luxemburg](#), [Heinrich Mann](#), [Klaus Mann](#), [Ludwig Marcuse](#), [Karl Marx](#), [Robert Musil](#), [Carl von Ossietzky](#), [Erwin Piscator](#), [Alfred Polgar](#), [Erich Maria Remarque](#), [Ludwig Renn](#), [Joachim Ringelnatz](#), [Joseph Roth](#), [Nelly Sachs](#), [Felix Salten](#), [Anna Seghers](#), [Arthur Schnitzler](#), [Carl Sternheim](#), [Bertha von Suttner](#), [Ernst Toller](#), [Kurt Tucholsky](#), [Jakob Wassermann](#), [Frank Wedekind](#), [Franz Werfel](#), Grete Weiskopf, [Arnold Zweig](#) and [Stefan Zweig](#).

Not only German-speaking authors were burned but also French authors like [Victor Hugo](#), [André Gide](#), [Romain Rolland](#), [Henri Barbusse](#), American writers such as [Ernest Hemingway](#), [Upton Sinclair](#), [Theodore Dreiser](#), [Jack London](#), [John Dos Passos](#), and [Helen Keller](#) as well as English authors [Joseph Conrad](#), [D.H. Lawrence](#), [H.G. Wells](#) and [Aldous Huxley](#), Irish writer [James Joyce](#) and Russian authors as [Fyodor Dostoyevsky](#), [Maxim Gorki](#), [Isaac Babel](#), [Vladimir Lenin](#), [Vladimir Nabokov](#), [Leo Tolstoy](#), [Leon Trotsky](#), [Vladimir Mayakovsky](#), and [Ilya Ehrenburg](#).

The burning of the books represents a culmination of the persecution of those authors whose verbal or written opinions were opposed to Nazi ideology. Many artists, writers and scientists were banned from working and publication. Their works could no longer be found in libraries or in the curricula of schools or universities. Some of them were driven to exile (like [Walter Mehring](#) and [Arnold Zweig](#)); others were deprived of their citizenship (for example [Ernst Toller](#) and [Kurt Tucholsky](#)) or forced into a self-imposed exile from society (e.g. [Erich Kästner](#)). For other writers the Nazi persecutions ended in death. Some of them died in concentration camps, due to the consequences of the conditions of imprisonment, or were executed (like [Carl von Ossietzky](#), [Erich Mühsam](#), [Gertrud Kolmar](#), [Jakob van Hoddis](#), [Paul Kornfeld](#), [Arno Nadel](#) and [Georg Hermann](#), [Theodor Wolff](#), [Adam Kuckhoff](#), and [Rudolf Hilferding](#)). Exiled authors despaired and committed suicide, for example: [Walter Hasenclever](#), [Ernst Weiss](#), [Carl Einstein](#), [Walter Benjamin](#), [Ernst Toller](#), and [Stefan Zweig](#). [Heinrich Heine](#), whose work was also burned, wrote in his 1820-1821 play *Almansor* the famous admonition, "Dort, wo man Bücher verbrennt, verbrennt man am Ende auch Menschen": "Where they burn books, they will in the end also burn people." And it didn't help

Heine that he converted to Christianity as a Jew is a Jew for the Christian, Nazi, or Muslim anti-Semites, and especially if he is a humanist and intellectual.

You need a lot of "Chutzpah", impertinence, impudence, insolence, cheek, and arrogance, to call the Jews and Israelis Nazis. Nothing can be compared between the most humane people in the world who have contributed so much to the Western culture and the most barbaric regime that ever existed, causing the death of tens of millions people, and the Holocaust with six million Jewish victims, millions of children, women, old people and men who have never done anything against the Germans. Israel occupies the West Bank since 1967 but that is because the joint Arab armies of Egypt, Syria and Jordan wanted to exterminate Israel and Israel in self defense conquered the territories of Gaza from the Egyptians and the West Bank from the Jordanians.

Those territories were never recognized by the world as Jordanian and Egyptian territories, nobody demanded to establish in them a Palestinian state, but nobody blamed them for that, while the Israelis who have conquered those lands that were part of the Jewish state in the past and part of the Jewish mandate, are blamed every day to be an occupying power, although in the period of 1944 to 1967 many countries were occupied and remained so until today, while the populations moved from one country to the other, without any refugee problems that were solved in a few years, like the Jews who were refugees from the Arab states – 900,000 including my family, much more than all the Palestinian refugees who left Israel in 1948, settled in Israel and elsewhere without the assistance of the UN and the world, were integrated within a few years in their new countries, unlike the Palestinian refugees who are still refugees because the Arab states and PLO and Hamas prefer to invest the billions of dollars that they have received from the UN, the world, and their oil, in weapon, terror, and not in solving the refugees problem.

So, what is exactly Nazi in the conduct of the Israelis in the "occupied" or liberated territories? Is it because as a occupying power they behave much more humanely than the French in Algeria, the Americans in Vietnam and Afghanistan, the British in India and Iraq, the Russians in Eastern Europe, the Italians in Ethiopia and Libya? Is it because not only they have not murdered six million Palestinians as the Nazis have murdered Jews, but the thousands of Palestinians who were killed in the wars were killed because the thousands missiles sent to Israeli cities were launched from populated areas? I have dealt extensively in this book on those issues and refuted completely this false allegation, while the opposite is true. The fundamental Islam, Iran, Syria, Iraq, Afghanistan, Algeria, and the Palestinian leaders of the PLO and Hamas conduct like Nazis, killing millions of innocent people, subjugating their populations without human rights to citizens and especially to women, burning books, inciting to kill Jews and Christians, educating their children to hate Jews exactly like the Nazis did and with the same methods, caricatures and allegations as Der Stuermer. It is not a coincidence that Iran and Abu Mazen deny that the Holocaust took place, and want to exterminate the Jews and Israel as a Jewish state. I have referred to those issues extensively in my book, I'll refer here to the burning of books, that is part of the burning and jihad mentality of the destruction of all cultures that are not fundamental Muslim, burning holy sites, burning villages and cities, burning people in suicide bombing.

The 1988 publication of the novel [The Satanic Verses](#), by [Salman Rushdie](#), provoked angry demonstrations and riots around the world by followers of [political Islam](#), some of whom considered it [blasphemous](#). In the United Kingdom, book burnings were staged in the cities of [Bolton](#) and [Bradford](#). In addition, five UK bookstores selling the novel were the target of

bombings, and two bookstores in [Berkeley, California](#) were [firebombed](#). And what was the crime of Rushdie that justified such riots? *The Satanic Verses* is [Salman Rushdie's](#) fourth novel, first published in 1988 and inspired in part by the life of [Muhammad](#). As with his previous books, Rushdie used [magical realism](#) and relied on contemporary events and people to create his characters. The title refers to the [satanic verses](#), a group of [Quranic](#) verses that allow intercessory prayers to be made to three [Pagan Meccan](#) goddesses: [Allāt](#), [Uzza](#), and [Manāt](#). The part of the story that deals with the "satanic verses" was based on accounts from the historians [al-Waqidi](#) and [al-Tabari](#). In the United Kingdom, *The Satanic Verses* received positive reviews, was a 1988 [Booker Prize](#) finalist (losing to [Peter Carey's](#) *Oscar and Lucinda*) and won the [1988 Whitbread Award](#) for novel of the year. However, [major controversy](#) ensued as some Muslims accused it of blasphemy and mocking their faith. The outrage among some Muslims resulted in a [fatwā](#) calling for Rushdie's death issued by [Ayatollah Ruhollah Khomeini](#), then [Supreme Leader of Iran](#), on 14 February 1989. The result was several failed assassination attempts on Rushdie, who was placed under police protection, and attacks on several connected individuals such as translator [Hitoshi Igarashi](#) (leading, in Igarashi's case, to death). What has Heine said about burning books and burning people consequently? This happened also in this case, as Muslim terrorists and suicide bombers have killed tens of thousands people who don't think like them, who are not good Muslims like them, who are Shiites or are Sunnis, who are Jews or Christians, Israelis, Americans, Parisians... On December 19, 2011, protesters against the military government in Egypt, burnt the library in the Institute d'Egypt in Cairo. Images of men on TV were shown dancing around the fire. They burnt thousands of rare books, journals and writings. The cost of the material is estimated at \$ tens of millions – much that was lost was considered priceless.

Nazis and Muslims Commit Book Burning by [Jahanshah Rashidian](#)

Book burning has a long and fanatical history, the recent examples belonging to the Nazi regime in 1933 and the Islamic regime of Iran short after the 1979 revolution. “*Bücherverbrennung*”, book burning, of Nazis on 10 May 1933 remains a shame in the history of Germany. So-called “degenerate” books were burnt in Nazi-Germany. The “*Säuberung*”, cleansing, started from the capital of the third Reich, Berlin, with 20,000 books and went on in other German cities. The Nazis burnt books with “non-German” ideas. The works of leading German writer such as Berthold Brecht, Lion Feuchtwanger, Erich Koestler, and Alfred Kerr, Karl Marx, Kurt Tucholsky were consigned to flames. Worthy books written by Freud, Einstein, Thomas Mann, Jack London, H.G. Wells and many others went up in flames, whilst Germans gave the Nazi salute. **The target of such a book burning is the suppression of free thoughts and ideas.** The action in Germany was a tactic of Joseph Goebbels’ Ministry of Propaganda with the target of brainwashing a whole nation. The promotion of “Aryan” culture and the suppression of other forms of artistic production was yet another Nazi effort to “purify” Germany.

The same action was undertaken in Iran for the twin aims of the promotion of Islam and the suppression of Iranian identity (in favour of an “Arab” identity). Like the Nazis, the Islamic regime of Iran’s book burning and censorship are aimed at stamping out ideas of freedom and also a more nefarious purpose in a line with the early Muslim invaders: suppressing the non-Islamic culture and values of that civilisation, all of which Islam considers to be but “jahiliyah” – ignorance. The Nazis in Germany and Mullahs in Iran were neither the first nor the last book-burners in history. Christianity has a longer history of defending an all-powerful deity by shielding the mind from strange ideas.

The “Dark Ages” of the Middle Ages in Europe is full of religious atrocity, many scientists were burnt with their ideas and books: Jean Calvin was probably the most efficient: in 1600, when he burned Michael Servetus at the stake for heresy, and around his waist were tied a large bundle of manuscript and a thick octavo printed book. Another notorious illustration of this was in July of 1562, when Bishop Diego de Landa burned five thousand idols and many thousands of their written works. Scientific inquiry had virtually no support in Western society from the 7th to 15th centuries. Bigoted Ecclesiasticism dammed the flow of free thought, blocking the seepage of knowledge within Western societies. Books were branded as magic and treasonous, and the writer or reader was punishable by torture or death. Bruno was burned at the stake for the crime of claiming that the earth rotates about its axis. Many similar events now happen under the plague of the Islamic regime.

Several decades after the advent of Islam in Arabia, Muslim invaders galloped through foreign territories. They destroyed great civilisations including many libraries because books are regarded by fanatics as the symbols of knowledge and wisdom of those cultures. This early book-burning of primitive Muslim invaders paved the way for 1400 years of darkness and backwardness in the Islamic world. The pre-Islamic Iranian great library of Ctesiphon was destroyed during the 637 Muslims’ conquest of Iran. It was the first huge book burning by Muslims in Iran under the caliphate of Umar — *“If the books contradict the Qur’an, they are blasphemous. On the other hand, if they are in agreement, they are not needed, as for us Qur’an is sufficient.”* That was the caliph Umar’s command to Saad ibn, the commander of Muslim invaders. So, the huge library of Ctesiphon was destroyed and the books, the product of the generations of Persian scientists and scholars, were thrown into fire or the river of Euphrates.

Muslim invaders occupied Iran with sword in one hand and the Koran in the other. The Koran was not sufficient; the sword said the last word. The expansion of Islam was not the result of the Koran but the result of the sword of the conquerors coupled with the effects of “Stockholm syndrome” on the conquered Iranians. The extreme brutality of the Muslims which caused these effects was related to an illusionary protection by divine providence. The soldiers of Islam conquering territories were in fact illiterate Bedouins; but ones firmly motivated by the spoils of war, slaves, paradise with 72 Huries and boys as their promised reward. Recalling not only the book burning of 1933 by the Nazis, but also the 7th century invasion of Islam in Iran, the regime launched in 1980 a “cultural revolution” to further alienate Iranians from their pre-Islamic values. Following this so-called cultural Revolution, bands of Hezbollah attacked, destroyed and burnt libraries in Iran. Millions of “un-Islamic” books were burnt or confiscated. Writers, publishers, and thousands of readers were arrested and even executed.

Like the Nazis in 1933, the Islamic regime of Iran had its version of both book burning and censorship. Thousands of titles have been banned and hundreds of thousands of books are destroyed by unfortunate publishers who have not been authorised to distribute their books, even once published. Not only does the Islamic Republic of Iran’s Ministry of Islamic Guidance and Culture now censor some of Iran’s best contemporary writers and researchers, such as Sadegh Hedayat, Sadegh Choobak, Ebrahim Golestan, Gholamhossein Sa’aedi, Ahmad Kasravi, Ali Dashti, Ebrahim Poordavoud, Zabih Behrouz and others; but in recent years they suppressed parts of, and even complete, pieces of works by well-known poets such as Souzani Samarghandi, Omar Khayam, Molana Jalaledin Rumi, Nezami Ganjavi, Abid Zakani, Iradj Mirza, and even some lexicons from Ali Akbar Dehkhoda and Farhang Mo’in as “non-Islamic”. The ruling Mullahs are not solely aimed at stamping out ideas of freedom but

for a more nefarious purpose and in a line with the early Muslim invaders, attempt to suppress the historical identity of Iranian citizens and this is their main difference with the Nazis. While the Nazis burnt written works with “non-German ideas”, Mullahs destroy every value of pre-Islamic Iranians. In many ways the parallels between the Nazis and the Iranian Mullahs are close, but there is this difference: While the Nazis burnt written works they deemed to be **without** “German ideas”, the Iranian Mullahs destroy Iranian works **with** Iranian ideas. Whilst the Germans burned books with the aim of promoting 'Germanic/Aryan supremacy' the Iranian Mullahs promote “Iranian inferiority” to a foreign culture - that of Arab Islamism. In my opinion, this latter is the worse crime.

“Iraqi libraries ransacked by Islamic State group in Mosul,” by Sinan Salaheddin and Sameer N. Yacoub, [Associated Press](#),

When Islamic State group militants invaded the Central Library of Mosul earlier this month, they were on a mission to destroy a familiar enemy: other people’s ideas. Residents say the extremists smashed the locks that had protected the biggest repository of learning in the northern Iraq town, and loaded around 2,000 books — including children’s stories, poetry, philosophy and tomes on sports, health, culture and science — into six pickup trucks. They left only Islamic texts. The rest? “These books promote infidelity and call for disobeying Allah. So they will be burned,” a bearded militant in traditional Afghani two-piece clothing told residents, according to one man living nearby who spoke to The Associated Press. The man, who spoke on condition of anonymity because he feared retaliation, said the Islamic State group official made his impromptu address as others stuffed books into empty flour bags. Since the Islamic State group seized a third of Iraq and neighboring Syria, they have sought to purge society of everything that doesn’t conform to their violent interpretation of Islam. They already have destroyed many archaeological relics, deeming them pagan, and even Islamic sites considered idolatrous. Increasingly books are in the firing line.

Mosul, the biggest city in the Islamic State group’s self-declared caliphate, boasts a relatively educated, diverse population that seeks to preserve its heritage sites and libraries. In the chaos that followed the U.S.-led invasion of 2003 that toppled Saddam Hussein, residents near the Central Library hid some of its centuries-old manuscripts in their own homes to prevent their theft or destruction by looters. But this time, the Islamic State group has made the penalty for such actions death. Presumed destroyed are the Central Library’s collection of Iraqi newspapers dating to the early 20th century, maps and books from the Ottoman Empire and book collections contributed by around 100 of Mosul’s establishment families. Days after the Central Library’s ransacking, militants broke into University of Mosul’s library. They made a bonfire out of hundreds of books on science and culture, destroying them in front of students. A University of Mosul history professor, who spoke on condition he not be named because of his fear of the Islamic State group, said the extremists started wrecking the collections of other public libraries last month. He reported particularly heavy damage to the archives of a Sunni Muslim library, the library of the 265-year-old Latin Church and Monastery of the Dominican Fathers and the Mosul Museum Library with works dating back to 5000 BC.

Citing reports by the locals who live near these libraries, the professor added that the militants used to come during the night and carry the materials in refrigerated trucks with Syria-registered license plates. The fate of these old materials is still unknown, though the professor suggested some could be sold on the black market. In September, Iraqi and Syrian officials told the AP that the militants profited from the sale of ancient artifacts. The professor said Islamic State group militants appeared determined to “change the face of this city ... by

erasing its iconic buildings and history.” Since routing government forces and seizing Mosul last summer, the Islamic State group has destroyed dozens of historic sites, including the centuries-old Islamic mosque shrines of the prophets Seth, Jirjis and Jonah. An Iraqi lawmaker, Hakim al-Zamili, said the Islamic State group “considers culture, civilization and science as their fierce enemies.” Al-Zamili, who leads the parliament’s Security and Defense Committee, compared the Islamic State group to raiding medieval Mongols, who in 1258 ransacked Baghdad. Libraries’ ancient collections of works on history, medicine and astronomy were dumped into the Tigris River, purportedly turning the waters black from running ink. “The only difference is that the Mongols threw the books in the Tigris River, while now Daesh is burning them,” he said, using an Arabic acronym for the Islamic State group. “Different method, but same mentality.”

From MarkHumphrys.com site, Mark Humphry is Irish, apparently not all Irish people are in favor exclusively of the fundamental Muslims and condemn every morning Israel. He calls himself: Irish. Atheist. Liberal-right. Anti-jihad. Pro-West. Pro-Israel. At last an Irishman to whom I can say as I write extensively in this book how I respect and admire the Irish people, their culture, their literature, their playwrights, their fight for freedom, so few Irishmen and such a great culture, like the Jews who were also persecuted over the centuries and overcame!

Mark writes: These pages have grown slowly over the years, from a simple set of political links to some analysis explaining what I think. Is it a bad idea to put my political/religious ideas online for the world to see? Maybe. Maybe not. You only live once. I am tired of listening to ignorant people talk on my radio and television. I am tired of having to stay silent. I want to speak. I don't want to die without explaining why I think these people are wrong. Previous generations of my family weren't exactly prudent. My family has a long history of putting their political and religious ideas in the public domain. My great-great-grandfather was a [Home Rule MP](#) and [Free State Senator](#). My great-grandfather was a [Home Rule MP](#) and [Free State TD](#). My grandfather took part in an armed *insurrection* against the state in [1916](#). RIC Special Branch had a [long file on him](#). My other grandfather took part in the allied [capture of Iraq](#) in 1917, and was then a colonial administrator in Iraq, probably in [Hilla province](#). My granduncle was the first [Prime Minister of Ireland](#) in 1922. His son became [Prime Minister of Ireland](#) in 1973. My father put his political and religious ideas in the public domain, as do my brothers. Many other relatives have spoken and published on political and religious topics. If they weren't and aren't silent, why should I be? And my workplace is covered with offensive political posters, including ones glorifying violence and terror. If they can speak, why can't I?

Islam continues to destroy non-Muslim (and Muslim) heritage in the modern era.

- [Somali Islamists](#) destroy old graves, shrines and churches.
- [Muslim Azerbaijan destroys ancient Christian sites.](#)
- 9/11:
 - [The heroes of Flight 93](#) - Ordinary people called upon to defend civilization from vile, fascist barbarians. They may have saved one of the world's great libraries, the [Library of Congress](#) (which was right behind the Islamists' target, the [U.S. Capitol](#)).
 - Also right nearby are the [National Museum of Natural History](#), the [National Gallery](#), the [National Air and Space Museum](#), the [United States Holocaust Memorial Museum](#), the [Voice of America](#) and the [National Archives](#).
- Afghanistan:

- [The Taliban](#) systematically destroyed every [book and artwork](#) in Afghanistan that they deemed "un-Islamic", including all books with pictures, and all statues in the country. The Northern Alliance also burned thousands of books in the Kabul Public Library.
- In early 2001, in the last months of their evil, barbaric regime, the Taliban destroyed [the ancient Bamiyan Buddhas](#). This is *all* these fascists will be remembered for in a thousand years time, when everything else about their ignorant movement is forgotten.
- [Japan offered to remove or cover the Bamiyan Buddhas](#) but the Taliban savage [Abdul Salam Zaeef](#) rebuffed them, criticising them for not converting to Islam. Comment above: *"think what the Taliban and their ilk ... would do to the religious art of Europe if ever these barbarians got a chance."* Zaeef spent time in Guantanamo but is now free and back in Afghanistan.
- [Museums in Afghanistan](#)
- [Libraries in Afghanistan](#)
- [Taliban in Pakistan start destroying Pakistan's heritage](#). And [here](#).
- Libya
 - [18th and 19th century paintings burnt](#) when a pro-Gaddafi mob burns the empty British Embassy in Libya, 1 May 2011. And [more](#). Although it is possible they were stolen before the building was burnt.
 - [Libyan Islamists desecrate Christian graves](#), Feb 2012.
 - [Deliberate destruction](#) by developers in Aug 2013 of part of the ruins of [Cyrene](#).
- Lebanon
 - Christian Crusaders [burnt the ancient library of Tripoli](#) in 1109.
 - Islamist fanatics [burnt the Al-Saeh library in Tripoli](#) in Jan 2014.
- Palestine
 - [Hamas](#) in Mar 2013 destroyed part of the ancient harbour of [Anthedon](#) in Gaza in order to build a terrorist training camp.
- Saudi Arabia
 - Saudi Arabia has a vicious hatred for its own Islamic heritage. It has [destroyed most of old Mecca](#) and has [destroyed many other sites](#) in the country.
- India
 - Indian Muslim jihadists bombed the UNESCO World Heritage Site, the Buddhist [Mahabodhi Temple](#), on 7 July 2013.
- Japan
 - [Saudi Muslim graduate student](#), June 2014, destroys four Buddhist statues at [Sensoji Temple](#) (one of them 300 years old) because they offended his own moron beliefs.
- Iraq
 - Iraqis burnt their *own* [National Library](#) and looted their *own* [National Museum](#) on liberation in 2003.
 - The anti-war side attacked America for this, delighted that it distracted attention from America's victory in the invasion. They furiously blamed America for a crime against humanity.
 - [An Iraqi Tragedy](#) by Daniel Pipes, April 22, 2003, is an early voice pointing out that the Iraqis did it, not the Americans.
 - The National Museum - which suffered from theft not arson - lost about 5 percent of its holdings.

- The National Library - which suffered from arson - lost about 95 percent of its rare books, 60 percent of the archival collections, and 25 percent of the book collection.
- [Iraqi resistance bombs Shia mosques](#), including the [Golden Mosque of Samarra](#).
- [ISIS destroys 7th century Christian church](#), Tikrit, Sept 2014.
- ISIS destroys the ancient city of [Mosul](#), June 2014 on.
 - ISIS destroys [the ancient Shia Muslim mosques and shrines of Mosul](#), June 2014 on.
 - ISIS destroys [the ancient Christian churches and monasteries of Mosul](#), June 2014 on.
 - [ISIS burns 1,500 ancient manuscripts](#), report, 7 Aug 2014.
 - In 2014, ISIS destroyed the 6th century [Saint Elijah's Monastery](#) near Mosul.
- Syria
 - [List of heritage sites damaged during Syrian civil war](#)
 - [Destruction of Syria's heritage in the civil war](#), Robert Fisk, 5 Aug 2012. Yes it's Robert Fisk. But there's no sinister agenda in this article at least.
 - [The Old City of Aleppo](#) (a UNESCO World Heritage Site) was badly damaged in the [Battle of Aleppo](#) in 2012. Many ancient buildings were destroyed.
 - [St. Mary Church of the Holy Belt](#) in Homs, one of the oldest Christian churches in the world, was badly damaged in fighting in 2012.
 - The ancient [Jobar Synagogue](#), Damascus, was destroyed in the war in 2013-2014. See [photos](#). The timeline of its destruction is unclear. It was reported that looted [ancient Torah scrolls](#) from the Synagogue were being held by jihadists.
 - The 7th century tomb of [Ammar ibn Yasir](#) in [Ar-Raqqa](#) was reported [destroyed in Apr 2013](#).
 - The 11th century minaret of the [Great Mosque of Aleppo](#) was destroyed in Apr 2013.

Egypt

- [Al-Aziz Uthman](#), Sultan of Egypt, and son of the Muslim leader [Saladin](#), tried to destroy the Pyramids in 1196. This Muslim religious fanatic started by attacking the [Pyramid of Menkaure](#) which he mutilated but did not manage to demolish. He eventually gave up because the task was too big.
- [The Sphinx](#) of Egypt has a missing nose. It was written in the 1400s that the Sphinx was mutilated in 1378 by a local Muslim fanatic.
- Incredibly, a new destruction of Egyptian history has begun during the deeply unpleasant Egyptian revolution of 2011 that makes one [despair for the future of Egypt](#).
- [Muslim lawyer and his sons](#) attack and try to demolish the old Christian church of [Rosetta](#) (Rashid), Oct 2012.
- Muslim Brotherhood scum burn Egypt's heritage, summer 2013:
 - [Muslim Brotherhood supporters](#) burn the ancient [Virgin Mary monastery](#), Aug 2013, probably burning its library of ancient manuscripts.
 - [Ancient Christian site of Ansana destroyed](#), Sept 2013.
- [Museum of Islamic Art](#), Cairo, was badly damaged by an Islamist bomb attack on nearby police HQ, Jan 2014. Windows blown out. Ceiling comes down. [Summary of damage](#): "74 precious artifacts [were] destroyed and .. 90 were damaged but repairable. The museum had nearly 1,471 artifacts on display .. and 96,000 objects in storage."

WHAT WOULD HAPPEN IF FUNDAMENTALIST ISLAM WOULD WIN

One more comment about the Islamic State/ISIS, the Iranian Islamic Republic, and all the orthodox religious states in general. History proves that the most striving states are secular or moderately religious, the most ethical states, the countries with the highest scores in all the quality of life and standard of living parameters: Denmark, New Zealand, Finland, Sweden, Norway, Switzerland, Singapore, Netherlands, Luxembourg, Canada, Australia. Those are the most ethical states with scores of more than 80 in 2014 and none of them is an orthodox religious state. France strived after it separated between church and politics, the United States is not an orthodox country and so are Germany, the UK... It is not just a problem of Islamic orthodoxism, the same applied to other orthodox countries as well in the past. However, the only countries ruled by orthodox religions nowadays are Islamic countries, as no other countries are orthodox anymore. Gaza and Iran, Pakistan and other Muslim orthodox countries do not progress as much as they would do if they were secular or moderately religious like Turkey in the times of Ataturk, unless they are orthodox oil-rich countries but even then most of the riches of the countries go to a few families and are not distributed to the population. So, if orthodox Islam will win and this is what is happening now in the world, the populations will remain poor, without general education, without scientific education, without openness to the progressive states, without equal rights to women, without reasonable equality like in the first world countries. Religion may be opium for the masses, at least when it is given excessively to the believers. Then you live in an illusion, in virtual reality, you think that you win when you lose, you think that you are the best when you are the poorest, you are proud of what you are even if you live in misery because you will be rewarded in the heaven of the orthodox, while you remain a devout believer who does not complain from social injustice, and even if you have sinned you can repent or become a Shahid before you die and all your sins will be forgiven. If this is the case why be virtuous? If you die a Shahid after you have sinned all your life, you'll be rewarded in Heaven by 72 virgins for having murdered tens, hundreds, hundreds of thousands innocent victims who were non-believers!

The methods of the New Nazis, the NN (like the SS), the fundamentalist Muslims – Iran, Hizballah, Hamas, PLO, Muslim Brotherhood, ISIS, Taliban, Al-Qaeda, und so weiter, are the same, to murder fiercely their opponents, to incite children and youngsters to murder Jews, Christians, Sunnis, Shiites, Seculars, from early childhood, to kill children, women, just because they don't think like them, just because they are not from the same religion or sect, the new Hitler-Jugend at the fundamentalist Madrasas are brainwashed on TV, on the Internet, at school. The moderate Muslims say that they blaspheme in the name of Allah when they murder their victims (Allahu Akbar) in terrorist attacks, while Allah and the Quran preached for peace and social progress, as according to Islam there are five basic values for humanity, which are advised to be protected every time. Depending on circumstances to build up harmony and universal peace, advises to preserve the five basic values at the lowest level or the barest minimum for an acceptable level of living. These basic values therefore includes the ability to perform moral responsibilities; protection of life, securing food, clothing and shelter, education, the right to earn a living, to set up a family, etc. It is to be understood that at this level, one has enough to live but not necessarily to be in some comfort. Islam preaches to that a human being cannot live without these basic values. Individuals and states are advised to protect or at least to respect these values.

The literal and correct translation of *Allāhu Akbar* (الله أكبر) in Arabic is “God is greater” rather than “God is great” *Allāhu kabeer* (الله كبير) or “God is [the] greatest” *Allāhu alakbar* (الله الأكبر).

This is the true meaning in the usage of this phrase too as to downgrade any entity or concept that seems to be great by recalling that “God is greater [yet]”. It is used to emphasize that God is greater than any real entity or imaginary concept one may appreciate. In the call for prayer, it means God is greater than worldly affairs. In battlefields, God is greater than the enemy or distress. In religious conviction, God is still greater than any theology. The phrase is well known in the West for its common use as a battle cry in [Islamist](#) protests, [Islamic extremism](#), and [Islamic terrorism](#). The expression *Allāhu Akbar* is never mentioned in the Quran. And *Akbar* is not listed among the over a hundred *asma ul husna* (most beautiful names) of God that are repeated throughout the Qur'an. But the Quran lists *Al-Kabeer* among the *asma ul husna* (13:9..).

Is the situation of the world improving? Are we at the end of history or close to the end of mankind? During the cold war the world subsisted because the capitalist and communist leaders had at least one thing in common – they were rational, in the US, France, UK, Soviet Union and China. So, they resolved all their conflicts without resorting to nuclear weapons. But now, orthodox Islamic countries might have nuclear weapons – Iran, Talibani Pakistan in a foreseeable future, terrorist organizations that may purchase or steal them. I have no doubts that when they will have those weapons they will use it, as they are not afraid by millions of deaths, as for them killing non-believers is a commandment, preferably Jews but Christians just after that, and not orthodox enough Muslims as well. So, I am quite pessimistic and that is why I have decided to speak out now before it is too late, as I am afraid of the fate of my children and grandchildren, of Israel, but not less of Europe, the US and other countries in the civilized world, wanting peace and prosperity – Japan, Latin America, Canada, Australia, China, Botswana, countries in Europe, Asia and Africa, Egypt, Morocco, Jordan, as well as the peace loving majority of the Palestinians, Arabs and Muslims. I don't want to repent as Pastor Martin Niemoeller did when he did not speak out when the Nazis persecuted the "others/jenem". After all, we are the world, at least the rational world, the world wanting to survive, to prosper, to live in peace, a secular or a moderately religious world, a civilized world, a world of culture, literature, arts, drama, films, academics, ethics, a world that mainly wants one thing – to live!

JEWES AND ISRAEL ARE TODAY AS IN THE PAST THE USUAL SCAPEGOATS

And let us not forget the policies of finding scapegoats and divide et impera. It is amazing how those policies worked thousands of years ago and are still effective nowadays. The Jews (and today – Israel) are the most common scapegoats in the Black Death plague, the Dreyfus affair, the Nazi propaganda, the United Nations, the Palestinian leaders, the Muslim fundamentalists. When young Palestinian boys and girls are taught that on their way to school they should stab women, old people, children - why? Because they are Jewish. When millions of Germans were brainwashed that Jews were the cause of all their troubles and therefore should be exterminated. When leaders of friendly nations maintain that all the problems of the Middle East are caused by Israel and the frustration of the Palestinians – 9/11 in the US, 13/11 in Paris, aggregate millions of deaths in Algeria, Syria, Libya, Yemen, Iraq, Lebanon, Afghanistan, because of the killing of one or four children in Gaza, because of the "blockade" of Gaza, the "Wall" in the West Bank, the checkpoints, the Jewish terrorists who have killed since Israel was established less than a hundred victims, because of the use of "excessive" force by Israel – meaning that you should politely ask a Palestinian trying to stab you if he could stop it por favor and not kill him right away (and those who give us such friendly suggestions kill much more innocent civilians in their wars), murders of Jews because they are Jews in Argentina, Toulouse, Paris, Turkey, Germany. [The Jews and Israel are the "usual suspects"](#) and not the criminal fundamentalists, terrorist leaders who incite murders and deny the Holocaust, who are nice people according to some foreign ministers in a country that is afraid to deal with the fundamentalist Islam in its cities.

There are some Israelis who are on the side of these foreign ministers, prime ministers, presidents, leaders, professors, intellectuals, priests, and other persons who blame Israel and favor the Hamas, Abu Mazen "the nice guy", the terrorist and Holocaust denier, and part of the Palestinians who want to annihilate Israel with terror, incitement, boycott, or with the Right of Return. All of them should be reminded of the saying "Tell me who your friends are and I'll tell you who you are", do you want to be associated by history with those terrorists, you, the leaders of the most advanced countries in the world, of the most peaceful countries in the world, of the most cultural countries of the world, you want to associate with them instead of being associated with Israel, Jews and Israelis who contributed so much to the world, think what was the contribution of each side to the world and make the right decision! This antagonism between Jews, Christians and Muslims is a tragedy as there should be cooperation between the believers in those three glorious religions, preconized by the Pope, Israeli Chief Rabbis, and a few brave Muslim Imams. We should not put this dilemma as an either or equation, but as a this and this and this equation. It was so in the past, when the Muslims contributed extensively to the World culture in Spain, in the Ottoman Empire, in the Islamic world, in pre-1952 Egypt, in Lebanon, and of course the Persian/Iranian culture – one of the oldest and most glorious cultures in the world – in astronomy, medicine, science, mathematics, art, literature, especially in poetry, architecture, films... - in cooperation with Jews and Christians, as there is no difference in the potential of the believers in those three religions, only in their state of mind. The Christians knew also dark ages in the Middle Ages, in periods of fanaticism, of Inquisition, in World War II, colonialism, but they overcame those dark ages and have become the most advanced people in the world. The Jews started their Golden Age since the end of the 18th century, although in the Middle Ages in Spain and Germany they had also periods of positive effervescence, not forgetting of course the glorious periods of the Bible. Fundamentalism is the enemy of progress in all three religions as we have learned in the past, and it is a pity that in a period when Christians and Jews have liberated themselves from the vestiges of fundamentalism, many Muslims are becoming more and more fundamentalists and invest all their energies in terrorism, religion wars, hatred to

Christians, Jews, and Muslims who are not fundamentalists as they are, Sunnis as they are, Shiites as they are. Instead of contributing to the world culture, economy and progress, many Muslims contribute to fanaticism, war and terror, or build golden palaces instead of solving once and for all the problems of the refugees. The change of attitude has to come from the Muslims, giving equal rights to all and especially to women, sending their children to universities and not to become Shahids, hoping that in Heaven they would devote their time to purification and not to rape 72 virgins like they rape thousands of [Christian/Yazidi women in the Islamic State](#). A new era has to begin to enlarge the existing cooperation between Christians Catholic/Protestant/Orthodox, Jews, with Muslims too, liberal minded and not fanatics, progressive and not retrograde, wanting to live well and not to die!

I learned in my BA studies Political Sciences and especially Europe between the two world wars, I read also dozens of books on those issues, and I see a direct analogy between the permissive and forgiving attitude towards fundamentalist Islam and terrorist Palestinian leaders and the attitude towards Herr Hitler who was also very nice, you have to understand his problems, put yourself in his situation, maybe the Jews are really guilty as there is no smoke without fire, look how he strokes young girls who give him flowers, look what a nice smile he has, he is really a very nice man, and Abu Mazen is also a very nice man, they are all honorable men, and let them kill Jews who are natural scapegoats while they leave us in peace, let Hitler have Austria, Czechoslovakia, Poland, USSR, Norway, Denmark, Netherlands, Belgium, France, Greece, Yugoslavia... as long as he leaves us in peace, as he is really a very nice man, we saw the films on the concentration camps that prove that they are convalescence camps, we don't believe the exaggerate news on the Jewish casualties, we even ban the libellous film of Charlie Chaplin "The Great Dictator" because he criticizes the leader of a friendly nation. Don't make waves, maybe the storm will evaporate and not hit us, maybe if we don't interfere in the content of the Madrasahs at the Mosques, if we don't arrest potential terrorists, if we don't send policemen to Muslim neighborhoods, they'll not kill us, they'll just continue to kill Jews, don't make waves Herr Hitler, don't make waves fundamentalist Muslims, we'll find a peaceful solution, we'll continue to blame Israel for using excessive force when thousands Israeli civilians are being murdered by Islamic terrorists since 2000, why can't those Jews behave like their grandfathers in the Holocaust who went peacefully to the gaz chambers, they are causing all the problems in the world, who needs Israel anyhow, let us boycott it, boycott their products until they let five million Palestinian so-called refugees return to their homeland, where they never lived, but not Heaven forbids let the German, Greek or Hindu refugees return to their homeland, the poor Palestinian refugees living for 70 years in camps, while all the other refugees including much more Jewish refugees from Arab countries (as me and my family) have been integrated in their new countries within a few years. All these are based only on one ground – anti-Semitism...

DIVIDE ET IMPERA, PERSECUTION OF CHRISTIANS BY MUSLIMS, WHO MAKES ETHNIC CLEANSING – MUSLIMS OR JEWS?

And there is Divide et Impera – it happened in India between the Hindus and the Muslims, it happened in Palestine between the Jews and the Arabs. It happened in Lebanon between the Shiites and the Sunnis, the Christians and the Druzes. It happened in Iraq between the Kurds, the Christians, the Shiites and the Sunnis. It happens in all Africa – in Rwanda between the Tutsi and the Hutu, in Congo, in Nigeria, in so many African countries between Christians and Muslims, and between the different tribes. It is amazing how most of the [50 countries that](#)

[persecute Christians are Muslims](#), according to "Open Doors – serving persecuted Christians worldwide", while the world, the UN, the peacelovings, the Human Rights organizations, Abu Mazen/Mahmoud Abbas who does not miss any opportunity to incite against Israel with notorious lies, even Israeli and Jews self-haters, accuse Israel and the Jews of persecuting Christians, never mind that Israel is not at all in this list, and preserves the rights of Christians much more than most of the non-Christian countries. Persecution of Christians by Muslims throughout the Middle East is severe and has been progressively increasing in intensity. In the early 20th century, Christians accounted for about 20% of the Middle East population. At present, this figure is estimated at around 4%. A few among many more examples of persecution and discrimination of Christians in the Palestinian territories illustrate their varied nature: In 4/2013, the Christian Holy Family School in Gaza was set on fire. Several months later, in June, five Christian schools in Gaza were closed after a Hamas government order that prohibited mixed-gender schooling. Nominally, the regulation concerned all schools in Gaza, yet the five Christian schools were the only such co-ed schools there. The Christian minority in Gaza is tiny and consists of between one and two thousand individuals. According to the Greek Orthodox Church in Gaza, 5 Christians were kidnapped in 7/2012 and forced to convert to Islam. In a press release, the Church stated that the police refused to intervene as Salam Salameh, a Hamas member of the Palestinian Parliament, headed the organization that was responsible for the conversion.

Palestinian Authority President Mahmoud Abbas issued a Christmas 2015 message in which he suggested Israel persecutes Christians and claimed Jesus was a "Palestinian messenger."

Despite the confrontational tone of his message, he maintains he is committed to negotiations with Israel. This is the summum of hypocrisy – Abbas who denies the Holocaust, who incites his youngsters to kill Jews, maintains that he wants peace, without mentioning to the innocent Europeans and Israelis who still believe him that "his peace" entails the right of return of five million refugees to Israel, thus making Israel another Palestinian state with an Arab majority, a land connection to Gaza that will cut Israel in two, division of Jerusalem in two cities like in Nicosia and formerly in Berlin, and he denies recognition of Israel as a Jewish state. Abbas was critical of Israel, saying: "this Christmas Eve, our hearts and prayers will be with the millions who are being denied their right to worship in their homeland", another lie - as Muslims and Christians can worship in their mosques and churches without any impediment. Only the Jews cannot worship in their holiest place as the Israeli authorities deny them this right in order to prevent friction with the Muslims. And Abbas continues with his lies: "We are thinking of our people in Gaza, trapped under siege, and of those who are prevented from worshipping in Bethlehem". He probably forgets that the Hamas/Gaza is a terrorist organization that persecutes and kills Christians, as well as Fatah members, and that the only reason that Abbas cooperates with Israelis is that otherwise Hamas would have conquered the West Bank as it did in Gaza. The only reason for the so-called siege of Gaza is to prevent them to receive thousands of rockets in addition to the thousands that they have launched against Israel after Israel has withdrawn from Gaza. And Abbas continues with his mantra about the refugees, because he knows that it appeals to peacelovings in Europe and Israel, although the Palestinian refugees are the only ones in the world who did not settle in their new countries, like the Germans, the Turks, the Indians, and the Oriental Jews: "Our hearts and prayers are with the people of Al Dbayeh Refugee Camp in Beirut, along with all of our Palestinian refugees — Christians and Muslims uprooted from their hometowns in 1948 and who, since that time, have suffered the vicissitudes of a forced exile."

Abbas went on to express solidarity with his Christian constituents, claiming, "Christians are not a minority here, they are an integral part of the Palestinian people. Orthodox, Catholics, Armenians, Assyrians, Lutherans, Anglicans, Copts, Melkites, Protestants and others are all

part of the rich mosaic of this free, sovereign, democratic and pluralistic Palestine we aspire to have and as established in our declaration of independence and draft constitution.” As heart-warming as such a description may be, it flies in the face of reality, as Christian populations throughout Muslim-controlled areas across the Middle East dwindle. Israel is the only country in the region whose Christian population is growing. In Bethlehem, birthplace of Jesus, where Christians used to make up the majority, they are now in the minority. Israeli officials scoffed at Abbas’ comments. Foreign Ministry spokesman Yigal Palmor told [The Times of Israel](#), “He should have read the Gospel before uttering such offensive nonsense, but we will forgive him because he doesn’t know what he’s doing.” He referred to Abbas’ statement as an “outrageous rewriting of Christian history.” He called Abbas’ harsh words, “not exactly in the spirit of Christmas,” and joked, “Maybe he needs a hug from Santa?” Another Israeli official took offense to Abbas’ implication that Israeli policy is responsible for the mass Christian departure from the Holy Land. “The exodus of Christians from Bethlehem turned into a flood the moment the PA took control,” the official said. Abbas claims also that Israel practices ethnic cleansing. After having visited several times the Balkans, and seen there the atrocities of ethnic cleansing, it is sheer nonsense to maintain that Israel practices ethnic cleansing. Yet the innocent Europeans and Israelis who believe the lies of Abbas and accuse Israel of everything, swallow this lie as the other lies. Abbas claims that the Israelis are responsible of massive destruction of Arab houses in Jerusalem, uprooting their original inhabitants. While it is true that the Jerusalem Municipality occasionally demolishes a few Arab homes, it does so because those structures were built without proper permits. The reality is that Jerusalem only demolishes a small fraction of the illegally-built houses for fear of international backlash, and that many local Arabs are getting away with breaking the law simply because of their ethnicity. Abbas continued by regurgitating the conspiracy theory that Israel is targeting the Al-Aqsa Mosque that sits atop the Temple Mount and that it is “trying to make Muslims and Christians flee the city by imposing heavy taxes, a policy which can only be called ethnic cleansing.” The tax rates on Muslims, Christians and Jews in Israel are the same, in spite of the allegations of apartheid, so here again is another lie.

The truth is that since Israel took control of the eastern half of Jerusalem in 1967, the local Arab population has grown by an amazing 257 percent, far faster than the growth rate of the city's Jewish population at 140 percent. Even in recent years, which is presumably what Abbas was focusing on, the Arab population's growth rate has far outstripped the Jewish growth rate. For instance, in 2009 there were approximately 285,000 Arabs living in Jerusalem. A year later, that number had grown to over 293,000. Officials speculated that by 2035, Arabs would constitute 50 percent of the city's population. (Numbers provided by the Central Bureau of Statistics). Again, if Israel is what Abbas says it is, then it is the most incompetent ethnic-cleanser in history, and Jerusalem's Arabs have little to fear. But that won't stop Abbas, who knows well by this point that the international media laps up negative accusations made by himself and others of Israel's antagonists with little or no reservation. Back to the World Watch List: Somalia is no. 2 in the list with a score of 90% extreme persecution of Christians, Iraq is no. 3 with 86%, 4. Syria – 83%, 5. Afghanistan – 81%, 6. Sudan – 80%, 7. Iran – 80%, 8. Pakistan – 79%, 10. Nigeria – 78%, 12. Saudi Arabia – 77%, 13. Libya – 76%, 14. Yemen – 76%, 18. Qatar – 64%, 23. Egypt – 61%, 26. Palestinian Territories – 58%, 30. Jordan – 56%, 33. Tanzania – 56%, 34. Algeria – 55%, 36. Tunisia – 55%, 37. Malaysia – 55%, 39. Oman – 55%, 40. Mali – 52%, 41. Turkey – 52%, 43. Bangladesh – 51%, 47. Indonesia – 50%, 48. Mauritania – 50%. 49. UAE – 49%, 50. Kuwait – 49%. Israel does not appear in this notorious list, but Palestine both Hamas Gaza and PLO Mahmud Abbas West Bank appears there with a very high rate of persecution – 58%. In the list we can find many more Muslim states, but also North Korea, no. 1 with 92%, Vietnam no.

16 with 68%, 21. India – 62%, 25. Myanmar – 60%, 29. China – 57%, and other African and Asian countries, most of them are not democratic, but the absolute majority are Muslim countries.

A FEW QUESTIONS TO THE CHRISTIANS WHO BLAME ISRAEL

And a few questions to the Christian countries – especially Ireland, Scandinavia, Spain, UK, and France, to the Christian presidents in the US and Europe, prime ministers in France et al, foreign ministers in Sweden et al, human rights organizations, peacelovings, the United Nations and its organizations, Christian priests and bishops, Christian media, and all the Christian citizens who resent from the persecution of other Christians: If almost all the countries and people who persecute Christians are Muslims – not only fundamentalists, millions of Muslims, why don't you denounce it overtly, why do you denounce terrorism but are afraid to say Islamic Fundamentalist Terrorism, how will you be able to counter the terrorism and persecution if you don't denounce specifically those who commit it? Do you think that by doing that they will spare you, they will not kill your citizens, they will not persecute your brothers? You can of course restrict your blame to the extremists/fundamentalists Muslims, but if you don't recognize the fact that almost all the terrorists are Muslims, and most of the Christian persecutors are Muslims, you are perpetuating the terrorism and persecution, and you will be blamed by history that you did not cope effectively with the worst threat ever to humankind, you will be remembered like Chamberlain and all those who treated mildly Nazism's threat - that caused tens of millions of casualties. Islamic fundamentalist terror could cause hundreds of million of casualties, do you want to be responsible for that? Or is it simply because you have millions of Muslim citizens in your countries and you don't want to lose their votes? Are you willing to put in jeopardy the security of your nations uniquely because you want to be elected once more?

And finally, why are many of you accusing Jews and Israel for all the problems on earth – while they don't persecute Christians, they are not terrorists, they are the only ones who fight bravely against Islamic terror, this is more than anti-Semitism, it is pure nonsense. You give by denouncing wrongly Israel and the Jews a license to kill to all the Islamic Fundamentalist murderers, to kill with immunity, as the blame is put on the wrong people, on the wrong country, while the criminals act overtly. ISIS admits openly that they want to conquer Europe, and so are many Imams, countries and organizations, not 0.1% of Muslims as a friendly president said, but hundreds of thousands who are terrorists, and millions or more who support them, finance them, and give them asylum. Are you making a cinic calculation that counts the large number of Muslims in your countries, the violence of their reactions against any opposition and caricatures, in comparison to the small number of Jews and their mild reactions against anti-Semitic articles, speeches, incitements at Universities, in newspapers, TV and films? Jews will not murder you if you blame them wrongly of crimes that they have never committed but if you publish a caricature of Muhammad you are slaughtered in Paris, so it is safer to blame the Jews and Israelis on all the crimes on earth instead of blaming those who really commit the crimes. It reminds me of the famous fable by La Fontaine – [The Animals Sick of the Plague](#), who find the ass responsible of the plague not because he was guilty but because he was the weakest: "Thus human courts acquit the strong, And doom the weak, as therefore wrong." It is safer not to blame the Muslim terrorism that are responsible of 9/11, 13/11, and thousands of atrocious murders, but instead to blame

Israel's aggression, that never killed even one American or European, and if they killed Arabs it was only as a reaction to their terrorism and wars. Hugo has pointed the finger at the criminals but had to leave France, as also did Zola after writing his famous article "J'accuse". Churchill was not afraid to denounce Nazism long before World War II. Brave Muslim leaders dare oppose extremism and are put to jail or murdered, and even if they do so in France they have to receive protection of the police to protect them from their extremist murderous fellow Muslims. Are the politicians and journalists condemning Israel and the Jews, who have contributed so much to humanity, instead of Muslim fundamentalism (what was their contribution – terror, wars?) because they are afraid, because they receive generous contributions from Muslims, because there are more Muslim inhabitants in their country and more Muslim countries, some of them very rich and with huge reserves of oil, and markets in the world? If you want to be remembered by history as the leaders who saved the world, as Churchill, or FDR, now is the time to act against those terrorists and call them by their names, now is the time to back Israel and the Jews who are your allies, who almost never persecuted Christians or were terrorists, who are being slaughtered day and night by those fundamentalists while you don't condemn them overtly, who attack today the Jews, like Hitler and Nazis started with Jews in the thirties, but tomorrow will attack even more fiercely the Christians, the Japanese, the Hindus, and all humanity who is striving for progress, culture, peace and life.

DIVIDE ET IMPERA IN ISRAEL, RIGHT OF RETURN OF JEWS OUT OF ISRAEL, ALL SEGMENTS OF ISRAEL SHOULD JOIN FORCES

Divide et Impera? I would not call the cultural/linguistic conflicts in Belgium, Switzerland, Canada described at length in my books as divide et impera, but this maxim applies more to Israel. It happens in the economic, social and political conflicts of Israel between ultra-orthodox and seculars, Jews and Arabs, Orientals and Ashkenazis, right and left, hawks and doves. Who benefits from those conflicts? Are they really so important? My view is that there should be if any only one conflict of interests between the 1% who have it "all" and the 99% who have it less and less and have reached the level of the roaring twenties, heading down to the Victorian inequality and Dickens poverty. All the others are exploited by those 1% who mostly don't create anything, just owning assets, that is why I preconize in my books and Second Republic movement an alliance between all the factions of the 99%. I don't see any problem between the hawks and the doves – the Palestinians will kill any peace proposals as they have proved since 1947 and as they refused the Clinton, Barak and Olmert proposals. If we withdraw from all the West Bank they'll demand a connection to Gaza dividing Israel in two. If we'll agree to that they'll demand the right of return to 5 million "refugees", making Israel a de facto Palestine.

If we agree to that they'll demand that all those who were not in Palestine in 1948 will be repatriated with their children and grandchildren to their homelands: In Poland, where Poles will be delighted to receive so many of us as they were delighted to receive the few Holocaust survivors ([the Kielce Pogrom](#)) and retribute to them all their properties. In Egypt – the Egyptian parliament as I've stated in this book declined such an eventuality (we say in Yiddish – Moyhel Toyves – I don't need your help). In Iraq, Syria, Lebanon, Libya, and Yemen – we'll be delighted to participate in all the civil wars there, we'll have to decide whom to rally – the Sunnis, Shiites, Kurds, Druzes or Christians. In Russia and Ukraine, the Jews fought so hard to escape from there that they would not return there at any cost. In

Romania – first of all they'll have to find the birth certificate of my wife that they are searching for a few years. In France – the Muslim French who some of them persecute so many Jews, occasionally murdering them, and often harrassing the religious Jews, will be delighted. The same applies to Belgium. I wonder what will be the attitude of the Scandinavian countries if they will have to receive so many Jews. I saw a few days ago a debate in the Swedish parliament, where a Jewish MP (probably the only Jewish MP) answered the allegations of the Swedish Foreign Minister calling her a liar or an ignorant in front of an empty hall. I sent it to all my Scandinavian friends and have not received any answer. So, who'll receive us? Maybe Germany who is very hospitable to more than a hundred thousands Jewish refugees most of them from Russia, but how will the German Muslims who outnumber by millions the number of Jews will receive us? Last time that I was in Berlin I saw a demonstration of thousands Muslims calling to kill Israelis. What about Spain and Portugal? Since 1932 Spain has laws that enable Sephardic Jews to return to Spain after the expulsion of 1492. But the conditions are so difficult to comply that only a few have succeeded in receiving the Spanish nationality. It goes without saying that Switzerland will say "the boat is full", like they said during World War II, and if somebody will raise an objection they'll answer: "have you Israelis agreed to take tens of thousands of African refugees? So don't patronize us". Ultimately, we'll have to resort to our Anglo-Saxon friends who integrated with great success millions of Jews, mainly the US, but also Australia and Canada. There, we'll be relatively safe as all the terrorist attacks until now by fundamentalist Muslims were aimed against Americans without any discrimination of race and color, they kill by the thousands with airplanes and rifles and are not racists, as everything goes in their murders – WASP, Catholics, Afro-Americans, Jews, Mexicans, other Latin Americans, Asians, even Muslims, as the American Muslims are not religious enough anyhow. The Doves dream of a peace agreement, but it is *fata morgana*, as the Palestinian leaders will never agree to any peace with Israel, they never recognized us as a Jewish State (remember the farce of "caduc" by Arafat and the tragic fate of the Oslo agreements ending in a bloodbath of more than a thousand Israelis), so really the conflict between doves and hawks benefit only one group: the neoliberal Likud party obliging the tycoons with all our assets.

There should be no conflict either between seculars and ultra-orthodox Jews. If we solve the conflict on the assets of our country and get back the privatized assets, we'll have hundreds of billions dollars distributed generously to the tycoons (only the Gas Roadmap can add to Israeli GDP tens of billions dollars), so there will be no need to a conscription army and we'll have an army like in the US where the soldiers will receive high salaries. The orthodox will not have to go to the army, they will be able to join the workforce or will continue to study as we'll have so much money that they could do whatever they like. Most of the seculars will go sooner to the university or join the workforce as they'll not serve for three years in the army, and this also will add billions to our GDP. We'll not have problems with the Israeli Arabs who complain that they don't receive enough budgets, as there will be so much money that we'll be able to oblige the Arabs and the Jews equally and we'll not have to decide on larger or smaller amounts for education and infrastructure to Arabs and Jews. If there is a problem of inequality it is only in those issues, as in health, welfare, and many other issues there is no inequality. The same applies to the problems between the Orientals and the Ashkenazis, as the gaps are narrowing anyhow, and with all those billions will disappear. There will not be any problem with the settlements either, as if the peace agreement that I stipulate will be achieved they'll be an integral part of Israel (and the Palestinians will be citizens of the Jordan-Palestine kingdom), and will receive equal allocations to all the other citizens. The gaps between the different segments of the population will narrow to Scandinavian levels (like in Norway where they know what to do with the Gas and how to distribute it for the benefit of the population and not of the tycoons), and there will be no more excessive poverty in Israel. All

what I have written about the neoliberal economy of Israel applies also to the US and to all the other countries where the divide et impera is beneficiary only to the tycoons. The 99% in the US comprise Afro-Americans, Hispanics, Whites, Jews, Protestants and Catholics, gays and straights, men and women, all of them are exploited by the 1% who have it all, and if the US will have an economic regime as the Scandinavians they'll have the same excellent achievements in all the parameters of quality of life, health, education, safety, infrastructure, culture, poverty, social progress, equality, ethics...

THE MUSLIM SHAHIDS' SEXUAL PHANTASY ON THE 72 VIRGINS IN PARADISE

If I am pessimistic of the situation in the world and in Israel, I am much more optimistic with the cultural and innovative achievements of the world, this is my consolation, my therapy, this is what differentiates me and the intellectuals from all those who are threatening the world's peace and economy, this makes me think about the purpose of life beyond economy and security. So, what is the purpose of life? Should we be able to achieve it in our life time or in "heaven"? Is the purpose of life – to die, as absurd as it seems, but that is what is expected from Muslim shahids? This could happen if the shahids are offered 72 virgins in paradise. So, you get your rewards in paradise, not on earth, where you have to kill Jews, Europeans, non-believers, and mostly Muslims, as we see now everyday occurring in Iraq, Afghanistan, Syria, Israel, and more and more in the West, in the US, France, Belgium, and in the future in most European countries. [The Houris](#) - in [Islamic mythology](#), the **houris** or *ḥūr* (plural of *ḥaurā'*, "gazelle-eyed (woman)") or *ḥūrīyah* (Arabic: حورية) are commonly translated as "(splendid) companions of equal age (well-matched)", "lovely eyed", of "modest gaze", "pure beings" or "companions pure" of paradise, denoting humans and [jinn](#) who enter [Jannah](#) (paradise) after being recreated anew in the hereafter. The idea of 72 virgins in Islam refers to an aspect of paradise. In a collection by Abu `Isa Muhammad ibn `Isa at-Tirmidhi in his [Jami` at-Tirmidhi](#) and also quoted by [Ibn Kathir](#) in his [Tafsir ibn Kathir](#) of sura 55 it is stated: It was mentioned by Daraj Ibn Abi Hatim, that Abu al-Haytham 'Adullah Ibn Wahb narrated from Abu Sa'id al-Khudhri, who heard Muhammad saying, 'The smallest reward for the people of Heaven is an abode where there are eighty thousand servants and seventy-two houri, over which stands a dome decorated with [pearls](#), [aquamarine](#), and [ruby](#), as wide as the distance from [al-Jabiyyah](#) to [San'a](#). In the same collection of hadiths, the following is judged strong (*hasan sahih*): That the Messenger of Allah said: "There are six things with Allah for the [martyr](#). He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head—and its gems are better than the world and what is in it—he is married to seventy two wives among Al-Huril-'Ayn of Paradise, and he may intercede for seventy of his close relatives." We have noticed several times in this book the ambiguity and double meaning of many terms: jihad is not necessarily a holy war, shahid is not necessarily a martyr warrior/terrorist, Arafat excelled in double meanings but so are many Palestinian leaders claiming that the obligation to annihilate Israel is caduc in English but valid in Arabic. So, here again the concept of the 72 virgins is a Zionist conspiracy, does not appear in the Quran, which strongly opposes suicide, etc. But it really does not matter, as there is strong evidence that many of the terrorists really believed that they will be awarded 72 virgins – Houris/gazelle-eyed women, pure and modest, and it was a strong motivation for their actions.

CORY'S THEORY ON PARADISE ON EARTH FOR THE JUSTS – READING THE BOOKS OF THE 720 BEST AUTHORS, 72 BIOGRAPHIES OF THE MOST PROMINENT PERSONS, WATCHING 72 BEST PLAYS/OPERAS/MUSICALS/CLASSICAL CONCERTS, 360 BEST FILMS, 72 BEST SINGERS' PERFORMANCES, 72 BEST PAINTERS, KNOWLEDGE OF 72 LANGUAGES, 72 FIELDS OF INTERESTS, ETC.

In contrast to "The Houri" theory I propose "The Cory" theory, which maintains that the justs will be awarded on earth, and if there is a paradise also in paradise, with 72 complete works by the favorite authors of the justs or the works of the 720 best authors in the modern literature, 72 best plays on earth, 72 best operas, 360 best films ever, 72 best performances of the best singers, 72 best musicals, 72 best classical music works, 72 best painters and sculptors' works, 72 best academic books, 72 best humoristic TV series and performances, knowledge of 72 languages, biographies, lectures and conversations with the 72 most prominent persons in history, visit of 72 countries, 72 best poets works, etc. – in a nutshell in all the 72 fields of interests of the justs they will be exposed to the 72 best works in every field. No need to wait for heaven, you can reach such "paradise" of knowledge, fun and harmony in your life, as I was exposed to as explained at length in my books and biography.

Why 72? 72 is for the Jews a lucky number. The word Chai in Hebrew means life. This word consists of the two letters that compose the word chai in Hebrew י"ח – the 8th and the 10th letters of the alphabet, amounting to the number 18. Therefore this number 18 is a very lucky number among the Jewish people as it relates to the word life. From a traditional standpoint the number 18 and multiples of it are common in gift giving in the Jewish community, e.g. 36, 72, 720, etc. So, you do not need to die and commit suicide in order to get your reward in paradise as for the shahids in the Islam, you can be rewarded in your lifetime as the Jewish religion sanctifies life, education and being an intellectual. If life is sacrosanct you do your utmost to succeed in life as you do not rely on the rewards in heaven, as written in Psalm 92: "The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the LORD, they will flourish in the courts of our God. They will still bear fruit in old age, they will stay fresh and green." The house of the world is on earth where the righteous will flourish in old age, fresh and green like a palm tree, like a cedar, and no need of virgins especially at our age, as it is very difficult to imagine paradise with licentious sex.

Another reason for the 72 best was that when I wrote this chapter I was in my 72th year, and everybody knows that you start living at the age of 72... I would not mind to maintain the wisdom and experience of my 72 years together with the health and stamina of the age of 27, but in order to achieve that - no virgins are needed, a monogamy is more than enough. I also strongly oppose the sanctification of virginity, as the most admirable women are the loving mothers, loving wives, who fulfill their ambitions in life. The only admirable virgin woman whom I can think of is Jeanne d'Arc, while most of all outstanding women in history were mothers/wives – from Dona Gracia to Queen Victoria, from Marie Curie to Rachel and Lea. And you cannot expect from me whose sole startup was the museum The Christian Heritage – a Jewish/Christian/Muslim cooperation which died in infancy because of the Intifadah, the son of Pauline who got a moral education at St Vincent de Paul in Cairo and of Albert who received an excellent education at Scotch Mission School in Smirna, to make any comments on the virginity of Mary, as millions of pages have been written on this important issue.

I do not intend to encumber in this book 72 lists of 72 persons in each list (the links for those who might be interested are on my website - [List of Lists on 15 topics in Cory's eBooks](#)), but I have introduced a sample of those lists for those who intend to use my book as a "[guide](#)

[for the perplexed](#)", if they would want to read authors, hear music, watch plays and films, study business ethics, or visit the world. We can also link every entry of authors, composers, plays, novels, operas, personalities... to Wikipedia, YouTube, etc. So, I'll refer in every item of the following topics to the relevant list and will cite only some of the details. My readers may know already that I am an atheist who does not believe in God or paradise, but as I really don't know (being a potential agnostic), if there is a paradise (so many people say there is, so maybe I am wrong...), I would like to do all those things that I did not have the time to do in this life, and in paradise it will be much easier. So, and forgive me if the celebrities spoke a more ancient language, I would like to learn Chinese/Mandarin in two seconds of infinity as [Confucius](#), whom I admire so much, would teach me. My teacher in Hindi or Sanscrit would be [Buddha](#), whom I also admire. I would learn Japanese from Tajima Mori, Persian from the Queen Esther, Amhari from the Queen of Sheba, Swahili from Ali Mazrui who would explain to me in Swahili why Israel is an apartheid country and the Sharia law is democratic as he maintains in his writings, Indonesian from Suharto, Malay from Tunku Abdul Rahman, Tagalog from Ferdinand Marcos, Quechua from Pachacuti, Hungarian from Bela Bartok, and Turkish from Mustafa Kemal Ataturk. But the paradise citizens would also assist me in mastering the other 60 languages as in heaven it takes only a few seconds for each. If Confucius or Buddha will not be available in heaven because of their tight schedule, I would be satisfied with the 72 languages that I can understand with a translation... (although I have learned only 50+ languages) in the UN Universal Declaration of Human Rights.

For the 72 best authors that I would read their complete works, I would not repeat here the name of my beloved authors of modern literature in my Survey on Modern World Literature. I'll just mention the names of some best of the best: Emile Zola, Victor Hugo, Alexandre Dumas, Jean-Paul Sartre, Franz Kafka, Thomas Mann, Erich Maria Remarque, Jose Saramago, Albert Cohen, Vicente Blasco Ibanez, Mario Vargas Llosa, Jorge Amado, Shai Agnon, Haim Nahman Bialiq, Sholom Aleichem, Amos Oz, Charles Dickens, D. H. Lawrence, James Joyce, Virginia Woolf, Sinclair Lewis, Alberto Moravia, Tolstoy, Dostoievski, as well as authors from earlier periods, such as Honore de Balzac, Goethe, Cervantes, Homer, Stendhal, Thackeray, the sisters Bronte, Dante, One Thousand and One Nights, The Bible, New Testament, Quran, The Bhagavad Gita. For the 72 best plays I would rather refer to the complete works of the 72 best playwrights: Jean Racine, Arthur Miller, Joshua Sobol, Tennessee Williams, Sean O'Casey, Marcel Pagnol, Henrik Ibsen, Eschyle, Clifford Odets, Sophocles, Euripides, Corneille, Moliere, Eugene O'Neil, Anton Tchekhov, August Strindberg, William Shakespeare, Federico Garcia Lorca, Jean Anouilh, Jean Giraudoux, Bertolt Brecht, Luigi Pirandello, George Bernard Shaw, Oscar Wilde, Aristophanes, Jean-Paul Sartre and so many others in many languages. All those exceed by far 72 and amount to much more than a hundred plays. My books include also an analysis of some of the novels and plays of those authors. The 72 best poets are part of the lists of best authors in modern literature, I would just mention a few of the best of the best: Heine, Prevert, Garcia Lorca, Jimenez, Pessoa, Neruda, Gerald, Zvi Aviel, Bialiq, Amihai, Rachel, Schiller, Goethe, Holderlin, Novalis, Brentano, Wordsworth, Shelley, Lord Byron, Ronsard, Baudelaire, Lope de Vega, Becquer, Castro, Rimbaud, Musset, Vigny, Hugo, Lamartine, Haitian poets, Gautier, La Fontaine, Cendrars, Mallarme, Verlaine, and of course the Bible.

The 72 best authors in business ethics, capitalism, social justice, sustainability, and corporate social responsibility are mentioned at length in my lists and bibliographies in this book: Joseph Stiglitz, Naomi Klein, Charles Ferguson, Thomas Friedman, Michael Mandelbaum, Milton Friedman, John Maynard Keynes, Paul Krugman, Andrew Ross Sorkin, Erin Arvedlund, Barbara Ehrenreich, John Kenneth Galbraith, Charles Gasparino, Paul Hawken,

Daniel Kahneman, Nassim Taleb, Dave Kansas, Michael Lewis, Roger Lowenstein, James Stewart, George Soros, Muhammad Yunus, Gregory Zuckerman, Akio Morita, Henry Paulson, Bryan Burrough, Alice Schroeder, Joel Bakan, Jagdish Bhagwati, John Cassidy, William Cohan, Harry Dent, Kenneth Goodpaster, Laura Nash, Henri-Claude de Bettignies, Al Gore, Justin Fox, Hyman Minsky, Charles Ellis, David Wessel, Richard Posner, Gary Stern, David Cay Johnston, Jonathan Harr, Lee Kuan Yew, Robert Hagstrom, Robert Monks, Joseph Badaracco, Richard De George, Charles Derber, Thomas Donaldson, Amitai Etzioni, Francis Fukuyama, Ron Grover, Harvey Hornstein, Robert Jackall, Peters and Waterman, Meir Tamari, Manuel Velasquez, Ben Cohen, Ernest Wallwork, Barry Eichengreen, Jeremy Rifkin, David Coates, Jonas Pontusson, T.R. Ried, Eric Einhorn, Nouriel Roubini, Stephen Mihm, Matthew Bishop, Suzanne McGee, Duff McDonald, Matthew Lynn, Sanjay Anand, Robert Pozen, Raghuram G. Rajan, Larry Bartels, Wilhelm Hankel, Robert Isaak, Carmen Reinhart, Kenneth Rogoff, Michael Roberts, Robert Shiller, George Akerlof, George F. DeMartino, Fareed Zakaria, Gordon Brown, Todd Gitlin, Matt Taibbi, Noam Chomsky, Sheila Bair, Gretchen Morgenson, Joshua Rosner, Costas Lapavitsas, Chrystia Freeland, Robert Reich, Dan Ariely, Robert L. Heilbroner, Abhijit Banerjee, Bastasin Carlo, Esther Duflo, Jeffrey Sachs, Les Leopold, Olivier Blanchard, Tyler Cowen, John Mackey, Anat Admati, Martin Hellwig, Thomas Piketty, as well as the books by Nick Leeson, Brian Cruver, Bill Bamber, Lawrence McDonald, Jacques Cory, and the best videos on those subjects, such as *The Ascent of Money* with Niall Ferguson, *Capitalism: a Love Story* by Michael Moore, *The Corporation* by Jennifer Abbott/Mark Achbar, *The Flaw* by David Singleton, *Collapse* based on a book by Michael Ruppert, and *Inside Job* by Charles Ferguson. My books include also an analysis of some of the best books of those authors and some of the best films.

The best 72/360/830/1000+ best films include mainly films on business ethics and social responsibility, lists of film festivals best films, and lists of some of the best films in the history of cinema. Some of the films are based on plays, some on novels, and some on original screenplays: "All My Sons", "Death of a Salesman", "An Enemy of the People", "[Glengarry Glen Ross](#)", "[Executive Suite](#)", "[F.I.S.T.](#)" Wall Street on the scandals of the eighties, *Rogue Trader* on the collapse of Barings Bank, *Barbarians at the Gate* on leverage buyouts and RJR Nabisco, hostile takeovers, wrongdoing to minority shareholders, etc. Films on the victims of corruption - *Jean de Florette*, corruption in Medicare - *Damaged Care*, corruption in State administration - [Marie: a True Story](#), wrongdoing of stakeholders in mega corporations - [Class Action](#) and the Ford Pinto case, corruption and bribery in government – [Revizor](#), and [The Threepenny Opera](#) on business, government & crime. Films on Enron, transparency in the media - *The Insider* - about Dr. Jeffrey Wigand and the tobacco industry, law, fairness and ethics - *The Merchant of Venice*, *The Great Gatsby* on wealth, fairness and ethics, [Emile Zola \(L'Argent\)](#) the ultimate ethicist, films on ethical activism - Erin Brockovich, conformism in society - *Rhinoceros*, CSR in community - [It's a Wonderful Life](#), Ecology - [A Civil Action](#), education and society - [Topaze](#), sustainability documentaries such as Al Gore's [An Inconvenient Truth](#), [Who Killed the Electric Car?](#), [Paul Hawken](#), and social responsibility of modern tycoons - [Warren Buffett](#). *The Visit* in its European and African versions, labor rights in the global context - *The Take*, ethical dilemmas of multinationals and stakeholders – McDonald's and [McLibel](#), globalization models of Nike and other multinationals and Michael Moore's film [The Big One](#), and some of his other films.

The best composers and their best works, which I like most, based on the monumental books *The Milton Cross Encyclopedia of the Great Composers and their Music*, are: Wolfgang Amadeus Mozart – Symphony no. 41 Jupiter, Don Giovanni, Symphonies no. 25, 29, 38, 39, 40. Piano Concerti no. 19, 20, 27. Sinfonia Concertante for violin and viola, String Quartets,

Le nozze di Figaro, Così fan tutte, The Magic Flute, Requiem. Franz Schubert – Symphony no. 9, Die Winterreise, Symphonies no. 5 and 8, Trout quintet Die Forelle, String quartet death and the maiden, String quintet in do major, Impromptus, Piano Sonates in la major and si bemol major, The beautiful miller daughter, Songs. Ludwig Van Beethoven – Symphony no. 9 in re minor, Apasionata sonate, Piano Concerto no. 5 The Emperor, Symphonies no. 3 Eroica, no. 5, no. 6 Pastoral, no. 7. Piano Concerti no. 1, 2, 3 and 4. Violin Concerto. Violin Sonata no. 9 Kreutzer. String quartets no. 7 and 14. Piano trio The Archduke, Piano Sonate no. 14 Au clair de lune, and no. 32. Missa Solemnis. Niccolo Paganini – 24 Capricci opus 1, Violin Concerti no. 1 and 2, Danse des sorcieres. Gioacchino Rossini – Il Barbere di Seviglia, Overtures Tancredi, La scala di seta, Il signior Bruschino. Operas Guillaume Tell, L'italiana in Algeri, La cenerentola, Mose in Egitto, Semiramide. Felix Mendelssohn – Symphonies no. 4 Italian, no. 3 Scottish, no. 5 The Reformation, Elijah, The Hebrides, Violin Concerto in E minor, A midsummer night's dream, String Octet, Lieder ohne Worte, String Quartet no. 6, Piano Trio no. 1, [Auf Flügeln des Gesanges](#)/On wings of song. Hector Berlioz: Symphonie Fantastique, Harold in Italy, Benvenuto Cellini, Les Troyens, Grande Messe des Morts, La damnation de Faust, Romeo et Juliette. And no doubt that in paradise I'll be delighted by the Messe des Morts, chat with Faust and Mephistopheles, and ask Shakespeare about Juliette.

Charles Gounod – Faust, Mireille, Petite Symphonie, Romeo et Juliette, Ave Maria. Frederic Chopin – Piano Sonata no. 3, Piano Concerti in mi minor and fa minor, Preludes, Etudes, Balades, Valses, Mazurkas, Polonaises. Robert Schumann – Piano Concerto in la minor, Symphonies no. 1 and 4, Manfred, Cello Concerto, Violin Concerto, Piano Qaurtet, Piano Quintet, Carnaval, Kreisleriana, Fantasia. Franz Liszt – Piano Sonata in si minor, Mazeppa, Rhapsodies hongroises, Rhapsodie espagnole, Valse-impromptu, Mephisto-valse, Liebestraume, Preludes, Lieder, Piano Concerti no. 1 & 2, Poemes Symphoniques, Dante & Faust Symphonies. Johann Strauss - Waltzes, Polkas, Marches, Die Fledermaus, Der Zigeunerbaron. Georges Bizet – Carmen, Symphony in do major, L'arlesienne suites no. 1 and 2, Jeux d'enfants, Les pecheurs de perles, La jolie fille de Perth. Johannes Brahms – Symphony no. 4, German Requiem, Symphonies no 1 and 3, Piano Concerti no. 1 and 2, Violin Concerto, Double Concerto for Violin and Cello, String Sextets no. 1 and 2, String Quartets no. 1, 2, and 3. Piano Quintet, Clarinet Quintet, Violin Sonatas no. 1-3, Lieder, Song of Destiny. All those played by the best musicians, sometimes by the composers themselves.

Pyotr Ilyich Tchaikovsky – Symphony no. 6 Pathetique, Sleeping Beauty, Symphonies no. 4 and 5, Piano Concerto no. 1, Violin Concerto, Nutcracker, Swans Lak, Romeo and Juliet, String Serenade, Eugene Onegin, Francesca da Rimini, Marche Slave op. 31, 1812 Overture. Giuseppe Verdi – Rigoletto, Otello, La Traviata, Un ballo in maschera, La forza del destino, Don Carlos, Falstaff, Requiem, Nabucco, Aida, Macbeth. Jacques Offenbach – La belle Helene, La vie parisienne, La Grande-Duchesse de Gerolstein, La Perichole, Les contes d'Hoffmann, [Ba-ta-clan](#). The **Bataclan** is a [theatre](#) located at 50 [Boulevard Voltaire](#) in the [11th arrondissement](#) of [Paris](#), France. Designed in 1864 by the architect Charles Duval, its name refers to [Ba-ta-clan](#), an operetta by [Jacques Offenbach](#). Since the early 1970s, it has been a "legendary" venue for rock music. On 13 November 2015, 89 people were killed in [a coordinated terrorist attack](#) of ISIS in the theatre. Once again Islamic fundamentalists murderers slaughtered innocent people and Western culture. Offenbach, a Jew, one of the pillars of French and European culture was banned by the Nazis, and the theater formerly owned by Jews and named after Offenbach's operetta was chosen as the murder site of Nazis' followers – ISIS, foes of culture, France, Jews and Christians, except the well-intentioned.

Camille Saint-Saens – Symphony no. 3, Piano Concerti no. 2 and no. 4, Cello Concerto no. 1, The Carnival of the Animals, Samson and Delilah. Edvard Grieg – Piano Concerto in la

minor, Peer Gynt Suites no. 1 and 2, Holberg Suite, Lyric Suite, Norwegian Melodies. Antonin Dvorak – Symphony no. 9 From the New World, Symphonies no. 7 and 8, Cello Concerto, Violin Concerto, Slavonic Dances, String Serenade, String Quartet no. 12, Rusalka. Giacomo Puccini – Tosca, Manon Lescaut, La Boheme, Madama Butterfly, La fanciulla del West, Turandot. Gustav Mahler – Symphony no. 9, Symphonies no. 1, 2, 3, 4, 5, 6, 7, 8. Das klagende Lied, Des Knaben Wunderhorn, Lieder eines fahrenden Gesellen, Das Lied von der Erde, Lieder und Gesänge. Claude Debussy – La mer, Prelude a l'apres-midi d'un faune, Images, Jeux, String Quartet, Preludes, Suite Bergamasque, Le coin des enfants, Pelleas et Melisande, Nocturnes, L'enfant prodigue, Children's Corner. Jean Sibelius – Symphony no. 5, Symphonies no. 2 and 7, Finlandia, Tapiola, Violin Concerto, String Quartet in re minor. Manuel de Falla – El amor brujo, El sombrero de tres picos, Noches en los jardines de Espana, Concerto for hapsichord, Siete canciones populares de Espana, El retablo de maese Pedro. Maurice Ravel – Daphnis et Chloe, Piano Concerto in sol major, Piano Concerto for left hand, Rhapsodie espagnole, Bolero. Max Bruch – Violin Concerto no. 1, Violin Concerti no. 2 and 3, Scottish Fantasy, Kol Nidre, Viola and Clarinet Concerto. Sergei Prokofiev – Peter and the Wolf, Symphony no. 1 Classical, Symphony no. 5, Piano Concerto no. 3, Violin Concerto no. 1, Alexander Nevsky. Sergei Rachmaninov – Piano Concerto no. 2, Symphonies no. 2 and 3, Piano Concerto no. 3, Symphonic Dances, 24 Preludes, The Bells, Night Vigil. Bela Bartok – Concerto for Orchestra, Violin Concerto no. 2, Piano Concerto no. 3, Dance Suite, Bluebeard's Castle. George Gershwin – Porgy and Bess, An American in Paris, Rhapsody in Blue, Piano Concerto in fa major, Girl Crazy, Songs. Igor Stravinsky – Petrushka, Le sacre du printemps, L'oiseau de feu, Pulcinella Suite, Symphony in 3 movements. Kurt Weill – Die Dreigroschenoper, Symphony no. 2, Rise & Fall of the City of Mahagonni, The Eternal Road. Dmitri Shostakovic – symphonies, concerti... I rest my case!

Jest a potpourri, a medley of the best musicals & songs, starting with [Heaven, I'm in Heaven](#): [Oklahoma](#), [Hello Dolly!](#), [The Wizard of Oz](#), [Mary Popins](#), [Oliver](#), [Little Shop of Horrors](#), [Meet Me in St Louis](#), [How to Succeed in Business Without Really Trying](#), [Porgy and Bess](#), [Fame](#), [Gigi](#), [Kiss Me Kate](#), [Hair](#), [Grease](#), [On the Town](#), [Show Boat](#), [The Band Wagon](#), [Easter Parade](#), [Gentlemen Prefer Blondes](#), [Mamma Mia](#), [Yentl](#), [Seven Brides for Seven Brothers](#), [White Christmas](#), and the films [Gilda](#), [Top Hat](#), [Blue Skies](#). Singing in the rain, the Marx's Brothers - A Night At The Opera: [Crowded Cabin Scene](#), Danny Kaye in The Inspector General (Revizor by Gogol) - [The Gypsy drinking song](#). From South Pacific - [I'm Gonna Wash That Man Right Out Of My Hair](#), [There Is Nothing Like a Dame](#). From Annie Get Your Gun - [Doin' What Comes Natur'lly](#), with Betty Hutton, [Make 'em laugh](#), [I'm an Indian Too](#), with Judy Garland, [You Can't Get a Man with a Gun](#), with Megan Mullally, from [West Side Story](#) - Gee Officer Krupke!, from [My Fair Lady](#) – With a Little Bit of Luck. And finally the song [Anything Goes](#) with Patty LuPone on Broadway, the performance that I saw. Some of the most hilarious comic operas were made by Gilbert and Sullivan - here [The Pirates of Penzance](#) with the scene of Hold Monsters Major General, and in [The Mikado](#) – Behold the Lord High Executioner in the hilarious Act I. Offenbach's operas, which are the most famous and hilarious comic operas – here [La Belle Helene](#), [Orphee aux enfers](#), [La vie parisienne](#). I'll just mention also Mozart's [Le Nozze di Figaro](#), and [Verdi's Falstaff](#). Charlie Chaplin, in [Modern Times](#), especially in [Factory Scene](#), The [Gold Rush](#), especially the scene of [eating his shoe](#), [Monsieur Verdoux](#), especially [the trial scene](#), [The Great Dictator](#), with the very funny [barber scene](#) and the [globe scene](#), [The Kid](#), [The Immigrant](#), [The Idle Class](#), [The Tramp](#), [Police](#), [A Dog's Life](#), [Limelight](#). [The General](#) by Buster Keaton. The best comic plays – Moliere's plays at the Comedie Francaise: L'Avare, [part I](#) and [part II](#), Le [Bourgeois Gentilhomme](#), [L'Ecole des Femmes](#), [Les Precieuses Ridicules](#), [Georges Dandin](#). Le Misanthrope, Tartuffe, [part I](#), [part II](#), [Les Femmes Savantes](#), [Les Fourberies de Scapin](#), [Le Malade Imaginaire](#). Actually every week I watch for a whole day an opera, a play, a musical.

I was moved to tears at the performance of the two best Israeli Folk singers – Shuli Natan and Nehama Hendel. I like most folk music – country, fado, tango, sambas, mariachis, Russian folklore, Napolitan songs, rembetiko, flamenco, and of course Israeli folklore which was influenced by tens of countries, including its Arab neighbors. I have seen the heroine of my youth Joan Baez, by far the best singer, at Carnegie Hall in New York, with the best English and Spanish folk songs of the century. A special place in my heart belongs to Sephardic music which has become very trendy, with the romances sung by the best folk singers. The best show was the Sephardic Romancero by Itzhak Navon, later to become the 5th Israeli president. <http://www.youtube.com/watch?v=nkUbaHbS9YA>. And beyond the Sephardic folklore, with songs like Adio, Arvoles, La ija de la vizina, Avram Avinu, etc., comes of course the Spanish folklore, the flamenco, the Greek folklore from the rembetiko to Yorgos Dalaras and Nana Mouskouri. At the performance of the Preservation Hall Jazz Band from New Orleans in New York, everybody danced in the aisles, the most sweeping performance of old people performing like teen agers. Other remarkable performances that I saw were Marlene Dietrich in Israel in 1960 at the Tamar Cinema in Haifa, Gilbert Becaud and Charles Aznavour, the two best French performers, that I had the privilege to hear in the first rows, two legends, Becaud was Monsieur 100,000 volts and Aznavour was France's troubadour, still young, touching my innermost soul. All of them are dead now, as the beloved Montand, Piaf, Brel... And there were many others – Haris Alexiou, Yehoram Gaon, Harry Belafonte, Georges Moustaki, Guy Beart, Yehuda Poliker, Arik Lavie, Yossi Banai, Moti Giladi, Hagashash Hahiver (the funniest trio I has ever seen), and the best of American Country music at Page in 1996, the folk music I like most, the Latin American – Mexican, Peruvian, Argentinian, Brazilian, Paraguayan, and especially – Los Paraguayos with their moving performance of songs like Malaguenia, Pepita, Paloma, el Condor, etc., and last but not least – the best of all – Mercedes Sosa, with Violeta Parra's unforgettable song [Gracias a la vida](#), my favorite song.

Detailed lists of the [100 best painters](#), [220 best paintings](#), even 1000 best paintings are given in the [Arts chapter of](#) one of my books with links to the Wikipedia entries of the painters, to beautiful photos of the paintings, and so on. If 72 paintings, 100 or 220 are not enough we have here a list of the [1000 best Western paintings](#) of all times. They are indeed [beautiful and strongly recommend to](#) see them all. The list of the 87 [main painters](#) with links to their main works, biography, bibliography is also very interesting. [List of best museums](#) gives another angle. The 100 best [paintings in New York](#), the 100 best [paintings in London](#), Most [famous paintings](#) of all times, [greatest paintings](#) of all times, etc. The 72 best artists that I have chosen are given here: Jan Van Eyck, Paolo Uccello, Rogier Van der Weyden, Filippo Lippi, Piero della Francesca, Andrea Mantegna, Giovanni Bellini, Hans Memling, Sandro Boticelli, Pietro Perugino, Domenico Ghirlandaio, Hieronymus Bosch, Leonardo da Vinci, Filippino Lippi, Vittore Carpaccio, Albrecht Durer, Lucas Cranach, Michelangelo Buonarroti, Raffaello Sanzio, Hans Holbein, Paolo Veronese, El Greco, Michelangelo Caravaggio, Pieter Paul Rubens, Frans Hals, Francisco Zurbaran, Antonie Van Dyck, Diego Velasquez, Rembrandt Van Rijn, Bartolome Murillo, Jan Steen, Jan Vermeer, Jean Watteau, Gianbattista Tiepolo, William Hogarth, Francisco Goya, Theodore Gericault, Eugene Delacroix, Jean Millet, Camille Pissarro, Edouard Manet, Edgar Degas, Paul Cezanne, Claude Monet, Auguste Renoir, Henri Rousseau, Paul Gauguin, Vincent Van Gogh, Georges Seurat, James Ensor, Gustav Klimt, Edvard Munch, Henri Toulouse-Lautrec, Wassily Kandinsky, Henri Matisse, Paul Klee, Fernand Leger, Pablo Picasso, Umberto Boccioni, Georges Braque, Amadeo Modigliani, Robert Delaunay, Oskar Kokoschka, Marc Chagall, Juan Gris, Marcel Duchamp, Giorgio de Chirico, Egon Schiele, Max Ernst, Juan Miro, Rene Magritte, Salvador Dali.

We can find the lists of the 100 [best sculptors](#) and greatest sculptures ever, another list of the [250 best paintings](#) greatest paintings by old Masters between 800 to 1800, list of the 200

greatest [modern paintings](#) 1800-1900, greatest 300 [20th century paintings](#), greatest [renaissance paintings](#), greatest [portrait paintings](#), greatest [genre paintings](#), the 100 [world famous architects](#) in history. On my website we can find the list of the 60 countries visited by me and lists of many other countries that I intend to visit, I intend to study thoroughly the biographies of the 72 personalities that I admire most, and if there is after all a paradise I'd like in due course to have serious conversations with them or to hear them – if they give lectures over there as too many people are interested to talk to them. I hope that the reader will notice that I am just kidding, as he shouldn't take this digression about paradise seriously, I don't go to mediums and I am an atheist..., but the 72 virgins saga is so funny or tragic – for the victims and the virgins – that I cannot resist making fun of it and really propose an alternative for the shahids.

So, the list of the 72 most admired persons for their contribution to humankind as statesmen, scientists, founders of religions, philosophers, industrialists, inventors of vaccines, printing, electricity, the pill, atom... is: Winston Churchill, Charles de Gaulle, Sigmund Freud, Albert Einstein, Isaac Newton, Napoleon Bonaparte, Queen Victoria, Franklin Delano Roosevelt, Baron Edmond de Rothschild of the 19th century, Don Isaac Abravanel, Dona Gracia, Don Joseph Nasi, David Ben Gurion, Brutus, Coco Chanel, Marcel Dassault, Le Baron Haussmann, Theodor Herzl, Lee Kuan Yew, Karl Marx, Mahatma Gandhi, Henri IV, from the Bible – Moses, Jacob, Joseph, David, Salomon, Jeremiah, Isaiah, Amos, Ezekiel, Daniel, Ruth, Esther. Also Jesus, Muhammad, Cicero, Plato, Aristotle, Socrates, Disraeli, Montefiore, Marie Curie, Abraham Lincoln, Martin Luther King, Buddha, Confucius, Johannes Gutenberg, Christopher Columbus, Louis Pasteur, Galileo Galilei, Charles Darwin, George Washington, Alexander the Great, Thomas Edison, Guglielmo Marconi, Alexander Graham Bell, Simon Bolivar, Rene Descartes, Ernest Rutherford, Thomas Jefferson, Jean-Jacques Rousseau, Voltaire, Charlemagne, Alexander Fleming, Antoine Laurent Lavoisier, James Watt, Michael Faraday, Louis Daguerre, Wilhelm Conrad Roentgen, Benjamin Franklin, Gregory Pincus. And I can give here a list of at least 72 other remarkable Israelis as well.

Finally, I think that I've found paradise on earth and I have achieved most of my 72 goals during my 72 years. The intellectual exercise of comparing the paradise with 72 virgins to the paradise with 72 authors, composers, most admired personalities, plays, films, operas, etc. was meant uniquely to make my point on what is truly important in life – in this world and in heaven according to what many religious people believe, and I reiterate that I don't believe in heaven. Actually, the most important people for me are the 72 members of my family and 72 friends – my wife, children, grandchildren, close family at present or in the past, my close friends, and so on. When I received the Ometz highest prize for ethics in 2015 – 36 friends came to the ceremony which was held in Tel Aviv coming especially from everywhere to congratulate me. 36 more friends could not come for various reasons, most of them are not living in Israel but in Europe or the US. So, I am very pleased to have such excellent 72 friends in Israel and abroad. I have mentioned most of this close family and close friends in the present and in the past in the Inspiration chapter of this book. But I extend my love also to all my students and readers who were influenced by me, all my workers, colleagues and managers who collaborated ethically during my business and academic careers, to the people of my city Haifa, my country Israel, and humanity in general – the ethical peace loving people on earth who desire to live a meaningful, intellectual life, a just, free, equal, and fraternal life.

THE UNBEARABLE LIGHTNESS OF SLANDERING ISRAEL IN THE THEATER

I would like to share a personal dilemma on reacting to slandering Israel in the theater. In 2014, I organized a tour to Provence with my friends. In the first five days of the tour, the group stayed in Avignon, and those who wanted attended the famous festival there. For decades, I wanted to attend this festival, and now at last I had the opportunity to do so. I ordered tickets for every night and chose plays in German, Spanish and French. The plays were under average, but I prefer not to blame the festival as perhaps I didn't choose the right plays. When I went to see the play in Spanish with young Chileans actors about the last day of Allende's life, I noticed that they did not treat too hard Pinochet, and I wondered why, because I was always a fierce opponent of Pinochet's regime, of the murder of thousands, torturing and incarcerating tens of thousands. Pinochet was the dictator of Chile from 1973 to 1990, ruling the country by terror, who introduced a neo liberal regime, implementing a la lettre all what Milton Friedman told him to do. Suddenly, before the last scene, the leading actor stops the play in Spanish and tells the audience in French that he wants to speak about the atrocities of Benjamin Netanyahu and Israel towards the Palestinians, stating bluntly that the Israeli prime minister enjoys killing Palestinian children (with the worse sexual allegations). I was astonished and couldn't believe this.

This actor does not speak about the atrocities in Chile during Pinochet's regime as this is the topic of the play, nor about Syria where hundreds of thousands of civilians were killed today, nor about the atrocities in Sudan, Iraq, Afghanistan, surely not about the atrocities that the terrorist Hamas regime does in Gaza to their own people. The actor prefers to speak about Israel (and implicitly the Jews) killing on purpose poor children. I had one of my worst dilemmas – what should I do? Stand up and refute those anti-Semite allegations, totally convinced that all the children killed in the war were not killed on purpose but because the Hamas launched thousands of rockets towards Israel trying to kill innocent civilians and Israel retaliated by firing back the sites of the launching, that Hamas has chosen to fight from civilian neighbourhoods, because they wanted to show the 'atrocities' of Israel, and of course not caring about their people's lives. To tell all that in the middle of the play in French or Spanish was impossible. I could leave the theater, but I wanted to see what would be the reaction of the public. The public didn't applaud and remained silent, but I remained in a state of outrage until the end of the play and far beyond. I wanted to complain to the management of the Festival, but didn't do it. I finally chose not to react, because it would only promote the mendacious propaganda against Israel.

And I thought of the Jews who started to hear such anti-Semitic remarks and lies in the theater, in films, on the radio, at school, at the universities, in the streets, from the officials, during the early years of the Nazi regime and couldn't react. I thought that probably the gangrene of anti-Semitism has become widespread, if in a friendly country like France, a Chilean actor coming from a friendly state to Israel, the most ethical country in Latin America, that has suffered from similar fascist lies and propagandas, dares to speak in such a manner about an Israeli prime minister elected democratically by the only democratic state in the Middle East (although I haven't voted for him but to the Labor party). Why this actor didn't speak about the atrocities of some Arab or Muslim regimes, was he afraid that his fate would be like the fate of Charlie Hebdo (a few months later), those people kill for a caricature and the democratic Israel does not react against slander, or has it become politically correct to tell lies about the Jews like the Nazis did a few decades ago. The "courageous" actor (it is interesting to learn how his parents reacted against Pinochet, were they silent as most of the Chileans, what kind of courage is needed to talk today against Pinochet, and even better

against the Israelis) knew that it has become bon ton to speak so against the Jews and the Israelis, he knew that although he lies he wouldn't be sued and nothing would happen to him. He knew that the European journalists who covered the war in Gaza were afraid to tell the truth about the civilian shield of the Hamas because they would be murdered by this terrorist regime who ruled Gaza in a retrograde, fundamentalist and undemocratic regime, wanting to annihilate Israel, and investing the billions that they receive not in improving the welfare of their citizens but in a hopeless war against Israel. Hamas, the terrorist Islamic fundamentalists murdering civilians in Gaza and Israel and involved in terrorist attacks against Europeans are OK, but the democratic Europeans Israelis are murderers of children? And all this said at an international theater festival that pretends to promote humanistic ideals... I have not reacted, rightly or wrongly, have I acted cowardly, was I afraid that I would sound ridiculous, that it would only worsen the situation? What would you do in my place?

CHILDHOOD IN EGYPT, JEWISH AND ARAB REFUGEES

I was born in Cairo in Egypt, Africa, and lived there for 9 years. Since then I have lived only in Israel, Asia. So, if somebody would criticize me for being a eurocentrist I would say that I lived in Europe for less than one consecutive year in France, and I am totally Afro-Asian. I remember visiting the Pyramids, the Museum of Cairo with all its mummies & glorious past, seeing at least 3 films per week with my parents, most of them in open-air cinemas, staying every year about a month in Alexandria and going to the beach. The desert, the Nile, the sea, my family, my friends, the poverty of the local people, the cosmopolitan environment with Arabs, Copts, Greeks, Italians, Jews, French, English, Armenians. I studied at the French school - the Lycee from the age of 5 in the second grade, as my mother Pauline taught me to read and write from the age of 3, and suffered a lot from being the smallest kid in class. I (aged 7-9) had a traumatic experience from the revolution in 1952, the burning of Cairo by the Shabab, the fear of the Jews from the Arabs... As a matter of fact, the fact that I was born in Cairo is purely incidental, as it didn't affect me in any way, as for example my life in Israel, my Sephardic origins, my European affinities, my business trips all over the world. I know many people that were born in China or Kazakhstan, as their parents fled the Nazis in Europe and relocated as far as they could from the war in Europe. They were born in China but it didn't make them Chinese or Kazaks in any way, especially if they remained there only for a few years, as I did in Cairo until the age of 9. Furthermore, the Chinese or the Kazakhs were not their enemies as the Egyptians, who were the enemies of the Jews after Israel was founded in 1948, and we had to fear them even more as my father was a Zionist, and after Cairo was burned by the Shabab and the revolution took place in 1952. This does not mean that I deprecate in any way the Egyptians, the Arabs or the Africans. There were Jews who lived for generations in Egypt and were part of the social texture of the country, but even my parents lived in Egypt for 31-43 years, as we were of Sephardic/Spanish and Portuguese origin, and my family lived in Greece, Turkey, Italy for most of the time after 1492, and in the 20th century received an education in English (my father), in French (my mother, my brother and me), in Hebrew (me). But it really doesn't matter as I feel cosmopolitan, citizen of the world.

Many compatriots, Jews who like me left Egypt at the age of 9 or 10, have a vivid and positive memory of Egypt and have written books glorifying those days. I personally was very glad to leave Egypt as we lived there in fear, and I never returned to visit the country as many friends have done. By the way, most of them were very saddened to see that nothing remains from the sites that they left, as Alexandria and Cairo were European cities when we lived there and now have become very poor, Judenrein and Europeanrein, with huge Egyptian populations and without Jews or Europeans, as in all the Arab states except Morocco. One of

the sagas that Jews in Arab countries lived peacefully with the Arabs is completely false, with pogroms in Syria and Iraq, persecutions in Egypt and Yemen, so Jews had to flee in order not to be murdered. Martin Gilbert wrote in 2010: *In Ishmael's House: A History of the Jews in Muslim Lands*, New Haven, CT: Yale University Press, [ISBN 978-0-300-16715-3](#). This book challenges the commonly view that Jews in Muslim lands were treated well most of the time, more often they were regarded as second class citizens, dhimmi, and were subject to physical attacks and harassment. In Egypt the situation was relatively better due to the British soldiers, but after they were evacuated and even sooner the Egyptians killed, wounded and emprisoned all those that were suspect of "treason".

This precarious situation worsened extremely with the creation of the State of Israel in 1948 and after the Israeli army has vanquished all the Arab armies who tried to kill all the Jews and complete what Hitler has not succeeded to do when his army has lost the battle of El Alamein. The position of the Jews became rapidly intolerable with the only solution of mass migration, while leaving behind all of their possessions. Today, there are only a few thousands Jews left in all the Muslim lands. And one symptomatic story – after the Egyptian revolution in 1952 the new nationalistic government has forbidden the Jews to mention in the Haggadah at Passover that the Egyptian army of the Pharaohs has drowned in the sea by Jehova who rescued the Jewish slaves. This mention was pejorative against the glory and heroism of the Egyptian Army from the times of the Pharaohs until 1953. My father who was a Zionist was shocked by this and asked the Chief Rabbi how can the new regime interfere even in the prayers. The Chief Rabbi smiled and answered him: "My son, whatever they ask us to do, you and me know exactly what is the truth!"

Those of us who are interested in the story of Egyptian Jews who fled and were expelled from Egypt can read about a dozen books in English and French and much more in Hebrew, according to the following list. The first two books have succeeded very much in the US and were written by very good friends of mine – Gormezano Goren and Bar-Av who arrived with us from Egypt to a small village in Israel Kfar Ata. I have read some of those books, and according to the reviews they are all excellent and worth reading. My play takes place in Israel, but the protagonists are also Sephardic Jews - Greeks and Egyptians - who live still in the past. And read also the masterpiece by Lawrence Durrell about cosmopolitan Egypt – [The Alexandria Quartet](#).

Yitzhak Gormezano Goren - [Alexandrian Summer](#)

Avraham Bar-Av (Bentata) - [17, Sheikh Hamza Street](#), Cairo

Andre Aciman - [Out of Egypt](#)

Lucette Lagnado - [The Man in the White Sharkskin Suit](#)

Lucette Lagnado - [The Arrogant Years](#)

Jean Naggar - [Sipping from the Nile](#)

Liliane Dammond - [The Lost World of the Egyptian Jews](#)

Lucienne Carasso - [Growing Up Jewish in Alexandria](#)

Ada Aharoni - [Not in vain](#)

Aslan Ben Eliahou - [I am a Jew from Egypt](#)

Alain Bijio - [The Journey](#)

Jacques Cory - [Le Choix de Nelly](#)

Tobie Nathan - [Ce Pays qui te ressemble](#)

The Palestinians have succeeded in brainwashing the Western World with the refugees' problem. 500,000 to 700,000 refugees have left Palestine, most of them induced to do so by their leaders who have promised them to return within a few weeks after the Arabs would annihilate the Jews in Israel, half a million against a hundred million Arabs. From those refugees only 50,000 are still alive, 67 years after they left, while the so-called 5 million refugees wanting the right of return were not born in Palestine and the Arab states have preferred to finance with their billions petrodollars wars and terrorist attacks instead of solving once and for all the refugees problem in their countries where they are only a very small minority. The Jews from the Arab states who were expelled and fled after 1948 were 900,000, 50% more than the Palestinian refugees. Their assets that were confiscated were much more than the assets of the Palestinians. All of them were integrated in Israel, France, Brazil, US, UK, Australia, Canada, etc, in one or two years without the assistance of the UN of tens of billions dollars. They have succeeded very much in business, academics, liberal professions (the books that I've mentioned are only a small example) and none of them is a terrorist. The Palestinian refugees will return to Israel and Palestine when the German refugees will return to Koenigsberg in Russia, Stettin in Poland, the Sudetenland in Czechoslovakia. Oh, but the Germans have lost the war and must bear the consequences. Well, the Arabs who attacked Israel have also lost the war and must bear the consequences. Why nobody asks for the right of return of the Greeks from Smyrna and Asia Minor (Erdogan would be delighted) and Turks from the Balkans, Poles, Ukrainians, Africans, Americans, Asians, the Serbs, Croats, Bosnians - in Republika Sprska, Croatia, Bosnian Federation, Cyprus, [Pakistan and India](#) - where 14 millions moved to the other side and up to half a million were murdered...

Nobody has helped the Egyptian Jews and me, and some of them have written books and will continue to live again the past in books and dreams, as this is the only way to solve the problem of the refugees. What upsets me is the effective brainwashing of the Palestinians that convinces many Americans and Europeans who have adopted the anti-Semitic and racist precepts of BDS, who advocate the right of return, thus the end of Israel. When the forefathers of the Palestinians lived in Palestine it was a very poor country, as many Arab states are today. The Arab states could have kept the Jewish and Christian populations, trying to prosper jointly in a multi-cultural state, like Canada and Australia. They opted for a policy of expulsion, as in Algeria and Egypt. They had their reasons of course, as they thought that the European populations prevented the Muslims to succeed and exploited the poor Arabs. But the result was that their countries are now very poor, even poorer than when the Europeans lived there. Herzl had a vision in Altneuland that the Jews and the Arabs will build together an exemplary state. Unfortunately, this did not happen, and the Jews and Arabs blame each other for that. Most of the attempts of economic collaboration have failed (I witnessed one of them while teaching at the Palestinian-Israeli MBA in the University of Haifa). It is impossible to prosper when the Jews are depicted as Nazis by the Palestinians who launch a Nazi-like propaganda against Israel and the Jews. Herzl had many merits – he had a vision, he was a gifted writer, he was a good politician - but he was not an orientalist and believed that the Arabs would welcome the Jews trying to build together an exemplary state. If he would have lived 20 years more (he died at the age of 44...) he would have witnessed the collapse of the multi-national Austro-Hungarian Empire, the Arab riots against

the Jews in Palestine in 1921, and the independence of Ireland, as people prefer to be poorer but free in an independent entity, than richer in a two-nationalities state. Even the exemplary Scandinavians did not succeed to have a united kingdom in Norway, Sweden and Denmark. And so, the Scots want to get independence, as well as the Catalans, Basques, etc.

A two-nationalities state does not exist in most of the countries of the world – not anymore in Czechoslovakia, in Rwanda, Burundi, in India, Pakistan, in Romania, Poland, Ukraine, in Turkey, Greece, and in Yugoslavia. It still exists in Belgium, but the Flemish want independence, and anyhow they are now the majority, the same applies to Switzerland where the Swiss Germans are the majority, there is a lot of resentment from the French speaking Quebec in Canada, and Canada is now much more an emigration melting pot, as Australia and the United States are. I am very skeptic about what will happen in South Africa, it did not work in North and South Rodesia, but there are millions of Europeans in South Africa, who are the richest and hold top positions, however many of them are emigrating to other countries, as the crime rates and economic crises have become unberarable to large segments of them. I often wonder why so many African and Asian countries have not opted to take from the European/American model what is essential to succeed, and adapt it to the local heritage. Singapore, South Korea, Japan, Taiwan, Botswana, and many other countries have done it, without inferiority complexes and thrive, having grown to the forefront of progress. Why most of the Muslim states have not opted to adopt the European/American model (except Ata Turk's Turkey, at least prior to becoming more and more a fundamentalist state)?

Is it a question of pride (Japan was a much prouder nation), of complexes, of fundamentalism? Nothing prevents the Muslim states to reach the forefront of progress like Japan or Taiwan, more so the petrodollars rich countries, to become democratic, with a respect to human rights, with gender equality, with a humane capitalism country. Muslim states were at the forefront of progress in the Middle Ages, Lebanon was before the civil war broke out, Iran would have become so before the Ayatollas took over, Turkey was so for a long period. But the civil wars, the totalitarian governments, corruption, gender inequality, trampling of human rights, extreme fundamentalism prevented them to become first world countries, not "genetic" problems as the Arabs and Muslims are intelligent and competent at least as the Jews and Christians, not lack of funds as with the petrodollars all the economic and social problems (including the refugees) would have been solved within a few years, if they would distribute the riches of petroleum like Norway and not kept the riches for a few families.

The Jews and Arabs in Israel, like the Chinese, Malays and Indians in Singapore have made the two underdeveloped countries to first world countries at the forefront of progress. Israel has become a High Tech country, with an ultramodern agriculture and industry, water desalination, petrochemical and pharmaceutic industries. Israel is the only democratic country in the Middle East, while in most of the neighboring countries - Syria, Yemen, Iraq, Afghanistan, Algeria, Sudan, Lebanon, there are/were civil wars with hundreds of thousands of casualties, millions in an aggregate account, while in all the Palestinian conflicts there were "only" thousands of casualties on both sides. When one or four Palestinian children are killed because rockets were launched by the Hamas and Israel retaliated against the launching sites that were set by the Hamas in populated areas - all the world is outraged, the press, humanitarian organizations, students, but when hundreds of Israeli children in Tel Aviv, Haifa and Jerusalem are killed by terrorists nobody even wince, as also is the case when hundreds of thousands of civilians are killed in civil wars. In the other Arab countries there is extreme poverty as in Egypt, or plutocracies in the oil-rich countries, where most of the wealth belongs to a few families. Most of Israeli population has turned into hawks because of the

extreme hypocrisy of the UN and many countries, who condemn all the time Israel while not condemning the most savage regimes, because of the Nazi propaganda and terrorist attacks of the Palestinians and the aggression of Hamas/Gaza and Hizballah/Lebanon after we have withdrawn. We do not believe anymore the mantra that the occupation brings about terror, as terror increases after we have withdrawn from all the territories in Gaza, Lebanon and most of the West Bank in 2000, as we saw that a Dovish behavior has only brought worse reactions, as happened with the pacifist behavior of France and UK towards Germany (militarisation, Munich, Anschluss...) before World War II.

But the sympathizers of BDS will learn the hard way with whom they are dealing, when dozens of attacks as 9/11 will occur by the soldiers of ISIS who infiltrate in Europe with the refugees and are installed among the Muslim populations in Europe and America. The politically correct attitude of Europe in the name of free speech is suicidal as they let extreme Muslim fundamentalists preach in some of the Madrasas against the countries that are hospitable to them, give them work and social benefits. The majority of the Arabs and the Muslims want to live in peace and integrate in Israel or in Europe, but their extreme fundamentalist leaders, financed by nuclear Iran and by petrodollars (and the West continues to court those countries), do whatever they can to annihilate the Christian and Jewish states in order to revive the Islamic State/Empire, as can be seen in the map of ISIS that encompasses southern Europe (but Scandinavia, Germany, France, UK, Benelux will come next...), half of Africa and a great part of Asia. Israel is not the stronghold of Apartheid, as the Arabs who live with us have the best living conditions in the Arab world and are excellent doctors, students, farmers, contractors... Israel is a European stronghold in the Middle East, it is the avant-garde of progress, democracy and freedom, that is assisting to prevent the right of return to the Middle Ages in the retrograde Islamic State.

I am aware that most of the Egyptians are very friendly, Egypt has to offer some of the World's wonders. I haven't visited the Arab countries since the peace agreements, as there is a lot of animosity towards Israel and endless demonstrations against Israel, there is almost no economic cooperation, the diplomatic corps is ostracised, and Jews are treated like devils in cartoons and at schools, with no criticism on the atrocities all over the world and in the Arab countries. I understand the allegations against Israel that we don't want to assimilate into the Middle East, but I wonder with which models we should assimilate – the model of civil wars, dictatorship, and suicide bombing in Lebanon, Syria, Iraq, Yemen, Sudan, Algeria, or Libya, the economic and political model of extremely poor Egypt, the model of gender inequality that doesn't allow women to drive and kill young girls who want to go to school, the fundamentalist model of Iran, or the model of Europe and Scandinavia. Is Israel a European enclave in the Middle East, should it be like its neighbors? Nevertheless, Israelis should learn Arabic and be fluent in the language, should know Arab history and folklore, music and heritage. I think that Arabs as Jews should be assimilated by the American/European/Humanist economic, democratic, tolerant, and political model, while keeping of course their own language, cultural and folkloric heritage. The Asians and Africans who did it succeeded very much, and most of all Japan, South Korea, Botswana and Singapore.

Israel is accused of Apartheid when the Arabs are fully integrated in the Israeli economy, the police forces, and the universities. They excel at the hospitals, as nurses, doctors and managers with an equal treatment to Jewish and Arab patients. It is true that there is more poverty among the Arabs and their salaries are lower than those of the Jews, and this should be treated without delay, but if their situation is so bad how come that almost none of them has relocated to Palestine? I am convinced that there should be peaceful relations between

Israel and its Arab neighbors and especially the Palestinians, I had excellent relations with my Arab students who received high grades and participated enthusiastically in my classes, at the Haifa University International MBA which comprised 50% Arabs from the West Bank, 25% Israeli Arabs and 25% Israeli Jews, when my students gave me the best feedbacks. I have made a joint venture with Arabs - The Christian Heritage backed by the Arab Mayor of Nazareth and with the participation of Arab partners, which unfortunately didn't take off because of the Intifada. I live in Haifa, the most integrated city in Israel, comprising of a high percentage of Arabs – Muslims and Christians, Hassidic/Orthodox Jews and Russian secular new immigrants, who live in harmony, including in the neighborhood where I grew up in midtown, in the same streets and the same houses. I wrote in my books about business ethics in the Quran, and after reading large parts of it in English, started to read it in Arabic as well. I am convinced that the best way to overcome the antagonism between the two peoples is by economic cooperation and cultural exchange. In one of my visits to Switzerland, I was on the Mont Blanc, and met a Swiss woman who marveled at the exotic places that I have visited, Cairo where I was born, Nigeria, Zaire, Ghana... She said that those are the places she intended to visit, as Switzerland is so boring, so clean, so perfect, so ethical and honest... I was amazed that you can be bored by perfection, but respected her choices and wished her luck, as I haven't got the answers to those questions yet, still baffled— how can we find a right balance between European progress and Oriental heritage.

ON MY ANTIRACIST PRACTICE

I hesitate to write the following sentences, as my critics would slander, after reading my views on the Israeli-Palestinian conflict that I am a racist which is completely false, or would use my criticism on Israel, Jews, and my colleagues as a proof that we are racists. Israel is no more racist than France, the US, the UK, and is much less racist than the Palestinian Authority, Gaza, Hizballah, many Arab and Muslim countries that publish slander and defame Israel and the Jews. Actually, bearing in mind that Israel is in war for the last hundred years with the Muslims, the Arabs and the Palestinians, I am surprised how racism against the Arabs is contained, even in comparison to the West when they were at war in the first half of the Twentieth Century and before. In all my book we cannot find even one racist remark, and if I have criticism it is against fundamental Muslims, the Palestinian leaders, and anti-Semitism in general, but not against Islam which I respect as proved in many chapters, the Palestinian people whom I appreciate as well as their culture, and the Europeans who condemn anti-Semitism in their countries. I do not try to "prove" my anti-racist attitude, but I'll just bring here some examples on my conduct, which do not prove either that my country or my people are racists, but some racist conduct is exposed here, much less than Arab racism, and no more than European racism.

If some colleagues are shocked by the fact that an Arab has bought or rented a house in our neighborhood I call it a racist conduct, as it is exactly what anti-Semites did a hundred years ago towards Jews in Europe and the US. If a bank charges interests to my Arab client which are twice more expensive than interests to Jews (they have of course "financial" reasons for that) I call it a racist conduct and complain about it to the management of the bank who lowers them by half because they are afraid from the negative publicity. Many colleagues, and also Doves, would not dare to establish a start-up with Arabs (they like Arabs very much but far away from them...) in Nazareth, as I did with the Christian Heritage, which however did not take off because of the Intifada. But on the other hand I am not afraid to express my moderate Hawkish opinions, together with my anti neoliberal opinions, and my anti-racist

opinions, which makes me a member of a club of five or ten people in Israel who are both Hawks and humane capitalists, when all the others are either Doves and Leftist humane capitalists or even socialists, or Hawks and Rightist neoliberals. So, here again I am not a conformist, but rather a free thinker individualist, one of the few really free men, as almost all of the others are "slaves" to the norms, to their organizations, to their parties, part of a hierarchy. Maybe ten tycoons are as free as me, do not envy anybody and can do whatever they want, as well as ten homeless people who do whatever they want, but live in misery. While I am free, but still lives a decent and well-off life with family and friends, and in this aspect I am not moderate as with the others. Anyhow, I have written in the Hebrew part of the book very long essays on racism and I'll not repeat them here. I would just say once more that Israel is far less racist than most of the countries that I have known.

UNITED NATION'S UNIVERSAL DECLARATION OF HUMAN RIGHTS, AND ITS TRANSLATION INTO LADINO BY ME & BY LADINOKOMUNITA

The Universal Declaration of Human Rights is the Most Universal Document in the World

The Office of the High Commissioner for Human Rights has been awarded the Guinness World Record for having collected, translated and disseminated the Universal Declaration of Human Rights into more than 300 languages and dialects: from Abkhaz to Zulu. The Universal Declaration is thus the document most translated - indeed, the most "universal" - in the world. In the words of the former High Commissioner for Human Rights, Mary Robinson: "This project bears a special symbolism. It immediately brings to us a sense of the world's diversity; it is a rich tapestry with so many different languages and peoples. But, at the same time, it shows that all of us, in our different forms of expression, can speak the "common language of humanity", the language of human rights, which is enshrined in the Universal Declaration of Human Rights."

This project, developed in the framework of the United Nations Decade for Human Rights Education (1995-2004), provides an example of what global partnership for human rights is about. It was made possible thanks to the cooperative efforts by many partners within and outside the United Nations system: OHCHR and its field presences; the UN Department of Public Information (DPI) and many of its Information Centres and Services (UNICs and UNISs) around the world; the International Telecommunication Union (ITU); the United Nations Development Programme and its field presences (UNDP); UNESCO with some of its National Commissions and Regional Office); various Governments and their Permanent Missions to the United Nations; selected universities and linguistic institutes; numerous international, regional and local non governmental organizations; and the Government of the Republic of San Marino, who generously sponsored the final phase of this project.

We have gathered in this book in one document (on the UN's website there are several documents) links to all the 512 translations of the UN Universal Declaration of Human Rights, but this number increases every year as there are much more languages throughout the world. Among the translations we can find Ladino, mother tongue of Jacques Cory, who initiated this translation, received the instructions and approvals of the UN, translated with Ladinokomunita the document, and edited it with Rachel Bortnick. We included the full translation into Ladino, as well as the English version of the Declaration, and in the Hebrew part of the book the Hebrew translation of the Declaration. There is also a Yiddish translation.

Translation	Translation Source
Abkhaz	Office of the High Commissioner for Human Rights - Georgia Field Office
Achehnese	Asnawi Ali
Achuar Chicham	Office of the High Commissioner for Human Rights - Ecuador Field Office
Achuar-Shiwiar	Coordinadora Nacional de Derechos Humanos, Peru
Adja	Commission béninoise des Droits de l'Homme, Benin
Adyghe	Federation of Caucasian Associations in Turkey (Kaffed)

Afaan (Oromiffa)	Oromo	Dema Translation and Editing Service
Afrikaans		United Nations Information Centre, Namibia
Aguaruna		Coordinadora Nacional de Derechos Humanos, Peru
A'ingae		Office of the High Commissioner for Human Rights - Ecuador Field Office
Akuapem Twi		National Association of Negro Business and Professional Women's Clubs, US
Albanian		United Nations Department of Public Information, NY
Altay		Office of the High Commissioner for Human Rights - Russian Federation
Amahuaca		Coordinadora Nacional de Derechos Humanos, Peru
Amarakaeri		Coordinadora Nacional de Derechos Humanos, Peru
Amazigh		Réseau Amazigh pour la Citoyenneté
Amharic		National Commission for UNESCO, Ethiopia
Amuesha-Yanesha		Coordinadora Nacional de Derechos Humanos, Peru
Ao		People's Watch, India
Arabela		Coordinadora Nacional de Derechos Humanos, Peru
Arabic (Alarabia)		United Nations Department of Public Information, NY
Armenian		United Nations Department of Public Information, NY
Asante		National Association of Negro Business and Professional Women's Clubs, US
Asháninca		Coordinadora Nacional de Derechos Humanos, Peru
Ashéninca		Coordinadora Nacional de Derechos Humanos, Peru
Assamese		United Nations Department of Public Information, NY
Assyrian (Atoraya)		Journal of Assyrian Academic Studies, USA (Philimon Darmo)
Asturian (Bable)		Academia de la Llingua Asturiana, Spain
Awadhi		People's Watch, India
Awapit		Office of the High Commissioner for Human Rights - Ecuador Field Office
Aymara		Coordinadora Nacional de Derechos Humanos, Peru
Azeri/Azerbaijani (Cyrillic)		United Nations Department of Public Information, NY
Azeri/Azerbaijani (Latin)		United Nations Department of Public Information, NY
Bable (Asturian)		Academia de la Llingua Asturiana, Spain
Bahasa Indonesia		United Nations Information Centre, Indonesia
Bahasa (Malay)	Melayu	Diffusion Multilingue des Droits de l'Homme, France
Bai Coca		Office of the High Commissioner for Human Rights - Ecuador Field Office
Balanda Viri		United Nations Mission In Sudan
Balinese		United Nations Information Centre, Indonesia
Balochi		United Nations Information Centre, Pakistan
Bambara		Diffusion Multilingue des Droits de l'Homme, France, in cooperation with l'Agence de Coopération Culturelle et Technique
Baoulé/Baule		Diffusion Multilingue des Droits de l'Homme, France
Baram		Nepal Baram Association
Bari		United Nations Mission In Sudan
Basque (Euskara)		United Nations Information Centre, Spain
Batonu (Bariba)		Commission béninoise des Droits de l'Homme
Belorus (Belaruski)		Permanent Mission of the Republic of Belarus to the United Nations Office in Geneva
Bemba		United Nations Information Centre, Zambia
Bengali		United Nations Department of Public Information, NY

Béti	United Nations Information Centre, Cameroon
Bhojpuri	United Nations Information Centre, India
Bichelamar	Amnesty International, UK
Bikol/Bicolano	Carpio Center for Human Rights, The Philippines
Bora	Coordinadora Nacional de Derechos Humanos, Peru
Bosnian (Cyrillic script)	United Nations Mission In Bosnia and Herzegovina
Bosnian (Latin script)	United Nations Mission In Bosnia and Herzegovina
Breton	Diffusion Multilingue des Droits de l'Homme, France
Bugisnese	United Nations Information Centre, Indonesia
Bulgarian (Balgarski)	United Nations Information Centre, Bulgaria
Burmese/Myanmar	United Nations Information Centre, Myanmar
Cakchiquel	Instituto de Linguística, Argentina
Campa pajonalino	Coordinadora Nacional de Derechos Humanos, Peru
Candoshi-Shapra	Coordinadora Nacional de Derechos Humanos, Peru
Caquinte	Coordinadora Nacional de Derechos Humanos, Peru
Cashibo-Cacataibo	Coordinadora Nacional de Derechos Humanos, Peru
Cashinahua	Coordinadora Nacional de Derechos Humanos, Peru
Catalan (Català)	United Nations Information Centre, Spain
Cebuano	United Nations Information Centre, The Philippines
Chaa'pala	Office of the High Commissioner for Human Rights - Ecuador Field Office
Chamorro	United Nations Department of Public Information, NY
Changane (Mozambique)	Procuradoria-Geral da Republica, Portugal
Chantyal	Nepal Chhantyal Association
Chayahuita	Coordinadora Nacional de Derechos Humanos, Peru
Chechewa (Nyanja)	Amnesty International, UK
Chhattisgarhi	People's Watch, India
Chickasaw	Catherine Willmond and Pamela Munro (University of California, Los Angeles, US)
Chin Falam	United Nations Department of Public Information, Myanmar
Chin Hakha	United Nations Department of Public Information, Myanmar
Chin Matu (Nga La)	Chin Human Rights Organization
Chin Tiddim	United Nations Department of Public Information, Myanmar
Chinanteco	United Nations Department of Public Information, NY, in cooperation with the Ministry of Education, Mexico
Chinanteco, Ajitlán	Amnesty International, UK
Chinese (Mandarin)	United Nations Department of Public Information, NY
Chiquitano	Office of the High Commissioner for Human Rights - Bolivia
Chuuk (Trukese)	United Nations Department of Public Information, NY
Cokwe	United Nations Educational, Scientific and Cultural Organization, Angola
Corsican	Diffusion Multilingue des Droits de l'Homme, France
Crioulo (Cabo Verde)	Procuradoria-Geral da Republica, Portugal
Crioulo da Guiné-Bissau (Guinea Bissau Creole)	Procuradoria-Geral da Republica, Portugal
Croatian	Permanent Mission of the Republic of Croatia to the United Nations Office in Geneva
Cymraeg (Welsh)	United Nations Association, Wales
Czech (Cesky)	United Nations Information Centre, NY

Dagaare	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Dagbani	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Dangme	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Danish (Dansk)	United Nations Information Centre, Denmark
Danuwar	Danuwar Jagaran Samiti
Dari	Cooperation Centre for Afghanistan and UNDP/UNOCHA, Pakistan
Dendi	Commission béninoise des Droits de l'Homme
Dhivehi (Maldivian)	Human Rights Commission of the Maldives, Maldives
Dine, (Navaho)	Navajo Interpreting Services, US
Dinka	United Nations Mission In Sudan
Diola (Jola-Fogny)	Tostan, Senegal
Dioula	United Nations Operation in Cote d'Ivoire
Ditamari	Commission béninoise des Droits de l'Homme, Benin
Dutch (Nederlands)	United Nations Department of Public Information, NY
Dzongkha/Bhutanese	United Nations Information Centre, India
Edo	United Nations Information Centre, NY
Efik (Ibibio)	United Nations Department of Public Information, NY
Ellinika' (Greek)	United Nations Information Centre, Greece
English	United Nations Department of Public Information, NY
Español (Spanish)	United Nations Department of Public Information, NY
Esperanto	Universala Esperanto Asocio Rotterdam, The Netherlands
Estonian (Eesti)	Estonian Human Rights Institute, Estonia
Euskara (Basque)	United Nations Information Centre, Spain
Even	Amnesty International, UK
Evenki	Office of the High Commissioner for Human Rights - Russian Federation
Ewe/Eve	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Fante	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Faroese	United Nations Information Centre, Denmark
Farsi/Persian	United Nations Information Centre, Iran
Fijian	United Nations Development Programme, Fiji
Filipino (Tagalog)	United Nations Department of Public Information, NY
Finnish	United Nations Information Centre, Denmark
Fiote (Angola)	Procuradoria-Geral da Republica, Portugal
Fon	Commission béninoise des Droits de l'Homme, Benin
Forro	Procuradoria-Geral da Republica, Portugal
Francoprovençal, Fribourg	Anne-Marie Yerly
Francoprovençal, Savoie	Anne-Marie Bimet
Francoprovençal,	Alphonse Dayer

Valais	
Francoprovençal, Vaud	Marie-Louise Goumaz
French (Français)	United Nations Department of Public Information, NY
Frisian	United Nations Information Centre, Belgium
Friulian (Friulano)	Associazione Proiezione Peters, Italy
Ga	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Gaeilge (Irish Gaelic)	United Nations Department of Public Information, NY
Gagauz	Amnesty International, UK
Gàidhlig (Scottish Gaelic)	Albanach Diffusion Multilingue des Droits de l'Homme, France
Galician (Galego)	United Nations Information Centre, Spain, in cooperation with the Dirección Xeral de Política Lingnística de la Consellería de Educación y Ordenación Universitaria de la Xunta de Galicia
Garhwali	People's Watch, India
Garifuna	Coordinadora Nacional de Derechos Humanos, Peru
Georgian	Caucasian Institute, Georgia
German (Deutsch)	UN Department for General Assembly and Conference Management German Translation Service, NY
Gondi, Northern	People's Watch, India
Gonja	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Greek (Ellinika')	United Nations Information Centre, Greece
Greenlandic (Inuktitut)	United Nations Information Centre, Denmark
Guarani	Consejo Indio de Sur America, Peru
Guarayo	
Guen (Mina)	Commission béninoise des Droits de l'Homme, Benin
Gujarati	United Nations Department of Public Information, NY
Gurung	Tamu Hyula Chhojdhin
Haitian (Kreyol)	Creole United Nations Department of Public Information, NY
Haitian (popular)	Creole United Nations Development Programme, Haiti
Hani	United Nations Development Programme, China
Hankuko (Korean)	United Nations Educational, Scientific and Cultural Organization, Paris
Hausa/Haoussa	Diffusion Multilingue des Droits de l'Homme, France, in cooperation with l'Agence de Coopération Culturelle et Technique
Hawaiian	Hawaii Institute for Human Rights, US
Hebrew	Permanent Mission of Israel to the United Nations Office in Geneva
Hiligaynon	United Nations Information Centre, The Philippines
Hindi	United Nations Department of Public Information, NY
Hmong Northern Guizhou	(Miao) East- United Nations Development Programme, China
Hmong Southern Guizhou	(Miao) East- United Nations Development Programme, China
Hmong Sichuan-Guizhou-	(Miao), United Nations Development Programme, China

Yunnan	
Ho	People's Watch, India
Hrvatski (Croatian)	Permanent Mission of the Republic of Croatia to the United Nations Office in Geneva
Huastec, Veracruz	Comisión de Derechos Humanos del Estado de Veracruz
Huasteco	United Nations Information Centre, Mexico in cooperation with the National Human Rights Commission Indígena
Huitoto Murui	Ministerio de Educación, Peru
Hungarian	United Nations Department of Public Information, NY
Hyolmo	Nepal Hyolmo Social Service Association
Ibibio	United Nations Department of Public Information, NY
Icelandic (Íslenska)	United Nations Information Centre, Denmark
Ido	International Language Ido, Germany
Igbo	Diffusion Multilingue des Droits de l'Homme, France, in cooperation with l'Agence de Coopération Culturelle et Technique
Iloko/Ilocano	Commission on Human Rights, The Philippines
Indonesian	United Nations Information Centre, Indonesia
Interlingua	Union Mundial pro Interlingua, The Netherlands
Inuktituk (Greenlandic)	United Nations Information Centre, Denmark
Inuktitut	Permanent Mission of Canada to the United Nations Office in Geneva
Irish Gaelic	United Nations Department of Public Information, NY
Italian	United Nations Information Centre, Italy
Ivrit (Hebrew)	Permanent Mission of Israel to the United Nations Office in Geneva
Japanese (Nihongo)	United Nations Information Centre, Japan, and the Ministry of Justice and Human Rights NGOs
Javanese	United Nations Information Centre, Indonesia
Jirel	Jirel Association Nepal
Jñatrjo (Mazahua)	United Nations Information Centre, Mexico, in cooperation with the Ministry of Education
Jola-Fogny (Diola)	Tostan, Senegal
Kabardian	Federation of Caucasian Associations in Turkey (Kaffed)
Kabyè	United Nations Information Centre, Togo
Kanauji	People's Watch, India
Kannada	Former OHCHR Intern
Kanuri Yerwa	United Nations Information Centre, NY
Kaonde	United Nations Information Centre, Zambia
Kapampangan	Komisyon ng Karapatang Pantao, The Philippines
Karelian	Office of the High Commissioner for Human Rights - Russian Federation
Karen (Pwo)	United Nations Information Centre, Burma
Karen (S'gaw)	United Nations Information Centre, Burma
Kasem	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Kashmiri	United Nations Information Centre, India
Kazakh	United Nations Department of Public Information, Kazakhstan
Khakas	Office of the High Commissioner for Human Rights - Russian Federation
Khalkha (Mongolian)	CHR Technical Cooperation Branch, Mongolia
Kharia	People's Watch, India

Khasi	Meghalaya Peoples Human Rights Council
Khmer	Cambodia Documentation Commission, Cambodia
Kibushi	Service linguistique du Conseil Général de Mayotte
K'iche' (Quiché)	Instituto de Linguística, Argentina
Kichwa	Office of the High Commissioner for Human Rights - Ecuador Field Office
Kikongo ya L'Etat (Kikongo/Kituba)	Office of the High Commissioner for Human Rights - Congo Field Office
Kimbundu	United Nations Educational, Scientific and Cultural Organization, Angola
Kinyamwezi (Nyamwezi)	United Nations Development Programme, Tanzania
Kinyarwanda	United Nations Department of Public Information, NY
Kisan	Kisan Community Development Foundation
Koits-Sunuwar	Sunuwar Welfare Society
Komi-Permian	Office of the High Commissioner for Human Rights - Russian Federation
Korean (Hankuko)	United Nations Educational, Scientific and Cultural Organization, Paris
Koulango	United Nations Operation in Cote d'Ivoire
Kpelewo	Ministère de l'Education Nationale, Guinea
Kreyol Creole)	(Haitian) United Nations Department of Public Information, NY
Krio	National Commission for Democracy and Human Rights, Sierra Leone
Kurdish	Kurdish Institute, France
Kurmanji	United Nations Development Programme, Iraq
Kurug	People's Watch, India
Kyrgyz	Permanent Mission of the Kyrgyz Republic to the United Nations Office in Geneva
Ladin	Office for Language Issues and Press Office of the Autonomous Province of Bolzano/Bozen/Balsan
Ladino	Ladinokomunita
Lamnso' (Lám nso')	Executive Committee of the Nso' Language Organisation
Lao	United Nations Department of Public Information, NY
Latin (Latina)	Classes 3AB1 - 3B2 Gymnase de Nyon, Suisse
Latin (Latina)	Liceo Ginnasio Statale "Socrate" Rome, Italy
Latvian	Human Rights Institute of the University of Latvia
Lhomi	Lhomi (Shingsa) Kalyan Kendra and Nepal Lhomi Society
Ligurian	A Compagna di Zoeni
Limba	National Commission for Democracy and Human Rights, Sierra Leone
Limbu	Kirat Yakthung Chumlung
Lingala	United Nations Information Centre, Democratic Republic of the Congo
Lithuanian (Lietuviskai)	Amnesty International, UK
Lobiri	United Nations Operation in Cote d'Ivoire
Low (Niederdeutsche)	German) Institute for Low German
Lozi	United Nations Information Centre, Zambia
Luba-Kasai (Tshiluba)	Bibliothèque Nationale du Congo, Democratic Republic of Congo
Luganda/Ganda	NGO, Uganda
Lunda/Chokwe-lunda	United Nations Information Centre, Zambia
Luvale	United Nations Information Centre, Zambia
Luxembourgish (Lëtzebuergesch)	Ministère de l'Education, Luxembourg

Macedonian	Macedonian Board, Skopje
Madurese	United Nations Information Centre, Indonesia
Magahi	United Nations Information Centre, India
Magar (Dhut)	Nepal Magar Association
Magyar (Hungarian)	United Nations Department of Public Information, NY
Maithili	People's Watch, India
Majhi	Nepal Majhi Utthan Sangha
Makonde	United Nations Development Programme, Tanzania
Makua (Mozambique)	Procuradoria-Geral da Republica, Portugal
Malagasy	United Nations Information Centre, Madagascar
Malay (Bahasa Melayu)	Diffusion Multilingue des Droits de l'Homme, France
Malayalam	United Nations Department of Public Information, NY
Maldivian (Dhivehi)	Human Rights Commission of the Maldives, Maldives
Maltese	Maltese University, Malta
Mam	Instituto de Linguistica, Argentina
Maninka	Ministère de l'Education Nationale, Guinea
Manipuri	People's Watch, India
Maori	New Zealand Human Rights Commission, New Zealand
Maori (Cook Islands) (Rarotongan)	Ministry of Foreign Affairs and Immigration, Cook Islands
Mapudungun (Mapuzgun)	United Nations Information Centre, Argentina/Uruguay
Marathi	United Nations Department of Public Information, NY
Marshallese	United Nations Information Centre, NY
Marwari	United Nations Information Centre, NY
Matsés	Coordinadora Nacional de Derechos Humanos, Peru
Mayan (Yucateco)	United Nations Information Centre, Mexico
Mazahua (Jñatrjo)	United Nations Department of Public Information, NY, in cooperation with the Ministry of Education, Mexico
Mazateco	United Nations Department of Public Information, NY, in cooperation with the Ministry of Education, Mexico
Mbundu (Kimbundu)	United Nations Educational, Scientific and Cultural Organization, Angola
Mende	National Commission for Democracy and Human Rights, Sierra Leone
Mikmaq/Micmac	Permanent Mission of Canada to the United Nations Office in Geneva
Minangkabau	United Nations Information Centre, Indonesia
Miskito	Comité para la Defensa de los Derechos Humanos, Honduras
Mixe	VIDES International
Mixteco	United Nations Information Centre, Mexico
Mizo	People's Watch, India
Mongolian (Khalkha)	CHR Technical Cooperation Branch, Mongolia
Mooré/More	National Commission for UNESCO, Burkina-Faso
Mozarabic (Ajami)	
Mundari	People's Watch, India
Ñahñú (Otomi)	Casa del Escritor Indigena, Mexico
Nahuatl	United Nations Information Centre, Mexico
Nanai	Office of the High Commissioner for Human Rights - Russian Federation
Navaho (Dine, Navajo)	Navajo Interpreting Services, US

Ndebele	United Nations Information Centre, Zimbabwe
Nederlands (Dutch)	United Nations Department of Public Information, NY
Nenets	Office of the High Commissioner for Human Rights - Russian Federation
Nepali	United Nations Department of Public Information, NY
Newar	Newa: Dey Daboo
Nganasan	Office of the High Commissioner for Human Rights - Russian Federation
Ngangela (Nyemba)	United Nations Educational, Scientific and Cultural Organization, Angola
Niederdeutsche (Low German)	Institute for Low German
Nigerian English	Pidgin United Nations Information Centre, Nigeria
Nihongo (Japanese)	United Nations Information Centre, Japan, and the Ministry of Justice and Human Rights NGOs
Nivkh	Office of the High Commissioner for Human Rights - Russian Federation
Nomatsiguenga	Coordinadora Nacional de Derechos Humanos, Peru
Northern Sotho/Pedi/Sepedi	Diffusion Multilingue des Droits de l'Homme, France, in cooperation with UNESCO
Norwegian (Bokmål) (Norsk, Bokmål)	United Nations Information Centre, Denmark
Norwegian (Nynorsk) (Norsk, Nynorsk)	Diffusion Multilingue des Droits de l'Homme, France
Nuer	United Nations Mission In Sudan
Nyamwezi (Kinyamwezi)	United Nations Development Programme, Tanzania
Nyanja (Chechewa)	Amnesty International, UK
Nyanja/Chinyanja	United Nations Information Centre, Zambia
Nzema	United Nations Department of Public Information, NY, jointly with Bureau des langues du Ghana and Association of Negro Business and Professional Women's Clubs
Occitan Auvergnat	Diffusion Multilingue des Droits de l'Homme, France
Occitan Languedocien	Diffusion Multilingue des Droits de l'Homme, France
Ogiek	Peter Kiplangat Cheruiyot, Former OHCHR Fellow
Ojibway (Ojibwe)	Permanent Mission of Canada to the United Nations Office in Geneva
Oriya	United Nations Department of Public Information, NY
Oromiffa Oromo	(Afaan Dema Translation and Editing Service
Osetin (Ossetian)	Kazbek T Boutaev, (University of Pennsylvania, Philadelphia, US)
Oshiwambo (Ndonga)	United Nations Information Centre, Namibia
Otomí (Ñahñú)	Casa del Escritor Indígena, Mexico
Otuho	United Nations Mission In Sudan
Paez	Centro Colombiano de Estudios de Lenguas Aborígenes from the University of Los Andes, Colombia
Pai Koka	Office of the High Commissioner for Human Rights - Ecuador Field Office
Palauan	United Nations Department of Public Information, NY
Papiamentu	Ramon Todd, Former OHCHR Fellow
Pashto/Pakhto	United Nations Development Programme, Pakistan
Persian/Farsi	United Nations Information Centre, Iran
Peuhl	Ministère de l'Education Nationale, Guinea
Picard	Diffusion Multilingue des Droits de l'Homme, Belgium
Pijin Pidgin	(Solomons United Nations Development Programme, Solomons Islands

Pipil	Office of the High Commissioner for Human Rights and the Government of El Salvador
Polish (Polski)	United Nations Department of Public Information, NY
Ponapean	United Nations Department of Public Information, NY
Portuguese	United Nations Information Centre, Portugal
Prouvençau	Prof. Philippe Blanchet. Université de Rennes, France
Pulaar	United Nations Information Centre, Senegal
Pulr	Ministère de l'Éducation Nationale, Guinea
Punjabi/Panjabi	United Nations Department of Public Information, NY
Purhépecha	United Nations Department of Public Information, Mexico, in cooperation with the Casa del Escritor Indígena
Q'echi/Kekchi	Instituto de Linguística, Argentina
Quechua	United Nations Information Centre, Bolivia
Quechua de Ambo-Pasco	Coordinadora Nacional de Derechos Humanos, Peru
Quechua de Ayacucho	Coordinadora Nacional de Derechos Humanos, Peru
Quechua de Cajamarca	Coordinadora Nacional de Derechos Humanos, Peru
Quechua de Cotahuasi (Arequipa)	Coordinadora Nacional de Derechos Humanos, Peru
Quechua de Huamalies (Huanuco)	Coordinadora Nacional de Derechos Humanos, Peru
Quechua de Margos (Sur de Dios de Mayo, Huanuco)	Coordinadora Nacional de Derechos Humanos, Peru
Quechua de Pomabamba (Ancash)	Coordinadora Nacional de Derechos Humanos, Peru
Quechua del Callejon de Huaylas	Coordinadora Nacional de Derechos Humanos, Peru
Quechua del Cusco	Coordinadora Nacional de Derechos Humanos, Peru
Quechua del Norte de Junin	Coordinadora Nacional de Derechos Humanos, Peru
Quichua	Sociedad Ecuatoriana Para Los Derechos Humanos, Instituto de Derechos Humanos-Universidad Central del Ecuador, Fundacion Friedrich Naumann
Rajasthani	People's Watch, India
Rajbansi	Rajbansi Society Development
Rarotongan (Maori (Cook Islands))	Ministry of Foreign Affairs and Immigration, Cook Islands
Rhaeto-Romance (Rumantsch)	NGO, Switzerland
Romani	Diffusion Multilingue des Droits de l'Homme, France, in cooperation with Institut National des Langues et Civilisations Orientales
Romanian (Româna)	United Nations Department of Public Information, NY
Rukonzo (Konjo)	NGO, Uganda
Rundi/Kirundi	Ligue burundaise des droits de l'homme, Burundi
Runyankore-rukiga/Nkore-kiga	NGO, Uganda
Russian (Russky)	United Nations Department of Public Information, NY
Sami/Lappish	Diffusion Multilingue des Droits de l'Homme, France
Sammarinese	C. Guidi, Biblioteca Popolare di Serravalle, San Marino
Samoan	United Nations Development Programme, Samoa
Sango (Sangho)	United Nations Development Programme, Central African Republic
Sanskrit	United Nations Information Centre, India
Santhali	People's Watch, India
Sapara Atupama	Office of the High Commissioner for Human Rights - Ecuador Field Office
Saraiki	Actaf Hussain
Sardinian	Amnesty International, UK
Sarnámi Hindustani	Deep Mahangi, Former OHCHR Fellow

Scots	Amnesty International, UK
Scottish Gaelic	Diffusion Multilingue des Droits de l'Homme, France
Seereer	United Nations Information Centre, Senegal
Serbian (Cyrillic) (Srpski)	Permanent Mission of the Federal Republic of Yugoslavia to the United Nations Office in Geneva
Serbian (Latin) (Srpski)	Permanent Mission of the Federal Republic of Yugoslavia to the United Nations Office in Geneva
Seselwa Creole French	
Shan	United Nations Information Centre, Burma
Sharanahua	Coordinadora Nacional de Derechos Humanos, Peru
Sherpa	Nepal Sherpa Association
Shilluk	United Nations Mission In Sudan
Shimaore	Service linguistique du Conseil Général de Mayotte
Shipibo-Conibo	Coordinadora Nacional de Derechos Humanos, Peru
Shona	United Nations Information Centre, Zimbabwe
Shor	Office of the High Commissioner for Human Rights - Russian Federation
Shqip (Albanian)	United Nations Department of Public Information, NY
Shuar Chicham	Office of the High Commissioner for Human Rights - Ecuador Field Office
Sia Pedee	Office of the High Commissioner for Human Rights - Ecuador Field Office
Sindhi	United Nations Information Centre, India
Sinhala	Human Rights Centre of the Sri Lanka Foundation, Sri Lanka
Siswati	United Nations Information Centre, Swaziland
Slovak (Slovenscina)	United Nations Department of Public Information, NY
Slovenian (Slovenscina)	Permanent Mission of the Republic of Slovenia to the United Nations in Geneva
Solomons Pidgin (Pijin)	United Nations Development Programme, Solomons Islands
Somali	Diffusion Multilingue des Droits de l'Homme, France, in cooperation with l'Agence de Coopération Culturelle et Technique
Soninké (Soninkanxaane)	Tostan, Senegal
Sorbian	Permanent Mission of Germany to the United Nations Office in Geneva
Southern Sotho/Sotho/Sesotho/Sutu/Sesutu	Diffusion Multilingue des Droits de l'Homme, South Africa
Spanish (Español)	United Nations Department of Public Information, NY
Sukuma	United Nations Development Programme, Tanzania
Sundanese	United Nations Information Centre, NY
Suomi (Finnish)	United Nations Information Centre, Denmark
Sussu/Soussou/Sosso/Soso/Susu	Ministère de l'Education Nationale, Guinea
Swahili/Kiswahili	United Nations Department of Public Information, NY
Swampy Cree	Permanent Mission of Canada to the United Nations Office in Geneva
Swedish (Svenska)	United Nations Information Centre, Denmark
Tahitian	Diffusion Multilingue des Droits de l'Homme, France
Tajik	The Presidential Apparatus of the Republic of Tajikistan, Tajikistan
Tajpuriya	Tajpuriya Society Welfare Council
Talysh	Human Rights Center of Azerbaijan
Tamang (Tam)	Nepal Tamang Ghedung, Nepal
Tamasheq	Association Tagazt

Tamazight (Beraber)	Observatoire National de Droits de l'Homme, Algeria
Tamil	Human Rights Centre of the Sri Lanka Foundation, Sri Lanka
Tatar	The Committee for the Protection of Human Rights, Republic of Tatarstan
Tchocwe (Angola)	Procuradoria-Geral da Republica, Portugal
Telugu	United Nations Department of Public Information, NY
Tének (Huasteco)	United Nations Department of Public Information, NY, in cooperation with the Ministry of Education, Mexico
Tetum	On-Call Interpreters and Translators Agency, Australia
Thai	United Nations Department of Public Information, NY
Thakali	Thakali Sewa Samittee
Thangmi	Nepal Thangmi Society
Tharu-Dangaura	Tharu Kalyankari Sabha
Themne (Temne)	National Commission for Democracy and Human Rights, Sierra Leone
Tibetan	Office of the Representative of the H.H. the Dalai Lama, Tibet
Ticuna	Coordinadora Nacional de Derechos Humanos, Peru
Tigrinya (Tigrigna)	Dema Translation and Editing Service
Tiv	United Nations Information Centre, NY
Toba	United Nations Information Centre, Argentina/Uruguay
Tojol-a'b'al	United Nations Information Centre, Mexico
Tok Pisin	Baua Baua Popular, Papua New Guinea
Tonga	United Nations Information Centre, Zambia
Tongan (Tonga)	Tongan Human Rights and Democracy Movement, Tonga
Totonaco	United Nations Department of Public Information, NY, in cooperation with the Ministry of Education, Mexico
Trukese (Chuuk)	United Nations Department of Public Information, NY
Tsafiki	Office of the High Commissioner for Human Rights - Ecuador Field Office
Tshiluba (Luba-Kasai)	Bibliothèque Nationale du Congo, Congo
Tshivenda	University of Cape Town, Faculty of Law, South Africa
Turkish (Türkçe)	Secretariat of the Human Rights Coordinating Committee, Turkey
Turkmen	National Commission for UNESCO, Turkeminstan
Tuvan	Office of the High Commissioner for Human Rights - Russian Federation
Tzeltal	United Nations Information Centre, Mexico
Tzotzil	United Nations Information Centre, Mexico
Uighur	United Nations Development Programme, China
Uilta	Office of the High Commissioner for Human Rights - Russian Federation
Ukrainian (Ukrayins'ka)	Ukrainian Union of Jurists, Ukraine
Umbundu	United Nations Educational, Scientific and Cultural Organization, Angola
Uranw-Jhangad	Nepal Jhangad (Uranw) Kodrem Sudhar Karya Guthiyar Aa Karyan Sudhar Samittee
Urarina	Coordinadora Nacional de Derechos Humanos, Peru
Urdu	United Nations Information Centre, Pakistan
Uzbek (Cyrillic)	United Nations Educational, Scientific and Cultural Organization, Uzbekistan
Uzbek (Latin)	United Nations Educational, Scientific and Cultural Organization, Uzbekistan

Vai	Sterling Memorial Library in Yale University
Venetian	Governo Nasionae Veneto
Veps	Office of the High Commissioner for Human Rights - Russian Federation
Vietnamese	United Nations Development Programme, Viet Nam
Vlach	UN Department for General Assembly and Conference Management German Translation Service, NY
Walloon/Wallon	Waremme - Ville de la Paix, Wallonie, Belgique
Wama	Commission béninoise des Droits de l'Homme, Benin
Wao Tededo	Office of the High Commissioner for Human Rights - Ecuador Field Office
Waray	Komisyon ng Karapatang Pantao, The Philippines
Wayuu	Centro Colombiano de Estudios de Lenguas Aborígenes from the University of Los Andes, Colombia
Welsh (Cymraeg)	United Nations Association Wales, UK
Western Sotho/Tswana/Setswana	Diffusion Multilingue des Droits de l'Homme, South Africa
Wolof	United Nations Information Centre, Senegal
Xhosa	Diffusion Multilingue des Droits de l'Homme, France, in cooperation with UNESCO
Yagua	Coordinadora Nacional de Derechos Humanos, Peru
Yakut	Office of the High Commissioner for Human Rights - Russian Federation
Yanomamö	International Institute of Mary Our Help of the Salesians of Don Bosco
Yao	United Nations Office of the High Commissioner for Human Rights, Geneva
Yapese	United Nations Department of Public Information, NY
Yi	United Nations Development Programme, China
Yiddish	Raphael Finkel and Sholem Berger, University of Kentucky, USA
Yoruba (Yorùbá)	Diffusion Multilingue des Droits de l'Homme, France, in cooperation with l'Agence de Coopération Culturelle et Technique
Yukagir	L'Auravetl'an Foundation, NY
Zapoteco	United Nations Department of Public Information, NY, in cooperation with the Ministry of Education, Mexico
Zapoteco, Quiavini	San Lucas Felipe H. Lopez and Pamela Munro (University of California, Los Angeles, US)
Zhuang	United Nations Development Programme, China
Zulu	Community Law Centre, South Africa

English

Source: United Nations Department of Public Information, NY

Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly,

Proclaims this Universal Declaration of Human Rights as a common standard of achievement 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, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right to equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition

and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Text of the translation of the Declaration into Ladino, initiated by Jacques Cory, contacting the UN offices, getting the UN approvals, the translation was executed by Jacques Cory with Ladinokomunita, edited by Cory and Rachel Bortnick, the details on the Ladino language:

Profile		
Native	Name	None
Total Speakers 120,000 (estimated)		
Usage	By	Country
Estimated number of home speakers in 2010: Israel (60, 000), Turkey (6,000), and fewer in Greece, Bulgaria, France, Spain, United States, Latin America, and other countries throughout the world where Sephardic	Jews	live.
Background		
Ladino is a Spanish-based language spoken by the Sephardic Jews of the former Ottoman Empire. "Sephardic" derives from Sepharad, the Hebrew word for Spain, and refers to the Iberic origin of these Jews who, having been expelled en masse from Spain in 1492 and from Portugal shortly thereafter, were dispersed throughout Europe and the Mediterranean basin. Ladino developed as a distinct Jewish language in the Ottoman Empire, where most of the Sephardic exiles (about 200,000) had settled. Though basically Medieval Castilian, with influence of other Medieval Iberic languages (such as Aragonese, Catalan, and Portuguese) it incorporates many words and phrases from Hebrew, Turkish, Greek, Italian, French, and other languages with which it came in contact. (A parallel Judeo-Spanish dialect, Haketia, developed in North Africa with much Arabic influence.) Its grammatical structure is close to that of Spanish, and the language can be understood by Spanish speakers if the foreign loan words are kept to a minimum.		
Until the twentieth century Ladino was written in Hebrew letters, mostly in the Rashi type, both in print and in cursive writing. It has been written in Latin characters since the advent of Western education, and, in Turkey, since the alphabet reform of 1928 (which instituted the Latin alphabet for Turkish.) The spelling system preferred by most native speakers today, and used in this translation, was established 30 years ago by the Israeli all-Ladino cultural review "Aki Yerushalayim", and is, in essence, the phonetic transcription in Latin letters of the former writing in Hebraic letters.		
Received 10/27/2011 Posted 10/27/2011 Checked 10/27/2011		

Deklarasion Universal de Diritos Umano

Prefasio

Konsiderando ke la libertad, la djustisia i la paz en el mundo tienen por baza el rekonosimiento de la dinyidad propia esensiala i de los diritos iguales i no violavles de todos los miembros de la famiya umana,

Konsiderando ke el deskonosimiento i el despresio de los diritos umanos tienen kavzado aktos de barbaridad ke solevantan la konsensia de la umanidad; i ke fue proklamado komo la aspirasion mas alta del ombre, la yegada de un mundo en el kual los umanos, liberados del espanto i de la mizeria, gozaren de la libertad de la palavra i de la libertad de kreensias, Konsiderando ke es esensial ke los diritos umanos sean protejados por un rejimen de derecho, para ke el ombre no se veyga ovligado, komo ultimo remedio, de revoltarse kontra la tirania i la opresion,

Konsiderando tambien ke es esensial de favorizar la formasion de relaciones de amistad entre las naciones,

Konsiderando ke los pueblos de las Naciones Unidas afirmaron de nuevo en la Karta sus fey en los diritos fundamentales del ombre, en la dinyidad i la valor de la persona umana i en la igualdad de diritos de ombres i mujeres; i se deklararon dechididos a favorizar el progreso sosial i a elevar el nivel de vida kon un konsepto mas ancho de la libertad,

Konsiderando ke los Estados Miembros prometieron de asigurar, en kooperasion kon la Organizasion de las Naciones Unidas, el respekto universal i efektivito a los diritos i libertades fundamentales del ombre, i

Konsiderando ke una konsepsion komuna de estos diritos i libertades es de la mas grande emportansa para kumplir kompletamente la dicha prometa,

La Asamblea Jenerala

Proklama la prezente Deklarasion Universal de Diritos Umanos como ideal komun ke deven esforsarsen de alkansar todos los puevlos i todas las naciones para ke kada persona i kada asosiasion, enspirandosen siempre de esta deklarasion, perkuren, kon la ensenyansa i la edukasion, a esparir el respekto a estos diritos i libertades, i asiguren, por mezuras progresivas nasionalas i internasionalas, su rekonosimiento i su aplikasion universal a i efektiva, tanto entre los puevlos de los Estados Miembros como entre los de los territorios ke estan debasho de sus djudiksion.

Artikolo 1

Todos los umanos nasen libres i iguales en dinyidad i diritos i, komo estan ekipados de razon i konsensia, deven komportarsen kon ermandad los unos kon los otros.

Artikolo 2

Kada persona tiene todos los diritos i libertades proklamados en esta Deklarasion sin dinguna diferencia de rasa, kolor, sekso, lingua, relijion, opinion politika, orijin nasionala o sosiala, situasion ekonomika, nasimiento o kualkera otra kondision.

Endemas, no se azera dinguna diferencia bazada en la kondision politika, juridika o internasionala del paez o territorio al qual apartiene una persona, ke sea un paez independiente, o un territorio basho administrasion legala, no otonomo, o sometido a kualkera otra limitasion de soberania.

Artikolo 3

Kada persona tiene dirito a la vida, a la libertad i a la seguridad de su persona.

Artikolo 4

Dinguno estara sometido a esklavaje ni a servidumbre; el esklavaje i el komersio de esklavos estan defendidos en todas sus formas.

Artikolo 5

Dinguno sera sometido a torturas ni a penas o tratamientos krueles, inumanos o degradantes.

Artikolo 6

Kada uno tiene dirito, en todas partes, al rekonosimiento de su personalidad frente a la ley.

Artikolo 7

Todos son iguales frente a la ley i tienen dirito a la proteksion iguala de la ley. Todos tienen dirito a una proteksion iguala kontra toda diskriminasion en violasion de esta Deklarasion i kontra toda provokasion a tala diskriminasion.

Artikolo 8

Kada persona tiene el dirito de adresarse a los tribunales nasionalas para topar un remedyo efektivo en kavzo de violasion de sus diritos fundamentales rekonosidos por la konstitusion o por la ley.

Artikolo 9

Dinguno no podra ser, arbitrariamente, detenido, metido en prezo, o deportado.

Artikolo 10

Kada persona tiene dirito, en perfekta igualdad, de ser djuzgado aviertamente i kon djustisia por un tribunal independiente i imparsial, para la determinasion de sus diritos i ovligaciones o para examinar kualkera akuzasion kriminala kontra su persona.

Artikolo 11

1. Todo el ke esta akuzado de ofensa ke yeva kastigo tiene el dirito de ser considerado inosente, asta ke es provado culpavle, sigun la ley i el djuisio publiko ke le asigura las garantias menesterozas para su defensa.

2. Dinguno sera condenado por kavza de algun akto o omision ke no era kastigavle asigun la ley nasionala o internasionala en el momento ke el akto fue kometido. Ni se podra imponer kastigo mas grave del ke era aplikavle en el momento ke el akto fue

kometido.

Artikolo 12

Dinguno sera sometido a intervenciones arbitrarias en su vida privada, su famiya, su kaza o korrespondensia, ni a atakos sovre su onor o su famiya. Todos tienen el dirito de ser protejados por la ley kontra este modo de intervenciones o atakos.

Artikolo 13

1. Kada persona tiene dirito de sirkular livremente i elejir su morada adentro de las fronteras de un Estado.
2. Todos tienen el dirito de salir de kualker paez, inkluyendo el suyo, i retornar a su paez.

Artikolo 14

1. En kavzo de persekusion, kada uno tiene el dirito de bushkar i topar azilo en otro paez.
2. Este dirito no podra ser aplikado kontra una aksion djuridika en kavzos de aktos kriminales non-politikos, o de aktos ke kontradizen los prinsipios de las Naciones Unidas.

Artikolo 15

1. Kada persona tiene dirito a una nasionalidad.
2. Dinguno no podra ser privado, arbitrariamente, de su nasionalidad, ni del dirito de trokar de nasionalidad.

Artikolo 16

1. Los ombres i las mujeres de edad de kazarsen tienen dirito, sin dinguna restriksion por motivos de rasa, nasionalidad o relijion, de kazarsen i fondar una famiya. Eyos tendran diritos iguales en el kazamiento, durante el matrimonio i en kavzo de disolusion del matrimonio.
2. El kazamiento se podra azer solo kon el konsentimiento libre i kompleto de los futuros espozos.
3. La famiya es el elemento natural i fundamental de la sosiedad i tiene dirito a la proteksion de la sosiedad i del Estado.

Artikolo 17

1. Kada persona tiene dirito de tener una propiedad individual o djuntos kon otra djente.
2. Dinguno no podra ser privado de su propiedad arbitrariamente.

Artikolo 18

Kada persona tiene dirito a la libertad de pensamiento, de konsensia i de relijion; este dirito inkluye la libertad de trokar de relijion o de kreyensa, i la libertad de manifestar su relijion o su kreensia, solo o djuntos kon otros, tanto en publiko komo en privado, para la ensenyansa, la praktika, el kulto i la observasion.

Artikolo 19

Kada uno i uno tiene dirito de libertad de opinion i de ekspresion. Este dirito inkluye el de no estar molestado a kavza de sus opiniones, i bushkar, resivir, i difundir informasion i ideas, por kualker medio de komunikasion, sin limitasion de fronteras.

Artikolo 20

1. Kada persona tiene dirito de la libertad de reunion i de asosiasion pasifika.
2. Dinguno podra ser ovligado a apartener a una asosiasion.

Artikolo 21

1. Kada persona tiene dirito de partisipar en el governo de su paez direktamente o por medio de reprezentantes libremente eskojidos.
2. Kada persona tiene dirito de partisipar al governo de su paez en kondisiones de igualdad.
3. La voluntad del pueblo sera la baza de la autoridad del governo. Esta voluntad se

ekspresara por medio de eleksiones legales ke seran organizadas regularmente kon votasion universal, iguala i sekreta, o de manera ekivalente en protejando la libertad del voto.

Artikolo 22

Kada persona, komo miembra de la komunidad, tiene dirito a la seguridad sosiala, i merese, por medio de esforsos nasionales i de la kooperasion internacionala, i en akodro kon la organizasion i los rekursos de kada estado, a la realizasion i la satisfaksion de los ditos ekonomikos, sosiales i kulturalas indispensables para su dinyidad i al libre dezvelopamiento de su personalidad.

Artikolo 23

1. Kada persona tiene dirito al lavoro, a eskojer su lavoro libremente, a kondisiones de lavoro djuisiozas i favoravles i a la proteksion kontra la dezokupasion.
2. Kada persona, sin dinguna diskriminasion, tiene el dirito de pagamiento igual por lavoro igual.
3. Kada persona ke lavora tiene dirito a un pagamiento djusto i favoravle, el kual asigurara para el i su famiya una existencia konforme a la dinyidad umana, i ke sera ajustado, si ay menester, por otras formas de proteksion sosiala.
4. Kada persona tiene el dirito de fondar i de partisipar en sendikatos para protejar sus enteresos.

Artikolo 24

Kada persona tiene el dirito de repozo, de gozarse del tiempo libre, inkluzo la limitasion djuisioza de las oras del lavoro i vakansas periodikas pagadas.

Artikolo 25

1. Kada persona tiene dirito a un nivel de vida adekado para la salud i el bienestar suyos i de su famiya – inkluzo el komer, el vistir, la morada, la asistensia medikala i los servisos sosiales menesterozos; de mezmo, el tiene dirito de ser asgurado en kavzos de dezokupasion, hazinura, invalidez, bivdez, vejez i otros kavzos de piedrita del mantenimiento por sirkonstansias ke no dependen de el.
2. Las madres i los rezin nasidos tienen dirito a kudios espesiales i a ayudo. Todas las kriaturas, nasidas komo fruto de kazamiento legal, o no, gozaran de la mezma proteksion sosiala.

Artikolo 26

1. Kada persona tiene dirito a la edukasion. La edukasion deve ser debaldes, a lo manko en el nivel elementario i fundamental. La edukasion elementaria sera ovligatoria. La edukasion teknika i profesionala deve ser jeneralmente disponivle; el aksesio a los estudios superiores sera igual para todos, tomando en konsiderasion los alkanses de kada uno i uno.
2. La edukasion tendra por buto el dezvelopamiento kompleto de la personalidad umana i el enfortesimiento del respekto a los ditos umanos i a las libertades fundamentales; favorizara el entendimiento, la tolerensia i la amistad entre todas las nasiones i todos los grupos etnikos o relijiozos; i solevantara las actividades de las Nasionas Unidas para el mantenimiento de la paz.
3. Los djenitores tendran dirito a eskojer el tipo de edukasion ke eyos preferan dar a sus ijos.

Artikolo 27

1. Kada persona tiene dirito de tomar parte, libremente, en la vida kulturala de la komunidad, a gozar de los artes i a partisipar en el progreso sientifiko i a aprovecharse de sus resultados.
2. Kada persona tiene dirito a la proteksion de los enteresos morales i materiales ke resultan de las produksiones sientifikas, literarias o artistikas ke fueron su kreasion.

Artikolo 28

Kada persona tiene dirito a un orden sosial i internasional en el kual se realizaran kompletamente los diritos i libertades proklamados en esta Deklarasion.

Artikolo 29

1. Kada persona tiene doveres en respekto a la komunidad, porke su personalidad puede dezveloparse kompletamente solo en la komunidad.
2. En el exersisio de sus diritos i de sus libertades, kada persona estara solamente sujeta a las limitaciones estabilidas por la ley kon el uniko buto de asigurar el rekonosimientio i el respketo de los diritos i libertades de los otros, i de satisfazer las djustas exigjensias de la moral, del orden publiko i del bienestar jeneral en una sosiedad demokratika.
3. Estos diritos i libertades no podran en dingun kavzo ser exersidos en opozision a los butos i prinsipios de las Nasionen Unidas.

Artikolo 30

Dingun artikolo en la prezente Deklarasion podra ser interpretado en el sentido ke da dirito a algun Estado, a un grupo o a una persona, de tomar parte en actividades o de realizar aktos kon el buto de destruir kualker de los diritos i libertades proklamados en esta Deklarasion.

CORRESPONDENCE BETWEEN JACQUES CORY AND THE UN

From: Anthony Donnarumma [mailto:ADonnarumma@ohchr.org] **On Behalf Of** Database HREducation
Sent: Thursday, October 27, 2011 3:37 PM
To: cory
Subject: RE: FW: UDHR Submission - Ladino

Dear Mr Cory,

The Ladino translation is now available on the following page :
http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/lad.pdf

Best,
Anthony Donnarumma
HRET Team

From: cory <coryj@zahav.net.il>
To: "Database HREducation" <hredatabase@ohchr.org>
Date: 27/10/2011 11:36
Subject: RE: FW: UDHR Submission - Ladino

Dear Mr. Donnarumma,

More than four months have elapsed since we've sent you the UDHR in Ladino. Yet, we haven't received an answer. Could you please check what the situation is and publish the document on your site? After you do it, we intend to send it to hundreds all over the world and have a full media coverage.

Best regards,

Dr. Jacques Cory
2, Costa Rica Street, Haifa 34981, Israel
tel. 972-4-8256608 or 972-4-8246316
fax. 972-4-8343848, mob. 972-544-589518
email: coryj@zahav.net.il or cory@netvision.net.il
website: <http://www.businessethicscory.com>
or <http://www.businessethics.co.il>

From: Anthony Donnarumma [mailto:ADonnarumma@ohchr.org] **On Behalf Of** Database HREducation
Sent: Tuesday, September 13, 2011 3:44 PM

To: cory
Subject: Re: FW: UDHR Submission - Ladino

Dear Dr. Jacques Cory,

Many thanks for your message and your interest in our UDHR translations

I am still waiting for the validation concerning the Ladino translation.
I assure you that I am actually trying to accelerate the process and that I will contact you as soon as the Ladino translation is posted on our website.

Best,
Anthony Donnarumma
HRET team

cory <coryj@zahav.net.il>

13.09.2011 10:19 To adonnarumma@ohchr.org, "Database HREducation" <hredatabase@ohchr.org>
cc
Subject FW: UDHR Submission - Ladino

Dear Sirs,

Three months have elapsed since we've sent you the UDHR in Ladino (attached). Yet, we haven't received an answer. Could you please check what the situation is and publish the document on your site? After you do it, we intend to send it to hundreds all over the world and have a full media coverage.

Best regards,

Dr. Jacques Cory
2, Costa Rica Street, Haifa 34981, Israel
tel. 972-4-8256608 or 972-4-8246316
fax. 972-4-8343848, mob. 972-544-589518
email: coryj@zahav.net.il or cory@netvision.net.il
website: <http://www.businessethicscory.com>
or <http://www.businessethics.co.il>

From: cory [<mailto:coryj@zahav.net.il>]
Sent: Tuesday, June 21, 2011 11:56 AM
To: 'Database HREducation'; adonnarumma@ohchr.org
Subject: UDHR Submission - Ladino
Importance: High

Dear Sirs,

We are pleased to submit you in the attachments the UDHR in Ladino in Word and PDF formats, as well as a document on the Ladino language.

You can contact me if you need any more clarifications. Best regards,

Dr. Jacques Cory
2, Costa Rica Street, Haifa 34981, Israel
tel. 972-4-8256608 or 972-4-8246316
fax. 972-4-8343848, mob. 972-544-589518
email: coryj@zahav.net.il or cory@netvision.net.il
website: <http://www.businessethicscory.com>
or <http://www.businessethics.co.il>

From: Anthony Donnarumma [<mailto:ADonnarumma@ohchr.org>] **On Behalf Of** Database
HREducation
Sent: Thursday, April 14, 2011 11:16 AM
To: cory
Subject: Re: The Universal Declaration of Human Rights in Ladino

Dear M. Cory,

Many thanks for your message and for your interest in the UDHR.

Please find below the link to the UDHR translations submission guide :
<http://www.ohchr.org/EN/UDHR/Pages/SubmissionGuide.aspx>

I hope this information will be useful.
Best regards,
Anthony Donnarumma
HRET team

cory <coryj@zahav.net.il>

11.04.2011 14:24

To hredatabase@ohchr.org
cc "Rachel Bortnick" <bortnickra@sbcglobal.net>
Subject The Universal Declaration of Human Rights in Ladino

Dear Sirs,

I am a great admirer of the Universal Declaration of Human Rights, I teach it in my courses of Business Ethics in English and Hebrew, and whenever I study a new language I read first of all the Declaration in the new language (I can read now 60). I don't understand why there is no translation of the Declaration in Ladino, my mother tongue. I see that there is a translation in Yiddish, Rumantsch and Mozarabic, but there is no translation in Ladino, the Judeo Spanish language spoken by the Sephardim all over the world, and still spoken by tens of thousands in Israel, Turkey, Greece, Latin America and the US. The Bible was translated in Ladino as early as the 16th century in Ferrara, there are thousands of books secular and religious, and above all wonderful poetry. There is even a Ladino Internet Forum, very lively, with hundreds of entries every month called Ladinokomunita in Yahoo!, and headed by Mrs. Rachel Bortnick.

Should you agree to publish the Declaration in Ladino I think that we would be proud to do so. Please let us know what is your decision. Best regards,

Dr. Jacques Cory
 2, Costa Rica Street, Haifa 34981, Israel
 tel. 972-4-8256608 or 972-4-8246316
 fax. 972-4-8343848, mob. 972-544-589518
 email: coryj@zahav.net.il or cory@netvision.net.il

LETTER BY RACHEL BORTNICK, FOUNDER OF LADINOKOMUNITA, IN LADINO, ON THE TRANSLATION

Keridos Amigos, *Dear Friends,*

Oy, finalmente, muestra traduksion de la Deklarasion Universal de Derechos Umanos se topa en Internet: *Today, at last, our translation of the Universal Declaration of Human Rights can be found on the Internet:*

<http://www.ohchr.org/EN/UDHR/Pages/Language.aspx?LangID=lad>

Ayi, vos sale la version en pdf (tenesh ke avrirlo) de nuestro lavoro. *I hereby enclose the PDF version (you have to open it) of our work.*

En el mez de Avril pasado, kon la inisiativa de nuestro amigo el Dr. Jako (Jacques) Cory de Haifa, Israel, aviamos formado un chiko grupo para traduzir esta deklarasion a muestra lingua, ke asta entonses ya estava traduzida a 379 otras linguas. (Agora miri, las linguas ya estan en 382, al pareser la muestra es la ultima.)

In last April, at the initiative of our friend Dr. Jako (Jacques) Cory from Haifa, Israel, we have formed a small group for translating this Declaration into our language, that until then was translated into 379 more languages. (I have looked now, there are now 382, a it seems that ours is the last one)

El dokumento, komo verash, konsiste de un preambolo i 30 artikolos. Kada uno del grupo izo sus treslados, i Jako i yo lo editimos todo para tener una uniformidad. El dokumento en linya esta egzaktamente komo se los mandimos, kon la eksepsion ke metieron solo la prima parte del "background" ke aviamos mandado, i ke metieron "none" por "native name" (Kreygo ke esto es porke dishimos ke en diferentes partes la lingua tenia un nombre diferente.)

The document, as you'll see, consists of a preamble and 30 articles. Every one of the group has done his translation, and Jako and me have edited it for the uniformity. The document on the website is exactly as we have sent them, with the exception that they have published only the first part of the "background" that we have sent, and they have written "none" for "native name" (I think that this is because we said that in different parts the language had a different name).

Kero rengrasiar i felisitar a todos los ke partisiparon en el lavoro:

I want to thank and congratulate all those who have participated in this work:

Izhak Azose (Seattle)

Eliz Gatenyo (Estambol)

Daniel i Sara Halfon (Haifa)

Jenny Laneurie (Paris)

Guler Orgun (Estambol)

Zelda Ovadia (Yerushalayim)

Esti Saul (Estambol)

Haim V. Sephiha (Sceaux)

i, mas ke todo, rengrasio a Jako Cory, ke no solo fue la fuersa detras de este projekto, ma tambien estuvo en komunikasion kon los responsables de la ONU para poder ajustar muestra traduksion a todas las linguas. El, komo profesor universitario de etika de komersio, ensenya este dokumento en sus cursos, i aun ke el lo puede meldar en unas 60 linguas (!!!) kijo ke ayga tambien una version en ladino, su lingua materna (i muestra tambien.)

And above all, I want to thank Jako Cory, who was not only the force behind these project, but also was in contact with the counterparts at the UN in order to adjust our translation to all the other languages. He, as professor of Business Ethics at the university, teaches this document in his courses, and he can even read it in about 60 languages (!!!), wanted that there will be also a version in Ladino, his mother tongue (and ours as well).

Gracias a el, i todos los ke partisipimos en la traduksion, el nombre de Ladinokomunita va estar por siempre en esta emportante organizasion.

Thanks to him, and to all those who participated in the translation, the name of Ladinokomunita will remain forever in this important organization.

Esperamos tambien ke esta reushita dara un poko mas fuersa a la Autoridad de Ladino en Israel para kontinuar en sus lavoro.

Let us hope that this achievement will give a little more strength to the Ladino Authority in Israel for continuing its work.

Espero ke todos los miembros ke editan periodikos sefaradis (eSefarad, El Amaneser, Los Muestrros, KiA, Diyalog, Erensya Sefaradi, i mas) van a publikar este dokumento en djudioespanyol!

I hope that the members who edit Sephardic periodicals (eSefarad, El Amaneser, Los Muestrros, KiA, Diyalog, Erensya Sefaradi, i mas) will publish this document in djudioespanyol!

Es una gloria para todos mozotros.

It is a glory for all of us.

Rachel Amado Bortnick Dallas, Texas

The list of the 72 languages (out of 466 on 8.3.16) of the UN Universal Declaration of Human Rights with reading capabilities (understand most of the content with a translation) of Cory: Afrikaans, Arabic, Asturian, Belarus, Bosnian, Bulgarian, Catalan, Corsican, Crioulo (Cabo Verde), Crioulo da Guine-Bissau, Croatian, Czech, Danish, Dutch, English, Esperanto, Faroese, Forro, Francoprovençal-Fribourg, Francoprovençal-Savoie, Francoprovençal-Valais, Francoprovençal-Vaud, French, Frisian, Friulian, Galician, German, Greek, Haitian Creole, Hebrew, Icelandic, Ido, Interlingua, Italian, Krio-Sierra Leone, Ladin, Ladino, Latin, Ligurian, Low German, Luxembourgish, Macedonian, Mozarabic, Nigerian Pidgin English, Norwegian Bokmal, Norwegian Nynorsk, Occitan Auvergnat, Occitan Languedocien, Papiamentu, Picard, Pijin-Solomons, Polish, Portuguese, Provençau, Rumantsch, Romanian, Russian, Sammarinese, Sardinian, Scots, Serbian, Seselwa Creole French, Slovak, Slovenian, Spanish, Swedish, Tok Pisin – Papua New Guinea Creole, Ukrainian, Venetian, Vlach, Walloon, Yiddish.

Additional entries on this subject: [The 30 articles](#) of the UN Universal Declaration of Human Rights - video; The UN Universal Declaration of Human Rights - [Full Audio Book](#); [Eleanor Roosevelt](#) on The UN Universal Declaration of Human Rights; [10 December 1948](#) - The UN Universal Declaration of Human Rights; [1948](#) - The UN Universal Declaration of Human Rights; The UN Universal Declaration of Human Rights - [A British Sign Language Translation](#)

IV. THE SECOND REPUBLIC OF ISRAEL



Wheat/Hita Fields near Givat Brenner (ekeidar)



Barley/Seora by Nahal Tabor (Daniel Ventura)

INTRODUCTION TO THE SECOND REPUBLIC OF ISRAEL

Writing a book about the second republic of Israel could raise some doubts whether I am a good Israeli citizen. Should a good citizen support all what the government does, or should he criticize what he thinks is wrong, while strictly obeying the law even if he is not satisfied with many laws? I have remained in Israel throughout all my life, except for ten years – 9 when I was a kid in Cairo, but even then my allegiance as my father's was to Israel and not to Egypt, and one at Fontainebleau, France, where I studied for my MBA, and although I could have settled before and after Insead outside Israel I chose to live in Israel and give my children an uninterrupted Israeli education of 12 years at one of the best schools in Israel with the same friends. I also served as an economist at the Army in the reserves (as a Major) until I was 50.

Who is a true Israeli? A citizen who lives all his life in Israel, without traveling abroad and speaks only Hebrew? Or a citizen who comes to live in Israel at the age of 80 only because it is one of the few countries in the world who don't have inheritance taxes? A settler who settles in Judea and Samaria returning to the sites where his forefathers lived? Or a human rights watch member who denounces every move where the army and settlers oppress the Arab population? A high tech engineer, who lives in Los Angeles, receives the American nationality, but all his friends are also from the Israeli diaspora? Or an army officer who was wounded by the Palestinians in one of the retaliations campaigns against the launching of thousands of rockets from mosques and schools aimed to kill thousands of innocent civilians in synagogues and kindergartens? The answer is very ambiguous and much more complex than defining who is a true Frenchman, Italian or German. Israel is a unique country where the main common denominator of the population is the ethnic/religious roots, and even that applies only to less than 80% of the population. There are wide gaps between religious/ultraorthodox/secular citizens, Jews and Arabs, Sephardic/Oriental/Ashkenazis, left/center/right/religious/Arab parties, rich/middle class/poor, doves/hawks, Sabras (born in Israel)/immigrants, new immigrants from Russia/Ethiopia/western countries, and the gaps in many cases are increasing (especially in social classes) jeopardizing the common ethos of the Israelis. This book focuses in narrowing the gaps and reaching a harmonious balance.

Israel is the land of the Jewish people, the [Israeli Declaration of Independence](#) identifies Israel as a "Jewish State". Paragraph 13 of the Declaration provides that the State of Israel would *be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex*. I believe that the right definition of the state should be: the land of the Jewish people **and** of all its citizens. "Jewish people" as opposed to only all its citizens (like the US or Australia), because the purpose of the foundation of the state was and is to give a homeland to all the Jews. "and of all its citizens" because we have in Israel minorities of Arabs, Druzes, Russian Christians, African refugees, etc., who are not Jewish yet Israel is their land also. According to the law, Israel is also a democracy, with equal rights to all. But the definition of a democracy according to me is a system that achieves the maximum welfare to all the population, truly ruled by the people and not by 1% of them, with minimum social gaps.

I fully adhere to the Israeli Declaration of Independence, and to most of the ensuing laws although I differ but obey to some of the laws, especially on religious matters - I think that the country should be secular and should not finance religious schools, on economic matters - the taxation laws which are antisocial and neoliberal, and welfare laws that have privatized most of the government responsibilities to society. I criticize in my books, articles, on my website, in my courses and lectures, many of the social & economic, political & ethical foundations of Israel, and that is why I have written this book on the Second Republic of Israel, aimed to restart most of the Israeli foundations, based on Israeli's Declaration of Independence.

I fell in love with Israel, when I settled there, if not at the age of 9, surely at the age of 13, when at last I was among Sabra friends born in Israel, who admired my intellect and were not jealous of my scholar achievements as during my primary school education, in an environment that despised culture, when Cowboys books were the most sophisticated intellectual achievements of the kids. I went at the age of 13 to a youth movement (socialist, of learning and working kids...) and felt there as an integral part of society. The army was also a very important melting pot, but the most important decision of my life was taken on June 5, 1967, on my 23rd birthday. I terminated my BA studies in Economics and Political Sciences in 1964/5 at the age of 20, when I started to work as an Economist officer at the Israeli army until February 1967. By then, Israel was in the middle of a recession, and having found no work, although I earned a lot in temporary works, I applied for work to Omega in Bienne, Switzerland, where I was received (Israel didn't offer me work but Switzerland did...). I was frustrated that after my military service and BA, I had no work in Israel.

I had to start my work in mid June and had purchased a ticket for a ship sailing from Haifa on June 5, 1967, my birthday. A few days before this date, started the tension between Egypt and Israel, after the Egyptian broke all the agreements, leading to the [Six-Day War](#), starting on June 5, 1967. I phoned my reserve unit and they told me that I can leave Israel, as I am not needed. So, I had to decide, am I going to leave Israel, maybe forever, when the country is being attacked by the Egyptians, Syrians and Jordans, or am I staying in my homeland, although I was not needed and could leave. If I would have leaved, I could have become a Swiss citizen, as I had many affinities with French Swiss. But I decided to remain in my country that maybe didn't need me right away but they would need me in the near future.

And, indeed, I was called to duty, right after the war for a month, and in the meantime I received a notification that I was admitted to the MBA studies at Insead with a full scholarship. In August I left for Berlin and later for Paris, visiting for the first time Paris. In France, I encountered for the first time anti-Semitism, which shocked me, as I had the impression that the French had all the qualities and no drawbacks. At a Rotary meeting right after I came to France, I was asked how the Jews dared to conquer East Jerusalem, which is holy to the Christians and Muslims (they forgot to mention that the Jews were there first, and built the Temple, but who remembers David and Salomon?). I answered them that the Arabs started the war as they did also in 1948, but when they lose they call the Israelis aggressors, and the situation now is far better for the Christians than it was before. Ultimately, they befriended me, as they were not accustomed to receive blunt answers by the French Jews who were too "apologetic"...

I dated at Fontainebleau a young woman aged 18 who studied at a Catholic school in her last year of high school. One evening when we were in my room she said that she has to return home to prepare a composition on the superiority of Christianity over Judaism. I told her that I will write for her the composition as I am an expert on the matter. I dictated her all the "usual" lies about the Jews, we killed Jesus, we refuse to recognise the Messiah, we like too

much money, we are presumptuous, misers, we have a double allegiance to France and Israel, in short all the lies that I have heard in the past few months. I didn't go too far as to say that we drink the blood of young Christian boys in Passover, as I wanted the composition to sound genuine. My girlfriend was hilarious, she laughed a lot, as she of course was pro-Semite, otherwise she wouldn't have dated me. Well, she received the first prize! It became the joke of all her class to whom she told the truth that the composition was written by her Jewish boyfriend. The nuns of course didn't know about that and praised her for the excellent "balanced and objective" composition. Her composition was submitted to the Paris contest where all the religious schools contested. The first prize was a scholarship and the second prize was a week at a religious seminar in a convent. Guess what? She received the second prize, as the Catholic management found that the composition was too old-school Catholic and didn't match the new doctrines of the Pope. She wanted to kill me, as because of me she had to attend the religious seminar, and told me that this was the problem with the Jews – they excel too much even when they write an anti-Semitic composition!

After encountering many more revelations of anti-Semitism, I came to the conclusion that I had only one homeland and I decided to return to Israel right after graduation and not find a lucrative job there, as others did. But, once again, fate intervened at the crossroads between cosmopolitanism and nationalism. Cosmopolitan is derived from the Greek κοσμοπολίτης, or *kosmopolitês*, formed from "κόσμος", *kosmos*, i.e. "world", "universe", or "cosmos", and πολίτης, "*politês*", i.e. "citizen" or "[one] of a city". Contemporary usage defines the term as "citizen of the world". In April 1969, I worked at IAI, Israel Aircraft Industries, when the company decided to purchase two aerospace companies in Belgium - Sabca and Cobelda. As I worked for the VP who was in charge of the purchasing it was decided that I will relocate to Belgium and supervise the merger. After all, this is what I learned at Insead, Belgium was part of the Common Market, French was my mother tongue, I was the perfect candidate for the job. The departure was imminent, I said goodbye to my parents and friends (I didn't have at the moment a girlfriend), I wrote to my Belgian friends that I was coming; the suitcases were ready, the flight ticket, the passport... But, at the last moment, a couple of days before my departure, the deal was cancelled because of the embargo, and I remained in Israel. A few days later I met at a party a young woman Ruthy, we fell in love immediately, le coup de foudre, and three months later we were married. Only then, I felt at last fully assimilated in the Israeli culture, Ruthy was the opposite of a cosmopolitan, she was not a Sabra, but having come to Israel at the age of three, she was 100% Israeli, she had never left Israel (only in 1978 she travelled abroad for the first time), and I at last felt completely Israeli. Ruthy was convinced that Israel is the only answer for the Jews who want to avoid anti-Semitism, her Romanian parents were almost murdered in the holocaust, as most of her family were, and I came to the same conclusion. I started to read, for my pleasure (not for my literature courses), Israeli literature, liking most Agnon, Shamir and Tammuz, going to the theater to see Israeli plays, still feeling a bit cosmopolitan but with Israeli roots, as there is no contradiction between the two, that complement each other in harmony.

And of course, there is the Bible. I have studied the Bible in Ancient Hebrew and understand it almost perfectly. I am an atheist but have a great respect and admiration for religion, much less for ultra-orthodox religious people of all faiths. I read many books, wrote and taught extensively, on business ethics in Christianity, Judaism, Islam, Buddhism, and other religions, based on the [Golden Rule: Do unto others as you would have them do unto you](#). In the Hebrew original in the Bible – (ויקרא י"ט:י"ח) **וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ** – love your friend as yourself. Or in Chinese/Mandarin: chi so pu yu wu shih yu jen 己所不欲，勿施于人. Alternatively, One should not treat others in ways that one would not like to be treated. In the original, Aramaic: dealeikha sani lehaverha lo taavid (שבת לא א – הלל) דעליך סני להברך לא תעביד

As I am Aristotelian in my belief – advocate of the middle way, the mean between extremes, the "golden mean", nothing in excess, harmony, in short – I believe in moderation and not on extreme conduct. If you substitute Ethics/Justice/Middle Way/Harmony/Humanism instead of God, you found the gist of the Bible, happiness and peace. Actually, God was probably invented by the prophets in order to convince men and women to conduct righteously, as most of the people have to fear the wrath of God in order to be ethical, and even so, they "buy" forgiveness by donating to the church, mosque or synagogue, in order to be forgiven by God. Today, the unethical tycoons, even if they are not religious, donate to charity, to universities, hospitals, public buildings, culture, or sports activities, and society forgives them that they got rich by unethical means. Well, not all of them donate, and not all of those who donate are unethical, like Warren Buffett, one of the most ethical businessmen, who donates back to society almost all what he has.

I like to read from time to time the Bible, and the chapter I like the most is Psalm 92, that summarizes my belief that people should live with a clean conscience, based on a humanistic approach to life, faith in Ethics, harmonious and holistic conduct, admiration of a moderate and wise existence, justice for the righteous and the wicked – the righteous flourish like the palm tree, they still bear fruit in old age, and though the wicked sprout like grass, evildoers shall be scattered. To declare that Lord/ethics/justice is upright, he is my rock, with no unrighteousness. Those who want to hear this psalm in Hebrew can hear it on this Hebrew link: [האזנה לפרק זה](#)

◀ Psalm 92 ▶

English Standard Version - How Great Are Your Works

A Psalm. A Song for the Sabbath.

1It is good to give thanks to the Lord,
to sing praises to your name, O Most High;
2to declare your steadfast love in the morning,
and your faithfulness by night,
3to the music of the lute and the harp,
to the melody of the lyre.
4For you, O Lord, have made me glad by your work;
at the works of your hands I sing for joy.

5How great are your works, O Lord!
Your thoughts are very deep!
6The stupid man cannot know;
the fool cannot understand this:
7that though the wicked sprout like grass
and all evildoers flourish,
they are doomed to destruction forever;
8 but you, O Lord, are on high forever.
9For behold, your enemies, O Lord,
for behold, your enemies shall perish;
all evildoers shall be scattered.

10But you have exalted my horn like that of the wild ox;
you have poured over me fresh oil.

11My eyes have seen the downfall of my enemies;
my ears have heard the doom of my evil assailants.

12The righteous flourish like the palm tree
and grow like a cedar in Lebanon.

13They are planted in the house of the Lord;
they flourish in the courts of our God.

14They still bear fruit in old age;
they are ever full of sap and green,

15to declare that the Lord is upright;
he is my rock, and there is no unrighteousness in him.

תהילים פרק צב

א מְזֹמֹר שִׁיר, לְיוֹם הַשַּׁבָּת.
ב טוֹב, לְהַדוֹת לַיהוָה; וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.
ג לְהַגִּיד בְּבֵקֶר חֶסֶדְךָ; וְאַמוֹנָתְךָ, בְּגִלּוֹת.
ד עָלִי-עֲשׂוֹר, וְעָלִי-נָבֵל; עָלִי הַגִּיוֹן בְּכֹנֹר.
ה כִּי שִׁמְחַתְּנִי יְהוָה בְּפַעֲלֶךָ; בְּמַעֲשֵׂי יְדִיד אֲרָנוּ.
ו מֵה-גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה; מְאֹד, עִמָּקוֹ מִחֻשְׁבֹּתֶיךָ.
ז אִישׁ-בָּעַר, לֹא יִדַּע; וְכֹסֵיל, לֹא-יָבִין אֶת-זֹאת.
ח בְּפֶרֶחַ רְשָׁעִים, כְּמוֹ עֵשֶׂב, וַיִּצְיָצוּ, כָּל-פְּעָלֵי אֱוֹן: לְהַשְׁמֵדֵם עַד־עַד.
ט וְאַתָּה מְרוֹם-- לְעֵלָם יְהוָה.
י כִּי הִנֵּה אֵיבֶיךָ, יְהוָה-- כִּי-הִנֵּה אֵיבֶיךָ יֹאבְדוּ:
יִתְפָּרְדוּ, כָּל-פְּעָלֵי אֱוֹן.
יא וַתִּרְם כְּרָאִים קִרְנֵי; בַּלְתִּי, בְּשִׁמּוֹן רַעְנוּ.
יב וַתִּבֹט עֵינֵי, בְּשׁוּרֵי:
בְּקָמִים עָלֵי מְרַעִים-- תִּשְׁמַעְנָה אָזְנִי.
יג צְדִיק, כַּתְמֵר יִפְרַח; כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָה.
יד שְׁתוּלִים, בְּבַיִת יְהוָה; בְּחֻצוֹת אֱלֹהֵינוּ נִפְרִיחוּ.
טו עוֹד, יִנוּבוּ בְשִׁיבָה; דְּשָׁנִים וְרַעְנָנִים יִהְיוּ.
טז לְהַגִּיד, כִּי-יִשֶׁר יְהוָה; צוּרֵי, וְלֹא-עֲלֵתָה (עוֹלָתָה) בּוֹ.

I visited most of Israel – I studied for three years at the Hebrew University of Jerusalem, I worked for nine years in Tel Aviv, but most of the time I lived in Haifa, where I prefer to live, with my family, my parents lived there, and Ruthy's parents lived in the nearby town of Nahariya. I live on Mount Carmel in a cottage with a fantastic view of Mount Carmel, the woods and the sea. I stayed several times at Eilat, visiting a few times Beer Sheba, Nazareth, Tiberias, Safed, the Golan Heights, and only once the touristic sites of the West Bank. Some people say that I visit more foreign countries than my own country, but this is common to many of my friends, who are cosmopolitan as I am. When you study so many languages, read so many literatures, visit so many countries, you are bound to read less Hebrew books and tour less your own country. When walking on the walls of Carcassonne I was criticized that I have not walked yet on the walls of Jerusalem, and I really don't want to divulge if I have ever visited the Knesset, Israeli parliament, while I visited the American Congress, the British Parliament, the French Assemblée Nationale, the Romanian Parliament, and the German Reichstag, where I dined with the group of INSEAD alumnis. Yet, I feel a 100% Israeli, as can be seen in this book, I support the Israeli government attitude in the Palestinian conflict although I differ sometimes with the tactics, but I never criticize Israel when visiting abroad. I feel that I have found the right balance and harmony between my cosmopolitan and Israeli

identities, as the Golden Rule and Aristotelian middle way were always and still are the motto of my life.

One of the criteriae of the essence of being an Israeli is probably the community singing, or the folklore dances. I participated every month during 14 years in a community singing organized by Effi Netzer who sang accompanied with his accordion, with me, my wife and friends, and with 400 more people, Israeli songs, and in the second part of the evening we heard Israeli singers singing Israeli songs and cosmopolitan songs. The Israeli songs were songs of the repertoires of the best Israeli singers, poets, and composers: [Yehoram Gaon](#), [Chava Alberstein](#), [Naomi Shemer](#), [Nurit Hirsh](#), [Ehud Manor](#), [Yehudit Ravitz](#), [Arik Einstein](#), [Nathan Alterman](#), [Ofra Haza](#), [Uzi Hitman](#), [Effi Netzer](#), [Ilanit](#), [Rita](#), [Avihu Medina](#), [Gashash](#).

A decade ago I came to the conclusion that none of the "more of the same" governments will solve the basic Israeli problems. I started my political awareness by voting for the Socialist party, then moved to the Likud hawkish party, then to central parties as Tommy Lapid's one, then to small new parties that maybe had the right solutions but didn't manage to enter the parliament. Time and again I was disappointed. I devised in one page my political Credo and tried to find adherents to a movement called The Second Republic, operating outside the political system, focusing on social, economic and governmental justice, integrity, equality, sustainability, and the quality of life for all the citizens. This movement was meant to unite all the segments of the population – hawks and doves, settlers/pioneers and "peace now" adherents, Jews and Arabs, religious and seculars, men and women, rich/middle class/poor, Israelis living in the periphery and the center, businessmen, academics, intelligentsia/workers.

The highlights of the Credo were: Israel should increase the percentage of the middle class from 27% to 50%, like in Sweden, should reduce the percentage of poors by more than half to less than 10%, like in Canada, Norway and Switzerland, should eliminate the gaps between the segments of the population and especially Jews and Arabs, Ultraorthodox and seculars, focusing on ethics and integrity, eradication of corruption and bribes, abolishing the neoliberal system, with a humane capitalist system operating for the welfare of all the stakeholders of society, with a presidential government system and a government of experts, abolishing the illicit ties between business and government and banning the employment of government officials in the private sector, and in parallel increasing substantially (like in Singapore) the salaries of the public sector employees, separation of religion and government (like in France), free education at all levels, decreasing substantially crime (including white collar crime), returning to basics – an equal society condemning wrongdoing and advocating modesty, cooperation instead of cut-throat competition, involvement in the community, finding the Middle Way in all activities including the economic regime, with adequate regulation, striving to increase the intellectual level of the youth as opposed to decadent reality programs. In short, through this holistic approach Israel and all societies would find the adequate budgets to implement all these reforms, returning the power to the people as opposed to the tycoons and oligarchy who rule de facto the economy, with a progressive taxing system, strong penalties to haircuts and ethical wrongdoing, heavy sentences to all those who ruin the environment, and strong incentives to an ethical conduct of the people.

Almost all the articles and chapters on those issues are the main parts of the book in Hebrew, as they were written and published in Hebrew, not interesting people outside Israel. I am bringing in the English part of the book the few chapters that were written in English (some were written in French), but mostly guest articles written by former member of parliament and Chairman of the Education Committee Dr. Einat Wilf, the presentation "Israel-Island of Success" " by Dr. Adam Reuter, the play "Land of Fire" by Mario Diamant, and so on.

A VIRTUAL DIALOGUE WITH THE PEACELOVING ISRAELI WRITER AMOS OZ

Amos Oz ([Hebrew](#): אָמוֹס עֹז; born May 4, 1939, birth name **Amos Klausner**) is an Israeli writer, [novelist](#), [journalist](#) and intellectual. He is also a [professor](#) of [literature](#) at [Ben-Gurion University](#) in [Beersheba](#). He is regarded as Israel's most famous living author. Oz's work has been published in 42 languages, including [Arabic](#), in 43 countries. He has received many honours and awards, among them the [Legion of Honour](#) of France, the [Goethe Prize](#), the [Prince of Asturias Award in Literature](#), the [Heinrich Heine Prize](#) and the [Israel Prize](#). In 2007, a selection from the Chinese translation of *A Tale of Love and Darkness* was the first work of modern Hebrew literature to appear in an official Chinese textbook. Since 1967, Oz has been a prominent advocate of a [two-state solution](#) to the [Israeli–Palestinian conflict](#). In his political views on the Palestinian conflict he was completely opposite to Moshe Shamir, who wanted to keep Judea, Samaria, Gaza, the Golan heights, and Sinai. Many of Oz's family members were [right-wing Revisionist Zionists](#). His great uncle [Joseph Klausner](#) (of whom we write extensively in this book) was the [Herut](#) party candidate for the presidency against [Chaim Weizmann](#) and was chair of the Hebrew literature department at the [Hebrew University of Jerusalem](#). Oz and his family were not religious, considering it irrational. Oz, however, attended the community religious school Tachkemoni since the only alternative was a socialist school affiliated with the labour movement, to which his family was even more opposed. The noted poet [Zelda](#) was one of his teachers. He attended [Gymnasia Rehavia](#). His mother, who suffered from depression, committed suicide when he was 12. He would later explore the repercussions of this event in his memoir *A Tale of Love and Darkness*.

Oz has published 38 books, among them 13 novels, four collections of stories and novellas, children's books, and nine books of articles and essays (as well as six selections of essays that appeared in various languages), and about 450 articles and essays. His works have been translated into some 42 languages, including Arabic. Oz's political commentary and literary criticism have been published in the Histadrut newspaper *Davar* and *Yedioth Ahronoth*. Translations of his essays have appeared in the *New York Review of Books*. The [Ben-Gurion University of the Negev](#) maintains an archive of his work. Oz tends to present protagonists in a realistic light with an ironic touch while his treatment of the life in the kibbutz is accompanied by a somewhat critical tone. Oz credits a 1959 translation of American writer [Sherwood Anderson's](#) short story collection *Winesburg, Ohio* with his decision to “write about what was around me.” In *A Tale of Love and Darkness*, his memoir of coming of age in the midst of Israel's violent birth pangs, Oz credits Anderson's “modest book” with his own realization that “the written world ... always revolves around the hand that is writing, wherever it happens to be writing: where you are is the center of the universe.” In his 2004 essay “How to Cure a Fanatic” (later the title essay of a 2006 collection), Oz argues that the Israeli-Palestinian conflict is not a war of religion or cultures or traditions, but rather a real estate dispute — one that will be resolved not by greater understanding, but by painful compromise. I often wonder how mistaken can a genius be, and quoting what his great uncle Joseph Klausner said on Shamir's historical novel, I say: “There may sometimes be a writer who is not a historian, but to such an extent?”

How marvelous it could be if the Israeli-Palestinian conflict was a real estate dispute like our conflict with Egypt, where we evacuated all the territories to the last meter for a peace treaty.

Unfortunately the conflict with the Palestinians leaders is **only** a conflict of religion (al-Aqsa is in danger), culture and traditions. A tradition that glorifies death as a Shahid, where children are called Jihad by the hundreds, where mothers are proud to send their children to be shahids as long as they kill as many Jews as they can, a culture that is based on insurmountable hate to the Jews, with a propaganda of incitement, allies in World War II with the Nazis and wanting to adopt their mass murders of Jews when the Germans would have conquered Palestine (Haj Amin al-Huseini was Hitler's ally). The Palestinian leaders are completely opposed to the Western culture of Israel, maintaining a culture which is undemocratic (there is no democracy in Gaza and the West Bank), fundamentalist (Hamas), with oppression of women, minorities, Christians, with no respect to foreigners and their beliefs (Jews have no rights in Jerusalem and the Wailing Wall/[Western Wall](#)/Kotel), teaching their children at school monstrous lies about the Jews, etc. Furthermore, even when Israel withdrew from all Gaza strip, the Gaza/Hamas launched thousands of rockets into Israel, killing civilians. When we withdrew from most of the West Bank, Arafat's terrorists killed more than a thousand civilians. When we withdrew completely from Lebanon, the Lebanon/Hizballah launched thousands of rockets into Israel, killing civilians, and proving once more that the conflict with the Palestinians and Fundamentalist Islam is not a real estate dispute, but only a conflict of religion, culture, norms, and traditions.

But unfortunately, the peacelovings in Israel, Europe and all over the world, continue to believe in this false mantra. I do not use in my book disparagingly terms unless I think that the terms are justified (actually, all those who use such terms think them justified). When I call Islamic fundamentalist regimes and organizations backing terrorism and hating Jews and Israelis – Nazis, retrograde, Middle Ages, I do it because they use Nazi tactics and terminology, they want to annihilate Israel and the Jews like the Nazis, and really intend to bring us back to the Middle Ages. I never use those terms for those who back them, and occasionally call them anti-Semites or anti-Israelis, because I believe that those are their motivations, and today anti-Semite has become in many places an honorable term and not a pejorative one. Yet, I use the term of peacelovings for all those who are seeking peace unrealistically, although they think that they are realistic. I don't use the pejorative term peacemonger, although quite often they back terrorist and retrograde regimes and organizations such as the Hamas or Hezbollah, seeking to bring us back to the Middle Ages, when they advocate a "Free" Palestine, oppose the "blockade" of Gaza, condemn Israel for using too much force, accusing us of indiscriminate children killing, when they are in favor of the right of return to five million Palestinians to Israel, when they are boycotting Israel in the sake of justice, they are seeking peace unrealistically as a "Free" Palestine cannot exist as it does not exist in Gaza nor in the West Bank, in fact none of the Arab states are democratic and their population is far from being free. The "blockade" of Gaza (which has a border with Egypt) has only one purpose – to prevent the Hamas from launching thousands of rockets, and Israel is not preventing food, electricity, nor any basic necessities to the people in Gaza.

Israel uses the least excessive force and kill civilians only in cases where rockets are launched from populated neighborhoods or to prevent terrorism. So, if this is peace seeking for them – I believe that it is not realistic. Otherwise, I would call them "peacemakers" who are according to Webster: "one that makes or seeks to make peace esp. by reconciling parties or persons at variance". We have in history thousands of examples of peacemakers as Sadat, Begin, and all those who assisted them. We have also in history thousands of examples of peacelovings as Chamberlain and Daladier and all those who tried to prevent World War II at all cost, bringing a much worse outcome than if the German aggression would have been prevented from the start. The danger with peacelovings is that they are living in an unrealistic world (I

would not call it hallucinatory in order not to be pejorative) and are willing to back the worst regimes on earth – the Nazis in the past and the Muslim fundamentalist and terrorists nowadays, including the Palestinian leaders and Iran. This is dangerous as the outcome of their ideology would be disastrous for the world peace. They do not perceive that Israel is the bastion of democracy and Western norms in the Middle East and they back Israelis enemies - dictatures, without human rights, hating Europeans, Jews, Americans. I oppose them but I do not oppose their right to express themselves, as I am a democrat, in favor of free speech for my opponent as for myself. Of course, not all peacelovings hold the same ideas, and Amos Oz has his own views. I deal with them as with David Grossman's at length in the Hebrew part.

But what if they back terrorism? Well, we have a judicial system who will discern free speech from incitement, verbal opposition from terrorism. But what if they do it "at the expense of honor" – this is touchy, because it is exactly what the French government and army accused Zola when he backed Dreyfus and accused them. Were Chamberlain and Daladier traitors who acted at the expense of honor of France and the UK? I don't believe so, as I don't believe that Rabin and Peres were acting at the expense of honor when they signed the Oslo agreements. I also don't call Rabin and Peres peacelovings as they really thought that they are bringing peace to Israel, while the outcome of the agreements was war and terror by the terrorists whom we allowed to come back to Palestine. They took a calculated risk, as Begin and Sadat, but history proved that the peace with Egypt persisted, while the peace with the Palestinians collapsed because of the Palestinian (Hamas, Arafat, Abu Mazen) advocacy of war, terrorism, Nazi incitement, and not recognizing Israel's right to exist as a Jewish state. And what about the Israelis organizations and personalities who are today peacelovings, who even advocate boycott to Israel and an imposed solution to the conflict, are they doing it at the expense of honor? When they receive contributions from foreign countries and organizations who oppose Israel and back our enemies, are they honorable? When they call Israelis who oppose them fascists, warmongers, Nazis, are they honorable? I let the reader decide if they are honorable or not, if Brutus and Cassius are all honorable men, and if backing the enemies of Israel is honorable or not. So, is peaceloving a pejorative term or not? I'll say that when I write peaceloving I do not mean to use the term disparagingly but just descriptively for the lack of another neutral term defining them. I don't despise peacelovings nor advocate a ban on them, and I refrain from calling them peacemongers.

Yet, I love very much Amos Oz, his writings, his humanity, I respect his views, and he is entitled to his views no less than Theodorakis or Ken Loach. The book that I like most is a *Tale of Love and Darkness* ([Hebrew](#): סיפור על אהבה וחושך) is an [autobiographical novel](#) by [Israeli](#) author [Amos Oz](#), first published in [Hebrew](#) in 2002. The book has been translated into 28 languages and over a million copies have been sold worldwide. In 2011, a bootleg Kurdish translation was found in a bookstore in northern Iraq. Oz was reportedly delighted. Probably Oz was less delighted by the fact that Kurdistan was almost fully conquered in a Jihad war by ISIS, the same ISIS, allies of the Palestinian's Hamas and heroes of many West Bank's leaders and population, ISIS that would conquer the West Bank a couple of months after the state of Palestine will be established, as Hamas conquered Gaza and killed thousands of Fatah's activists. There is no difference between Hamas (Gaza), Fatah/PLO (West Bank) and ISIS leadership, as far as religion, culture and tradition are concerned, terror is terror is terror, and today in the West and Israel terror is almost only Muslim fundamentalist - sorry, American and European peacelovings, I have learned from Victor Hugo to tell the truth only, even if it is not convenient to some politically correct people, and many anti-Semites pro-boycott

fanatics, and I respect Islam, Palestinians, Arabs and Muslims, acknowledging that most of their population is against terror and not fundamentalists as their leaders. But as they don't oppose and condemn their fundamentalist leaders in the Middle East, Europe, Asia, and America, they should not be surprised of the anti-Muslim feelings of many extreme right leaders and their followers in those countries. Muslims in this fundamentalist war, as Germans in the Nazi area, are the first victims of fundamentalism and most of their casualties. And in their case, they keep them poor, ignorant, with terror, war, without progress...

In March 2011, Oz sent imprisoned former [Tanzim](#) leader [Marwan Barghouti](#) a copy of his book *A Tale of Love and Darkness* in Arabic translation with his personal dedication in Hebrew: "This story is our story, I hope you read it and understand us as we understand you, hoping to see you outside and in peace, yours, Amos Oz". The gesture was criticized by members of rightist political parties, among them Likud MK [Tzipi Hotovely](#). [Assaf Harofeh Hospital](#) canceled Oz's invitation to give the keynote speech at an awards ceremony for outstanding physicians in the wake of this incident. Oz chronicles his childhood in [Jerusalem](#) at the end of the [British Mandate for Palestine](#) and the early years of the State of Israel, and his teenage years on [Kibbutz Hulda](#). As a child, he crossed paths with prominent figures in Israeli society, among them [Shmuel Yosef Agnon](#), [Shaul Tchernichovsky](#), and [David Ben-Gurion](#). One of his teachers was the Israeli poet [Zelda](#). [Joseph Klausner](#) was his great-uncle. Told in a non-linear fashion, Oz's story is interwoven with tales of his family's [Eastern European](#) roots. The family's name was Klausner. By changing the name to a Hebrew one, Oz rebelled against that European background while affirming loyalty to the land of his birth. The epic tragedy of the book is in the suicide of the boy's mother, while the anguish builds in crescendo throughout the book until we read the last page when the mother kills herself. It is read like a detective story where you find only at the end who was the murderer – here we find only at the end how the young boy's mother committed suicide, muddering his youth, murdering his father's hopes, making you cry as you feel that you are the little boy, forcing you to read five times this chapter in order to understand it, as you cried in the first time, were so emotioned in the second time, remembered tragic events that you encountered in your life in the third time, starting to grasp the horror of the situation but not yet all its scope in the fourth time. The novel is one of the best books that I have ever read and one of the best books in Hebrew literature to my opinion. When I decided to write my autobiography, I hesitated between a standard or non standard autobiography, like Charlie Chaplin's, Lee Kuan Yew's, Charles de Gaulle's, or Amos Oz's autobiography – all of them excellent autobiographies written in different styles and formats. But then I understood that I have not the stature of any of them, and have not achieved even 1% of what they have achieved. I knew that I could not interest and move my readers as the other biographers, and in no way arrive even to a fraction of the emotions of Oz's book, the admiration of Chaplin's book, the historical scope of De Gaulle's book, and the personal story of Lee Kuan Yew. So, I opted for an autobiography that would bring small stories from my life appearing in the relevant chapters of linguistics, literature, history, plays, business ethics, and so on. So, it is not a standard biography in a chronological order but rather on the basis of stream of consciousness in the relevant context, as my life is not so interesting as Charlie Chaplin's, not so tragic as les gens heureux n'ont pas d'histoire, or as in the first sentence of Tolstoy's *Anna Karenina* – Happy people don't have a history, which is all alike, while unhappy people's history is very interesting and differs from each other. But what I have to say on all the topics of my autobiography can interest very much the reader or at least the intellectual reader, as it deals with universal subjects as literature, drama, linguistics, with thousands of links to books, plays, songs, paintings, etc.

When Amos Oz starts his autobiography I thought that he was writing mine. "I was born and bred in a tiny, low-ceilinged ground-floor apartment. My parents slept on a sofa bed that filled their room almost from wall to wall when it was opened up each evening. Early every morning they used to shut away this bed into itself, hide the bedclothes in the chest underneath, turn the mattress over, then scatter a few embroidered oriental cushions on top, so that all evidence of their night's sleep disappeared. In this way their bedroom also served as a study, library, dining room, and living room. Opposite this room was my little green room, half taken up with a big-bellied wardrobe. A narrow, low passage, dark and slightly curved, like an escape tunnel from a prison, linked the little kitchenette and toilet to these two small rooms. A lightbulb imprisoned in an iron cage cast a gloomy half-light on this passage even during the daytime." Well, this is almost exactly our apartment, which I described in my diary almost word by word. The same tiny apartment but not on a ground-floor, on the fourth floor without elevator. My parents slept on a small sofa, with a few oriental cushions on top. Their bedroom served also as a study, library (my father had a huge library, much larger than their tiny sofa), dining room, and living room. I made my homeworks on the table which served of course also as a dining table, and the study table. I describe in my diary in a couple of pages the shabby tablecloth of the unstable table. The same narrow, dark, and low passage. The same room where I could only sleep (with my brother) as it was half taken up with a big-bellied wardrobe, and on top of it – the huge suitcases, that were useless as we never travelled anywhere. Books filled his home – books filled our home, but also a collection of thousands bounded newspapers on shelves all over the tiny two-room apartment, rendering the rooms and passage even narrower. His parents spoke many languages, my parents also. Oz writes: "On my parents' scale of values, the more Western something was, the more cultural it was considered. Europe for them was a forbidden promise land." This sentence applies also to my parents, but what is worse – my parents worshipped European culture and values while they almost never lived or even visited them, living all their lives in Turkey (my father, although at the age of 16 he sold for six months newspapers in Milano, Italy), in Egypt (except for a week stopover in Marseilles in our trip from Egypt to Israel), and in Israel.

נולדתי וגדלתי בדירת-קרקע קטנה מאוד, נמוכת תקרה, כשלושים מטרים רבועים: הורי ישנו על ספת-מגירה שהיתה ממלאת את חדרם כמעט מקיר לקיר כאשר נפתחה מדי ערב. השכם בבוקר היו מדחיקים את הספה הזאת עמוק אל תוך עצמה, מעלימים את כלי המיטה בחשכת הארגז התחתון, הופכים את המזרון, סוגרים, מהדקים, פורשים על הכול כיסוי אפור בהיר, מפזרים כמה כריות מזרחיות רקומות, מעלימים כל ראייה לשנת הלילה שלהם. כך שימש חדרם גם חדר שינה גם חדר עבודה גם ספרייה גם חדר אוכל וגם חדר אורחים.

מול החדר הזה היה החדרון שלי, הירקרק, שאת חצי שטחו מילא ארון בגדים עב-כרס. פרוזדור אפל צר ונמוך, מפותל קצת, דומה למנהרת בורחי כלא, חיבר את המטבחון ואת כוך השירותים אל שני החדרים הקטנים. נורה קלושה שנכלאה בתוך כלוב ברזל שפכה על הפרוזדור הזה גם בשעות היום אור-לא-אור עכרורי. מלפנים היה רק חלון אחד לחדר הורי וחלון אחד לחדרי, שניהם מוגנים בתריסי ברזל, שניהם מתאמצים במצמוץ תריסים להשקיף מזרחה אך רואים רק ברוש מאובק וגדר של אבנים לא מסותתות. דרך אשנב מסורג הציצו המטבח והשירותים שלנו אל חצר אסירים קטנה מוקפת קירות גבוהים ומרוצפת בטון, חצר שבה הלך וגסס באין אף קרן שמש גרניים חיוור שנשתל בתוך פח זיתים חלוד. על אדני האשנבים עמדו אצלנו תמיד צנצנות חתומות ובהן מלפפונים נכבשים וכן קטוס קשה-ייום מחופר לו באדמת אגרטל שנסדק והוסב לשרת בתפקיד עציץ.

היתה זו דירה מרתפית: קומת-הקרקע של הבניין נחצבה אל תוך צלע הר. ההר הזה היה השכן שלנו שמעבר לקיר - שכן כבד, מופנם וחרישי, הר קשיש ומלנכולי בעל הרגלי רווק קבועים, תמיד הקפיד על שקט גמור, הר מנומם כזה, חורפי, אף פעם לא גרר רהיטים לא קיבל אורחים לא הרעיש ולא הטריד, אבל דרך שני הקירות המשותפים לו ולנו היו מחלחלים אלינו תמיד, כמו ריח-עובש קל ועקשן, הקור החושך הדומייה והלחות של השכן העגמומי הזה. כך יצא שלכל אורך הקיץ היה נשמר אצלנו קצת חורף.

אורחים היו אומרים: כל-כך נעים אצלכם ביום שרב, כל-כך קריר ורוגע, ממש צונן, אבל איך אתם מסתדרים כאן בחורף? מה, הקירות לא מעבירים טחב? לא קצת מדכא כאן בחורף? *

שני החדרים, כוך המטבחון, השירותים ובייחוד הפרוזדור שביניהם היו השוכים. הספרים מילאו אצלנו את כל הבית: אבי ידע לקרוא בשש-עשרה או בשבע-עשרה לשונות ולדבר באחת-עשרה (כולן במבטא רוסי). אמי דיברה בארבע או חמש שפות וקראה בשבע או שמונה. הם היו משוחחים ביניהם ברוסית ובפולנית כשרצו שלא אבין (רוב הזמן רצו שלא אבין). כשאמא טעתה פעם ואמרה בנוכחותי סוס הרבעה בעברית במקום בלועזית, גער בה אבא ברוסית זועפת: 'שטו! טבוזי?! וידש מלצ'יק ריאדום ס נאמי!). מתוך שיקולי תרבות הם קראו ספרים בעיקר בגרמנית ובאנגלית, את הלומותיהם בלילה ודאי חלמו בידיש. אבל אותי לימדו אך ורק עברית: אולי חששו שידעתי שפות תחשוף גם אותי לפיתוייה של אירופה הנהדרת והקטלנית.

בסולם-הערך של הורי, כל מה שהיה מערבי יותר נחשב לתרבותי יותר: טולסטוי ודוסטויבסקי היו קרובים לנפשם הרוסית, ובכל זאת נדמה לי שגרמניה - למרות היטלר - נראתה להם תרבותית יותר מאשר רוסיה ופולין! צרפת - יותר מאשר גרמניה. אנגליה עמדה בעיניהם אף למעלה מצרפת. אשר לאמריקה - שוב לא היו כה בטוחים: שם הלוא יורים באינדיאנים, שודדים רכבות דואר, גורפים זהב וצדים בחורות.

אירופה היתה להם ארץ מובטחת אסורה, מחוז-כיסופים של מגדלי פעמונים ושל כיכרות מרוצפות באריחי אבן עתיקים, של חשמליות רחוב ושל גשרים וצריחי כנסיות, כפרים נידחים, מעיינות מרפא, יערות, שלגים ואחו. המילים "בקתה", "אחו", "רועת אווזים", פיתו וריגשו אותי כל ימי ילדותי. היה בהן ניהוח חושני של עולם אמיתי, שאנן, רחוק מגגות הפח המאובקים, ממגרשי הגרוטאות והקוצים ומן המדרונות הצחיחים של ירושלים הנחנקת תחת עול הקיץ המלובן. די היה ללחוש לעצמי "אחו" - וכבר הייתי שומע את געיית הפרות שפעמונים קטנים קשורים לצוואריהן ואת פכפוך הפלגים. בעיניים עצומות הייתי מביט ברועת האווזים היחפה, שהיתה לי סקסית עד דמעות עוד לפני שידעתי כלום.

And a few excellent quotes from the book, that I concur with them fully, as if written by me:

"Once, when I was seven or eight, my mother said to me, as we sat on the last seat but one on the bus to the clinic, or the shoe shop, that while it was true that books could change with the years just as much as people could, the difference was that whereas people would always drop you when they could no longer get any advantage or pleasure or interest or at least a good feeling from you, a book would never abandon you. Naturally you sometimes dropped them, maybe for several years, or even forever. But they, even if you betrayed them, would never turn their backs on you: they would go on waiting for you silently and humbly on their shelf. They would wait for ten years. They wouldn't complain. One night, when you suddenly needed a bookeven at three in the morning, even if it was a book you had abandoned and erased from your heart for years and years, it would never disappoint you, it would come down from its shelf and keep you company in your moment of need. It would not try to get its own back or make excuses or ask itself if it was worth its while or if you deserved it or if you still suited each other, it would come at once as soon as you asked. A book would never let you down." How true, All My Friends...

"There are lots of women who are attracted to tyrannical men. Like moths to a flame. And there are some women who do not need a hero or even a stormy lover but a friend. Just remember that when you grow up. Steer clear of the tryant lovers, and try to locate the ones who are looking for a man as a friend, not because they are feeling empty themselves but because they enjoy making you full too. And remember that friendship between a woman and a man is something much more precious and rare than love: love is actually something quite gross and even clumsy compared to friendship. Friendship includes a measure of sensitivity, attentiveness, generosity, and a finely tuned sense of moderation." And what happens if you are lucky enough to find in a wife or a husband – love, affection, friendship, kindness, common grounds, chemistry...

"If you steal from one book you are condemned as a plagiarist, but if you steal from ten books you are considered a scholar, and if you steal from thirty or forty books, a distinguished scholar." When I read the academic tedious articles quoting from 40 books, he is so right...

COMMENTS ON THEODOR HERZL, HIS BIOGRAPHERS AND CURRENT MATTERS

I had the privilege to learn [Greek Political Philosophy](#) by the best professor I have ever had – [Shlomo Avineri](#). It was in 1961, when I was only 17 at the Hebrew University of Jerusalem. Avineri was very young but he was already an erudite. I still remember everyone of his lectures during a whole year – [Plato](#), [Aristotle](#), [Socrates](#), the [Epicureans](#), [Heraclitus](#) – *Panta Rhei*:

"πάντα χωρεῖ καὶ οὐδὲν μένει" καὶ "δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης"
Panta chōrei kai ouden menei kai dis es ton auton potamon ouk an embaies
"Everything changes and nothing remains still ... you cannot step twice into the same stream". Avineri taught me the foundations of Ethics. He was responsible that throughout my whole business career I kept my ethical credo according to the precepts that he taught me and that the Ancient Greeks taught me. It is a scandal and outrage that business ethics is not taught in most or quite all the Economics departments from those days until today. I have tried very hard to convince Economics' deans to let me teach ethics but to no avail. And it is ironic that ethics are taught in Political Sciences and not in Economics where it is needed most. This absurd situation brings about such deplorable phenomenons as Milton Friedman, the supremacy of the unethical neoliberalism, and the absence of moral considerations in most regimes throughout the world. Teaching of business ethics in MBAs has become in most of the cases window dressing, and most of the students enter their business life without any ethical credo. Luckily, I studied both Economics and Political Sciences at the University, and had such outstanding professors as Avineri. I remember him as I had very few excellent professors in my life – Shlomo Avineri, Henri-Claude de Bettignies at Insead, Yvon Pesqueux at CNAM, Teddy Weinshall, Zimna – who taught me Julius Caesar in high school, none of my professors in Economics, and the professor who was so much devoted to her students (Avineri taught us in a huge hall of a hundred or more students) – Ora Bareket, my teacher of Physics at High School in Haifa. Ora succeeded to teach us a very difficult subject Physics (5 unities) in 1960-1961 – we came to the last year just before the matriculation exam without basic knowledge of Physics and she succeeded in six months to teach us brilliantly all the subjects, with a strong, calm, and stable character. Our class was wild (not me – I was always a nerd), but she overcame this hurdle and gained the respect and attention of all the students. She sacrificed herself on our behalf when we had more than a month teachers' strike, she still came to teach us unofficially breaking the strike and while she was pregnant she taught us until one day before the birth of her baby, and also immediately after he was born. She was not obliged to do so, but she did it because she felt responsibility for our success and because she... loved us. And I got 9 the highest grade because of her and many other students got also high grades. I mentioned her in my diary and I do so here.

Well, I was a little bit carried away, as in many other instances in this book, but I allow myself to be governed by the stream of consciousness. It is much more interesting than a structured presentation. I managed to do so during ten years of teaching without any notes, any powerpoint presentation, and the students loved it, and got the essence of ethics like that. Back to Herzl!

Theodor Herzl had been a successful Viennese journalist and a less successful playwright with no political ambitions. That changed in 1896, when he published *The Jewish State*. In response to the wide resonance that the book received, Herzl convened the first Zionist Congress in Basel, Switzerland, in 1897, which founded the Zionist Organization in order to establish a national home for the Jewish people in Palestine, recognized and guaranteed by public international law. As he transformed himself in just a few years from fin-de-siècle writer and editor into the leader of an international political movement, Herzl learned politics and diplomacy on the run. And while he was not the first to call for the establishment of a Jewish nation-state, his activity was crucial in creating the institutional and organizational structure which helped to bring the idea of a Jewish state to the attention of world leaders and international public opinion. In his efforts to gain broad support for his vision, Herzl met with the Ottoman Sultan; the German Emperor Wilhelm II; Pope Pius X; British, Russian, and German ministers; as well as an enormous number of other government and public opinion leaders of most European countries. By the time of his early death in 1904 at the age of forty-four, Herzl had transformed Jewish public discourse and made the idea of a Return to Zion into a reality, albeit still a weak one, in world politics. In this concise, illuminating biography, the renowned Israeli political scientist and public intellectual Shlomo Avineri portrays Herzl's intellectual and spiritual odyssey from a private and marginal individual into a Jewish political leader and shows how it was the political crisis of the Austro-Hungarian Habsburg Empire, torn apart by contending national movements, which convinced Herzl of the need for a Jewish polity. Drawing extensively on Herzl's diaries as well as his published works, Avineri tells the story of how Herzl became, with the Zionist movement that he founded, a player in international politics, and how he harnessed the power of the word to his goals as no other statesman before him had done. Combining a visionary idea with practical action, Herzl fashioned the policies and institutions that paved the way for the Jewish state.

And after the presentation on Avineri's book, we bring here the presentation and comments on Amos Elon's book: Born in Budapest to a well-to-do assimilated Jewish family, Theodor Herzl (1860-1904) and his family moved to Vienna when he was 18. He studied law before he began writing plays and pieces of journalism. Herzl became the Paris correspondent for Vienna's leading newspaper, the *Neue Freie Presse*, and covered the Dreyfus affair, which shocked and galvanized him to write *The Jewish State: An Attempt at a Modern Solution of the Jewish Question*, published in 1896. After the first Zionist congress of 1897, Herzl wrote in his diary: "In Basel I founded the Jewish state. If I said this aloud today, I would be answered by universal laughter. Perhaps in five years, and certainly in fifty, everyone will agree."

"A great dramatic biography." — Alfred Kazin, *The New York Times*

"Any reader familiar with the sources can appreciate the brilliance, restraint and fidelity of Elon's narrative... the excitement of events and the quality of their prime mover come through admirably." — *The New Republic*

"You could not put the book down without admiring Theodor Herzl's courage and practical achievements — his romance turned into a Congress, a bank, a diplomacy." — Bernard Avishai, *The New Yorker*

"A quite astonishing portrait... positively rewarding" — *Kirkus Reviews*

“Elon’s 1975 biography of Herzl... vividly portrayed the man with all his quirks, inventiveness and shortcomings” — Lawrence Joffe, *The Guardian*

“considered one of the best biographies to date of Zionist founder Theodor Herzl” — Benjamin Spier, *Jerusalem Post*

“arguably the best biography ever written of the founding father of Zionism, Theodore Herzl” — Tom Segev, *Ha’aretz*

“A fascinating book ... it has the fascination of a novel on the grand scale.” — Arthur Miller, *Washington Post*

“A skillfully written human look at the man whose life reads like a novel...” — *Miami Herald*

Sic transit gloria mundi. The author of the biography of Herzl Amos Elon left Israel in 2004, moving to Italy permanently, disillusioned with developments in Israel since 1967. I have related in this book how I watched his daughter's Danae Elon film at the Haifa Film Festival, with all the veterans of extreme dovish attitudes. Shlomo Avineri has dovish attitudes of the same scope as Elon, he advocated negotiations with the PLO when it was forbidden by law, but Avineri did not leave Israel, and never settled elsewhere. Of course, we live in a democracy where everyone can express himself as he wishes and live where he chooses. But it is ironic that the two best biographers of Herzl, and I enjoyed both biographies, are very dovish, and one of them has left the country for good and died in Italy. I cited the biography of Avineri in my courses, showing how Israel has forsaken Herzl's third way socio-economic ideology. Could it be that the biographers of Herzl have found in his life indications that Israel has forsaken Herzl's message? I differ totally from their points of view, but I remember that Avineri taught me what humanism and ethics are, and I imagine that their belief is that Israel does not act in a humane way towards the Palestinians, like Herzl preconized in his books and lectures. But Herzl had many illusions that reality has shattered. I fully adhere with Herzl's credo that Israel should be the homeland of all its citizens, a Jewish state but with equal rights to all the inhabitants. Herzl envisioned that the Arabs would be grateful for the prosperity that the Jews have bestowed to Palestine, which was an underdeveloped land before *Altneuland* was established, as he writes so well in his book that I have read several times, the last one in Ladino in Rashi letters, translated immediately after initial publication.

But how do we have to react against the Palestinians' leaders who don't want us to exist at all, in Israel or elsewhere, who say that the Holocaust did not exist, who incite their children to kill as many Jews as possible, who fully adhere to the radical Muslim ideology, to terrorism? I believe that all the blame is to be bestowed on the Palestinian side, as the Jews did their utmost to live in peace, but were attacked in 1948, 1967, 1973, and in all the other wars and aggressions. The conflict has nothing to do with territories, as the territorial issues were resolved with Egypt that received all its territories and we signed a peace agreement. The same applies to Jordan. The problem is that the Arabs who collaborate with Jews, like *Altneuland*'s Reshid Bey, are perceived as traitors – Sadat was even murdered, Naguib Mahfuz was banned, the Israeli Arab leaders denounce those who want to volunteer to Civil Service even within their community, not only they are not grateful of what the Jews have accomplished since Israel was established but they want the right of return for 5 million Arabs that will bring us back to what we were in 1948, that will make us like Iraq, Syria, Yemen, Algeria, Sudan, and Gaza..., poor as Egypt, or with Sharia law as Saudi Arabia and Iran!

I have a problem – I lack completely self-hatred as many of the peacelovings have or Stockholm Syndrome or trying to justify anti-Semitism as some of the peacelovings do. In my 74 years I never forgot nor forgave those who did me wrong, I did not want to take revenge, in some cases I tried to cause them economic harm (never physical harm) that in most cases was not even equivalent to the harm they have done to me (including illicit behaviour), as I never resorted to illicit behaviour as they did. If a friend was not convenient anymore with my friendship because I attacked tycoons his benefactors, I ceased our friendship. If a young woman did not respond to my advances (the Internet is such a wonderful invention – [I tried to find](#) an entry on this subject and I found too many) I did not need the Internet which did not exist in the sixties nor the advice of a "shrink", and I ceased right away my attempts.

The same goes with jobs, bosses, and... people. If some of the Palestinians hate us so much (not all of them, nor most of them, but enough) I do not try to befriend them at all cost, bearing the "cross" of Israel's conduct as the peacelovings do, being always in an apologetic attitude. I do not hate them I just ignore them and of course I don't denounce essential violations of human rights which do occur in reaction to the terrorist attacks (as frequent checks, searches and so on) or casualties because our airforce retaliates to the thousands of rockets of the Hamas to the launching sites which are always among Palestinian population. It goes without saying that the Palestinians never deplore our civilian casualties and give the suicide bombers the title of Shahid, with streets, indemnification, and honor for them. So, why should I be so eager to defend their human rights if they hate us so much? In extreme and very seldom cases when extremist Israelis resort to terrorism I denounce it fully. I am against boycott but if someone or some people boycott me why should I not retaliate and boycott them only if it does not harm me. I would not boycott Wagner because he was an anti-Semite if I enjoy his operas and of course not read his allegations, I would see films by Ken Loach even that he boycotts us as he is an excellent director, listen to the wonderful music of Theodorakis although he is against us, not boycott Israeli singers, actors, playwrights, authors who don't want to perform in the "occupied" territories, but not go to films where Mel Gibson acts, as I really don't lose anything, and visit Ireland only after I've visited 20 more countries which have a much more friendly attitude to Israel as the Balkans states, Russia or the US.

Herzl envisioned a Jewish state that combined modern Jewish culture with the best of the European heritage. Thus a "Palace of Peace" would be built in Jerusalem to arbitrate international disputes, and at the same time the [Temple](#) would be rebuilt on [modern](#) principles. Herzl did not envision the Jewish inhabitants of the state as being [religious](#), but there was respect for religion in the public sphere. He also assumed that many languages would be spoken, and that [Hebrew](#) would not be the main tongue. Proponents of a Jewish cultural rebirth, such as [Ahad Ha'am](#), were critical of *Altneuland*. In *Altneuland*, Herzl did not foresee any conflict between [Jews](#) and [Arabs](#). One of the main characters in *Altneuland* is a Haifa engineer, Reshid Bey, who is one of the leaders of the "New Society". He is very grateful to his Jewish neighbors for improving the economic condition of Israel and sees no cause for conflict. All non-Jews have equal rights, and an attempt by a fanatical rabbi to disenfranchise the non-Jewish citizens of their rights fails in the election which is the center of the main political plot of the novel.

Herzl also envisioned the future Jewish state to be a "third way" between capitalism and socialism, with a developed welfare program and public ownership of the main natural resources. Industry, agriculture and trade were organized on a cooperative basis. Along with many other progressive Jews of the day, such as [Emma Lazarus](#), [Louis Brandeis](#), [Albert Einstein](#), and [Franz Oppenheimer](#), Herzl desired to enact the land reforms proposed by the

American political economist [Henry George](#). Specifically, they called for a [land value tax](#). He called his mixed economic model "Mutualism", a term derived from French [utopian socialist](#) thinking. Women would have [equal voting rights](#)—as they had in the Zionist movement from the Second Zionist Congress onwards. In *Altneuland*, Herzl outlined his vision for a new Jewish state in the [Land of Israel](#). He summed up his vision of an open society: "It is founded on the ideas which are a common product of all civilized nations. ... It would be immoral if we would exclude anyone, whatever his origin, his descent, or his religion, from participating in our achievements. For we stand on the shoulders of other civilized peoples. ... What we own we owe to the preparatory work of other peoples. Therefore, we have to repay our debt. There is only one way to do it, the highest tolerance. Our motto must therefore be, now and ever: 'Man, you are my brother.'"

In his novel, Herzl wrote about an electoral campaign in the new state. He directed his wrath against the nationalist party, which wished to make the Jews a privileged class in Israel. Herzl regarded that as a betrayal of Zion, for Zion was identical to him with humanitarianism and tolerance—and that this was true in politics as well as religion. Herzl wrote: "Matters of faith were once and for all excluded from public influence. ... Whether anyone sought religious devotion in the synagogue, in the church, in the mosque, in the art museum, or in a philharmonic concert, did not concern society. That was his [own] private affair." *Altneuland* was written both for Jews and non-Jews: Herzl wanted to win over non-Jewish opinion for Zionism. When he was still thinking of [Argentina](#) as a possible venue for massive Jewish immigration, he wrote in his diary: "When we occupy the land, we shall bring immediate benefits to the state that receives us. We must expropriate gently the private property on the estates assigned to us. We shall try to spirit the penniless population across the border by procuring employment for it in the transit countries, while denying it any employment in our country. The property owners will come over to our side. Both the process of expropriation and the removal of the poor must be carried out discretely and circumspectly..."

It goes without saying that we shall respectfully tolerate persons of other faiths and protect their property, their honor, and their freedom with the harshest means of coercion. This is another area in which we shall set the entire world a wonderful example ... Should there be many such immovable owners in individual areas [who would not sell their property to us], we shall simply leave them there and develop our commerce in the direction of other areas which belong to us". Herzl was wrong all the way because he was too humane, but he did not foresee how barbaric Europe will become within 30 years with Nazis and fascists. The Jews contribute to society? Half of the German authors in German language were Jews in the first half of the century? Jews were instrumental in science, physics, economics, psychology? It didn't matter for the Nazis who killed them all, who banned Kafka, Heine and Mendelssohn. It doesn't matter to radical Muslims who want the right of return to Europe and having the Sharia law in all the countries where they live, with stoning of women, murdering liberals/nonbelievers.

I understand the frustration of Amos Elon, Danae Elon, Shlomo Avineri, and many peace-loving Israelis, who want us to give back all the occupied territories (we did it in Gaza and Lebanon – and as a token of gratitude they send us thousands of rockets), who want no discrimination of Arabs, no walls/fence, no checkpoints. But they live in 1902 with Herzl when *Altneuland* was published, they think that all Arabs are like Reshid Bey, that if we withdraw from the West Bank we'll become a land of milk and honey. I like very much milk but I am allergic to lactose, I like very much honey but the bees keep stinging me. I am a realist, not an idealist, I was born in Egypt and have experienced the burning of Cairo, I come

from the business world where the rights of the weak parties are trampled without pity, and I am aware that all is interests in life like my mother Pauline used to tell me. President Obama says [that 99.9% of Muslims](#) reject the radical interpretation of Islam, are looking for the same goals as the others, don't support terrorism. Raheel Raza, a Muslim author and human rights activist gives the figures of radical Islam, as many scholars and journalists, like Guy Behor do. More British Muslims fight in Syria than in the UK armed forces. 200,000 Muslims are involved in Radical Muslim terrorism in ISIS, al-Qaeda, Hamas, Hezbollah, and other Jihadists, while only 19 can instigate 9/11 and murder 3,000 people in New York and Washington, 8 can murder 130 Parisians in 13/11, and very small numbers can murder tens of thousands innocent civilians in Afghanistan, Iraq, Syria, Europe and America. In the second layer there are the Islamists who want to impose their religion on the rest of humanity, using also democracy like they did in Gaza (don't worry when they take power they forget about democracy, like the Nazis did). They use the political and cultural system to further their aims. The Muslim Brothers with Mohammed Morsi won the elections in Egypt and wanted to impose Islamic Law in Egypt, limit the rights of women like in Iran. They back and finance terrorist organizations like Hamas, al-Qaeda, etc. They try to silence liberals, threaten them, boycott Israel, and accuse liberals of being racists and anti-Muslims if they oppose them. They have supporters in America and Europe. Dilemma – what should prevail democracy (at least initially) or human rights? But politically correct politicians let them participate in elections, let them speak and write freely, don't ban their organizations, why?

The third layer are Fundamentalists wanting to impose Sharia Law, and according to surveys they are hundreds of millions, not 0.1%, hundreds of millions from the total of 1.6 trillion Muslims, expanding at a very fast rate. They are against terrorism, they don't want to overthrow governments, but they hold beliefs and practises against women rights, homosexuals. In 2013 a comprehensive survey was conducted among thousands of Muslims in 29 countries, and a majority of them believed that those who leave the Muslim faith should be executed, honor killing of women can be justifiable for women who had extra-marital affairs. The Muslim World is increasingly out of step with the modern world. As a matter of fact we faced such a situation after the collapse of the Roman empire when the "I will not say barbaric tribes as I want to be politically correct" conquered Europe and shortly after the Muslims conquered half of Europe. We had for more than a thousand years the Middle Ages where human progress stood still, but in modern times we'll not have this privilege because if the Fundamentalist will get hold of Atomic weapons they will use it bringing the end of the world. 42% of the young French Muslims believe that suicide bombings against civilians can be justified (remember 13/11/2015), 35% of the British Muslims (remember 7/7/2005), 26% of American Muslims (remember 9/11/2001). The young generation is becoming more and more radical. 52% want the Sharia Law to be the law of the land in Muslim majority countries, stoning women, amputating thieves...

Many Israelis who were frustrated from the occupation of the West Bank and the alledged infringement of human rights to the Palestinians left the country to Italy, Sweden, but no Jew has left to Muslim countries, except Juliano Mer who was murdered by Muslim extremists in Jenin. Many of them compare Israel to Nazi Germany and themselves to Thomas Mann who fled Nazi Germany. I refer extensively to the fallacy of this comparison in my book, I'll just say here that there were no terrorist Jews who killed Nazis or Germans by the thousands. The Jews who were persecuted contributed so much to Europe's culture, economy and science, while ISIS, al-Qaeda, Iran, Hamas and other Muslim extremists have contributed mainly terrorism and murder. It is true that many Palestinian civilians were killed and harrassed in checkpoints and walls/fences but none of them was persecuted because he was an Arab

(except very rare cases of Jewish terrorism who are horrible and should be punished like Arab terrorism), but because other Arabs murdered thousands of civilians and it was necessary to build walls/fences and checkpoints in order to stop these murders. I believe like Herzl, like Elon and like Avineri that Israel should be a model of human rights, peace, progress and freedom, with equal rights to all its citizens – Jews and Arabs. I am against the occupation and I have devised in this book a plan how to end occupation and still keep Israel's security – not like the doves propose to withdraw from all or most of the West Bank, establishing a Palestinian demilitarized State, that will be deimilitarized like Gaza with or without blockade that has only one purpose to prevent Hamas from receiving rockets and weapons, and that will be a state like Syria and Iraq are states with ISIS, Hamas and other extremist organizations destroying in a week the Palestinian army, conquering the West Bank and launching rockets to Tel Aviv, Jerusalem and Haifa. The Palestinians have the right for a state but not in snail states that cannot survive economically and politically, but as part of a Palestinian/Jordanian Kingdom with joint forces with Israel that will preserve the Kingdom against ISIS, and with better democracy than what they have now in Gaza and the West Bank, and as a matter of fact in all Arab countries. Such a state living in peace with Israel and being members of the European Union will resemble Herzl's vision of cooperation between Arabs and Jews, no more harrassment, equal rights to all, no terrorism, and economic progress and welfare.

Amos Elon ([Hebrew](#): עמוס אילון, July 4, 1926 – May 25, 2009) was an [Israeli](#) journalist and author. Married to Beth Elon and father of filmmaker [Danae Elon](#). Amos Elon was born in [Vienna](#). He immigrated to [Mandate Palestine](#) in 1933. He studied law and history in Israel and England. He was married to Beth Elon, a New York-born literary agent, with whom he had one daughter, Danae. In the 1990s, Elon began to spend much of his time in [Italy](#). In 2004 he moved there permanently, citing disillusionment with developments in Israel since 1967. Elon died on May 25, 2009, in [Tuscany](#), Italy, aged 82. Beginning in the 1950s, Elon served as a correspondent on European and American affairs for the newspaper [Haaretz](#). He took a leave of absence from Haaretz in 1971 and resumed in 1978. Amos retired from Haaretz in 2001. Amos Elon was an early advocate for the creation of a Palestinian state and withdrawal from the territories occupied by Israel in 1967. He was a frequent contributor to the [New York Review of Books](#) and [The New York Times Magazine](#). For many years, he was widely regarded as one of Israel's leading journalists. Elon was the author of nine books. He rose to international fame in the early 1970s after publishing *The Israelis: Founders and Builders*, described as "an affectionate but unsparing portrait of the early [Zionists](#)".

Shlomo Avineri ([Hebrew](#): שלמה אבינרי) (born 1933, [Bielsko, Poland](#)) is an Israeli [political scientist](#). He is [Professor](#) of [Political Science](#) at the [Hebrew University](#) of [Jerusalem](#) and member of the Israel Academy of Sciences and Humanities. He also serves as Recurring Visiting Professor at the [Central European University](#) in [Budapest](#) and Fellow of a [Munich](#)-based academic think tank offering advice to politicians ([German](#): *Centrum für angewandte Politikforschung*). Avineri has written extensively in the history of [political philosophy](#), especially on the political thought of [Marx](#), [Hegel](#), and on the early [Zionist](#) political theories of [Moses Hess](#) and [Theodor Herzl](#). He has also written numerous books and articles on Middle Eastern affairs and international affairs. Avineri contributed in revising Hegel's political thought and showing Hegel's pluralism. Avineri was also involved in the debate over the [dissolution of the Soviet Union](#). He argued that it was the pre-capitalist structure of 1917 [Russia](#), as well as the strong authoritarian traditions of the Russian state and its weak civil society, which pushed the [Soviet revolution](#) towards its repressive development. His recent intellectual biography of Herzl shows how developments in his native [Austro-Hungarian Empire](#), rather than the [Dreyfus Affair](#) in France, convinced Herzl of the failure of Jewish

emancipation in Europe and of the need to find a political solution for the Jews, based on national self-determination, outside of Europe. His work has appeared in [Dissent](#), [Foreign Affairs](#), and [The New York Review of Books](#). He frequently contributes [Op-eds](#) to [Haaretz](#). He is a member of the Editorial Board of the [Jewish Review of Books](#). He served as Director of Eshkol Research Institute (1971–74); Dean of Faculty of Social Sciences (1974–76); Director-General of the Ministry of Foreign Affairs (1976–77); and Director of the Institute for European Studies at the Hebrew University (1997–2002). Avineri has had numerous visiting appointments including [Yale University](#), [Wesleyan University](#), [Australian National University](#), [Cornell University](#), [University of California](#), [The Queen's College, Oxford](#), [Northwestern University](#), Cardozo School of Law, and [Oxford](#) and, most recently, the [University of Toronto](#). He has been a visiting scholar at the [Wilson Center](#), the Carnegie Endowment for International Peace, and [Brookings Institution](#) in Washington, DC, and at the Institute of World Economics and International Relations in Moscow. He is currently Recurring Visiting Professor at the Central European University, in Budapest.

Avineri served as Director-General of Israel's Ministry of Foreign Affairs from 1975–77. He also headed the Israeli delegation to the [UNESCO](#) General Assembly, and in 1979 he was a member of the joint Egyptian-Israeli commission that negotiated the Cultural and Scientific Agreement between the two countries. When the Rabin government appointed Avineri to the post of Director-General of the Foreign Ministry in 1975, this was harshly criticized by the Likud opposition because of Avineri's support for negotiations with the PLO (a Likud MK even compared him to "Lord Haw-Haw", the British traitor who had broadcast from Berlin during World War II and was later executed). During his time at the Foreign Ministry, Avineri followed the official line of the Rabin government preferring the "Jordanian Option" and participated in some of the meetings with King Hussein. But in his writings, and internal Foreign Ministry memoranda, he tried to present the conflict with the Palestinians within a wider context of a conflict between two national movements, beyond the narrow ideological or security-oriented conventional Israeli discourse. At that time, some of the first unofficial meetings between Israeli peace activists and PLO officials also took place. These developments were curtailed by the Likud electoral victory in 1977, which also led to Avineri's resignation from the Foreign Ministry, but were resumed in the 1990s in the second government of Rabin and led to the Oslo accords between Israel and the PLO.

FOCUSING ON THE MOST IMPORTANT ISSUES, ABSOLUTE RESPONSIBILITY, CURRENT ECONOMIC & POLITICAL MATTERS & CRIMINALS, THE DANGERS OF THE FALLACIOUS MANTRA OF MAXIMIZATION OF PROFITS

We have to focus on the most important issues in all fields. I am doing it since I was a kid, being efficient and focusing, and achieving excellent results at work, at school, and even in my readings and writing of books. Otherwise I would not have achieved so much, read so much, and wrote so much. If I would have squandered my efforts, if I was not focused, if I would have employed my time to see idiotic programs on TV, or write SMS and Facebook posts, or reading them from so many "friends", I would not have achieved anything worthy, nor received my PhD, nor taught so many students, written so many books, nor succeeded to be an excellent manager with a clean record, not even seeing so many plays and visiting so many museums in my trips abroad or in Israel. One should be able to focus on the most important issues in private life and in public life, and the same applies for the populations and countries. That is how the US and UK won the Second World War, that is how the most successful companies excel, and the best countries prosper. Stick to the knitting, specialize in what you know, do your utmost for the most important issues. You can devote part of your time to trifles, but only in your excess time, while 90% of your time should be devoted to the most important issues efficiently. This is also how I manage to write this book while everyday I have another idea how to improve it and I don't know when I'll be able to finish it. But I know that sooner or later I'll decide that this is it, and will stop improving my book, as the enemy of the very good is the excellent, which is never achieved in a lifetime, so I'd rather be approximately right than precisely wrong, or write a very good book instead of not finishing an excellent book. So, this is how I perceive harmony in all fields of life, with all individuals, companies, organizations and countries. This is my life's philosophy which helped me overcome all my problems, to prosper and succeed in life.

Actually, I am torn between pessimism and optimism. In the world we have the fundamentalist Islam's threat that if the European and American governments and the moderate Muslim leaders in those countries will not take preemptive measures against them could sweep the youngsters, millions of them, as we see from surveys and more and more terrorist events. Police is afraid to enter the Muslim neighborhoods and the governments would have to request allegiance of all the refugees to their new countries and norms – not only social benefits and jobs – but also preventing the population from backing subversive organizations, boycotting the countries and organizations who back terror providing them weapons and funds, including Iran and extremist Arab states, and imprisoning all the Imams who favor terror and civil unrest. But I am also very pessimistic about the economic regimes of neoliberal countries and the huge gaps that are not narrowing but expanding, the 1% who have it all, and the 99% who have less and less. As the governments don't do anything to prevent the next recessions, being afraid to annoy the tycoons who finance their parties and parliament members, and as the derivatives which are not controlled amount now to hundreds of trillions dollars, the next crisis which may happen soon, even before 2020 that I have forecasted, will be a "Doomsday Depression" ruining all the Western economies because at

such orders of magnitude, far beyond the GDP of the rich nations, no measures will be effective, especially not the ridiculous and harmful reduction of interest rates to 0%. Because of those two threats the extreme right parties become more and more predominant, which is another threat that might destroy democracy, cause civil unrest with the huge Muslim populations of the West, even the moderate ones, destroy the European Union, bringing us back to isolation and anti-globalization. So, what will happen first – probably the three threats might occur together soon.

In Israel I am very pessimistic too. With innocent civilians being killed so often from terrorists, we see that the policies of the hawks have failed. The hawks blame the Israeli Arabs when only a few of them have resorted to terrorism, while the doves blame the hawks of the Jewish terrorism and the murder of Rabin while only a few of them have resorted to terrorism. Almost all terrorism comes from the Palestinian territories – the murderous regimes of Hamas and the PLO. But it is convenient to blame the hawks, the doves, the Israeli Arabs, the peacelovings, the warmongers, divide et impera. Israel is ruled by the Likud and its offsprings since 1977 with only a few years of the Labour party rule, so they should be blamed for all what is happening now. All of a sudden they remember that there are too much illegal weapons in the Israeli Arab population, but that is exactly the complaint of the Arab leaders who ask the government to take drastic measures against this situation, which causes crime and vendettas between families, towards "sinful" women, and only very rarely terror. So, if this is the situation the Israeli government can blame only itself. They accuse the Europeans to be too soft towards terror and being afraid to enter Muslim neighborhoods, while the Israeli police and justice are also too lenient towards crime and civil offences in the Arab sectors but in the Jewish sectors as well. The terror will not disappear if we withdraw from all the territories as the withdrawal from Gaza, Lebanon, and most of the West Bank, the Oslo agreements (it only aggravated after them), and strong sanctions against the Palestinian, dovish and hawkish policies, have proven too well.

But what is even worse is that we are blamed for the situation, while we are not the aggressors. It reminds me of the story about the king who sent his servant to buy a fish. The servant returned with a fish that stank. In fury the king gave the servant a choice of three punishments: "Eat the fish, get whipped for the fish, or pay for the fish." In common with most people, the servant chose not to reach into his pocket and he decided to eat the stinking fish but after two bites the stench made him give up and he decided to get whipped for it. The pain of the lashes, however, made him stop that, too, and he cried out, "I will pay for the fish!" And so the fool ate the fish, got whipped for the fish and, in the end, had to pay for it, anyhow. Finally the servant was expelled from the city as well. This is exactly what happens now with Israel. We are accused of all the crimes in the world that we do not commit because of our policy in the occupied territories, we are the first ones to suffer from it – we are accused of Apartheid, ethnic cleansing, murdering children, we are boycotted, blamed by the universities, the media, friendly governments, unfriendly governments, the Palestinian leaders, and we do not succeed to counter all those allegations, we are blamed by definition, and ultimately we eat the stinking fish, get whipped, pay for the fish, and are expelled from everywhere. As I believe in absolute responsibility the main responsibility is with the Israeli government, as we cannot accuse indefinitely everyone of anti-Semitism, even if most of our opponents are indeed so.

In my career when I assumed total responsibility I managed to find solutions for the most intricate problems, and that is what I expect from my leaders as well. Not throw the blame on the Arabs, the European and American leaders, the Palestinians, et al, maybe "blind" followers of the Likud buy this, but I am too sober for that. I am responsible if my clients

don't pay me, I am responsible if my boss blames me unjustly, I am responsible if my children are not obedient (not mine of course – others), I am even responsible if the operations that I had did not succeed – as it is irrelevant who is to blame, as the problems affect me, and I have to find a positive solution instead of spending my time to find culprits. It applies to me, it applied to my employees, and it applies most to my government. We are responsible that the Iranians might get nuclear weapons, we are responsible of the terrorist attacks, we are responsible that too many friendly nations and individuals are disgusted with us, we are responsible that Abu Mazen fools the whole world, incites his population to kill us, that he is the aggressor and is perceived as Mother Theresa, while we are the victims but are perceived as Blue Beard. And of course we are responsible of all the antagonism between the Jews and the Arabs, the seculars and the ultra-orthodox, the hawks and the doves, right and left, rich and poor, the extreme gaps, poverty, corruption and crimes. I want to clarify – we are responsible although it is not our fault, if we assume responsibility it does not mean that we assume guilt. It is like a minister assuming responsibility although he was not guilty of the mishap. Only when our leaders, and it applies also to the leaders of the world, will assume total responsibility of what happens in their countries, they will be able to find the right solutions for the most intricate problems. Charity begins at home, don't blame others, if you are poor, unsuccessful, misfit, unfaithful, unloved, despised, sick, if you have lost your money, you can only blame yourself for that, even if it is not your fault, as you must find a solution how to get out from the impass, how to climb from the pit, don't rely on God, aide toi et le ciel t'aidera - rely only on yourself, and you'll find tremendous energies how to cope with the most difficult crises once you assume full responsibility, once you stand up to fight the adverse winds.

I don't understand why we invest tens of billions in weapons and sophisticated aircrafts, and we do not invest billions in information/propaganda, why we divest from our minerals, from our banks and our gas, why we lower extremely the taxes for the tycoons, the rich, and the corporations, losing by that tens of billions that could have solved all the problems of poverty, gap increase, education, health, infrastructure, welfare, and equalling the proportionate budgets for the Arab and Jewish populations, we could have even solved the "refugees" problem in the West Bank as well. Why are the tycoons more important than 99% of the Israeli citizens, Jews and Arabs, is it because of bribes that they pay to ministers and prime ministers directly and indirectly, in cash envelopes, in money to the secretary, the brother, the lawyer of the politicians, to the party, to the welfare organizations that they support, money in Israel, in Switzerland, in tax heavens, positions in the tycoons' companies rewarded by the millions, a moment after the politician and the civil servant who have accommodated the tycoons have retired? In France people are killed by terrorists, not thousands like in Israel since 2000 but a few hundred, but they have a welfare state, they are not blamed and ostracized as Israel, they have tens of millions of tourists. Similar considerations and even better ones apply also to Germany, UK, US, Canada and Australia, so how can we stop the hundreds of thousands of Israelis who have relocated to America or Europe? You have to give your youth hope – what hope have given the left and right governments of Israel in the last decades? It is not only the occupation of Palestine with millions of Arabs, which is detrimental both to the Palestinians and the Israelis, it is the economic and social injustice, the corruption which has lowered the ranking of Israel in the TI surveys from 14th rank to 37th, sexual harassment at the highest levels in police & government, billions going to finance [the settlements](#) and ultra-orthodox yeshivas, while there is not enough money for most of us.

We have now/yesterday/tomorrow in prison a president, a prime minister, ministers, Rabbis, CEO of the largest bank, tycoon, mayors, but most crooks are not caught (they are too clever and act legally). That is why I preconize that only a drastic solution should be adopted, a

second republic, otherwise the only ethnic cleansing that will occur is the hundreds of thousands of Israelis who will leave their homeland, the only Apartheid that will exist is between the 1% who have it all, who live in penthouses worth tens of millions, drive cars that costs hundreds of thousands, eat every night at the best restaurants, travel every month to exclusive resorts, staying in boutique hotels costing \$600 to \$1,000 per night, with annual salaries of millions, no inheritance tax, much lower effective tax rates, in a word when the elites live completely separated – apartheid - from the masses, who struggle to subsist with minimal salaries, who are fed up with the situation!

If I have to chose one factor that has brought us in the world in general, and more specifically in the neoliberal countries such as the US and Israel, to such a precarious situation that seems hopeless, what is the root of our acute problems – pollution, hunger, extreme income inequality, high unemployment, poverty, corruption, lack of ethics... - there is only one answer: the raison d'etre of a company is maximization of profits to the shareholders or even maximization of valuation of a company for the controlling shareholders. This is the main cause of most of our problems, and the ethical criminals who preconize this mantra should be judged by world history. You cannot see the knife of Mack the Knife as you can see the teeth of the sharks or the bombs of the terrorists, but be not mistaken – the knife of Mack the Knife is much more dangerous than the teeth of the sharks. The prevalent neoliberal ideology in most of business schools educates our businessmen to maximize profits – and this abomination causes maximization of risks with the more and more frequent economic crises bringing us to the brink of the world bankruptcy, after the worse recession of 2008 did not bring any change and the criminals who caused it remained unpunished. I believe that companies should see profitability as a viability precondition and not as their only reason for existence, as corporations also employ people, sell products, and contribute to society. You cannot maximize profits without wrongdoing the other stakeholders of the companies – employees, customers, ecology, community, government, creditors, suppliers, and ultimately all the 99% population of a country, quite all humankind, and planet earth who suffers most. Maximization of profits brings to extreme lack of financial moderation, with an acute imbalanced leverage, insufficient owners' equity, high indebtedness, negative cash flow, lack of integrity of the financial management, and unregulated derivatives.

The CEOs of the companies are rewarded by the controlling shareholders (holding often only a few percentages of the equity) for laying off thousands of employees, lowering their salaries to the strict minimum, as they are no more "manpower", they have no more power, they have become "human resources" or even worse "human capital", just a resource as oil and iron, a capital as money and machines. They receive immoral salaries of tens of millions dollars, while income inequality raises to unprecedented levels, like in the times of the Roaring Twenties that preceded the Great Depression. The employees are no more loyal to the companies as there are no more sentiments between the management and the workforce or rather workweakness. They have become expendable and if the company can earn one percent more by laying off thousands it does it with pleasure. The CEOs who preconize such strategies are ethical criminals because they ruin the families of the employees not because the financial situation of the companies requires it, but just because of their greed and the greed of their omnipotent masters – the controlling shareholders. This conduct causes high rates of valuable unemployment, jobs become precarious, employees work only part time, for much lower salaries, they have to sell their houses, or take second mortgages, they cannot pay anymore for health insurance, for pensions, they cannot save anymore, while very few people – 1% or even one thousandth of the population own most of the country's assets, receive huge salaries and bonuses, and we have plutocrats who are richer than the aristocrats in the worst moments of capitalism in Victorian England or during the reign of Louis XVI and Marie

Antoinette in France. This crime of maximization of profits brings about much more misery and ruin than terrorism, earthquakes, tsunamis, and even contemporary wars.

You cannot maximize profits without doing haircuts to the creditors or the owners of the companies' debentures, and those who make the haircuts are never punished although their ethical crimes are worse than those of thieves – they do it lawfully and unethically and instead of making harakiri because they are bankrupt, they are not ashamed and they even boast on how they fooled everybody and were finally bailed out by their governments. The ruin that they cause with their unscrupulous and reckless conduct towards banks, holders of debentures, with their speculative derivatives – weapons of mass destruction according to Warren Buffett, amounts to trillions of dollars and in the Domsday Depression that will inevitably occur in the recent future no bailouts will be effective anymore, no vaudou cures of zero interest rate, not even bribing politicians and civil servants will assist us as the scope of the ruin will be so large that it will cause the bankrupt of the whole world economy. If you want to maximize your profits – you don't pay taxes to your country, or to any other country as well, and hide your profits in tax heavens. Companies who don't pay taxes are ethical criminals, as they receive all the services from their country and give nothing in return. This is theft as you don't pay for what you take.

They pollute the environment as much as possible in order to maximize their profits and force the countries to clean after them without paying them any taxes of course. Those who pollute are ecological criminals as they are endangering the environment, causing deaths in global terms of millions inhabitants, endangering even the existence of humanity and our earth. Maximizing their profits force them to deliver defective products, make cartels, become monopolies, to bribe government officials legally and illegally by offering them salaries of millions after they leave their offices where they gave the tycoons benefits worth tens of millions, they privatized to them at low prices government assets. Even if this is legal – those who do it on both sides are nevertheless criminals against society which is wronged, against their communities where they live, against their countries, against humanity. There is a tribunal that judges countries and individuals who committed crimes against humanity killing thousands of civilians, torturing prisoners, but who is going to judge the ethical criminals that ruined the world economy, caused the death of millions due to pollution and poverty that could be averted if the companies and the economies would have been managed ethically, without corruption, without maximizing profits regardless of the consequences. Neoliberal systems are by definition ethical criminal systems as they ruin their countries, and instead of promoting so-called "free markets" they make their utmost to create biased corrupt markets, that are far from being free. Companies and tycoons corrupt the politicians by giving them generous contributions that have a return on investment of thousands percents, by lobbying on behalf of their companies to the crooked politicians who were bribed.

I have written extensively in this book and in my other books what should be done to prevent such perverse situations – prohibiting government officials to work in the private sector, banning contributions to politicians, forcing companies to pay taxes of at least 40% on their profits regardless of tax heavens, allowing free unions, prohibiting massive layoffs of employees if the company is profitable, allowing a maximum annual salary, including bonuses and options, of one million dollars for the highest paid employee in the company, banning the bailout of companies and banks by the governments and their agencies, forcing the central banks to give a real price to money and banning a too low interest rate, and finding a way to send ethically corrupt businessmen to twenty years in prison, as they don't differ much from Bernie Madoff. We have to tax wealthy people up to 70% of their salaries and profits on their assets as well as a similar inheritance tax of more than 5 million dollars. This

is not a communist agenda, as I want to safeguard the capitalist system and I do believe that communist regimes were even more corrupt than the most corrupt and neoliberal capitalist regimes. I want to bring back the capitalist economic regimes to their ethical roots, and achieve at least the social justice, ethical conduct and economic progress of the Scandinavian regimes, and to a lesser extent German, Dutch, Swiss and French economic regimes.

If the world economy will adopt the measures that I preconize in this and other books it will eradicate poverty, save earth and ecology, and originate huge funds for welfare state, education, health, infrastructure, defense and all the other expenses of countries. We can solve the problem of all the refugees on earth, have full employment, obtain a reasonable inequality level similar to the Scandinavian standards, maintain the most rigorous ethical standards, eliminate corruption and bribing, achieve the highest levels of education, welfare and health, reducing pollution to minimum, and achieve the highest rates of progress if only we could eradicate once and for all the fallacious mantra of maximizing profits.

REVIEWS & REFERENCES ON CORY'S HEBREW ACADEMIC BOOK, WITH ITS PREMISES VALIDATED BY THE FINANCIAL CRISIS

I am very pleased to share with you the reviews on my new book. The timing of the publication of the Hebrew University Magnes Press version of my book "The Economic Whirl" in Hebrew was perfect, as my book refers to the ethical aspects of issues similar to the subprime mortgage crisis and the economic recession that ensued.

In this context we could analyze the excellent reviews that were issued by the media, prominent businessmen and academics. I was interviewed on one of the main programs of the Israeli National Radio, in "Globes" (the Israeli "Wall Street Journal") twice, the Israeli Auditors Journal "Roeh Haheshbon" reviewed my book in its October 2008 Journal, and it was chosen as "the book of the month – the recommendation of the library". The book is described in the reviews as: "profound wise and mature; brilliant witty and enlightening; it is essential that as many businessmen executives academics and politicians as possible read it; it is a potential best-seller and will be a classic; it measures up to the best books on ethics; it can be a basic book on the instruction of business ethics. At the book launching in ZOA House in Tel Aviv, Cory proved to be an outstandingly gifted orator. Wall Street's earthquake in the last week fully validated the premises of the book. The book is of the utmost importance to all parties concerned." And most importantly – as a result of the crisis and the relevance of the book, there is a concrete tendency to devise syllabuses for large banks and multinational corporation executives based on my book. We can also quote comments made by senior executives of the Israel Electricity Company on my courses, which are the backbone of my book: "We would like to thank you for the extraordinary intellectual and values-driven experience which changed our perceptions of business and ethics and gave us practical tools to operate with in our managerial positions in a substantially different way."

Globes published (G Magazine pp. 25-30) a long article on my new book, interviewed me and found the analogies between my book and the Wall Street crisis. The headlines of the article published on September 18, 2008 are: "In spite of its length and gravity, Cory's book is fascinating. Wall Street's earthquake in the last week fully validated the premises of the book. After reading the book, you better understand how business is conducted and capital accumulated, who wrongs you and how it is done. Cory's book is unique due to its multifaceted case studies and analysis of ethical dilemmas in masterpieces. For him, ethics is not a theoretical issue, it is emotional and one has to feel it deep inside in order to be ethical. Cory suggests conducting ethical screening for executives, with integrity tests based on case studies and dilemma simulation. At the book launching in ZOA House in Tel Aviv, Cory proved to be an outstandingly gifted orator." The full article can be read on the Globes site in Hebrew at: <http://www.globes.co.il/serve/globes/printWindow.asp?did=1000383230>

The unprecedented crisis could have been prevented if the banks and corporations had behaved ethically, according to the principles that were devised in my book, abandoning the axiom of maximization of profits at any cost, even at the cost of endangering the borrowers, minority shareholders and clients, enabling the subprime borrowers to borrow money at reduced interest rates and improved terms, as in Microenterprise loans and Community

Banks. If the banks had not adopted creative financing methods, transferring the risk to third parties and entangling investment banks and pension funds, if the pension funds had not invested in risky investments, but only in treasury bonds, if the banks operated with moderate leverage, not counting exclusively on Other People's Money, if they were content with small margins and reasonable profits. If the executives and government officials who made the mistakes were held responsible for paying the full price, instead of innocent participants who were not responsible for the collapse, if there were more regulation and, instead of a neo-liberal government, we had a Joseph Stiglitz's "third way" government, as in Scandinavia, taking care of the ordinary citizens instead of doing good uniquely to the tycoons and multinationals. All those elements are in my book.

In the introduction to the book I wrote inter alia that it is feasible to be profitable and ethical as well if we abandon the axiom of maximization of profits for the controlling shareholders that encumbers with an unbearable price and an unreasonable risk to the money of the other stakeholders and wrongs the vital interests of the customers, suppliers, creditors, community, government, environment and minority shareholders. This principle is valid everywhere, in the US as in Europe or Asia. The crisis could be avoided if we adopted the vehicles provided in my book, on top of abandoning the principle of maximization of profits: making the Ethical Funds the principal investment instrument in the stock exchange, establishing the Institute of Ethics to rate the ethical performance of corporations, the Supervision Board, with representation of all stakeholders, etc. Those issues are reviewed extensively in my book in the theoretical, banking case studies, and analysis of works parts; for example, in the film "It's a Wonderful Life", with a model of a mortgage bank giving loans at reduced rates with low margins to low-income communities, as in the Community Banks of today.

Among the many letters of feedbacks and comments on my new book, I attach some of the most typical ones:

Zeev Nahari, Deputy Chief Executive Officer, Chief Financial Officer, Head of Finance and Accounting Division, of the largest Israeli Bank, Bank Leumi, writes in August 2008: "It is not only a book that is well-written but a profound book, wise and mature, positive in its perception of business ethics and social responsibility and it does not hesitate to attack and criticize unethical behavior. The book is brilliant, witty and enlightening, sometimes even provocative, and with captivating examples of case studies and analyses of literature, history and economics in business, you illustrate the different concepts and themes to the reader in a fluent, accessible and compelling language."

Mickey Sharan, CEO of Mamgorot Dagon, a large Israeli corporation, writes to me in his letter of September 2008, inter alia: "I read most of your book with great pleasure. I have no doubt that the subject is very "hot" and that the book will become a text book because of its subject and its presentation. It is essential that as many businessmen, executives (also middle management), academics and politicians as possible read it." Meir Heth, Chairman of Psagot Ofek, one of the largest investment companies in Israel and Professor at the largest Israeli College (the College of Management), former Chairman of the Israeli Stock Exchange, Bank Leumi the largest Israeli Bank, Teva one of the largest pharmaceutical companies in the world, gave me his comments on my book in September 2008 which were very favorable, especially regarding the case studies: "The book is well structured, it is very clear, it can be read by people who are not specially experts in the subject; it is really interesting." Joshua Sobol, the best Israeli playwright, one of the most prominent writers, a fighter for social justice and a pillar of the Israeli cultural elite with international fame, gave me his comments

on my book in September 2008: "It is very relevant due to the current events in the world; it has an original approach, it highlights the issues of business ethics with acute pungency."

Alexandra Reed Lajoux (a prominent business writer, author of the M&A Series published by McGraw Hill) comments (8/2008) on my adaptation of the book in English: "Your book has a wise premise, brilliantly fulfilled. It's a potential best seller. Your book will be a classic."

Itzhak Saporta, academic in charge of ethical studies at Tel Aviv University, writes in August 2006 in his review of the book: "In my opinion, the book can be a basic book on the instruction of business ethics. Its main advantage is in the presentation of the subjects in a way that can attract the attention of those that the ethical implications are not an integral part of their day to day work. The variety of case studies in the book can be used not only for teaching at universities but also in instruction in business organizations. It will enable one to challenge the common thought on the objectives of economic organizations in society in general. Ideally, this knowledge and discussion may bring about a change in the way that junior and senior managers operate in business and society." Ido Landau, an academic in charge of the ethical studies at the University of Haifa, writes in August 2006 in his review of the book: "In English, there are of course many books, and in comparison to them it is a very good book, and compares to the best of them. The book is written in an interesting way and is structured very well. My overall opinion of the book is good."

Galia Saguy, CEO of Transparency International Israel, writes to me in November 2008: "People love lecturers who are fluent, fiery, bursting with energy, thrilling, imaginative and with a well-arranged doctrine, and that is exactly what you are!" Henri-Claude de Bettignies, one of the most prominent Business Ethics activists, Professor at INSEAD, Stanford and CEIBS in China, writes to me in December 2008: "You have succeeded marvelously a transition to academic life and your output in terms of books and teaching is extraordinary. You can be proud of your achievements and appreciate the recognition that you obtain. You have anticipated the economic events and history reveals your intellectual sagacity.", and in February 2009: "The introduction ("Preface") of *The Economic Whirl* is drawing well the landscape in which those successive "crisis" did occur and makes clear how each time we find the same causes that additional regulatory efforts did not fix. I also like the cases you present - not only making excellent use of Zola. Your book mix different styles: a factual information, comments by others along with your own comments, and personal remarks about yourself and your behavior. It gives to the book a personal touch to strengthen the thesis you defend and brings weight to the 36 "commandments" you develop and justify... (The book is) the wisdom of a man of experience and of conviction who has translated his successful business career into a pedagogical package for the benefit of the young generation. It is a "casebook" of an original nature that blends business experience with a solid creed in the dysfunction of the current neo-liberal system and illustrate his conviction with real cases (or historical examples) making his message easier to understand and to transfer."

The main purpose in writing this book was to enhance business ethics consciousness in corporations, firms and organizations, with its case studies written by a businessman for businessmen, the analysis of works and the practical academic studies. Out of all the feedback that I receive every semester from executives that I taught, I have chosen to quote a typical feedback from senior executives of the Israel Electricity Company, who graduated from the University of Haifa and who studied 160 academic hours in 2005-2007 in my courses in Sustainability, Business Ethics, Social Responsibility, Globalization, Leadership, Business Administration and M&A, most of which are part of my book: "We would like to thank you for the extraordinary intellectual and values-driven experience which changed our perceptions

of business and ethics and gave us practical tools to operate with in our managerial positions in a substantial different way. You skillfully managed to combine ethical education, professional studies and management skills enhanced by the teaching methods of group dynamics and role playing. You did it graciously, with great empathy for all of us, but also with academic rigor. In other courses we learned knowledgeable theories but you taught us how business is conducted in fact, as a manager teaching other managers. You showed us that you can succeed in business differently, combining business and ethics. We internalized this message and are trying to implement it, every one of us in his domain. Your teaching methods enabled us to analyze ethical dilemmas from every possible angle and this changed our business perception."

You can find details in English on the Hebrew version of the book entitled in Hebrew: "Selected Issues in Business Ethics and Social Responsibility" and on the author at:

http://www.magnespress.co.il/website_en/index.asp?category=283&id=3060

You can find my article on "36 Principles of Business and Ethics in the Economic World towards 2020" at Transparency International Israel's site (The Article in English):

<http://www.ti-israel.org/Index.asp?ArticleID=1556&CategoryID=86&Page=1>

ONE STATE VERSUS TWO STATES BY DR. EINAT WILF, FATHOM, SPRING 2016

If Jews and Arabs are to exist peacefully and achieve justice in the framework of a single democratic state, as proposed by Perry Anderson, the acceptance by both peoples of the quality of the other, both as collectives and as individuals, is a necessary condition.

If Jews and Arabs are to draft a constitution that would be more than a useless piece of paper and which would secure their joint lives together, they must recognise each other as equal claimants to the land, and must recognise each other as people of equal value, regardless of their differences. Such an agreement is necessary because both peoples would be forfeiting their universal right to self-determination in a nation state of their own, for the purpose of living together in a single state. Both would need to have assurances beyond reasonable doubt that their rights as individuals and as a collective would be secured in a single state.

If either Jews or Arabs living in a territory under a single governing framework operate under the belief that the other people as individuals, are not their equals, and that as a collective they do not possess the equal right to be in the territory of the state, they would merely use the mechanisms of the state, as well as violence, to oppress the other people and try to push them out of that territory. Peaceful democratic life together would not be possible.

The intellectual argument for a one-state solution collapses if any of the sides can demonstrate they have good reason to believe that the single-state framework would deny them justice and equality. When religious supremacist Jews argue for a one-state solution, conveniently excluding Palestinians in Gaza and the Diaspora and offering convoluted responses to the questions of whether there will be civic equality for all, Arabs can make a very strong case that such a 'solution' is not promoted in good faith, and that Palestinian Arabs could not expect to be treated justly or equally in such a state.

That is more than enough to reject any such plans.

The reverse is equally true: when Arab Palestinians, or left-wing intellectuals who claim to uphold the Arab Palestinian cause, promote a one-state solution (even if only as a rallying cry), in which, as a result of immigration and growth rates, Arabs would quickly be the majority and Jews would live as a minority, the burden of proof lies squarely with the Arabs. Jews have every right to ask if they would be treated justly and equally in a single Arab majority state.

Can they make a compelling case that they can be entrusted with the equal treatment of Jews in a single state in which the Arabs are a majority? No.

To be fair, even today, very few countries in the world could make such a compelling case. (It is for precisely this reason that the Jews insist on realising their universal right to self determination.) Even those very few countries that could demonstrate their ability to treat Jews as equals and protect their rights, have only fully done so in recent decades, and among them even fewer countries appear substantially secure from the danger of reversal of their equal treatment of Jews. Indeed, the very few countries on this list are the only ones where Jews live and prosper in large numbers.

No Arab country is on that list. Jews, as individuals, have never been treated as the equals of Arabs in any country where Arabs have been a majority. Jews, as a collective, were never accepted as an equal people: equal to Arabs in their claim to their ancestral land or equal in their claim to any part of the decaying Ottoman Empire, where they both lived. Arab society has continuously denied the idea that the Jews are their equals as individuals, and have certainly and violently denied the notion that the Jews are a people and a nation, of equal standing to the great Arab nation or the various Arab nations.

A mythology reigns in some circles, promulgated at times by the Arabs themselves, that Jews and Muslims lived for centuries in harmony in Arab lands. The implication is that were it not for Zionism, this could have continued. It is akin to the myth promulgated by Margaret Mitchell of the harmony of blacks and whites in *Gone with the Wind*. To the extent any such harmony existed between Jews and Muslims in the Arab world, it emerged from Jews acknowledging and accepting their subordinate status as inferior 'Dhimmis', tolerated and protected by Muslims as 'people of the book' (rather than being killed or forcefully converted as infidels). As long as Jews accepted their status as 'protected subservient people' to the Arab Muslims, and it was clear who was the master and called the shots, they could live in relative harmony. It is a harmony that could only endure as long as those considered inferior did not have the gall to claim their equality.

The Arab Muslim world can definitely demonstrate extended periods in history when it treated the Jews better than had Christian Europeans, and could pride itself on not having committed industrial genocide of the Jews – albeit that is quite a low bar – but it cannot make any claim that it ever saw or treated the Jews as genuine equals.

The so-called harmony between subordinate and superior was indeed disturbed when the Jews, first under colonial rule, which introduced the idea of emancipation, and later with the rise of Zionism, dared to claim their equality. The preposterous Jewish claim to equality with Muslims in Arab lands led to the rise of violence, blood libels and pogroms against the Jews, culminating in the ethnic cleansing, property confiscation and expulsion of the Jews from Arab lands – approximately one million in number, some in communities which pre-dated Islam – in revenge for the greatest transgression of all: the Jewish insistence that they are a people and a nation, no less than Arabs. Moreover, that they have a right to a sovereign state of their own in a small corner of the disintegrating Ottoman Empire, which also happens to be their ancestral homeland, and which the Arabs have considered their own, since their conquest of it in the seventh century.

Ever since, Arab society has continually denied that the Jewish people are their equals as a people, accepting them as members of a religion only, and denying their collective rights in

their land, arguing that the Jews are not a people of the land, but foreigners, with no connection to it. Zionism was not the source of Muslim Arab attitude towards Jews – it merely forced that attitude into sharp relief.

The 1947 UN partition, and all other subsequent offers and opportunities of partition between a Jewish state and an Arab state were denied, not on account of the inequitable division of the land, but on account that a Jewish state in any part of the land – whether it be on 1 per cent or 99 – was considered an insult. The Jewish claim of equality with the Arabs as a people has been the fountain of the persistent refusal of Arab and Palestinian leaders to accept any two-state solution, whether in 1947, 1967, 2000 or 2008.

The casual assumption that Arab Palestinian leaders have at any point truly accepted the two-state (as in a Jewish state and an Arab state) solution, and that Israel is at fault for killing off this option through settlement building – rehearsed here by Anderson – conveniently ignores the fact that the Arab Palestinians never accepted the two states for two peoples solution, nor any agreement that would create a Palestinian state – if such an agreement entails the final acceptance that the land would be shared with a Jewish state. At least in 1947 the Arab states had the integrity to publicly admit that their rejection of partition was based on the conviction that *any* Jewish state, of *any* size, was an intolerable insult.

But perhaps Jews should ignore all this baleful history and look with optimism to the present? Unfortunately, there is little in today's Arab world which inspires confidence that the Arabs are transcending their past and are willing to include and protect minorities. Anderson ignores the blunt truth: today, violence is engulfing the Arab world and is leading to the ethnic cleansing and genocide of minorities who are considered inferior to (Sunni) Muslim Arabs. Ancient Christian peoples and sects are being expelled and killed, and the only minorities capable of avoiding this fate are those which possess arms.

So if no-one can point to a moment in history when Jews were treated as equals by Arabs, whether individually or as a collective, and the present appears even worse than the past, on what grounds should we follow Anderson and urge the Jews to 'rely on the kindness of strangers', entrusting their fate to those who refuse to recognise them as a people with a legitimate claim to the land and well as their individual equals?

None.

The partisans of the so-called 'one-state solution' are blind to the necessary condition for two peoples living peacefully in one state: mutually accepted collective and individual equality. Since that necessary condition does not exist, the one state framework would merely serve to change the title of the conflict from the Israeli-Palestinian conflict to the Jewish-Arab civil war. It would solve nothing.

Ultimately, there are two peoples, tribes, and nations on this land. Whatever argument each side makes about the invented nature of the other, it is clear that at the very least, each side sees itself as distinct and different from the other people in that land. Both believe they have the legal, emotional, historical, and just claim to the entirety of the land. Save for a few rare

and courageous individuals, the Palestinians believe that the Jews have no legitimate claim to the land. The Jews are generally divided on the issue of the legitimacy of the Arab claim. This says nothing about their respective moral nature – merely their differing regional realities. The Jews are keenly aware of their minority status in the region; they can ill afford to ignore the Arabs. The Palestinians, who live in a region where Arabs enjoy predominance, believe they can continue to imagine that the Jews are foreigners and crusaders who will not endure.

Justice and peace can only be served once both sides acknowledge the equal and legitimate claim of the other to the land, and their status as equals, both as collectives and as individuals. They will both have to accept that neither can have it all and that their right to all of the land is limited by the existence of another people with that equal right. This will happen one day, but not before each side has given up on the delusion that the other will somehow, someday be made to disappear.

Once both sides recognise the equal rights of the others as collectives and individuals to all of the land, and accept that neither can have it all, they can then figure out how best to organise their lives in a way that maximises their own hopes and dreams while leaving room for those of the other. After all, this is as much a necessary condition for the success of the two-state solution as it is for the one-state solution, if any is to be a solution at all. So whether the best way to organise the lives of Jews and Arabs in the land is by means of two states, one state, confederation, federation, economic union, or any other imagined idea, those are the details that can and should only be figured out by both sides. As much as the Jews need to be held to account on this issue of equality, it is time to demand that Arabs too demonstrate that they are willing to treat the Jews as their equal claimants to the land and as their individual equals. More than the fate of the people of Israel and Palestine depends on it: the fate of the entire Arab world, its liberty and prosperity, depends on whether Arabs in general, and Sunni Muslim Arabs in particular, can accept in their midst those who are different from them, both as collectives and as individuals, and treat them as their equals.

ZIONISM DENIAL BY DR. EINAT WILF – DAILY BEAST OP-ED, APRIL 18TH, 2012

As Israel marks its national Holocaust Remembrance Day, many around the world will secretly roll their eyes. ‘There they go again the Zionists, using their precious Holocaust to justify their state, their power, their faults, reveling in a world guilted into silence.’

There are those who believe, too many, that without the holocaust there would have been no Israel. Most of them make this assumption in good faith. The American President himself, in his June 4, 2009 Cairo speech, spoke of “the recognition that the aspiration for a Jewish homeland is rooted in a tragic history that cannot be denied.”

But when so many believe that without the Holocaust there would have been no Israel, those who want Israel erased from map and memory, or isolated as an illegitimate state come to resent the Holocaust, or at least its association with Israel.

The American President wanted to make an important stand against Holocaust denial in the capital of the Arab world. He did not understand that by reaffirming the dangerous equation that the global legitimacy for Israel is rooted in the Holocaust, he fanned the motivation to engage in Holocaust denial for those who continue to believe, as they always have, that Israel is not a legitimate state.

Holocaust denial, Holocaust minimization (‘6 million is an exaggerated number’) Holocaust ‘equalization’ (‘there were other genocides and ethnic cleansings, the Holocaust was no different’), Holocaust reversal (‘what the Nazis did to the Jews is what the Jews are doing to others’), Holocaust marginalization (‘other people were also killed in the War’) and Holocaust by association (‘the Palestinians are the secondary victims of the Holocaust’), are all but different facets of the same effort—to rob Israel of what seems like a powerful and indisputable source of legitimacy.

The deceptively seductive canard that ‘the Palestinians are the secondary victims of Europe’s crimes’ is one of the worst of all these lies, since to the untrained ear it sounds logical. In this tale, after World War II, when it became clear that the Final Solution was not final and the Jewish survivors could not be expected or welcomed to stay in Europe the Europeans decided to ‘dump’ the surviving Jews on unsuspecting Arabs who were living in an area that colonial Europe controlled.

This convenient solution for Europe resulted in the displacement of hundreds of thousands of Palestinians who have been homeless and occupied ever since. Ergo, the Palestinians are the secondary and still uncompensated victims of Europe’s crimes against the Jews.

Israel exists not because the Europeans dumped the surviving Jews in the colonially controlled Middle East. Israel exists because the Jews willed it into existence. The modern state of Israel exists because the Jews who created it believed themselves to be descendants of the Israelites and Judeans who were sovereign there in ancient times and paid a high price for preserving their separate existence as a people. The modern state of Israel exists because for

centuries and millennia Jews kept yearning for Israel, ending the Passover Seder with the words, “next year in Jerusalem.”

The modern state of Israel exists thanks to visionary Jewish thinkers and leaders who realized that changing times created an opportunity to turn the messianic hope to return to Israel into a political program, and who were able to mobilize sympathy and support in critical junctions for their project. President Obama finally got it right when in his speech to AIPAC on March 4, 2012 he spoke of Shimon Peres as having had “his heart always in Israel, the historic homeland of the Jewish people.”

In fact, if it were not for Arab resistance and Britain’s betrayal and submission to Arab pressures, the Holocaust as such might not have taken place. Jews would have been able to escape Europe to their ancient homeland in what was already a widely supported embryonic state. They would have had a destination country to which to immigrate freely at a time when Hitler was still willing to let the Jewish people go.

Israel came into being after World War II not ‘thanks’ to the Holocaust, but thanks to Britain’s imperial dissolution. Just as India and Pakistan required no Holocaust to attain their independence and come into being, so too Israel. To think that only the act of absolute evil against the Jews could legitimate a state for the Jews is to deny the Jews what is taken for granted for all others. The Jewish people would have achieved their state sooner or later as part of the wave of liberation of peoples around the world. Their vision, determination, industry and willingness to fight for their state would have ensured it.

To portray Israel as the outcome of the Holocaust is to engage in Zionism Denial. It robs the Jews of their agency, their history, their historical connection to the land of Israel and their yearning to return to it. It erases all that was dreamt, written, done and achieved by the Zionists before World War II. It turns Israel into a colonial project of guilty Europeans rather than a national liberation project of an indigenous people reclaiming their homeland. In remembering the Holocaust, Israel mourns not only all that was and still is lost, but Zionism’s greatest tragedy and failure.

Israelis do not ‘revel’ in the Holocaust as a source of legitimacy for their state. They mourn a vision of a state that could have been home to so many more. Zionism sought a state for the Jews not so that “never again”. Zionism sought a state for the Jews so that never at all.

UNRWA: AN OBSTACLE TO PEACE? BY DR. EINAT WILF, FATHOM, SEPTEMBER 13TH 2013

One of the greatest obstacles to peace, and certainly the least acknowledged, is the perpetuation of the Palestinian refugee problem and the inflation of its scale by the United Nations Relief and Works Agency (UNRWA). Whereas the actual number of Arabs who could still claim to be refugees as a result of the Arab-Israeli war of 1947-1949 is today no more than several tens of thousands, the number of those registered as refugees is reaching 5 million, with millions more claiming to have that status.

The UNRWA Problem

Since the Second World War the UN High Commissioner for Refugees has been responsible for the welfare of all refugees in the world and has assisted in their resettlement and relocation – so that nearly all of them are no longer refugees – with one exception: the Arabs from Palestine. By contrast, UNRWA, the organisation created specifically to handle the Arab refugees from Palestine from the 1947-1949 Arab-Israel war, has collaborated with the Arab refusal to resettle the refugees in the areas where they reside, or to relocate them to third countries. Worse, UNRWA has ensured that the refugee issue only grows larger by automatically registering descendants of the original refugees from the war as refugees themselves in perpetuity. For Palestinians, uniquely, refugeehood is an hereditary trait.

For several decades UNRWA has been engaging in an act of bureaucratic self-aggrandisement, inflating the numbers of those in its care, ensuring the growth of its budget. If the descendants of the Arab refugees from the Arab-Israeli war were treated like all other refugees, including the Jewish ones, they would not qualify for refugee status because almost all of them (upward of 80 per cent) are either citizens of a third country, such as Jordan, or they live in the places where they were born and expect to have a future such as Gaza and the West Bank. The Palestinians born in the West Bank and Gaza are not fleeing war and are not seeking refuge. They are considered citizens of Palestine by the Palestinian Authority itself, just like all other Palestinians born in these territories. No other people in the world are registered as refugees while being citizens of another country or territory. Moreover, if the European Union has adopted the policy that Gaza and the West Bank are territories to be allocated to Palestine – and some EU countries already recognise Palestine as a state – then it makes no sense for it to argue that people who were born and are living in Palestine are refugees from... Palestine.

The remaining 20 per cent of the descendants who are not Jordanian citizens or citizens of the Palestinian Authority in Gaza and the West Bank, are inhabitants of Syria and Lebanon who are by law denied the right to citizenship granted to all other Syrians and Lebanese. Yet, UNRWA does nothing to fight for the right of these Lebanese and Syrian-born Arabs to citizenship, collaborating in their discrimination and the perpetuation of their refugee status.

Why does this matter for peace? Because if millions of Arabs who are citizens of Jordan and the Palestinian Authority, or inhabitants of Syria and Lebanon, claim to be refugees from

what is today Israel, even though they were never born there and never lived there, and demand that as a result of this refugee status they be given the right to relocate to Israel ('the right of return'), *then the whole basis for peace by means of two states for two people crumbles*. If Israel with its 6 million Jews and more than 1.5 million Arabs has to absorb between 5 and 8 million Palestinians then the Jews will be relegated again to living as a minority among those who do not view them as equals; the only country in which the Jews are a majority and can exercise their right to self-determination would be no more

Western Complicity

Even more absurd is that UNRWA is funded by countries who support two states *for two peoples*. The United States, the EU, Canada, Japan and Australia fund 99 per cent of UNRWA's annual budget of over \$1 billion, whereas the 56 Islamic countries who supposedly grieve for their Palestinian brethren supply only a few million dollars.

If the policy of Western countries towards the Jewish settlements in the West Bank were to take its cue from their policy towards the Palestinian refugees as shaped by UNRWA, it would go as follows: 'Go ahead Israel, build as many settlements as you want and keep expanding them in perpetuity. We will accept the settlements as a natural expansion of Israel. We will even support the expansion effort financially. Don't tell the settlers that they will ever need to leave their homes, teach them that it is their legal right to be there. We trust that when the day comes to negotiate peace with the Arab world you will do so in good faith and in a way that guarantees the existence of a sovereign and contiguous Arab state in Gaza and the West Bank.'

As it stands right now the policy of Western countries towards UNRWA is precisely that – it is essentially telling the Arab world: 'Go ahead and keep inflating the numbers of refugees in perpetuity by registering descendants of refugees as refugees themselves. Register them as refugees from Palestine even though they were born and are living in the Palestinian Authority. Allow them to maintain both a refugee status and citizenship from a third country. Keep telling them that even though they were born in Gaza and Ramallah, they are actually from Ashdod and Ashkelon and can realistically expect to live there soon. Keep them in a discriminated-against state in Syria and Lebanon, where their basic human rights are denied, just so they can keep the conflict alive. We trust that when the day comes to negotiate a final settlement with Israel, you will do so in good faith in a way that guarantees the coherence and existence of a Jewish state.'

If the first policy appears preposterous to Western governments who support peace by means of a two-state solution, *then so should the second*. If Western countries truly want to remove obstacles on the road to peace they cannot condemn the growth of settlements on one hand and condone the manufactured growth of the number of refugees on the other. Either *both* the growth of settlements and the inflation in the number of refugees should be treated as obstacles to peace, or neither should be. Moreover, whereas Israel has demonstrated time and again that for peace with Egypt – and for much less than peace in Gaza and the northern West Bank – it will ruthlessly and effectively uproot settlements, the Palestinians have yet to demonstrate that they are willing to take even the smallest steps to give the refugee issue its true and proper proportions.

Alternatives

If the West truly wants to promote a coherent policy that supports a two-state solution and does not favour one side over another, it should use its power as the financial supporter of UNRWA to steer its practices along a more constructive path. The welfare, education and health services provided by UNRWA could continue and even be expanded, but their provision should be based on need, not refugee status.

In Gaza, where there is no Israeli presence and which is clearly part of Palestine, the continued registration of Palestinians living in Palestine as refugees should be discontinued. In the West Bank, in the areas under Palestinian Authority control, the funds currently going to UNRWA should go to the Palestinian Authority for the provision of services, while the designation of the citizens of the Palestinian Authority as refugees should also be discontinued. Finally, outside the West Bank and Gaza, UNRWA's work should be merged with that of the UN High Commissioner for Refugees and operate on the same basis as all other refugees in the world, with efforts directed at securing the equal rights of the descendants in Lebanon and Syria where they were born and have lived their entire lives.

A first effort in this direction was taken in 2012 when the US Senate, acting on the initiative of Senator Mark Kirk, introduced an amendment to the budget bill, requesting that UNRWA report 'on the number of refugees that it services separate from their descendants.' The US Senate Appropriations Committee asked for nothing more than information and transparency in reporting in return for the 250 million dollars of US taxpayers money that it supplies UNRWA annually. It did not ask for aid to be cut. It did not call for cessation of services to the millions of descendants; it only asked for transparency in numbers. Even though the amendment did not go through, given that the budget bill as a whole did not move forward, the US Senate sent out a powerful message for peace in that the attainment of a two-state solution cannot be congruent with UNRWA's practice of inflating the number of refugees. And if the EU wants its recent stringent steps against Israeli settlements to be taken as genuine efforts to keep the two-state solution alive as the path to peace, it must pursue policies that address *all* obstacles to peace.

ISRAEL – ISLAND OF SUCCESS BY Dr. ADAM REUTER AND NOGA KAINAN



Co-writers of the bestseller
"Israel Island of success"



Israel
Island of Success

Dr. Adam Reuter

Chairperson and founder of Financial Immunities, Israel's largest financial risk management company, that serves hundreds of international and Israeli companies.

adam@immunities.co.il



Noga Kainan

MBA Business Administration, Tel Aviv University. Founder and director of the Forum of Heads of Companies, which includes owners, chairpersons and CEOs of leading companies. Chairperson of the CFO Forum, which brings together the CFOs of the leading companies in the economy.

kainan@iel-forum.org



ISRAEL - Island of Success

Economic Success

- **Economic Success facts:**
 - [GDP growth](#)
 - [Resilience & Stability](#)
 - [Debt to GDP Ratio](#)
 - [Employment rate & participation](#)
- **The 4 Israeli Advantages:**
 - [Technological](#)
 - [Entrepreneurial](#)
 - [Global](#)
 - [Demographic](#)
- **3 Revolutions in progress:**
 - [Victory over the Desert](#)
 - [Energy revolution](#)
 - [Transportation jump](#)
- [The Future](#)



ISRAEL - Island of Success

Israel is a 2,000-year-old dream of a people expelled from their land and wanted to return to it

Zionism realized this dream into reality by absorbing Jews from close to 100 countries, speaking dozens of languages, different cultures, connected just by common religion

In 1948 the population was 800 thousand people
in 1951 it doubled to 1.6 M people

The country itself was desolate, with almost no water sources, no sources of energy, and most lands were desert



ISRAEL - Island of Success

1948 - Arab enemy states all around

Seven Arab armies tried to destroy the young state



ISRAEL - Island of Success

Every decade Israel experienced war, when in almost every war there was a desire to destroy it



Since its establishment, it has also experienced continuous terror attacks



There is existential fear because of the Holocaust memory. During World War II, Nazi Germany and European countries collaborated systematically murdering 6 million Jews

What has been achieved in the past 30 years?

	1987	2017	Change %
Number of residents (in millions)	4.4	8.76	99%
Average rooms per capita	0.95	1.26	33%
Life Expectancy (in years)	75	82	9%
Number of vehicles (per thousand residents)	171	398	133%
The tax burden	45%	30%	-33%
GDP (in \$ billions)	35	358	923%
GDP per capita (in \$ thousands)	8	41	413%
Foreign Currency Reserves (in \$ billions)	4	112	2700%
Government debt as percent of GDP	155%	59%	-62%
Defense expenditure as percent of GDP	17%	4.50%	-74%
US aid as a percentage of GDP	7%	1%	-86%
Total exports (in \$ billions)	10	102	920%
Energy from independent sources	4%	65%	1525%
Water from desalinated sources	3%	50%	1567%
Employment of Women	36%	58%	61%
Number of students (in thousands)	70	316	351%
Annual inflation	16%	0.30%	-98%

ISRAEL - Island of Success

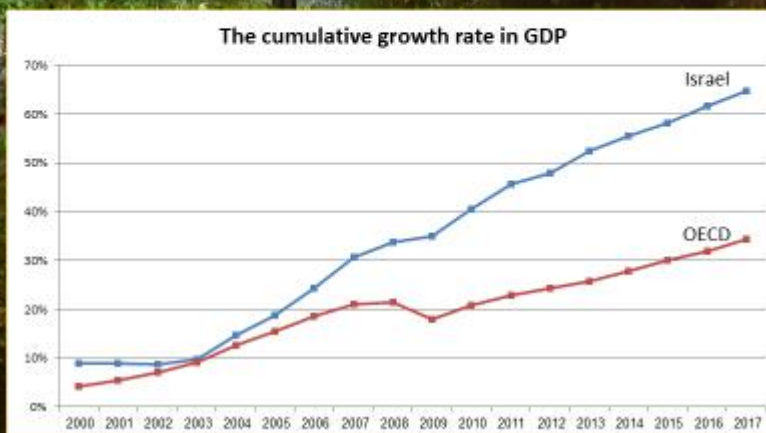
Israel has sustained the 2008 crisis better than other OECD members in all the important parameters:
Budget Deficit, Debt to GDP Ratio,
GDP per capita growth, External balance of payments

The reason: There was no real-estate bubble and the banking system was relatively conservative



SINCE THE BEGINNING OF THE 21ST CENTURY,
THE ISRAELI ECONOMY HAS GROWN AT A
CUMULATIVE RATE OF 65%,
2ND PLACE IN THE OECD, AND ALMOST
DOUBLE THE AVERAGE OF THE 34 OECD
COUNTRIES

Israel
Island of Success

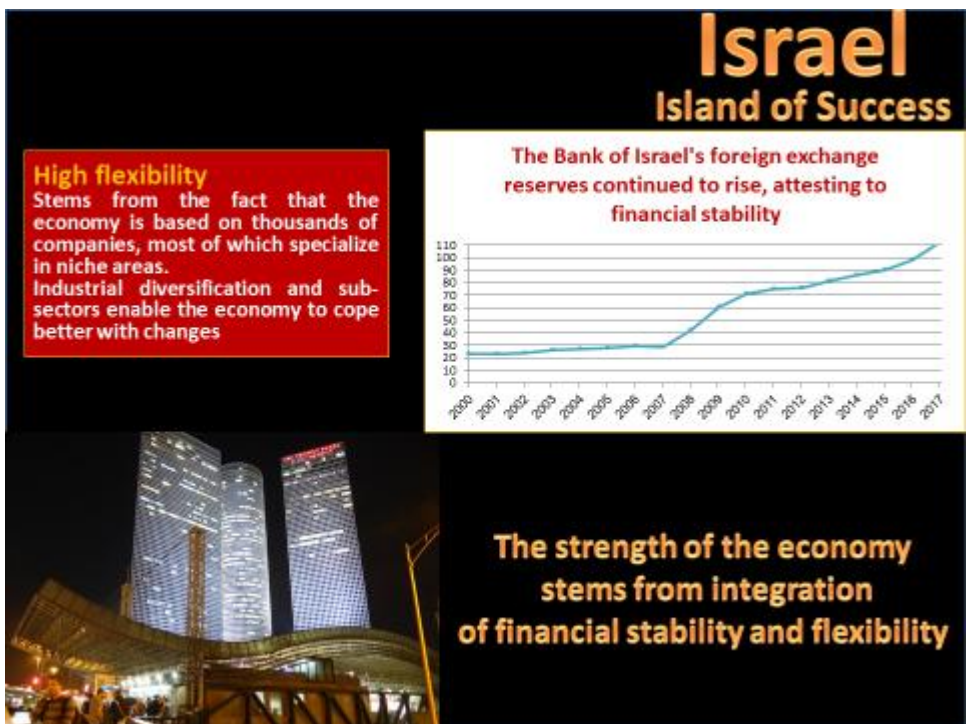




ISRAEL
Island of Success

Tel Aviv Photo: El Messer

Israel's GDP reached more than \$ 370 billion.
GDP per capita of some \$ 42,000 puts Israel in
24th place out of 187 countries.



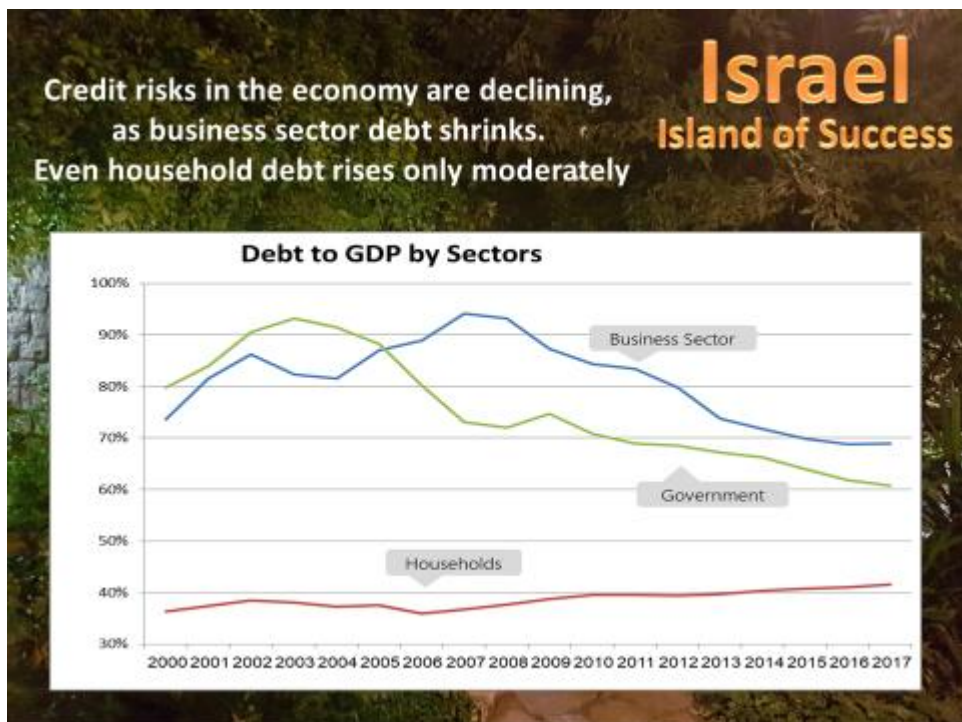
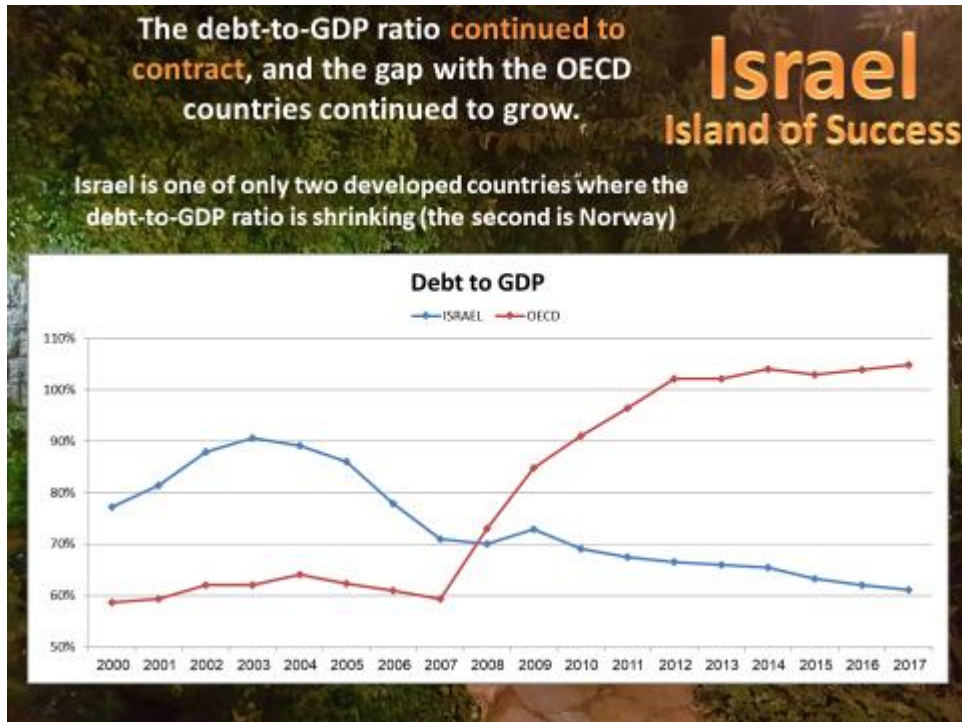
Israel
Island of Success

High flexibility
Stems from the fact that the economy is based on thousands of companies, most of which specialize in niche areas.
Industrial diversification and sub-sectors enable the economy to cope better with changes

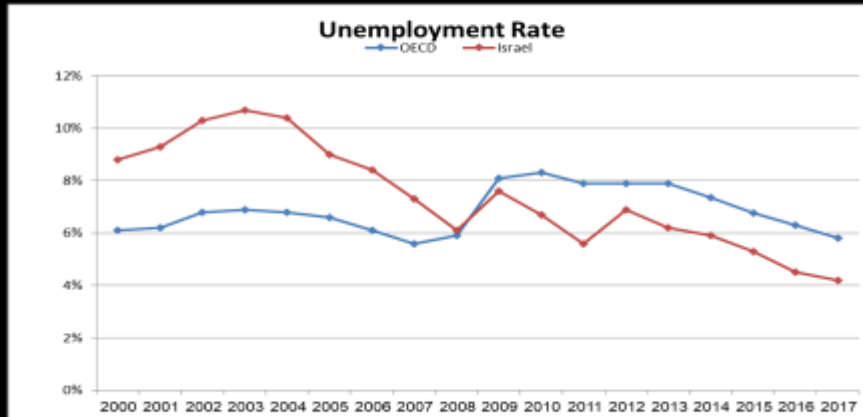
The Bank of Israel's foreign exchange reserves continued to rise, attesting to financial stability

Year	Reserves (Approximate)
2000	20
2001	25
2002	30
2003	35
2004	40
2005	45
2006	50
2007	55
2008	65
2009	75
2010	80
2011	85
2012	90
2013	95
2014	100
2015	105
2016	110
2017	115

The strength of the economy stems from integration of financial stability and flexibility



The labor market in Israel continues to be much better than the OECD:
Labor force participation rate is stable and is higher than the OECD
Unemployment rate continues and is lower than in the OECD
Israel enjoys the lowest unemployment rate in 40 years



Society and welfare **Israel** Island of Success

The four lowest deciles entered with a huge leap into the labor market

Government plans helped:
The number of wage earners increased in the lowest decile by 58%, in the second decile by 73%, in the third decile by 45%, and in the fourth decile by 35% (years 2000-2016)



ISRAEL - Island of Success

Global Advantage

- Reasons for Israel's Global Advantage:
- 3-4 generations of immigrants from around the globe that have vast knowledge of foreign languages and cultures
- Jews are spread around the world
- Developed entrepreneurial culture and boldness
- Long-term focus on exporting
- The culture of the "Wandering Jew"
- High percentage of travelers



Jewish merchants family, Jacob & Mitya Reuter with Mongolian clients. around 1920.

Country of immigrants

In 1948 the population was 800 thousand people.

in 1951 it doubled to 1.6 M

Positive immigration of nearly 100,000 in the past five years



OECD study from 2015:

Israel excels in absorption of immigrants in all fields, compared to immigrants in other countries.



ISRAEL - Island of Success
Global Advantage

97 Nasdaq listed Israeli companies
The highest number after USA and China

Over 380 leading international companies
Facebook, Microsoft, IBM, Intel, Google, Apple, HP, Cisco, Motorola, Philips, Applied Materials, EMC, Siemens and many others, chose Israel to establish R&D centers

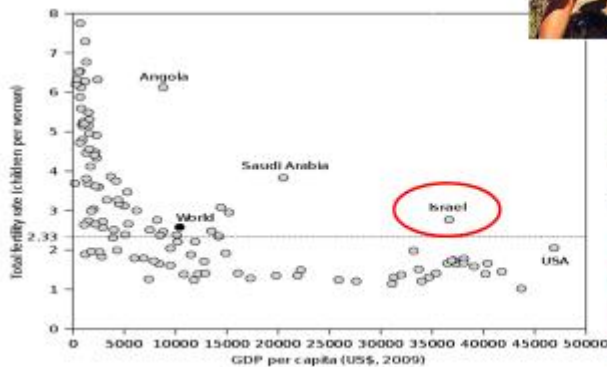




ISRAEL - Island of Success

Demographic advantage

- Youngest population in the OECD. Median age of 30 (42 in the OECD)
- 3rd most educated population in the world
- Positive immigration
- Highest fertility rate within the developed countries

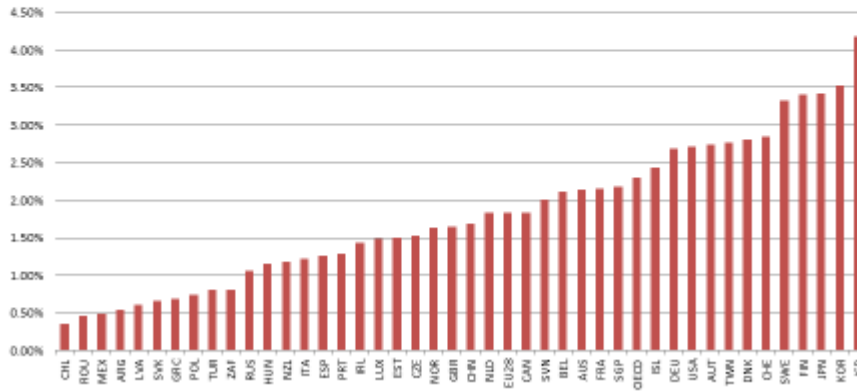


ISRAEL - Island of Success

Technological Advantage

Average investment in R&D 1st place in the world

Investment in R&D as a percentage of GDP
Average 2005 - 2015



ISRAEL - Island of Success

Entrepreneurial Advantage

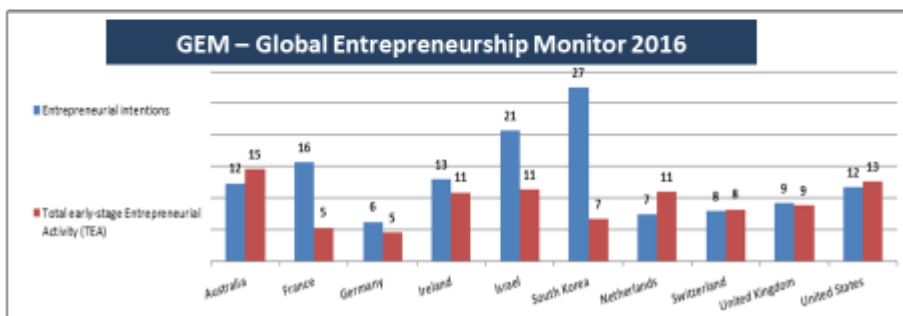
1st in innovative capacity
1st in the world for entrepreneurship
 IMD competitiveness yearbook, 2014

Israel has a remarkably high level of entrepreneurial activity, mostly opportunity-driven and export-oriented

GEM – Global Entrepreneurship Monitor 2015



Producing water from air
Water gen



The Israeli Health System 9#
In the World Health Index

Israel
Island of Success

No. 8 in men's & No. 13 in women's life expectancy

High satisfaction rates from health services

The life expectancy of cancer patients is the highest in the world

Leads in the rate of babies from fertility relative to the size of the population

Health system is considered one of the world's most effective

Infant mortality rate 12th lowest in the world



ISRAEL - Island of Success

8 Israeli Nobel laureates since the beginning of the 21st century, make Israel the **no. 1** country of Nobel Prize winners per capita! That means 50 times more than their proportion in world population.



3rd in the world for the No. of **Turing** awards in computing.

30% of winners of the **Gödel** Prize for outstanding papers in theoretical computer science.



Daniel Kapreman



Dan Shechtman



Michael Levitt

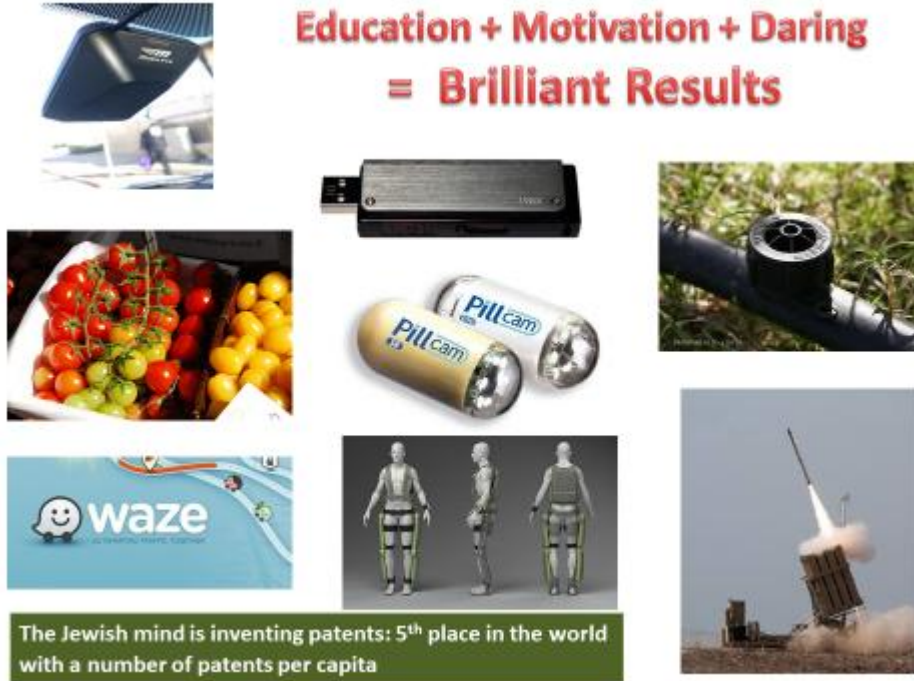


Aaron Ciechanover



Avram Hershko

**Education + Motivation + Daring
= Brilliant Results**



The Jewish mind is inventing patents: 5th place in the world with a number of patents per capita

Israel
Island of Success

The Women's Warfare Revolution

The number of female combatants rose five-fold between 2012 and 2017.
In rescue and air defense, close to 50% of the fighters are women fighters.
In the Border Police, the rate reached 35%.
At that time, the number of women clerks in the IDF declined by 30%.



The photos courtesy of the IDF



Israel Island of Success

Defense expenditure, 5% of GDP are almost the lowest since the establishment of the state


Israel's geopolitical situation better than it had been since the establishment of the state

Maj. Gen. (res.) Amos Yadlin, President of INSS:

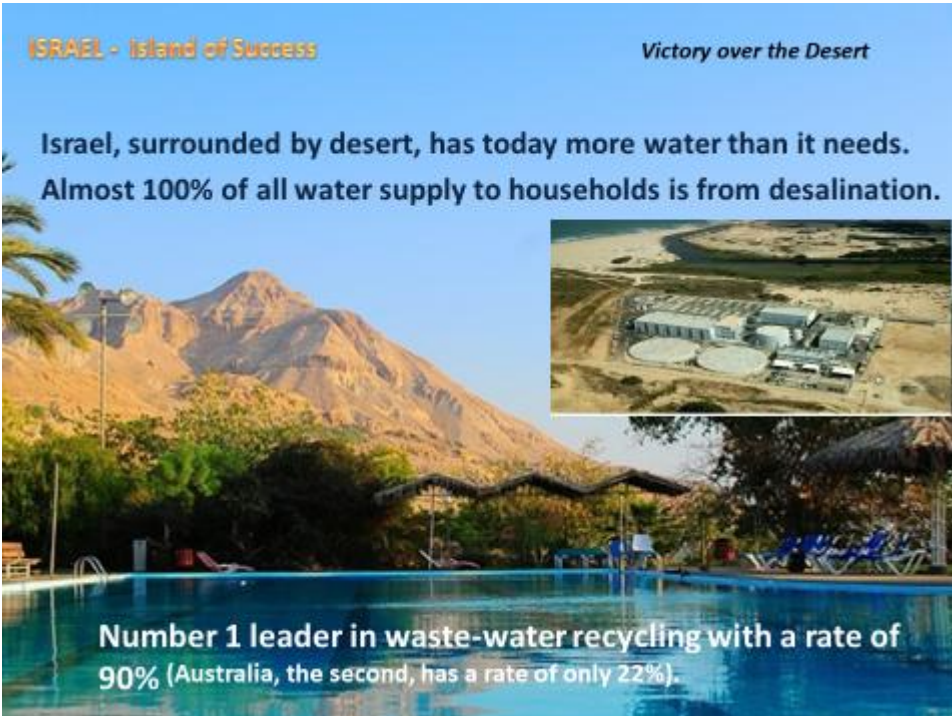
"Israel is militarily strong, the direct military threat has decreased significantly, and it is able to avoid confrontations and large-scale wars, especially in view of the continuing downward trend in the threat it faces from the Arab countries in its vicinity ..."

ISRAEL - Island of Success *Victory over the Desert*

Israel, surrounded by desert, has today more water than it needs.
Almost 100% of all water supply to households is from desalination.



Number 1 leader in waste-water recycling with a rate of 90% (Australia, the second, has a rate of only 22%).





ISRAEL - Island of Success

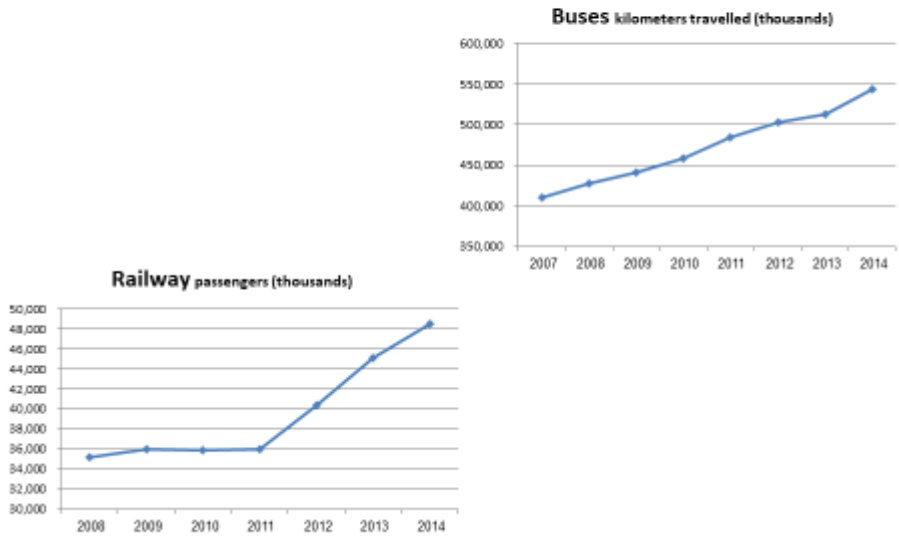
Energy Revolution

**Israel will reach energy independence within 3 years
and will become an energy exporter within 5 years**



ISRAEL - Island of Success Transportation Revolution

Investing in public transportation



Mario Diament

Tierra del Fuego
(Land of Fire)

A Play in two acts

Translated by Simone Zarmati Diament

Based on a real story

Copyright © Mario Diament, 2011

Characters:

Yael Alon, a 44 years old woman.

Hasan el-Fawzi, a 44 years old man.

Ilan, Yael's husband, approximately 50 years old.

George Walid, a lawyer, 48 years old.

Geula Golan, a 65 years old woman.

Dan Alon, Yael's father, 72 years old.

All the scenes take place in the year 2000, except for the last scene which is in 2005.

Author's note

This play is essentially a work of fiction. Many of the central facts and references are based on real events in the life of Yulie Cohen, but others are invented or imagined.

To write this play, the author has done ample historical research. He consulted many books on the subject, as well as newspaper reports, TV programs and the documentaries "My Terrorist" and "My Israel", both by Yulie Cohen, to all of which he is morally indebted.

But this is fundamentally a work of fiction and should be interpreted as such.

ACT I

The stage is set in three concentric semicircles on three different levels where the scenes take place. All the characters remain on stage throughout the play, some standing, others sitting. Only YAEL circulates between the different levels. The other characters listen and even slightly react at certain moments, but they do not interfere in the action in which they are not participating.

In the dark, the rapid fire of submachine gun shots is heard and rays of light from bullets tear the darkness. More shooting. Then the screeching of tires, the sirens of police cars and ambulances. Shouts of horror. Screams.

TV ANCHOR: "Today, in London, Palestinian terrorists attacked a bus carrying an Israeli aircrew. Two men, later identified as members of the Popular Front for the Liberation of Palestine assailed the bus outside the Europa Hotel, with sub-machineguns and grenades. An air hostess, 25-year-old Nirit Golan, was killed and another hostess, Yael Alon, 22, was seriously injured. One of the attackers died, blowing himself up with his own grenade. The other terrorist, 22-year-old Hasan el-Fawzi, was arrested minutes later. The EL AL flight 061 originated in New York and was bound for Tel Aviv."

The lights come on.

YAEL sits in a small waiting room with a desk, on the highest level. There is an empty chair opposite the table. An invisible door opens and HASAN enters. He stops for a moment to watch her and then sits across the table from her, his hands under the table.

YAEL: Hello. I'm Yael.

HASAN: I'm Hasan.

YAEL: I know. I recognize you. *(She holds out her hand)* Nice to meet you.

HASAN: *(Timidly holds out his hand.)* Nice to meet you too.

Pause.

YAEL: How are you?

HASAN: As you can see. *(Pause.)* And you?

YAEL: Nervous. It's natural.

Pause.

HASAN: Did you have a good trip?

YAEL: Yes, very good, thank you.

Pause.

YAEL: (*Cont.*) I gather you don't get too many visitors.

HASAN: No.

YAEL: Do you have family?

HASAN: No. I have no one.

Pause.

YAEL: My request must have taken you by surprise, I imagine.

HASAN: My lawyer said you had something important to ask me.

YAEL: Well, yes. Important, at least for me.

HASAN: What's it about?

YAEL: (*Gathers courage.*) Twenty two years ago you tried to kill me, so I decided to come all the way here so you could tell me why.

Silence.

HASAN: I didn't try to kill you.

YAEL: I have a pretty bad scar on my arm to prove it. (*She shows him.*) And you killed my friend Nirit.

HASAN: I wasn't trying to kill you or your friend. I was trying to kill what you represented.

YAEL: What we represented?

HASAN: The enemy. The occupation. (*He checks himself.*) But all this was a long time ago. I am no longer the same person.

YAEL remains silent.

HASAN: *(Cont.)* I had a lot of time to think. That's all you do in here. Think. Sometimes you think so much you feel your head is going to explode.

YAEL: And what did you think about?

HASAN: Many things. I thought about what happened that day and about the reasons that brought me to do what I did.

YAEL: Did you come to any conclusion?

HASAN: Violence is not the solution. It is to respond to an injustice with another injustice.

Silence.

YAEL: I was twenty two.

HASAN: Me too.

YAEL: It was my first trip to London.

HASAN: Me too.

YAEL: After this, I never dared come back. It's the first time I come here since then.

HASAN: Me, as you can see, I got trapped here.

YAEL takes out a photograph from an envelope. She shows it to him.

YAEL: Look. This is who I was, back then.

HASAN takes the photograph. Takes a quick look and drops it on the table. .

YAEL: *(Cont.)* I remember seeing you when we came off the bus. You were carrying a black bag. Our eyes met. I knew you were up to something. I even said so to one of my co-workers.

HASAN: I don't remember details. I was too nervous. My whole body was shaking.

YAEL: *(Takes out another photo from the envelope.)* This is Nirit. The girl you killed. Do you want to take a look?

HASAN takes the photo, studies it for a moment, blank faced, and gives it back without a word.

YAEL: (*Cont.*) She was twenty five. She was about to get married. (*Pause.*) I still feel very guilty about her.

HASAN: Why do you feel guilty?

YAEL: Because I never went to visit her parents. I put it off and off and I ended up being so ashamed that I never managed to go. We were sitting together. It could have been me who died that day. (*Pause.*) Does it make you uncomfortable to hear all this?

HASAN: I told you; I'm another person. The Hasan who committed those crimes doesn't exist anymore.

YAEL: Do you really think that?

HASAN: I know that. (*Pause.*) I hasn't been easy. Nothing was easy. It took me many years to understand. (*He picks up YAEL's photo.*) This is who you were then and this is who you are now. Think of everything you've done since then. The things that happened to you. You had boyfriends, you married, you had children, traveled, went to the movies, went dancing. I did none of this. All I have seen these past twenty two years are the walls of my cell.

YAEL: Nirit couldn't even see this.

HASAN: I really am very sorry. What can I say? That not a day goes by that I don't regret what I did? At least now she is at peace.

YAEL: The boy who was going to marry her never got over it.

HASAN: We are all victims, Yael.

ILAN is sitting in the kitchen reading the paper. YAEL enters. She is wearing a bathrobe.

YAEL: Did you already have breakfast?

ILAN: Just coffee. Want some?

YAEL nods. ILAN pours her a coffee.

YAEL: I couldn't sleep all night.

ILAN: I'm sorry. Anything I did?

YAEL: No. It's been a few days I'm unable to sleep. I sleep a couple of hours and spend the rest of the night wide awake like an owl.

ILAN: Is something worrying you?

Pause. YAEL sips her coffee.

YAEL: Remember the man who committed the attack in London? Hasan el-Fawzi?

ILAN: Of course.

YAEL: I wrote him.

ILAN: (*Surprised.*) Is he free?

YAEL: No. He's still in jail.

ILAN: So why did you write him?

YAEL: I've been thinking about it for a while now.

ILAN: What did you write him?

YAEL: Nothing much. I asked him how he was. I told him a little about me.

ILAN: (*Disconcerted.*) But, why?

YAEL: Obviously, because I felt like doing it.

ILAN: Why didn't you tell me?

YAEL: I'm telling you now.

ILAN: Before you'd done it. We could've talked about it.

YAEL: Because you would have tried to convince me not to do it.

Silence. ILAN goes back to reading the paper.

YAEL: (*Cont.*) He answered yesterday.

ILAN: Really? And what does he say?

YAEL: He thanks me. He says he was really surprised to receive a letter from me.

ILAN: I can imagine.

Pause.

YAEL: He asks me to visit him.

ILAN: Is that so? Very nice!

Pause.

YAEL: I think I'm going to do it.

ILAN: (*Folds the paper.*) Do what?

YAEL: Visit him. He's in a jail near London. (*Pause.*) What do you think?

ILAN: (*Offended.*) What do I think?

YAEL: Yes.

ILAN: So, you're suddenly interested in what I think?

YAEL: Of course.

ILAN: I think it's madness. (*Pause.*) Who's brainwashed you?

YAEL: No one brainwashed me.

ILAN: Was it one of the Palestinian women from that group you've joined?

YAEL: Don't be an idiot. They have nothing to do with this.

ILAN: What then?

YAEL: I have my reasons.

ILAN: What does that mean?

YAEL: It's something that I need to do.

ILAN: Why now? Twenty two years later?

YAEL: Because it is now I feel the need to.

ILAN: But why now? Did anything happen?

YAEL: No, nothing happened.

ILAN: Well then?

YAEL: Nothing. I've just been thinking.

ILAN: Thinking.

YAEL: Yes.

ILAN: Thinking about what?

YAEL: Thinking about me.

ILAN: Perhaps, for once, it would do you good to think a little about others.

YAEL: I do think about others!

ILAN: No! You think about others in the abstract. The Palestinians, the occupation, peace! All that is fine and you know that I'm with you. But what you're about to do now is very different.

YAEL: How different?

ILAN: It's sheer madness and worse: it won't fix anything.

YAEL: It will fix me.

ILAN: What about our daughters? What about me?

YAEL: You have nothing to do with all this. This happened to me and I have to face it.

ILAN: We have nothing to do with all this?

YAEL: Not this. When it happened I didn't even know you.

ILAN: And when the story breaks, when the press starts writing, when people start looking at us like an oddity, when our friends give us the shoulder, or when some loony decides to attack us, we still won't have anything to do with this?

YAEL: You're exaggerating.

ILAN: Am I?

YAEL: I believe so.

ILAN: So you think this is Switzerland! We're now living in Switzerland!

YAEL: No, this is not Switzerland, but it doesn't mean I have to allow myself be intimidated by some friend who gives us the shoulder. There are many people in this country who are putting themselves on the line in spite of the many others who don't approve of what they do. But if we let these people determine what we want to do, then they would be the victors and this would be a Fascist country.

ILAN: Yael, this guy killed Nirit in cold blood and almost killed you too.

YAEL: I know that very well. You don't need to remind me.

ILAN: And you're willing to forgive him?

YAEL: I didn't say I'd forgive him. (*Pause.*) Some of our soldiers also kill in cold blood.

ILAN: How can you compare?

YAEL: Ygal Amir killed Yitzhak Rabin in cold blood.

ILAN: And he's been held in solitary for five years now!

YAEL: OK, but ask yourself how many of those "friends" who will turn their back on us are campaigning for his release.

ILAN: As usual, you're mixing things up.

YAEL: As usual!

ILAN: You're talking to me as if I were on the other side, as if I were one of them. It's insulting! Let me remind you that I was the one who joined Peace Now from the very

beginning. That we went together to protest against the invasion of Lebanon, against Sabra and Shatila, against the settlement policy!

YAEL: Well then, what's the problem?

ILAN: The problem is that this is very different.

YAEL: Ilan, this man has spent as long in jail as years free. He's alone, he has nobody.

ILAN: And you feel responsible?

YAEL: Yes, somehow.

ILAN: Why?

YAEL: Because for a long time I delved in the consequences instead of dealing with the causes.

Pause.

ILAN: How do you know he has nobody?

YAEL: I know.

ILAN: How?

YAEL: I found out.

ILAN: (*Alarmed.*) Who from?

YAEL: It's not important.

ILAN: Not important?

YAEL: There's a woman in the group. She has contacts.

ILAN: What's her name?

YAEL: I can't give you her name.

ILAN: Why? You're afraid I'll inform on her?

YAEL: Don't pressure me, Ilan! I cannot nor do I want to talk about it.

ILAN: You do realize that what you're doing is very dangerous.

YAEL: I do.

ILAN: But you don't care.

YAEL: No.

ILAN: They can accuse you of fraternizing with the enemy.

YAEL: She is not my enemy.

ILAN: Just a moment, Yael; think: this woman who's in a Women for Peace group has contact with terrorists?

YAEL: I didn't say she has contact with terrorists!

ILAN: So how the fuck does she know about the situation of a guy who's spent the past twenty two years in a British jail?

YAEL: I don't know. I didn't ask her.

ILAN: So how did she suddenly come up with this information?

YAEL: It wasn't suddenly. One day we talked and I told her about what had happened to me. She listened. She didn't make any comments. I was the one who said that I would like to know what happened to him.

ILAN: And she? What did she say?

YAEL: Nothing. She offered to find out.

ILAN: You're a shit head!

YAEL: Why am I a shit head?

ILAN: Because it's obvious that this woman is a spy who's infiltrated the group. And you should let the others know what's happening.

YAEL: You're paranoiac.

ILAN: And you're blind. Every Palestinian woman in this group is marked. This so-called friend of yours probably leaks to her people precise information about everything that's being said in every meeting.

YAEL: This is absurd! Most of the time we talk about nothing. We cry, we hug, we comfort each other.

ILAN: Believe me, they don't dwell in this kind of subtleties.

YAEL: They? Who's *they*? Who's *us*? I thought that we were working precisely to eradicate the *they* and *us*. (*She comes close to him.*) What's the matter, Ilán? I don't understand what's happening to you.

ILAN: Oh we're so naive. We get all fired up, we join demonstrations, we protest, we accuse the government of fascism, we wave the flags of Peace and Brotherhood and there isn't anybody on the other side. It's the desert. There's not even an echo. And what you're planning to do tops it all.

The waiting room in the prison. YAEL and HASAN are facing each other across the table.

YAEL: How did you get mixed up in this operation?

HASAN: I had to do something.

YAEL: (*Sarcastic.*) Do something?

HASAN: I felt frustrated, angry, impotent. Have you ever been in a refugee camp?

YAEL: I've been to several. For a while I worked as a guide for foreign correspondents in the occupied territories.

HASAN: Well it's not the same. But you know then what I'm talking about. The harassment, the garbage, the mud, the humiliation, despair. That was my childhood.

YAEL: Where were your parents from?

HASAN: Jaffa. My whole family came from there. My father, my grandfather, his grandfather before him and so forth. My mother was born in Hebron but she came to live in Jaffa when she married my father.

YAEL: What did your father do?

HASAN: He had a furniture store not far from Clock Tower Square. The Great El-Fawzi Furniture Store. Everybody knew him. My father was well respected in the community. They lived in a big old stone house with a big garden full of fruit trees. But when the Jews came in 48 they had to leave everything and run. They were never allowed to return. They ended up in a refugee camp in Ramallah. That's where I was born. *(Pause.)* And you?

YAEL: What about me?

HASAN: Where were you born?

YAEL: In Tel Aviv.

HASAN: And your parents? Where did they come from?

YAEL: My father was born in Haifa, my mother in Tel-Aviv. I am fifth generation.

HASAN: *(Surprised.)* Really?

YAEL: Are you surprised?

HASAN: I thought all Jews came from Europe.

YAEL: Well, you were misinformed.

Pause.

HASAN: I bet your childhood was much better than mine.

YAEL: I'm sure it was.

HASAN: Life in the refugee camp was hell. You can't imagine. My father never got over the *Nakba*, the catastrophe. He had always been such a proud man. He couldn't face it, suddenly becoming a refugee, living off the UNRWA handouts. So first came the depression, then the drinking, and the violence. *(Pause.)* The only thing that kept him alive was his hatred of the Zionists who stole his property, who deprived him of his dignity and denied him and the hope of some day return to Jaffa. But he was too much of a coward to fight, so he got drunk most of the time and he took his resentment out on us.

YAEL: Did you love your father?

HASAN: If I loved him? No, I didn't love him. I hated him. The only person I ever really loved was my grandfather. He was a very sweet man. He used to tell me stories.

YAEL: What kind of stories?

HASAN: He had been to Argentina when he was young and he told me stories from there. Stories of gauchos, knife fights, the pampas and the glaciers. He died when I was ten, but I remember all the things he told me. After my grandfather's death, life with my father became unbearable. I tried to keep as far away from him as I could.

YAEL: So what did you do?

HASAN: I was out in the street all day with my friend Bashir. We played ball in the rubble and we went treasure hunting in the piles of garbage. We dreamt, we made plans to travel around the world, like my grandfather. Here, look.

From inside his shirt he slips out a crumpled page torn from a magazine. He unfolds it and pats it down in front of YAEL.

HASAN: (*Cont.*) Do you know what this is?

YAEL: No.

HASAN: Tierra del Fuego.

YAEL: Tierra del Fuego?

HASAN: Land of Fire. This is where my grandfather lived. Do you know where it is?

YAEL: I'm not too sure. Far.

HASAN: Very far. It's where the two oceans come together, the Atlantic and the Pacific. I've been reading a lot about it in the prison's library. I read all I can get my hands on. I try to educate myself. This is where we were going to go Bashir and me, Tierra del Fuego. In my cell, I painted a huge map on the wall. (*He traces with his finger on the table.*) The Strait of Magellan, Cape Horn, Usuhaia.

YAEL: Why Tierra del Fuego of all places?

HASAN: Because it's the end of the world. Imagine! To go to the end of the world! We were going to be sailors and get there on a ship. My grandfather told me that there are whales and

sea lions, and penguins, and underground forests, and submarine grottos. And that the air is so pure it makes you dizzy.

Silence. YAEL studies the page.

YAEL: What happened to Bashir?

HASAN: He didn't live long. One day we were playing and we suddenly saw an Israeli tank. The hole of a canon gun appeared from behind a promontory, bearing down at us, then the hood and the tank followed. It was like coming face to face with a prehistoric monster (*Pause.*) I don't know how the shooting began. But Bashir and I started running as fast as we could till I felt his hand slipping away from mine. I turned back and saw him on the ground; his face full of blood. I didn't know what to do. I was paralyzed. But the soldiers went on as if nothing had happened. (*Pause.*) Losing Bashir was a hard blow.

YAEL: I can imagine.

HASAN: After the funeral I ran away from the camp and went to Beirut.

YAEL: How did you manage that?

HASAN: By foot. I walked all day. I also hitchhiked. Sometimes I got rides from a truck or a tractor. It took me two weeks.

YAEL: How old were you?

HASAN: Fourteen.

YAEL: Did you have family in Beirut?

HASAN: There was a cousin of my father's who had a bakery. I spent some time working there, but we didn't get along. He was always in a foul mood and he was a rough man. Everything had to be done exactly as he said. We argued all the time. One night he had a couple of drinks too many and told me about my brother.

YAEL: So you do have a brother!

HASAN: I had one, but I never knew it. My parents never talked about that. They killed him during the seizure of Jaffa. My uncle told me that an Israeli soldier grabbed him from my

mother's arms and killed him in front of her. He was five. His name was Jamal. My uncle even showed me his picture. That night, when he went to sleep, I packed my things and left.

YAEL: Where to?

HASAN: Nowhere in particular. I walked aimlessly in the streets of Beirut. I slept where I could. I did everything: begging, stealing. I met a lot of people. Palestinians like me. Many had arrived after Black September. The Lebanese didn't like us. They treated us like dirt.

YAEL: So when did you join the Popular Front?

HASAN: That came later.

YAEL: Later when?

HASAN: In 72, when they murdered Ghassan Kanafani.

YAEL: Who?

HASAN: Ghassan Kanafani. He was a writer. I read his stories like others read the Koran. He was from Jaffa, like my family, and he could describe like no other what we felt, what happened to us. The Mossad planted a bomb in his car. When I found out he was dead I went crazy. Why did they have to kill him? Until that moment I had never thought much about joining the fight, but when I saw the picture of Kanafani dead, I knew I had to do something. I went to a Popular Front recruitment office and I introduced myself. They accepted me on the spot. *(He folds the magazine page and slips it back into his shirt.)*

YAEL: So what happened with Tierra del Fuego?

HASAN: Nothing. I forgot about it. I was no longer a refugee, you see. I was a fighter. It makes a big difference.

A park in London. GEORGE WALID is sitting on a bench reading the paper. Enters YAEL. She looks around, disconcerted. GEORGE recognizes her and signals to her. YAEL walks to him.

YAEL: Mr. Walid?

GEORGE stands up and holds out his hand.

GEORGE: You can call me George.

YAEL: Nice to meet you. I'm Yael.

They shake hands. GEORGE gestures her to sit down.

GEORGE: Thank you for coming.

YAEL: Sorry I'm late. I don't know my way around London. (*Pause.*) And I don't have much time either.

GEORGE: I understand. So let's get straight to the point. As I said over the phone, I represent Hasan el-Fawzi. As a matter of fact I must be the only person with whom he has any contact. (*Pause.*) I must admit I was very surprised by your sudden interest in Hasan.

YAEL: Yes, me too.

GEORGE: May I ask what is it owed to?

YAEL: I don't know.

GEORGE: You don't know?

YAEL: No, I don't.

GEORGE: I suppose you didn't travel all the way here without a purpose.

YAEL: It seems ridiculous, but that's the way it is. Of course, there is a purpose, but I still have to find out what it is. I myself don't understand it too well.

GEORGE: Is there something in particular you expect to achieve from this contact?

YAEL: Just to talk to him. I want to hear what he has to say.

GEORGE: Say about what?

YAEL: Obviously about what he did.

GEORGE: Hasan is a changed man, Yael.

YAEL: If you don't mind I'd rather form my own opinion.

GEORGE: Do you still feel hostility towards him?

YAEL: No. If I did I wouldn't have written him nor would I have come.

GEORGE: Do you think you could forgive him?

YAEL: I don't know. Perhaps. It depends.

GEORGE: I'm asking all these questions because I consider that the better I understand your motives, the better I'll be in a position to help.

YAEL: Help him or me?

GEORGE: Both.

YAEL: I imagine that if you have insisted in meeting me it must be because you think that I can be of use to you.

GEORGE: Indeed. I can't deny it. (*Pause.*) I made my research.

YAEL: And what did you find?

GEORGE: That you're a very special person.

YAEL: You didn't find much.

GEORGE: The people who know you talk about you with great respect and admiration.

YAEL: Lucky me! And what do they say?

GEORGE: That you're a very courageous woman.

YAEL: Courageous? I really don't think so. I get scared like everyone else.

GEORGE: And that you're acutely sensitive to the Palestinian problem.

YAEL: Look Mr. Walid: rather than being sensitive, I'd say that I am deeply disgusted by the state of affairs, the violence, the corruption, the incompetence, the blindness and the stupidity of the leadership on both sides. We've managed to make peace with Germany and we're incapable of getting along with the Palestinians. We, you and us, have lost countless opportunities to make peace and we obstinately go on killing each other with the pretext that we are protecting our security and honor, while we repeat, like parrots, that the only language the enemy understands is force. I no longer believe in all that. I don't care about historic rights. All I care about is not feeling like I'm an accomplice to a shameful crime.

GEORGE: Precisely.

YAEL: Precisely what?

GEORGE: As you know, it's been twenty two years that Hasan is in jail. A good part of it in solitary. His health is failing. He suffers from asthma and his condition is getting worse in there. His family has refused to have anything to do with him. We don't even know if they're still alive. And his ex-comrades are either dead or have forgotten about him.

YAEL: He chose to do what he did, right?

GEORGE: And he has paid for it.

YAEL: Maybe. I'm not the one to decide this.

Pause.

GEORGE: But there is something you could do.

YAEL: Like what?

GEORGE: It so happens that we've been trying for some time now to solicit a meeting with the Parole Board to request an appeal of the case of Hasan. After many rejections, finally, last month, the Board informed us that they were willing to consider it. It is a unique opportunity.

YAEL: I am sure.

GEORGE: As you can imagine, a letter from you recommending the release of Hasan would be extremely important.

Silence.

YAEL: Do you know what you are asking me?

GEORGE: Perfectly well.

YAEL: I don't think so. I think you don't realize.

GEORGE: You're mistaken. I am perfectly aware of what I'm asking you.

YAEL: Do you have any idea what reaction that could unleash in Israel?

GEORGE: I can imagine.

YAEL: They would crucify me, and my family.

GEORGE: I understand.

YAEL: So if you do understand, what right do you have to suggest something like that?

GEORGE: Right? None. I'm just appealing to your conscience.

YAEL: Excuse me, but what do you know about my conscience?

GEORGE: All I know is what you're telling me.

YAEL: Tell me something, Mr. Walid. If you were sitting in a bus and a terrorist jumped in, started shooting, wounded you and killed your friend, would you recommend his release?

GEORGE: Things are not so simple, Yael.

YAEL: Oh no? Well, they seem simple enough to me. I was in that bus, I saw my friend Nirit bleeding to death, I was wounded, which is nothing compared to the terror one can experience at a moment like that. Can you tell me what I'm not getting?

GEORGE: In no manner do I condone violence. Which doesn't mean that I don't understand despair. I myself am the child of refugees. My father was a doctor in a little town near Haifa called Al-Mansi and, like the rest, he had to flee when the Jews occupied it. The town was bulldozed, reduced to rubble. There's nothing left, not even the mosque, or the school. Nothing! Dozens of civilians were massacred. You can check, it's in the history books that the Israeli themselves have written, There were twelve hundred people living in Al-Mansi. No one was ever allowed to return. They expropriated the lands. They even erased the name. Today it's called Midrach Oz. And despair, Yael, the acute perception of injustice leads often enough to a situation where the only alternative seems to be violence. The history of the world is full of such examples. The Hasan who attacked you was a desperate man.

YAEL: I'm well aware of the events you describe. I don't justify them nor do I forgive them. They make me feel ashamed. But I don't consider that despair is an excuse for violence. Especially gratuitous, indiscriminate violence. I saw the look in Hasan's eyes when he aimed with his machinegun. I saw the complete indifference towards the people he was about to kill, as if he were shooting against rag dolls. (*Pause.*) I have a great yearning for justice, Mr. Walid, but I don't want to be manipulated. By you or by anyone else.

GEORGE: It is not my intention to manipulate you.

YAEL: I don't want you to appeal to my conscience as if I owed you something. I don't owe you anything.

GEORGE: Fair enough.

Pause.

YAEL: What happens if Hasan is freed and a week, a month or a year later he blows up a school bus full of children?

GEORGE: This will not happen.

YAEL: How do you know? How can you be so sure? Who says he won't succumb to despair once again?

Silence.

GEORGE: Why did you come to London for, Yael?

YAEL: I already told you: I don't know. I will when this is over or perhaps I'll never know.

The visiting room in the prison. YAEL and HASAN are sitting across the table facing each other, like in the previous scene.

YAEL: What did you feel when you were shooting at us?

HASAN: I don't remember.

YAEL: I don't believe you.

HASAN: I really don't remember.

YAEL: Make an effort.

Pause.

HASAN: (*Suddenly, with intensity.*) Hatred. That's what I felt: hatred.

YAEL: How can you hate something you don't even know?

HASAN: I knew the uniforms. It didn't matter who was wearing them.

YAEL: All crews wear uniforms. We were not soldiers.

HASAN: An occupation is not only run by soldiers. Everybody contributes. Therefore, everybody is responsible.

YAEL: Even children and old people?

HASAN: Your bombs don't discriminate. Why should you expect ours to? *(Pause.)* You, Jews, never fail to surprise me. You take everything away from us and then even deny us the right to suffer. We didn't endure the Nazis; you are the ones who make us suffer. You are the ones who crush our rights, who kick us out of our homes and from our lands, who blow up our houses, throw us in jail, humiliate, torture and kill us. I can't imagine why you find it so difficult to understand our resentment. To a Palestinian child an Israeli soldier feels exactly the same as a German soldier to a Jewish child. The same terror, the same panic, the same hatred. And you, who have experienced all of this, refuse to acknowledge it. *(Vehemently.)* What the Star of David means to me is what the swastika means to you. This is what I saw and this is what I shot at! *(Pause. He lowers his tone.)* But all this was then. I no longer feel the same way.

YAEL: Really? Well, that's not what it sounds like.

HASAN: The fact that my point of view has changed doesn't mean that injustice has stopped. On the contrary, it's increasingly brutal. But even though it is so, I can't justify what I did. I am sorry and I am ashamed. That's all I can do. This is why I am grateful you're here, alive. I am thankful I didn't kill you. The guilt I feel is so huge that it doesn't fit into my body. Can you understand? I have nowhere to take it. If I were to leave this place today I'd be a ghost. My freedom would be an illusion, because the real jail is what I carry inside me, and nobody can free me from that. *(Pause.)* I tried thousands of times to reconstruct the whole process in my head. Instant by instant, from the moment I stepped into the recruitment office of the Popular Front in Beirut until I squeezed the trigger in London. I tried to determine at what exact moment the good and the bad split up and what is right is not right anymore. Sometimes it looked as if I had it clearly worked out in my head, like a sequence of photographs spread out on a table, but the next instant this clarity was blurred, I was missing frames, the links didn't work. *(Pause.)* My only excuse is that I was very young. Militancy gave me an opportunity to be somebody important after feeling so insignificant all my life. *(He stops and remains silent for a while.)* I wonder what we could have been without this

war, hey, Yael? Did you ever ask yourself? I would have been born in Jaffa, in a big house with a garden and plenty of fruit trees instead of in a seedy refugee camp in Ramallah. I would have had a brother. You and I could have been neighbors! Do you realize? We could have crossed each other on a sidewalk. (*Pause.*) How's your family?

YAEL: My family?

HASAN: Yes. Tell me about it. What does your father do?

YAEL: He's a historian. He teaches at the university.

HASAN: And your husband. What does he do?

YAEL: He's an architect.

HASAN: Do you have children?

YAEL: We have two daughters.

HASAN: Do you have pictures?

YAEL takes a picture out of her purse. HASAN looks at it.

YAEL: Ronit is 16 and Orly, 12.

HASAN: And what do they think?

YAEL: About what?

HASAN: About what you did; coming here.

YAEL: They think I'm crazy. Especially Ilan, my husband. He thinks I'm being brainwashed or that I have the Stockholm Syndrome. He thinks that it is an irresponsible act that will have negative consequences for the family.

HASAN: And what do you think?

YAEL: That this is what I needed to do.

HASAN: Why?

YAEL: I have my reasons.

Pause.

HASAN: I didn't mean to accept this mission. Not that I was against it. I don't want to say something that's not true. I didn't think too much then. The enemy is the enemy and has to be eliminated. Every dead Zionist is a step forward towards the liberation of Palestine. All this stuff I had learned. But one thing is to say it, to repeat it like a mantra till the words lose their meaning and another is to act upon it. To kill. I had never killed anyone before.

YAEL: But you accepted anyway.

HASAN: It's so hard to say when you're involved in all this. They tell you that it is a privilege to have been chosen, that you will be a hero of the Palestine nation. It's pretty heavy stuff for a 22 year old kid who never had anything. On the other hand, the injustice was real. What right did you have to dispossess us of our land, our identity, our history, our memory? I understand about Germany, the Holocaust. I read about it here, in prison. But we had nothing to do with it. You guys came and took it all. And nobody wanted to listen. The entire population of a country, seven hundred thousand people, is forced into exile, and no one says anything.

GEULA appears. She is a 65 year-old woman who looks like she has suffered.

GEULA: I would have preferred not to come, you know? Let ghosts sleep. It has been extremely difficult for me, all these years since Nirit's death, to find some balance in my life. A long time and a lot of tears. I didn't even resent you for not coming to see me. I told myself: Who can judge in these cases? Who has the right to tell someone else what to feel? But what you're about to do Yael, that's different. It's an insult to Nirit's memory, an insult to me and to all the mothers whose children were murdered by terrorists. So I had to come to tell you that!

YAEL: Geula, I am so happy to see you again. I don't know why I didn't take the initiative before. Obviously I lacked the courage. And I feel very guilty for it. But please, I beg you, don't rush to conclusions.

GEULA: You don't want me to rush into conclusions? How can one not rush into conclusions? When I heard about what you wanted to do I couldn't believe it. I thought it was

a joke, I swear. A bad joke. But when I saw you on TV saying that you'd written to this man and that you were planning to meet him, I thought you had gone crazy, really.

YAEL: I'm not crazy Geula, believe me.

GEULA: No? That's even worse! What does your husband think? What do your daughters, your parents think? How come they don't say anything?

YAEL: This is my thing Geula, it's something personal

GEULA: Personal? My daughter's death is also personal. There's nothing more personal than that. Do you have any idea what a mother feels when her daughter is murdered?

YAEL: No, I don't know.

GEULA: Well let me tell you: It's as if they tear out your heart out without anesthesia! This is what you feel! And the wound never heals, the pain never dulls. It follows you like your shadow. It's in the photographs, in the objects, in the images that suddenly cross your mind, your dreams, your nightmares. Nirit was 25! She was just beginning to live. And that son-of-a-bitch, that animal took her away from me. And what for? What reasons did he have? Nirit was not a soldier or a military target. She was a beautiful girl, full of life. And you are going to travel all the way to London to talk to him? Talk about what? To ask him how he is? You could have been in Nirit's place! And your parents would have been the ones to spend those last twenty two years crying for you like I'm crying for Nirit! It hasn't even occurred to you?

YAEL: It has, Geula, I swear. More than you could imagine.

GEULA: Well, then? Explain! I want to understand. Did you fall in love with him? Is it a sexual thing?

YAEL: No! For god's sake! It has nothing to do with this.

GEULA: So it has to do with what?

YAEL: It has to do with what we did. With what we're still doing every day. With the occupation. We've committed a great injustice, Geula, and we do nothing to make it right.

GEULA: Injustice? What injustice? What are you talking about? You're hallucinating! You should go see a psychiatrist instead of going to see this murderer. Something's not quite right in your head.

YAEL: I've been to Gaza, Geula. I've been to Nablus, I've been to Hebron. I saw how they live! It's inhuman. A million and a half people. Thirty years of occupation! Thirty years of oppression, control posts, raids, demolished homes. We don't let them sleep, we don't let them breathe. And we're surprised they hate us?

GEULA: What are you saying? The Arabs hated us well before anyone forced them into anything! Already in the twenties there was a pogrom in Jerusalem just like in Russia. And who did they attack? Poor orthodox Jews who had been living in Jerusalem for centuries and who weren't even Zionists. And it wasn't the only one. There were many more, year after year. The Grand Mufti of Jerusalem was posing with Hitler, smiling at the photographers, and pledging to do to the Jews of Palestine the same thing the Nazis were doing to them in Europe. When my family and I arrived to Haifa from Baghdad in 47, there were Arab gangs running in the streets with bats and shouting "Death to the Jews!" Just like in Baghdad. I was 12 and these were my first images of Palestine.

YAEL: We came to take their country away from them. What else did you expect them to do?

GEULA: That's not true! We didn't take anything from them! We took what was ours. Our historic heritage. Where else could we go? We'd been the ones who were ousted! They were killing us then and they're killing us now. And you're crying over the fate of the Palestinian refugees? What about our refugees? Nobody remembers us. A million Jews lived in the Arab countries before 1948. A million! And now there's no one left. We were kicked out, exiled, abused, forced to leave with nothing. What people normally remember from their childhood are games, picnics, the smell of food. Do you know what my memories are? Fear. Barred doors, closed shutters and windows. Always the fear that someone will point a finger at you, saying "there goes a Jewess". When I was six years old there was a terrible pogrom in Baghdad. The *farjud*. Nobody talks about it anymore, but I remember it as if it were today. My brother Nissim had gone out that morning and we never saw him again. It was a Sunday, the first day of Shavuot. The Arabs burned synagogues, schools, stores. There were over 200 dead. Whole families were murdered, women were raped, babies were dismembered. During two whole days it was hell. Did anyone protest? Did anyone say anything? Who has ever showed any concern about what was happening to us? Did anyone ever apologize for the ghettos, the massacres, the concentration camps and the gas chambers? We only have one place in the whole world: a country the size of a button on the map of the Middle East. And we have to apologize for our existence?

YAEL: This is not just about our rights, Geula. It's also about theirs!

GEULA: You don't know what you're talking about! You've had it much too easy. When you were born, Israel already existed. You were a citizen with every right in an independent country. But for us, those who came from persecution and terror, the sheer idea of an independent Jewish state was way beyond what we could imagine. I remember the day of the declaration of Independence. I remember people dancing in the streets as if the Messiah has suddenly arrived. I remember Holocaust survivors coming off the ships and kissing the ground, while at the very same moment the Arabs were invading us at once with one goal in mind: to throw us into the sea. Even today they still insist that that's what they'll do. Listen to their radio, watch their television. You don't understand Arabic, but I do. I know very well what they're saying. Each time there's an attack in Israel, each time they kill Jewish children, students, women, what do you think they do? Do they regret it? No! They take to the streets to celebrate! Like it's a holiday! And you want me to be moved by what's happening? To hell with the whole lot of them! Let them feel in their own flesh what we have felt.

YAEL: Until when will we go on killing each other, Geula? I have two daughters. I want them to have a future, hope. I'm desperate.

GEULA: And you're expecting this man to alleviate your despair? What right do you have to be desperate? You have your home, your husband, your daughters. You're well off. Nobody has taken anything away from you. But they've taken my daughter. They've taken away from me forever all possibility of happiness. There is no solace, because there is no explanation.

YAEL: On the other side there are mothers too, Geula.

GEULA: I'm sorry for them, but I'm not interested. I'm being totally frank: I'm not interested. To each his own. We have enough dead of our own to cry over the others' dead.

YAEL: Their violence is nothing but a response to the occupation.

GEULA: I don't understand you, Yael. Do you really believe that by going to see that murderer you can fix things up?

YAEL: No, I don't think so. But he and I are two faces of the same problem.

GEULA: You know? Once a week, for over twenty years now, I meet with a group of mothers who have lost their children to Palestinian terror. You should listen to their stories.

You should listen to what their lives have become, destroyed beyond repair. Sometimes, some of the women have strange reactions. Despair leads them to seek out what doesn't exist. I understand them. I can't say that I myself have been a paragon of sanity all these years. Grief is like thirst: it makes you see mirages. And it's very possible that something like this is happening to you. You are seeing a mirage. But think of your husband, think of your daughters, Yael. Don't cover them with shame.

The visiting room in the prison. YAEL and HASAN are sitting across the table facing each other, like in the previous scene.

HASAN: My lawyer told me that he asked you to write a letter to the Parole Board.

YAEL: That's right.

HASAN : And that you said no.

YAEL: I didn't tell him that I wouldn't do it. (*Pause.*) But I didn't tell him I would.

HASAN: A letter from you would help a lot.

YAEL: That's what he thinks.

HASAN: But you don't want to write it.

YAEL: At this moment, no. (*Pause.*) As I explained to him, writing this letter would have consequences for me and my family that I have to consider very carefully.

Pause.

HASAN: Why did you publicize your trip?

YAEL: Publicize how?

HASAN: Why did you agree to appear on TV before coming?

YAEL: Because the people I work with considered it could be useful.

HASAN: Useful for whom?

YAEL: For the cause of peace.

HASAN: And yet, you think I should rot in jail the rest of my life.

YAEL: No, that's not what I think.

HASAN: So?

Pause.

YAEL: I don't trust you yet.

HASAN: You don't trust me?

YAEL: Not completely.

HASAN: And what do I have to do to earn your trust? Kneel? Beg? Apologize for rebelling against the occupation, for refusing to disappear? Do you think that what you did is heroic? To come here? Sit in front of the man who attempted to murder you? There's nothing heroic in this. Because when your visit ends, you will go home and I'll still be here behind bars.

YAEL: I wasn't the one who sentenced you.

HASAN: What use is it to anyone that I remain behind bars? Does anyone believe that my example could discourage future terrorists? They're raving mad! Terrorists, as you people call us, will continue to hit while the occupation continues. They don't care if I've spent a month or my entire life behind bars. Do you believe that I gave any thought to what happened to those who preceded me when I accepted this mission? I didn't mind dying.

YAEL: There were seventy two virgins waiting for you in Heaven.

HASAN: I didn't think about that either. And even less now. I don't believe in heavenly rewards. There's only one life and this is it. I wish I could do something with mine. Just an opportunity. I wish someone would give me a chance.

YAEL: And what would you do?

HASAN: Do you really want to know what I would do?

YAEL: Yes.

HASAN: I would go away.

YAEL: To Tierra del Fuego.

HASAN: Yes, to Tierra del Fuego.

Pause.

YAEL: What made you change?

HASAN: I already told you: I had a lot of time to think things over.

YAEL: But something must have happened. Some concrete fact.

HASAN: Do you think that twenty two years in prison is not concrete enough? How much lock up time is required to atone for one's sins?

YAEL: I don't know. You should know that better than I do.

HASAN: It can't be your whole life. If it's for life it's better if they kill you. (*Pause.*) What happened is that one good day I understood.

YAEL: And when was that?

HASAN: A few years ago, when I met Joska the Pole.

YAEL: Who?

HASAN: Joska, the Polish guy. He's an inmate like me. He works in the library. I think he's Jewish. I'm not sure. He knew who I was and what I'd done, but he never said anything. We didn't talk much, barely the necessary. At first I'd ask for books and he'd bring them to me. Surely he must have noticed that I took out books on World War II. One day he brought me a book and told me to read it. The author was one of the commanders of the Jewish resistance in Warsaw. A guy named Marek Edelman. Did you ever hear about him?

YAEL: I don't know. I may have.

HASAN: One of the few who survived. I read the book in one night. I couldn't stop. For the first time I understood what the Jews had gone through during the war. I also realized that their fight was quite similar to ours. They had no hope, but they fought anyway, for their dignity. They fought with handguns, knives, Molotov cocktails against an army with artillery, tanks and airplanes. We are doing the same. Don't you think it's ironic? And this Edelman was a real hero, a giant. When the war ended he refused to immigrate to Israel. He chose to stay in Poland. He had been born there and he claimed the right to continue living there.

(Pause.) There was something he wrote that stuck with me. He wrote: "*We were fighting for mere life, not for territory, nor for a national identity. We were fighting with a hopeless determination, but our weapons were never directed against the defenseless civilian populations, we never killed women and children, In a world devoid of principles and values, despite a constant danger of death, we did remain faithful to these values and moral principles.*" You ask me what changed me? His book changed me.

End of ACT I

ACT II

In the dark. Screams, shots, sounds of a multitude.

TV ANCHOR: "Israeli police fired tear gases against a crowd of Palestinian protesters near the El-Aksa Mosque. The incident began when Palestinians started throwing stones and other objects against Police forces in protest against the visit of General Ariel Sharon to the Temple Mount with a delegation of members of his party. When asked by reporters about the reasons for his presence in the area, Sharon replied that it was a peaceful visit, devoid of any political purpose; a statement that contrasted sharply with the presence of more than 150 security officers who accompanied Sharon and his entourage."

The kitchen in Yael's home. It is dawn. Yael, wearing a robe, sits at the table, drinking wine and flipping through a magazine. Ilan appears in pajamas.

ILAN: What are you doing up at this hour?

YAEL: I can't sleep.

ILAN sits besides her

ILAN: Do you want to talk?

YAEL: About the fact that I can't sleep?

ILAN: About everything. *(Pause. He pours himself a glass of wine.)* Things got worse since you came back from London.

YAEL: It wasn't an easy trip. It stirred up a lot of things.

ILAN: Do you want to tell me about it?

YAEL: I told you all I could.

ILAN: What you could?

YAEL: Some things, I wouldn't know how to tell them. They're here, in my head, but I can't express them.

ILAN: Did something happen in that meeting? Something you didn't tell me?

YAEL: Of course. At times, just being there, sitting and talking to him, was surreal. I couldn't bring myself to think of him as a murderer, and at the same time, I felt guilty for not doing so, for feeling compassion, for giving him a chance to apologize. (*Pause.*) Maybe I've been fooling myself. Maybe this whole visit was nothing but an act of arrogance on my part, as unfair to him as it was for me, for you, for all of us.

ILAN: I tried to warn you.

YAEL: I know. But it didn't help. Had I not gone it would have been worse. I would have regretted it all my life.

ILAN: So what are you going to do?

YAEL: I wish I knew. I'm not sure of anything anymore. What's right? What's wrong? What's the moral thing to do? What is just? I've returned from London much more confused than I was before leaving.

ILAN: Maybe you should take some time off.

YAEL: Time off?

ILAN: Rest.

YAEL: There is no time! We've got to do something!

ILAN: Yael: What can *you* do?

YAEL: Are you telling me that nothing can be done?

ILAN: No, I'm not saying that.

YAEL: Are you telling me that it's all useless? When the Nazis were herding Jews like cattle in Europe, many also thought that there was nothing to do. But it's false! If enough people decide not to allow something to happen, if enough people come together to prevent an injustice from being committed, they can do it. They can do it, Ilan!

ILAN: I think you're very distressed.

YAEL: Of course I'm distressed!

ILAN: That's not good. No use to anyone.

YAEL: So what can I do? Come on, tell me!

ILAN: It might not be a bad idea to seek help.

YAEL: (*Suspicious.*) What sort of help?

ILAN: I don't know. Therapy?

YAEL: Do you think I'm crazy?

ILAN: This is not what I wanted to say.

YAEL: Do you think that this is a fantasy, a whim, some sort of depression that hits women when they become menopausal?

ILAN: You know very well that this is not what I'm thinking.

YAEL: Do you realize what's happening? Sharon got away with murder. Oslo's hope of peace is dead. We're back to square one. There's a new Intifada; more people are going to die and no one knows how all this may end.

ILAN: You can't let these things affect you so much.

YAEL: What the fuck are you talking about? I live here. We live here, isn't it? How do you expect those things not to affect me?

ILAN: I think they affect you in a way which is excessively personal.

YAEL: And how do they affect you?

ILAN: Not the same way.

YAEL: No? How then?

ILAN: I try to go on living.

YAEL: Is that what it's all about? To go on living?

ILAN: Yes. In a way, it is. There are things that are not ours to resolve and we can't allow them to paralyze us.

YAEL: Who said that they are not ours to resolve? We can denounce, protest, demand, right? We can mobilize people and organize demonstrations. We can fight for the world in which we want to live and not allow those fascists to impose us their agenda.

ILAN: I think you're naive, Yael.

YAEL: And I think you've suddenly grown old. Resigned, defeated. You threw in the towel.

ILAN: That's true. I threw in the towel. I gave up, but in a way that's more personal than what you think.

YAEL: And what does that mean?

ILAN: It's very difficult to live with you, Yael. You have no idea how difficult it is.

YAEL: What are you telling me exactly?

ILAN: That I can't follow you. I can't follow you on this path.

YAEL: Do you want to leave? To leave me?

ILAN remains silent.

Yael: (*Cont.*) Is that it?

ILAN: I think so.

Silence.

YAEL: Is there another woman?

ILAN: What did you expect?

YAEL: What did I expect? I don't know what I expected! A bit of loyalty, perhaps.

ILAN: How much attention do you think you gave me lately?

YAEL: I do what I can.

ILAN: Sometimes it's not enough.

YAEL: What are you? A teenager who needs constant attention?

ILAN: There is no intimacy between us anymore, Yael.

YAEL: And is that my fault?

ILAN: I'm not saying it's entirely your fault.

YAEL walks back and forth.

YAEL: When did you start seeing this woman?

ILAN: A while back.

YAEL: How long?

ILAN: Six months.

YAEL: Six months? You're a piece of shit, you sonofabitch!

ILAN: So we're going to start insulting each other now?

YAEL: No. But you're a piece of shit. You could have told me, you could have warned me.

ILAN: I am telling you now and look how you react.

YAEL: Six months later, you son of a bitch!

Pause.

YAEL: (*Cont.*) Who is she?

ILAN: What difference does it make?

YAEL: I want to know who you're leaving me for.

ILAN: I'm leaving you for you.

YAEL: Fuck you! Who is she?

ILAN: Her name is Rina.

YAEL: Rina? That's a dumb name.

ILAN: Well, now you know.

YAEL: How old is she? She must be one of those bimbos who stares at you in rapture.

ILAN: She's older than you.

YAEL: You're pulling my leg!

ILAN: No. She is older than you.

Silence.

YAEL: (*Cont.*) When are you leaving?

ILAN: In three or four days. A week at most. I'm looking for a place.

YAEL: We have to talk to the girls.

ILAN: Yes, we have to talk to them.

Silence.

YAEL: I'm not feeling very well. I'm going to lie down.

ILAN nods. YAEL goes towards the bedroom, then turns.

YAEL: (*Cont.*) I never thought we'd end like this.

ILAN: How?

YAEL: That you'd leave me.

ILAN: I think you left me long ago, even though you didn't realize.

YAEL: Maybe. Maybe that's how it was.

She exits.

The visiting room in the prison. YAEL and HASAN are sitting across the table facing each other, like in the previous scene.

YAEL: Who was the other?

HASAN: What other?

YAEL: Your comrade.

HASAN: Khalid? Someone I met in Syria, during the training.

YAEL: Were you friends?

HASAN: No, we were not friends. Even more: when I was told I would have to go with him, I didn't like it one bit. He was a very nervous guy, very damaged. Deep down I think he was very scared, that's why what happened happened. The grenade exploded in his hands.

YAEL: What did you know about him?

HASAN: Not much. His family was from Jenin.

Pause.

YAEL: What did you talk about on the way to the mission?

HASAN: What did we talk about? I don't remember.

YAEL: Make an effort

HASAN: I don't know. The game.

YAEL: The game?

HASAN: The World Cup final. Argentina against Holland. Argentina won 3 to 1.

YAEL: (*Surprised.*) That's what you were talking about?

HASAN: Yea. Khalid was crazy about Kempes.

YAEL: Who's Kempes?

HASAN: Mario Kempes, the Argentine soccer player. The guy who scored a goal at the last minute.

YAEL: You were about to kill people and you talked about Kempes?

HASAN: One thing has nothing to do with the other.

YAEL: Is that so?

HASAN: In these situations you can talk about anything.

YAEL: Didn't you talk about what you were about to do?

HASAN: No.

YAEL: How come?

HASAN: You avoid talking about it. You avoid talking about anything that can make you doubt.

Pause.

YAEL: How did it all begin? Where did you meet?

HASAN: We met in a café near Piccadilly Circus. That's where we waited. It was full of people because they were showing the game on TV. As a matter of fact they picked that day knowing that people would be watching the final. But then we had a problem: the second half ended 1 to 1 and they had to play extra time, and Khalid didn't want to leave. I started getting very nervous.

YAEL: And all this time you never talked about what you were going to do?

HASAN: No. Well, when Kempes placed the third goal and the game ended, we got up and Khalid said: "Let's give it to the motherfuckers." That was all.

YAEL: "Let's give it to the motherfuckers"?

HASAN: Yup. That's what he said.

Pause.

YAEL: Do you want to know what we were talking about before you started shooting?

HASAN shrugs.

YAEL: (*Cont.*) We were talking about Nirit's wedding.

HASAN smiles.

YAEL: (*Cont.*) She was describing her wedding dress. (*Pause.*) Isn't it symbolic?

HASAN: What is?

YAEL: The contrast. It's symbolic, don't you think?

HASAN: Symbolic of what?

YAEL: Of the perversity of the whole situation.

HASAN: What? The innocent Israeli girl who chats about her wedding while Palestinian terrorists are getting ready to kill her?

YAEL: Yes.

HASAN: That's what you find symbolic?

YAEL: Yes.

HASAN: For me, it doesn't seem to be so clear cut. When a Palestinian girl gets ready for her wedding she can't afford to think only of clothes and gifts. She also has to think if the guests will be able to arrive on time or if they will be delayed at a checkpoint; if that night an Israeli patrol won't raid the party and take the groom and the rest of the men for questioning and perhaps throw them in jail. She has to think about whether their children will also grow under occupation. Your occasional visits to refugee camps are not enough. You have to live that

reality, day after day after day, hour after hour. You have to get used to the constant wailing of sirens, the hiss of rockets, the rumbling of bombs, the rattle of machine guns. You have to get used to the crying, the screams of horror, the smell of death.

Silence.

YAEL: What happened when they arrested you?

HASAN: The usual. They beat me up, they interrogated me, they beat me up again and their interrogated me again and again. And so on until my lawyer came.

YAEL: You hired a lawyer?

HASAN: No. George showed up and introduced himself.

YAEL: Just like that?

HASAN: Yes.

YAEL: Didn't you find it strange?

HASAN: No. I thought it was fine.

YAEL: He never told you who sent him?

HASAN: He just said it was friends.

YAEL: From the Popular Front?

HASAN: Probably. *(Pause.)* Why do you ask? What's worrying you?

YAEL: *(Anguished.)* I'm worried that I have no idea what I'm getting into.

HASAN: The everlasting dilemma of the Israeli Left. When the time comes to put yourselves on the line for one of us, your convictions suddenly cool off.

YAEL: *(Explodes.)* This is extremely hard for me! Can't you see? Extremely hard! I'm here, sitting in front of a murderer — to call things by their name. With the man who murdered my friend, who tried to kill me! And I'm trying to listen to you, to understand you, to find some sort of empathy. But what I get from you confuses me and disturbs me. On the one hand you want me believe you've changed, but on the other hand I can't help but feel your hatred surface. It's in your eyes, behind every word.

HASAN: To change does not mean to erase, to forget what's happening. I changed because now I would never again raise a weapon against anyone; but don't expect me to offer the other cheek. Don't expect me to call you sister and give you a bouquet, because the peace you're talking about is not the same as the one we are talking about. You talk of capitulation and we speak of justice.

YAEL: Again it's the *you* and *us*.

HASAN: Unfortunately that's the way it is. There is *you* and there is *us*.

A pub in London. GEORGE WALID is drinking a beer. Enters YAEL.

YAEL: Hello

GEORGE: Hello.

They shake hands.

GEORGE: Would you like a beer?

YAEL: Yes, please.

GEORGE brings her a beer.

GEORGE: How was it?

YAEL: So so.

GEORGE: You didn't get along?

YAEL: Well, yes, I think we did understand each other. *(Pause.)* But I must admit that he is not the person I was hoping to find.

GEORGE: And who did you hope to find?

YAEL: I don't know. Someone who, after all this time, would show a genuine desire to work for peace. Hasan is still full of hatred.

GEORGE: Hasan didn't spend all this time meditating in a Buddhist monastery. Prison is a tough place. Not quite an environment that fosters brotherly feelings.

YAEL: You told me he was a changed man and he says he is a changed man, but to be honest, I'm not convinced. At times, the look in his eyes is as cold as when he trained the machinegun on us to fire.

GEORGE: Believe me, I've been with Hasan from the day of his arrest and I am a witness to his transformation.

Silence.

YAEL: How come you took over his defence?

GEORGE: Friends asked me to do it.

YAEL: Whose friends? His or yours?

GEORGE: Let's say, they were, rather, friends of mine.

YAEL: And they are the ones who are paying you?

GEORGE: Nobody's paying me. This is *pro bono*.

YAEL: These friends, were they members of the Popular Front?

GEORGE: Not necessarily.

YAEL: Can you explain what "necessarily" means in this context?

GEORGE: That some were, and others weren't.

YAEL: Are you a member of the Popular Front?

GEORGE: No.

YAEL: Not necessarily?

GEORGE: No, categorically no. But, naturally, I've defended some of its members.

Pause.

YAEL: That letter you asked me to write. I have to think it over.

GEORGE: The audience is in fifteen days.

YAEL: I know.

GEORGE: This letter does not commit you to anything.

YAEL: You think so?

GEORGE: It's a gesture of reconciliation.

YAEL: Gestures can have many meanings. It depends on who interprets them.

Pause. GEORGE takes out a package from his briefcase.

GEORGE: I almost forgot. Hasan asked me to give you this. *(He gives her the package.)*

YAEL: What is it?

GEORGE: A book that he asked me to buy you. I'm not sure why. It's "*The Ghetto Uprising*" by Marek Edelman. It wasn't easy to find.

YAEL: *(Takes the book.)* Thank you.

She tucks the book in her handbag and exits.

DAN ALON's study. DAN is sitting at his desk going over some papers. YAEL enters.

YAEL: Hi Dad.

DAN: Yael! What a surprise!

DAN stands up to greet her.

YAEL: Can I come in?

DAN: Of course. I'm doing nothing important. Correcting papers. You know. How are you?

YAEL sits in front of him.

YAEL: Here and there. Not too good. *(Pause.)* Ilan left home.

DAN: Yes, I heard. Your mother told me. *(Pause.)* Is it for good?

YAEL: I think so.

DAN: I'm really sorry. How are the girls taking it?

YAEL: For the time being, fine. They're good girls. They support me a lot. They protect me.

DAN: That's wonderful. (*Pause.*) Is there another woman?

YAEL: Yes, there is.

DAN: It happens.

YAEL: (*Intentionally.*) Nobody better than you to understand.

Pause.

DAN: Men don't always find it easy to live with an intelligent woman.

YAEL: I know. It's no consolation. But anyway, I didn't come to feel sorry about myself. I came to see you about something else. I want to talk about 1948.

DAN: 1948?

YAEL: The war. You and I never talked about it. Do you realize?

DAN: War is one of those things that one prefers not to talk about. At least I don't.

YAEL: I don't understand why.

DAN: I guess because you never come out of it undamaged. (*Pause.*) What do you want to know?

YAEL: I want to know what you did.

DAN: What I did? I did what everyone else did. Fight, defend, attack. But most of all, I tried to get out of it alive.

YAEL: Where did you fight?

DAN: In the Jaffa area. And later in the north, in Tantura.

YAEL: Do you realize that I know nothing about it? It's absurd! What was your grade?

DAN: I was a lieutenant in the Defense Army. I commanded a platoon.

YAEL: Tell me about Jaffa.

DAN: What can I tell you? It wasn't the Jaffa you know. It was a thriving city, the most important Arab city in Palestine. Everybody knew that it would be the first city to fall. The bombing began in April, a month before the end of the British Mandate. The Arabs panicked and started fleeing. When my unit arrived, fewer than five thousand remained. The situation was catastrophic. The Old City was in ruins. There had been looting, some massacres, occasional rapes and naturally, the Arabs were terrified.

YAEL: Our soldiers raped Arab women?

DAN: War is an act of savagery, Yael. It doesn't bring out the best in people. Compared with other armies, ours behaved pretty decently, I must say. But ugly things happened. They did. No one can deny that.

YAEL: What were your orders?

DAN: My orders?

YAEL: Yes. What were you supposed to do?

DAN: Clean up.

YAEL: Clean up?

DAN: Clean up the city of Arabs.

YAEL: Clean them up, how?

DAN: Force them to leave.

YAEL: Ethnic cleansing?

DAN: Well, yes. I suppose that that's what it would be called today.

YAEL: And how were they forced?

DAN: Fear and rumors took care of it mostly. In general not much more was required. But sometimes we had to push a little further.

YAEL: What does that mean?

DAN: Eliminate them.

YAEL: You mean, kill them?

DAN: We didn't take prisoners then. They didn't either.

YAEL: Women and children too?

DAN: No. Not as a matter of principle. But there was also that.

YAEL: Did you, personally, kill civilians?

DAN: Yael, in that phase of the war, it was very difficult to know who was a civilian and who was not.

YAEL: How could you live all these years with that on your conscience?

DAN: My child, we were fighting for our survival. World War II had ended just three years earlier. The ovens of the extermination camps were still hot. We were at war. What did you expect us to do?

YAEL: But the Palestinians had nothing to do with that!

DAN: First of all, no one spoke of Palestinians at that time. They were all Arabs. You can't judge things by today's standards. Second, let me remind you that the United Nations was the one who voted for the Partition and it was the Arabs who didn't accept the decision and started the war. Third, and most importantly, we were founding a Jewish state, the first after two thousand years of exile. This was our place, there was no other. This was the Promised Land. Just imagine what would have happened if we had lost the war. What Hitler hadn't finished off, the Arabs would have completed it, here, in Palestine. (*Pause.*) The history of the world is not paved with good intentions, Yael. All nations are the result of invasions, wars, massacres and conquests. Where are the Hittites, who had an empire extending from Syria to Turkey? Where are the Babylonians, whose lands reached from Persia to Lebanon? Where are the Huns who had conquered from the Asian steppes to the mountains and valleys of Germany? They all massacred, exiled, destroyed and were in turn massacred, exiled and destroyed.

YAEL: You're talking about ancient time. We are talking about the Twentieth Century!

DAN: The twentieth century has been the most brutal century in all history. Who has the moral right to question anything? The Germans? The Russians? Americans do? The Spanish

do? The French? Do the Poles, the Turks, the Serbs? Can the Argentineans? Or the Chileans? Can the Chinese? Or the Arabs? Who in this bloody century is entitled to cast the first stone?

Yael stand up.

Yael: I'm sorry, but the immorality of others does not justify it. If we, who suffered what we suffered, have learned nothing, what can we expect from the others?

Dan: Learn something? If a kid hits another, what does the victim learn? That one should not hit? No. He learns that next time he has to be the one to strike first, stronger and faster, because if he doesn't, the others will. People do not fight to defend human values. They fight over trade, religion and territory and we've got it all here. Of the three, territory is the supreme prize. Land. Real estate. If it hadn't been for the territory, we would have made peace with the Palestinians long ago. But they want this piece of land and we want the same piece of land. *(He wipes his brow.)* Perhaps now you will understand why I never wanted to talk to you about it. I'm not proud of myself. It's true. One is often forced to do what is necessary, but what is necessary is hardly ever what is just or moral. Some of the things I did or witnessed fill me with shame. In my platoon there was a soldier, Itzik. They called him Itzik the Butcher. He did have a butcher shop, but I suspect that's not where the nickname came from. His whole family was wiped out at Auschwitz and he himself had been there. I think that the ordeal must have loosened a screw in his head. The fact is that we stormed into one of the houses in Jaffa where an entire family still lived. Itzik, as usual, was among the first. He used to shout and beat up people with the butt of his rifle. There was a couple with a child and an old man in the hall and they were all shaking with terror. The child cried uncontrollably and the mother was desperate, trying to calm him down. While Itzik held the family at gun point against the wall, I sent a few soldiers to check the rest of house to see if there was anyone else. My platoon was not very experienced and everybody was very nervous. Since the baby wouldn't stop crying, the grandfather moved to give him something. It was a round object and Itzik thought it might be a grenade. At least that's what he declared. Anyway, he yelled at the old man not to move and everybody got scared. Itzik fired such a poor shot that he killed the child. *(He goes to the closet. Opens the doors and takes out an object.)* This is what the old man had in his hand.

Yael: What is it?

DAN: It's a crystal snowball, one of those that when you shake them, let a shower of snow fall. (*He shows it to her.*) Read what it says.

YAEL: (*Reads. She shudders.*) "Souvenir from Tierra del Fuego".

DAN: Isn't it absurd? What was it doing there, at the other end of the world, in the midst of all this destruction? "Souvenir from Tierra del Fuego"! And besides, the word "souvenir" is misspelled.

The visiting room in the prison. YAEL is sitting waiting. Enter HASAN. YAEL stands up. They hug lightly.

YAEL: Hi.

HASAN: Hi. What a surprise! I thought I'd never see you again.

YAEL: I'm in London for a few days.

HASAN: How long has it been since your last visit?

YAEL: Five years.

HASAN: Five years already! (*He observes her.*) You look different.

YAEL: Older.

HASAN: No, no. Not at all. Just different. (*Pause.*) Now I can thank you personally for the letter. I admit I was very surprised. I never thought you'd write it. You were very brave.

YAEL: Not that it helped much.

HASAN: It helped. The Board didn't parole me, but they changed my regime. I can now go out everyday to work.

YAEL: Yes, George told me everything.

HASAN: I work in a bakery. My old trade. I leave every morning at 5 and come back to my cell at 3 in the afternoon.

YAEL: It must be a whole experience to go out there after such a long time.

HASAN: It's a world I don't recognize. The first few days I had panic attacks. I didn't understand anything. I had to re-learn everything. The cars, the way people dress, cell phones, computers. It's like waking up in another planet. (*Pause.*) And you?

YAEL: Lots of changes in my life. I got divorced. My mother died last year of cancer. My daughters and I moved to a small house.

HASAN: I'm sorry.

YAEL: Sharon is now prime minister. They're talking about a unilateral withdrawal from Gaza, but nothing has really changed in that sense. My daughter was drafted in the army but refused to serve in the occupied territories.

HASAN: Really?

YAEL: She decided it all by herself, which made me very proud.

HASAN: Are you still working for peace?

YAEL: More than ever, although we are fewer and fewer. People feel more comfortable with hatred, can you believe it? It must be because one fears that love can betray you, but hatred never does. To hate doesn't require any effort. But love demands a lot of work. My father says that people don't learn, that suffering does not teach you, that having suffered a great injustice doesn't make you more just, but that on the contrary it makes you more suspicious and cruel. He's probably right, but that's not how I feel about it. I believe that if we keep talking, some day we will understand each other. But if we go on killing each other, there will be no one left to listen.

Silence.

YAEL: (*Cont.*) I brought you something...

HASAN: A present?

YAEL: I can't call it a present. I'd rather call it a restitution.

YAEL takes out the crystal snow ball from her handbag and puts it on the table.

HASAN: (*surprised, reads.*) Souvenir from Tierra del Fuego? Where did you find this?

YAEL: It doesn't matter. I believe it belongs to you.

HASAN: What are you talking about?

YAEL: The end of the world.

HASAN: (*Examines it.*) Funny. Suvenir is misspelled.

YAEL: Yes. I also noticed.

Lights slowly go out.

The End.

The play "Land of Fire" written by Mario Diament, had its world premiere in Stockholm, and was later staged in Buenos Aires, New York, Paris, London, Madrid and several other countries in Latin America. It was published in Spanish, German and Hebrew.

Extract of: Applause! Applause! Review of Mario Diament's Land Of Fire at Theater For The New City by Nickolaus Hines

Land Of Fire could be called unapologetic agitprop, but it's the type of politically motivated theater that doesn't dull the mind or break attention spans. It's not politically charged in the way that most Americans are used to. It's politically charged about a subject that most people know only from headlines on top of stories they didn't read - The Israeli/Palestinian conflict.

The themes (no matter how far away the location of the action) are universal. The writing style of Mario Diament, an Argentinian-born Jew, is provocative. He is a leading South American playwright and journalist who lives in Florida where he teaches journalism at Florida International University. *Land Of Fire* is based on the real story of the 1972 attack on the El Al Israel Airlines plane by the Popular Front For The Liberation Of Palestine.

Of all the off-Broadway plays to put on your calendar for the holiday season, this one won't inspire the spirit of giving. But it will make you question the issues of race relations, not between Israelis and Palestinians, but between each individual and the world.

There's no getting away from the passions of politics in today's society. In a nation where a vocal portion of the country is supporting presidential candidates threatening to force an entire segment of the population to move because they are Muslim, you can be sure that someone in the audience was going to find fault with Diament's writing. Even in a preview show for critics and family, I wasn't able to escape sitting in proximity to a man who thought passionately enough about the subject to vocally exhale and snort each time the idea of Israeli injustice toward Palestinians was brushed up against - and it would take pages of writing to go into detail about his vociferous speech on the topic during intermission. Needless to say, this is a play to make a person think, not a play to leave a person with happy feelings.

Author's Remark – Mario Diament is my friend, since we shared an apartment during our studies at the Hebrew University of Jerusalem. He is one of the most intellectual persons I've ever met and is a brilliant journalist and playwright. We don't share the same views, but this book is a platform for dialogue on all the topics covered by me and by all the guest writers.

V. SUSTAINABILITY, CULTURE, VALUES



Loquat/Shesek Tree in Petach Tikva (Udi Steinwell)



Mango Plantation in Kahal (Fuad Muadi)

JEWISH AUTHORS IN MODERN LITERATURE, AND JEWISH PERSONALITIES – AND THEIR CONTRIBUTION TO THE WORLD'S WELFARE IN CONTEXT OF THE RESURGENT ANTI-SEMITISM IN EUROPE, IN ARAB AND MUSLIM COUNTRIES

King Solomon, the wisest man in history, said "Don't be right often". And indeed, I hesitated to introduce this chapter in my book. Many wise men have argued that a main reason of anti-Semitism is Jewish boast. Don't speak too much about Judaism, God forbid that the "gentiles" would think that the Jews excel in all what they do, they believe anyhow that the world is run by Jewish money, and that Jews are everywhere – in law, in economics, in literature, in arts, in music, in business, they are at the forefront of capitalism and communism, they own the press, the theaters, the film industry, and they prevent the Christians and Muslims to thrive. Jews have won [22% of Nobel Prizes](#) (see link). Nobel Prizes have been awarded to over 850 individuals, of whom at least 22%, almost 200, (without peace prize over 24%) were [Jews](#), although Jews comprise less than 0.2% of the world's population (or 1 in every 500 people). Overall, Jews have won a total of 41% of all the Nobel Prizes in economics, 28% in medicine, 26% in Physics, 19% in Chemistry (including my in-law Dan Shechtman in 2011), 13% in Literature and 9% of all peace awards. My books comprise many chapters on literary criticism, and if we examine the contribution of Jews to world literature, we find that they have won 13% of Nobel Prizes in Literature and are only 0.2% of the world population, or 1% of the Western world. The West has won 90% of the prizes, which is also out of proportions in comparison to the world population. The Jews should have won out of the 112 laureates 1 prize and not 14, which is 1 of 8, or 12.5% of all the laureates: Paul Heyse (Germany, 1910), Henri Bergson (France, 1927), Boris Pasternak (USSR, 1958), Shai Agnon (Israel, 1966), Nelly Sachs (Sweden, 1966, wrote in German), Saul Bellow (US, 1976), Isaac Bashevis Singer (US, 1978, wrote in Yiddish), Elias Canetti (UK/born in Bulgaria, 1981, lived also in Germany, Austria and Switzerland, wrote in German), Joseph Brodsky (US, 1987, wrote in Russian), Nadine Gordimer (South Africa, 1991, wrote in English), Imre Kertesz (Hungary, 2002), Elfriede Jelinek (Austria, 2004), Harold Pinter (UK, 2005), Patrick Modiano (France, 2014), about one quarter of the laureates in the last years. In my books I showed how about half of the most prominent German language authors in the 20th century were Jewish, and they operated mainly in the first half of the century, as they left Germany when Hitler came into power. We'll see in this chapter the important contribution of American, British, French, and Russian Jewish authors to the literature of their countries. And this is only literature, but Jews contribute also in Economics with more than 40% of the prizes won by Jews, or Sciences with more than 25%, these achievements may cause envy.

So, why brag? Why speak about topics that are taboos? Why not be politically correct and play down/conceal the origin of the authors/economists/scientists, like the French Jews excel so well? This book is open-hearted, breaking taboos, and is not politically correct if it means to be hypocrite. I would not write about those topics if there was not now all over the Muslim and Western world a tsunami of anti-Semitism that we have not encountered since the first half of the 20th century. Palestinians and Arab leaders, and some Muslim leaders in the world and in Europe, have lost all inhibitions and have launched in the press and schools an anti-Semitic campaign demonizing the Jews like in the worst days of Nazi's propaganda. Right wing and left wing intellectuals, academics, and just common people old-school anti-Semites, have joined the plunder, the "Alayhum", reviving the [Hep-Hep Riots](#) of the 19th and 20th centuries, reminding us of the worst times of the Middle Ages and the hatred of Jews in Spain, Portugal and other European countries from this epoch until "yesterday". Their aim is to kill Jews, boycott them, deligitimize Israel and the Jews, and large segments of the public

sympathize the aggressors, the terrorists, the killers and not the victims. In this extreme situation, it is of the utmost importance to emphasize the huge contribution of the Jews and Israel to the world, to the economy, business, to the culture in literature, music, philosophy, psychology, economics, social sciences, art, etc.

Europe has to decide with whom they ally, with the progressive forces of Israel and the Jews, with the moderate Arabs and Muslims, or with the retrograde forces of ISIS, nuclear Iran, and the extreme Muslim fundamentalism. As anti-Semitism stems from two main reasons in the Middle Ages, in the time of the Inquisition, in the riots in Germany, Syria, Russia and Iraq, in Nazi Germany and in the boycott/kill the Jews campaign of today: envy from the huge achievements of the Jews and Israel in comparison to the poor achievements of the anti-Semites, but also choosing a scapegoat in order to rally the "believers" to the fundamentalist/Nazi cause. Hitler wanted to plunder the riches of the Jews and to rally the masses with the hatred of the Jews who caused World War I/hyper inflation/all the troubles of the defeated Germany, he rallied all the Germans who envied the tremendous achievements of the German Jews in business and culture, and who had the opportunity to steal all their business, their works of art, their houses.

The Arabs/Palestinian/Muslim fundamentalist leaders envy the success of Israel as compared to the economic situation in their states, the civil wars, the poverty, and rally the masses with the new Hep-Hep – al-Aqsa is in danger. It worked in the riots of 1921, it worked with the Nazi propaganda of Haj Amin Al Huseini, and it works with the defamatory propaganda of the Palestinian leaders in Israel, the leaders in some of the Arab countries, in Iran, and in fundamentalist Muslim states. Never mind that there are no more Jews and Europeans in the Arab world as they were all expelled without their properties, they are still guilty of our situation, not us, not our corruption, not our wars, not our laws that discriminate women, not our breaches of human rights. If there are no more Jews in Arab countries there are too much in Israel - half of the Jewish population in the world, and they have to return to their homeland – to Poland (that has now only a few thousand Jews), to Russia, to France and to England, but Auzu billahi/God forbids not to the Arab lands that are now Judenrein like in Nazi Germany. And one of the Palestinian leaders who was asked by Yehoram Gaon on TV where will the Sabras born here return he said to Gehenom – to Hell, which means that my sons and grandchildren will go to hell as they were born in Israel, my wife will return to Romania, that has not found yet her birth certificate, and I will not return to Egypt as the Egyptian parliament has declined to give the right of return to the Jews who would want to return to Egypt when Israel will break up (a few thousands who are still alive in comparison to a population of 80 million Muslims and Copts). But the French Jews will return to France and would have to suffer the harassment by the Muslim extremists who kill them, beat them, and make huge demonstrations in Paris and Marseille against the Jews and the Israelis, although the French Jews have not done any harm to Muslims..

Palestinian leaders would never agree to recognize Israel as a Jewish homeland, as they believe that the Jews have no rights to Israel (listen to their Arabic speeches not to their interviews on BBC), the Holocaust is an exaggeration of the Jews, and the Jews have no rights to the holy places, as probably we never lived there in the past, when actually there never was a Palestinian state and throughout a thousand years there was a Jewish state and a majority presence in Israel. In this extremely pervasive, perverse, and defamatory situation we have to compare what is the contribution of the Jews and Israel to humanity and to their homelands in all the fields of culture and economy and the contribution of all the anti-Semites who want to boycott us and exterminate the Jews or the Jewish state, either directly or by

allowing the Palestinians the right of return. We have to compare one by one the achievements of the anti-Semites individuals and nations and the achievements of the Jews and Israel – in literature, economy, business, art, theater, films, music, philosophy, psychology, technology, sciences, innovation, high tech, agriculture, even sports..., peace..., as opposed to the contribution of our defamers in terror, breaches of human rights, gender inequality, GDP, ethics, corruption, participation of the population in the riches of the countries – oil..., household income, income inequality, poverty, civil wars, external debt. Who contributed more: Jews/Christians/Japanese – the Western World, including third world countries that became first world like Singapore, without immense oil riches used to finance wars, terrorism and golden palaces, the 40 more ethical countries, as opposed to retrograde and corrupt countries: in human development, sustainability, health, education, social welfare, quality of life, economic dynamism, political environment, democracy, freedom, press freedom, economic freedom, social progress, productivity, competitiveness, financial development, credit rating, universities rating, distribution of wealth, globalization. When we compare those parameters, as I have done in my book "Academic Proof that Ethics Pays", we would get the answer on what are the causes of anti-Semitism/Europe – most of all envy and complexes.

I am aware that Israel is far from perfect, and I deal with it at length in this book and in my other books. The Jews are not perfect either, but in comparison to most of the other countries and people we are among the best, and I let the reader find what ranks have those who blame us in my books, like Iran and most of the Muslim countries voting automatically against Israel in the UN. The highest level of hypocrisy is at the UN when Israel is the only country to be blamed on breaches of human rights and it is voted by countries that infringe human rights ten times more than Israel. We have to compare the achievements of the demonstrators against the Jews and Israel in Europe with those of the Jews and Israel in order to understand why they demonstrate, but they are brainwashed by their leaders and by a monstrous propaganda similar to the Nazi propaganda. But when there is one journal who writes satires and caricatures against Islam, but also against Judaism and Christianity, they are executed by terrorists, as the anti-Semites can make caricatures against Jews and Israel worse than those of Der Stuermer (and no one will murder them for that as we live in democracies), but God forbids/Auzu billahi if someone makes a caricature against Islam. The tragic side of it is that I personally, and most of the Jews and leaders of Israel have a profound respect for Islam, Muslims, Arabs, and to most of the intellectuals who slander Israel. Jews and Arabs are both Semites, we look alike, share a very similar language, and indeed without the interference of the extremists Jews can live in peace with Arabs, and as was the vision of Herzl in Altneuland. Jews and Arabs can prosper together, making the Middle East an exemplary region, joining the European Union, we complement each other, there is no genetic difference between us, just a question of attitude and brainwash by the leaders. But as long as we live in a jungle of civil wars and extreme fundamentalism, we believe that we are the stronghold of Europe, America and progress against ISIS and the Middle Ages, as what happens today in the Middle East will happen tomorrow in Europe/America if they let the fundamentalists brainwash the millions of Muslims living there.

But instead of rallying forces with the moderate Europeans and Americans, the extremists are winning in the battle on propaganda, and Israel is losing ground. This book deals at length with those issues, but of course those who don't agree with what I write are invited to skip to the other segments of the book. But those who are curious to read the opinion of an Israeli intellectual are invited to read those chapters and to decide who is right and who is wrong. Therefore, in order to refute all the allegations against the Jews and Israel by anti-Semites and

by other critics, I have decided to emphasize in some chapters of this book the contribution of the Jews and Israel and I am sure that it will diminish at least somewhat the pathological hate of the Jews, as I am not trying to brag, just to show the facts on our contribution, and the next time that my readers see a demonstration at Unter den Linden or the Champs Elysees, in London or in Scandinavia, or at the universities, they would remember that the Jews and Israelis are not the monsters depicted by the Palestinian/Arab/Muslim Fundamentalist propaganda, but they are the 22% of the Nobel Prize winners who have contributed a tremendous contribution to medicine, physics, chemistry, economics, literature, and also peace (our defamers have never won any prize, except the arch-terrorist Yasser Arafat...), but not only Nobel laureates, throughout the history of the Jewish people they have contributed a tremendous contribution to humanity.

How would the world look like without (link to [List of Jews](#)) the German scientist Einstein, the Austrian psychiatrist Freud, the authors: French Andre Maurois, Marcel Proust, Joseph Kessel, American Arthur Miller, David Mamet, Clifford Odets, Russian Boris Pasternak, British Pinter, Czech Kafka, German Heine, Israeli Agnon, the Italian painter Modigliani and Russian painter Marc Chagall, the composers Mendelssohn, Offenbach, Mahler, Meyerbeer, Kreisler, Darius Milhaud, Gershwin, Irving Berlin, Kurt Weill, Schoenberg, Leonard Bernstein, Elmer Bernstein, Aaron Copland, Stephen Sondheim, Jerome Kern, Bob Dylan, Oscar Hammerstein, Serge Gainsbourg, Joseph Kosma, Marvin Hamlisch, Francis Lemarque, the jazz musicians Burt Bacharach, Benny Goodman, Artie Shaw, the singers Joe Dassin, Sacha Distel, Georges Moustaki, Enrico Macias, Billy Joel, Simon & Garfunkel, Neil Diamond, Barbra Streisand, Carole King, the Barry Sisters, Neil Sedaka, Paula Abdul, Dinah Shore, Eddie Fisher, Dario Moreno, Barbara, Theodore Bikel, Mike Brant, Leonard Cohen, Al Jolson, Jan Peerce, Mireille.

The actors Sarah Bernhardt, Rachel, Danny Kaye, Groucho Marx, Jake Gyllenhaal, Scarlet Johansson, Barbra Streisand, Natalie Portman, Adrien Brody, Gwyneth Paltrow, Joaquin Phoenix, Rachel Weisz, Mathieu Amalric, Lisa Bonet, Helena Bonham Carter, Sean Penn, Live Schreiber, Kyra Sedgwick, Ayelet Zurer, Jamie Lee Curtis, Jeff Goldblum, Jane Seymour, Debra Winger, James Caan, Peter Coyote, Neil Diamond, Michael Douglas, Richard Dreyfuss, Harrison Ford, Goldie Hawn, Barbara Hershey, Miriam Margolyes, Rob Reiner, Anouk Aimee, Alan Arkin, Richard Benjamin, Steven Berkoff, Claire Bloom, May Britt, Dyan Cannon, Sammi Frey, Elliott Gould, Judd Hirsch, Dustin Hoffman, Harvey Keitel, Martin Landau, Piper Laurie, Jackie Mason, George Segal, Susan Strasberg, Chaim Topol, Gene Wilder, Lauren Bacall, Shelley Winters, Theodor Bikel, Mel Brooks, Tony Curtis, Peter Falk, Eddie Fisher, Laurence Harvey, Judy Holliday, Jack Klugman, Jerry Lewis, Walther Matthau, Paul Newman, Tony Randell, Simone Signoret, Mel Torme, Jean-Pierre Aumont, Matin Balsam, Jeff Chandler, Lee J. Cobb, Harry Baur, Pierre Arditi, Yvan Attal, Jean-Pierre Bacri, Patrick Bruel, Gad Elmaleh, Roger Hanin, Agnes Jaoui, Regine, Elsa Zylberstein, Emmanuelle Beart, Charlotte Gainsbourg, Kirk Douglas, Zsa Zsa Gabor, John Garfield, Hedy Lamarr, Zero Mostel, Dinah Shore, Eli Wallach, Melvyn Douglas, Peter Lorre, Fanny Brice, Eddie Cantor, Leslie Howard, Sam Jaffe, Paul Muni, Edward G. Robinson, Theda Bara, Al Jolson, Sophie Tucker, Eric von Stroheim.

The filmmakers Steven Spielberg, Woody Allen, Paul Mazursky, Carl Reiner, Billy Wilder, Peter Brook, Roland Joffe, Alexander Korda, Mike Leigh, Sam Mendes, Sidney Lumet, Stanley Kubrick, Michael Curtiz, Milos Furman, Ernst Lubitsch, Fritz Lang, Joseph Mankiewicz, Joel and Ethan Coen, Jules Dassin, Roman Polanski, David Cronenberg, Otto Preminger, Arthur Penn, George Cukor, William Wyler, Michael Mann, Rob Reiner, Josef

von Sternberg, Eric von Stroheim, Oliver Stone, Stanley Donen, Don Siegel, Jean-Pierre Melville, Fred Zinnemann, Mike Nichols, Barry Levinson, Istvan Szabo, John Frankenheimer, William Friedkin, Stanley Kramer, Marcel Ophuls, Claude Berri, Gerard Oury, Alan J. Pakula, Anatole Litvak, John Schlesinger, Joel Schumacher, Michel Hazanavicius, Ralph Bakshi, Philip Kaufman, Peter Bogdanovich, Richard Brooks, Sydney Pollack, Cedric Kahn, Claude Lanzmann, Moshe Mizrahi, Ephraim Kishon, Irvin Kershner, Claude Lelouch, Francois Truffaut, Robert Hossein.

How would the world of medicine look like without [Jonas Salk](#) who developed the polio vaccine – thus saving the lives of millions, [Karl Landsteiner](#) who discovered the human blood groups, the polio virus, and is the father of transfusion of blood – thus saving the lives of millions, [Ernst Boris Chain](#) who discovered penicillin's therapeutic action – thus saving the lives of millions, [Selman Waksman](#) who discovered [Streptomycin](#) and several other [antibiotics](#) – thus saving the lives of millions, [Waldemar Haffkine](#) who developed vaccines against cholera and bubonic plague – thus saving the lives of millions, Bernard Kouchner founder of Doctors Without Border, and so many others. A world without Rene Cassin – president of the European Court for Human Rights, the most famous economists – David Ricardo, Paul Samuelson, Simon Kuznets, Kenneth Arrow, Milton Friedman, Lawrence Klein, Franco Modigliani, Robert Solow, Joseph Stiglitz, Paul Krugman. How would history be without the contribution of King David, King Solomon, Moses, Jesus (who was a social activist Jew crucified by "neoliberal" Romans), Rambam/Maimonides, Rashi, Spinoza, Disraeli, Rabin, & many researchers say that [even Cervantes](#) & [Colombus were Jewish](#). Jews were among the most prominent entrepreneurs and business moguls in France – Andre Citroen, founder of Citroen car factories, Marcel Dassault, founder of the Dassault Aircraft factories, Daniel Carasso, founder of the Danone food factories, Pierre Wertheimer, co-founder (investing in the late 1920s) of the couture and parfumerie company Chanel, and the financiers – the Rothschild family, the Dreyfus family, and the Lazard family. Some well-known French politicians were also Jewish: Leon Blum, Adolphe Cremieux, Pierre Mendes-France, Michel Debre, Laurent Fabius, Jack Lang, Simone Veil, and others. We can of course cite here the names of the prominent Jewish businessmen and politicians in the US, UK, Germany, Italy, Russia, etc., but they can be found in the politicians [List of Jews](#), including Lenin (with a Jewish grandfather), the well known businessmen [in the UK](#) – including my Egyptian born compatriot [Sir Ronald Cohen](#), known as the father of British venture-capital/founder of Apax Partners and of social investment – founder of Bridges Ventures.

The list of the Jewish American businessmen [List of Jews](#), is really impressive. We find there the financiers who founded Warburg, Goldman Sachs, Blackstone, Soros, the founders of Starbucks, Levi Straus, Calvin Klein, Home Depot, Mattel, Max Factor, Estee Lauder, The Gap, the owners of The New York Times (that maybe explains the pro-Israeli articles of the newspaper... I'm just kidding), New England Patriots, Las Vegas Venetian and Sands Casinos, real estate, hotels, Hyatt, Carnival, and the founders/CEOs in the film/TV industry: Miramax, Paramount, Columbia, 20th Century Fox, Fox Film, Warner, Time Warner, Disney, Dreamworks, ABC, Universal, MGM, CBS, Viacom, NBC, RCA. Jews and Israelis are among the most famous technology wizards who innovated so much at Intel, Google, Facebook, cellular phones, Waze, computers, space, irrigation, agriculture, physics, chemistry, and some of the most important breakthroughs in medicine & biotechnology. The most renowned are: Sergey Brin and Larry Page founders of Google, Mark Zuckerberg founder of Facebook, Andrew Grove founder of Intel, Michael Dell founder of Dell, Steve Ballmer who was CEO of Microsoft and had 8% of its shares, Lawrence Ellison founder of Oracle, Sandy Lerner founder of Cisco, Irwin Jacobs founder of Qualcomm, Benjamin Rosen

Chairman of Compaq, Beny Alagem founder and CEO of Packard Bell, Rob Glaser CEO of Real Networks, Jerry Greenberg founder of Sapient. Theodor Maiman successfully fired the first working laser in 1960, there were other important inventions in genetic engineering, Materials, pacemakers and defibrillators... More than half of Jewish adults (55%) in the US received college degree and 25% earned a graduate degree. More than 60% of all employed Jews in the US are in one of the three highest status job categories: business/finance, professional/technical, management/executives. Israeli talent invented Intel's Pentium, Checkpoint's FireWall Internet Security, the cell phone developed at Motorola Israel, the voice mail technology, the Disk on Key, the highest level of scientific papers per capita, startups per capita, the world's second highest supply of new books per capita, technology protecting airlines from missile attacks, Drip Irrigation causing a revolution in agriculture, Quicktionary, the sun-heated water tank, etc., while Jews were not involved in terror. I must restrict this statement – there were individual Jews who murdered Arabs – tens of victims in some cases, but they were always condemned by the authorities and almost all the Israeli population, they were caught and sent to prison, and at Israeli schools Jewish kids are not taught defamatory allegations against the Arabs and the Muslims. The situation is completely opposite with the Palestinian Authority which glorifies terrorists, finances their families, defames Jews inciting young kids of 13 to kill Jewish children, women to stab civilians, rich Arab countries finance terror and wars, while their religion promises the Shahids 72 virgins in heaven.

Danny Lewin founder of Akamai, was killed in the 9/11 attacks in American Flight 11, proving that 9/11 was not a Jewish/Zionist conspiracy, although the anti-Semites accuse the Jews to have [planned and executed](#) the 9/11 attacks. In 2003, the [Anti-Defamation League](#) (ADL) published a report attacking "hateful conspiracy theories" that the 9/11 attacks were carried about by Israelis and Jews, saying they had the potential to "rationalize and fuel global [anti-Semitism](#)." It found that such theories were widely accepted in the [Arab and Muslim world](#), as well as in Europe and the United States. Many Muslims live in a virtual reality, including notorious Egyptians which slander Israel and the Jews, after Israel has made peace with Egypt and withdrawn from all its territories. The [Anti-Defamation League](#) lists [Zionist](#) conspiracies including spreading poisons (Jan 1995, [Al-Ahram](#)), spreading [AIDS](#) ([Al-Shaab](#)), [blood rituals](#) (June 1995, [Al-Ahram](#)), leading [an international conspiracy against Islam](#) (March 1995, [Al-Ahram](#)), and creating the myth of the [Holocaust](#) (Dec 1995 – Feb 1996, [Egyptian Gazette](#)). But the Palestinian president Abu Mazen excels in that as well after writing his PhD dissertation on this subject. Again, virtual reality. Conspiracy theories holds the Jews responsible for killing American Presidents [Abraham Lincoln](#) and [John F. Kennedy](#), and causing the [French](#) and [Russian revolutions](#). Zionists are seen as a threat to the world. A widespread conspiracy theory after the [September 11 attacks](#) blamed Israel and [Mossad](#) for the attacks. [Protocols of the Elders of Zion](#), an infamous [hoax](#) document purporting to be a Jewish plan for world domination, is commonly read and promoted in the Muslim world. Conspiracy theorists in the Arab world have claimed that [ISIL](#) leader [Abu Bakr al-Baghdadi](#) is in fact an Israeli [Mossad](#) agent and actor called Simon Elliot. Just a moment, this is fantastic, at last the anti-Semites have a strong evidence of the evils of the Jews and Israelis. There is a huge conspiracy of the Jews/Israelis to conquer the world with ISIL/ISIS/Daesh, and after the world will be conquered al-Baghdadi, alias Simon Elliot, will force all the Christians and Muslims to convert to Judaism, in the Jewish Caliphate, building the Temple in Oxford. I contribute here another evidence to the conspiracy theory – Gamal Abdel Nasser, the President of Egypt, was a Mossad agent called Gamliel Oved Netzer, otherwise how can you explain the huge defeats of the Egyptian army in 1956 and 1967. He did it on purpose to let the Israelis win!

The rumors claim that NSA documents leaked by [Edward Snowden](#) reveal this connection. Snowden's lawyer has called the story "a hoax." The ADL's report found that "The Big Lie has united American [far-right](#) extremists and [white supremacists](#) and elements within the Arab and Muslim world". It asserted that many of the theories were modern manifestation of the 19th century [Protocols of the Elders of Zion](#), which purported to map out a Jewish conspiracy for world domination. The ADL has characterized the [Jeff Rense](#) website as carrying anti-Semitic materials, such as "American Jews staged the 9/11 terrorist attacks for their own financial gain and to induce the American people to endorse wars of aggression and [genocide](#) on the nations of the Middle East and the theft of their resources for the benefit of Israel". Pedro A. Sanjuan, a former [United Nations](#) diplomat, alleged that antisemitic 9/11 conspiracy theories were common at high levels of the UN following 9/11. There are therefore some Muslim/Arab [people and organizations](#) who live in a virtual reality and spread false anti-Semitic lies against the Jews and Israel that unfortunately thousands Europeans and millions Muslims believe, one of the worst is the allegation that the CIA and the Mossad have planned and executed the 9/11 attacks. They are so worried that the world will think that Arabs and Muslims did it that like lunatics who live in a virtual reality they have invented a story that Muslims and Arabs did not do it, but Jews, Israelis and Americans. You have to read the stories that they invent in order to understand in what state of illusion they live, and it is a sheer tragedy that millions believe them including important people as seen in those articles. [Roger Cohen](#) theorizes that the popularity of [conspiracy theories](#) in the Arab world is "the ultimate refuge of the powerless", and Al-Mumin Said noted the danger of such theories in that they "keep us not only from the truth but also from confronting our faults and problems..." But they are not alone, important Europeans and Americans have found a link between the Palestinian conflict and the mass murder of Parisians in Black Friday 13/11 attacks.

And if we started with poor Danny Lewin who was killed by Muslim Arab terrorists in the 9/11 attacks, we bring here the hallucinatory accusation that he was responsible for the attack and he still lives, and that is what those anti-Semites write: "**Daniel Lewin:** Lewin, an Israeli Jew, was confirmed to be a member of the special Israeli commando unit, the Sayeret Matkal, which specializes in "anti-hijack" takeovers and assassinations. The official narrative has it that Lewin got involved in a struggle with one of the alleged hijackers and ended up getting shot, which was later revised to being stabbed. The suggestion here is not that Lewin was on a suicide mission and flew into the towers; rather that he landed the plane at Stewart Airport where it was swapped for a remote control drone. Stewart Airport was the "privatized" airport where the flight-paths of the alleged planes that hit the twin towers, oddly converged." We, the fundamentalist Muslims and Arabs are OK, we are not responsible for the 9/11 New York/Washington attacks, the Black Friday 13/11 Paris attacks, all the attacks against innocent civilians in London, Madrid, Brussels, Buenos Aires, Iraq, Syria, Afghanistan. The Jews and the Israelis are responsible for all the attacks and the evil in the world, and the peacelovings at the British, Swedish, French, Irish, and American universities will believe us and justify the Hamas, the Hizballah, ISIS, Iranian attacks, as they were either executed by Arab/Muslim victims oppressed by the Jews and the Israelis in a justified war of independence (where hundreds of thousands of Syrian, Iraqis, Algerians, Yemenites and Sudanese were murdered by the Jews or because of the Jews), or by a Jewish conspiracy. And if you don't believe us ask Herr Hitler, Herr Goebbels, Herr Himmler, Sayyid bin Laden, Sayyid Haj Amin al-Husseini, Sayyid Arafat... Lie again and again, until all the fools will believe you! And anyhow, the British academic peacelovings boycotting Israelis are probably the grandsons of those who worshiped the defeatist policy of Mr. (he refused any title) [Neville Chamberlain](#), or the pro-Nazi attitude of king [Edward VIII](#), who worshiped [Lawrence of](#)

[Arabia](#), or were the blind admirers of the arch-butcher [tovarish Stalin](#), together with other foolish admirers in France, Italy, Spain, Greece, Germany, Poland, and Moscow.

[The Best 452 Books by Jewish Authors](#)

[The 50 Most Essential Works](#) of Jewish Fiction of the Last 100 Years

[Jewish Authors](#)

[The 100 Greatest Works](#) of Modern Jewish Literature

[Best 100 Contemporary](#) Jewish Books

[Best 190 Jewish Poets](#)

[274 Most Popular](#) Jewish Non-Fiction Books

[100 Best Jewish](#) Authors, Poets and Screenwriters

[53% Recipients](#) of the Pulitzer Prize for General Non-Fiction

[Best Sellers in Jewish](#) Literature and Fiction

Most Famous [339 Israeli Authors](#)

Wikipedia – [List of Israeli Writers](#)

[Reading Lists of Jewish Authors](#)

IMDb 123 [Greatest Jewish Directors](#)

List of Famous Jewish [Producers, Screenwriters and Creators](#)

[List of Jewish Screenwriters](#) and TV and Radio Scriptwriters

List of [Jewish American Entertainers](#) List of [Jewish American Authors](#)

List of [Jewish American Playwrights](#) List of [Jewish American Poets](#)

List of [Hebrew Language Authors](#) List of [Hebrew Language Poets](#) - [Playwrights](#)

ESSAY ON ARISTOTLE'S BOOK "ETHICS"

I have dealt at length in my books on philosophical issues, and I bring here an essay that I wrote on Aristotle's philosophy and its relevance to business ethics throughout history:

After the Bible, Aristotle is the founder of the philosophy of ethics in his book 'Ethics' or 'The Nicomachean Ethics'. According to Aristotle man aspires to be happy, in the sense of eudaimonia, happiness, as the summum bonum of his existence. Happiness is not identical to pleasure, and the ethical man will aspire to live a happy life but not necessarily a pleasurable life. Happiness is not the end of each action, but it is nevertheless the supreme goal of life. "For even if the good of the community coincides with that of the individual, it is clearly a greater and more perfect thing to achieve and preserve that of a community; for while it is desirable to secure what is good in the case of an individual, to do so in the case of a people or a state is something finer and more sublime." (Aristotle, Ethics, p.64) Aristotle maintains that wealth is certainly not the happiness that we are looking for, as it is only a means to obtain other goods. Money does not bring happiness, but it helps to obtain it. Man is by nature a social creature and his good should include his parents, his wife, his children, his friends, and his compatriots. "The conclusion is that the good for man is an activity of soul in accordance with virtue, or if there are more kinds of virtue than one, in accordance with the best and most perfect kind." (Aristotle, Ethics, p.76) "And if, as we said, the quality of a life is determined by its activities, no man who is truly happy can become miserable; because he will never do things that are hateful and mean. For we believe that the truly good and wise man bears all his fortunes with dignity, and always takes the most honourable course that circumstances permit." (Aristotle, Ethics, p.84)

Virtue has two faces – intellectual and moral. The intellectual virtue is acquired by education and experience. But the moral virtue is acquired by habit and ethos. "The moral virtues, then, are engendered in us either by nor contrary to nature; we are constituted by nature to receive them, but their full development in us is due to habit. Again, of all those faculties with which nature endows us we first acquire the potentialities, and only later effect their actualization." (Aristotle, Ethics, p.91) A man is not ethical or unethical by nature, he can become so by habit, and the social role of humanity is to develop the ethical aptitudes of all humankind. One cannot be wholly happy without being wholly ethical and moral, and if we could inculcate these notions to the business world, and prove that it is not only a philosophical theory, but also a reality, which is proved in many cases, we could change the aptitudes of a large number of businessmen. As the businessmen at the start of their career are not good or bad, it is circumstances, milieu, ambiance of their companies, example of their superiors, influence of their families, which make them more or less ethical. The businessmen who remain ethical in spite of an unethical environment are very rare. A very strong character is needed, serious convictions and a vast intellectuality.

The good conduct is incompatible with excess, one has to be moderate in order to preserve his moral qualities. An excessive or insufficient sportive activity is harmful, and it is the same with food, drink, courage, pleasure, and all other human activities. Moderation is not equal to everybody and everybody has to aspire to find his equilibrium in the moderation that suits him. Aristotle treats ethical ignorance with indulgence "When a man repents of an act done through ignorance, he is considered to have acted involuntarily." (Aristotle, Ethics, p.113)

According to Aristotle, the unjust men have chosen deliberately to be so, and now that they are so, they cannot change. This theory is in contradiction to Christian theory, which enables followers to repent even at their dying breath. It would be interesting to analyze how the modern unethical businessmen tend to repent or not. We only know that the robber barons have founded philanthropic institutions, the bankers who were condemned recently for insider trading have engaged in community activities, etc. But what is the conduct of those who were not apprehended, or those who do not think that they are rich enough to contribute money to society? Here again, if we would disclose their ethical wrongdoing, it would increase the probability of their penance, and activist business ethics would prevail!

We can reach truth according to Aristotle in five ways: through science – episteme, art – techne, prudence – phronesis, intelligence – nous, and wisdom – sophia. How many business administration faculties give courses or try to develop those qualities? They teach mathematical models, which are almost never applied in practice and are completely irrelevant, but who gives courses or case studies, which could develop those qualities that are so necessary to businessmen? One of the most striking features of modern businessmen is the intellectual superficiality of many of them. How many businessmen read classic literature, philosophical dissertations and poetry? How many go to the theater, to concerts, to museums? A business dinner consists almost always of talking about business matters, or often about the best restaurants in New York, Dallas, London or Singapore. With such a limited scope of interests, how can we wonder that some businessmen are not ethical, do not seek truth, moderation or wisdom? Are those qualities incompetent to businessmen? But the fact that this situation prevails in some cases does not mean that it should be so. Furthermore, we cannot allow ourselves to leave any domain of business without ethics even if it is difficult today to converge ethics and business. We are dealing with the salvation of the modern world, and all the world economy depends on it. This is the reason why it is necessary to inculcate ethics actively by all means at all levels.

In the same way that many people state that ethics in business is an oxymoron, we could state another one - that friendship in business is an oxymoron. Aristotle describes three kinds of friendship – friendship based on interests, friendship based on pleasure, and friendship based on goodness. The first two friendships are quite common in the business world, but the third is very rare, in spite of the maxims ‘love thy neighbor as yourself’. Friendship based on goodness is like love, as it accepts the others as they are, they want their good in all cases, even if they do not derive utility or pleasure from the friendship. It is ‘for better and for worse’, even if the businessman loses his job, his high level and his influence, or he gets sick or becomes poor. This friendship is permanent; they like to remain with each other, and they have complete trust in the friend. How is it possible that the Germans can be friends with the French, after centuries of animosity, and that unethical businessmen cannot establish true friendships and behave ethically towards their stakeholders and colleagues?

According to Aristotle, fortune is desirable but not if it is obtained at the price of treason. If we analyze the conditions of happiness in Aristotle’s Ethics, we have to conclude that most businessmen cannot be happy, as “it is evident that self-sufficiency and leisuredness and such freedom from fatigue as is humanly possible, together with all the other attributes assigned to the supremely happy man, are those that accord with this activity; then this activity will be the perfect happiness for man.” (Aristotle, Ethics, p.330) It is very difficult in the modern and competitive business world to possess the virtues required by Aristotle in order to achieve happiness, live a moderate life, without excessive fatigue and 15-hour work days, be content with what you possess, and have enough time to enjoy life and develop your intellect and culture.

Aristotle like Marcus Aurelius understood the value of detachment from day to day life and proposed examining periodically the chosen path and the price that we have to pay in order to pursue it. We need to obtain a psychological, emotional and spiritual equilibrium in order to be happy. There are very few businessmen who can find such equilibrium and find the time to examine the cost of doing it 'my way'. In the excessive way of life that most of us live it is impossible to think and examine the ethical values. At the high speed that we travel in the modern business world we cannot stop and try to obtain the peace of mind necessary to be happy. And if businessmen will not be happy they could never conduct themselves equitably toward others, as it is very difficult to be good to others if your own life is miserable. According to Solon only those who possess moderate goods could be happy, and they will accomplish the best actions in living a moderate life, as it is possible for those who have an average wealth to be just.

How do we follow the precepts of Solon and Aristotle nowadays? According to American statistics stated in the "The Hungry Spirit" of Handy, 69% of Americans would like to conduct a more relaxed life, the per capita consumption has increased by 45% in the last 20 years, but the quality of life, as measured by the Index of Social Health, has deteriorated by 51%. Only 21% of the youth think that they have a good life, compared to 41% 20 years ago. In Great Britain, in a poll conducted in 1993 – 77% have considered their working hours as stressful, 77% were preoccupied with the effect that their working conditions had on their families. The stress costs in 1996 - 40 million working days and \$10 billion in social security costs. The costs of nervous breakdowns in the U.S. are according to a study of MIT \$47 billion, identical to the costs of cardiac diseases. We have therefore completely departed from the model of a happy life developed by Aristotle!

Furthermore, the richest one percent in the U.S. earned in 1989 - \$600,000 per person, and as a group they earn more than the income of the poorest 40 percent of the population. The 1,000 best paid CEOs in 1992 earn on the average 157 times more than the average salary. The 400 richest men in the world have according to Forbes in 1993 a capital that is equal to the combined GNP of India, Bangladesh, Nepal and Sri Lanka. Seventy percent of international trade is conducted by 500 companies. Can we imagine that such an inequality and such a stressed population could subsist in the long term? *Le Monde Diplomatique* comments on the pessimism that prevails in France, where 80 percent of the French do not think that the economy can improve. Unemployment augments, especially among the youth, the nation does not have any more trust in the elites, who are often guilty of corruption, and there is much hostility toward the technostructure. Ironically, the French economy has improved, but nobody feels better about it; they do not even believe the statistics. There is therefore a large gap between the theories of Aristotle on ethics, happiness and welfare, and the actual condition of the world, which is much richer and more developed than Aristotle's world.

PREFERENCE OF FREEDOM & TRUTH AS MOST IMPORTANT TRAITS

I am one of the few individuals who are completely free, as freedom is the trait that I appreciate most. If I have to choose between Liberte, Egalite, Fraternite, and I don't want to choose as I want all of them, together with love, a sound family life, self-fulfillment, adequate wealth, and of course health and peace..., but if I have to choose I prefer Liberte over Egalite, and Egalite over Fraternite. I would not be able to live even a day in a totalitarian or theocratic country, even visit them. I was flabbergasted when I visited East Berlin in 1967 and renounced all my socialist convictions, I suffered a lot when I visited some African countries in 1972 that were totalitarian, and of course it was a nightmare for me to live in the totalitarian Egypt until 1953. If, God forbids, Israel would become totalitarian I would not be able to live in my homeland even one day, although I chose to live there in spite of the fact that in the last twenty years it has become much less egalitarian, and even less fraternal with many segments of the population hating or at least not appreciating the other segments: hawks and doves, ultra orthodox and secular, Jews and Arabs, Israelis and Palestinians, rich and poor, Right and Left, neoliberals/tycoons and humane capitalists, Israelis and peaceloving anti-Semite Europeans, Orientals and Ashekenazis, but at least in this category the fraternity has improved in the last twenty years with much more intra marriages, Arab states and Israel, here also the situation has improved over what it was until 1977, with cold peace agreements with Egypt, Jordan, and unofficial contacts with most of the other Arab states, but "new" enemies have emerged – Iran, ISIS, al-Qaeda, etc.

And why am I free? I do not abide to the norms of society, although I abide of course the law. Most of the Israeli and the neoliberal societies are complacent towards their neoliberal governments – in the US and the UK since 1980, in Israel with the Likud and Labor governments since 1996. I am one of the few coming from the business world, at least in Israel, who dared opposing the neoliberals and was ostracized, losing 90% of my income. But I thought that it was worth the price as I do appreciate all the three cornerstones of France and all the free world – Liberte/Liberty, Egalite/Equality, Fraternite/Brotherhood. Liberty without Equality and Fraternity is like using a third of your potential. I worked in a high tech company since the age of 30 where I felt completely free and where egalite and fraternite were part of their cornerstones. When I noticed that it is no more prevailing I left my company and became a free lancer with a total freedom to choose my clients and projects, working with companies with whom I felt at ease. When I did not want to compromise I started an academic career, publishing ethical books since 2001 and teaching business ethics since 2004. I worked at universities that gave me full academic freedom to teach whatever I liked and denouncing the unethical conduct of tycoons and corporations. When some of the universities did not approve my credo I left them without wanting to compromise although they paid the best salaries, being funded by tycoons. I wrote in my books all what I wanted and when publishers refused to publish my book on social and economic justice I published it on the Internet free of charge as well as in the libraries of universities and organizations that were not afraid of publishing my "subversive" contents.

But also within society – I ceased my relations with all the colleagues whom I discovered cooperated with the tycoons and neoliberal regimes and denounced my "socialist" ideas. Too

many citizens are "slaves" to social norms, unethical corporations, and corrupt regimes. I act, write and speak whatever I like, refused to be a Director in unethical corporations or organizations, and resigned from Boards of Directors when I noticed that they do not behave ethically. Even in choosing a car we bought one Prius eco friendly car instead of two much less eco friendly cars, although "noblesse oblige" most of my colleagues would not dare to drive such a "low-cost car" and continue to drive Mercedes, Audi and expensive American cars. As my income was reduced by 90% I tried to match my new income to my standard of living, cutting most of the excessive expenses – in cars, travel, costly cultural shows... So, as stated before, we own one eco friendly car (most of my colleagues have two expensive cars), go to the theater at reduced prices tickets (my colleagues go to the opera and concerts costing hundreds of dollars), and what is for me much more painful ceasing almost completely to see plays abroad at exorbitant prices especially on Broadway. It goes without saying that we don't own additional houses in Israel, Europe, the US..., we do not stay at boutique hotels abroad costing hundreds of dollars a night. If we really wanted we could maybe afford adhering to the social norms of my colleagues, but as we are completely free from "show-off" constraints (and I don't want to judge my colleagues, as everyone is entitled to his opinions, even the conformists) we do whatever we like, live according to our income, and are respected by friends who condone our conduct. But we still live in a beautiful house (although it was built 30 years ago, we have not renovated it or bought new furniture but we keep them in working condition), we have a very rewarding cultural life, I purchased hundreds of books (although I couldn't afford to purchase my own books at the exorbitant prices of \$150...), and we help as much as we can our children, even more than some of our richer colleagues in Israel and abroad. I am not afraid to express my opinions although they may vary too much from what is conventional in society. If I see a play or read a book that I don't like I say so overtly, although they were praised by all the critics – many colleagues wouldn't dare to express an opinion that is not a common opinion as they are much more conformists. I am not at all a conformist, this is for sure, as one can learn by reading my book and my ethical ideology. The same applies to art, films, politics, and opinions in general.

PHILOSOPHICAL INSIGHT ON THE WAY OF THE WORLD

I would like to present here a philosophical insight on The Way of the World, which makes me wonder if there is not a huge conspiracy to keep us away from the most important issues, threats, and dangers, while focusing on the minor issues. When I read the newspapers or I listen to radio and watch TV, one can get the impression that the most important issue is whether the wife of a prime minister has ordered bonzo for her dog at the expense of the taxpayer, whether a president cheats his mistress with a younger actress, whether another president was born in Hawaii or in Kenya, and if a peaceloving called the prime minister Nazi. Let me say clearly that I am against slander but in favor of freedom of speech, that the civil servants have to pay for all their personal expenses, and that nobody should be forgiven on cheating his/her spouse. But those issues should be published in page 13 of the newspaper or after 28 minutes of the TV news. The front page should deal with such issues as the privatization of the countries' minerals and banks at ridiculous valuations to rich tycoons who are friends and contributors to the ministers and prime ministers, that a country has become the most unequal or the most corrupt of the OECD, that our city has the highest pollution and the highest cancer ratios in all the Middle East or in all the country. When you deal with lesser issues and not on the most important issues it makes you penny wise and pound foolish, and it is similar to caring of a toothache on the Judgement Day. But the media – the newspapers, TV channels and even on the Internet – belongs to the tycoons who want to divert our attention from the most burning problems. The media decides to ignore activists demonstrations, civil unrest, but if one of the demonstrators has broken the window of a shop or hit a policeman – it shows it as the beginning of a revolution and paints all the protesters as anarchists and communists. However, the blame can be attributed also to the weaker parties who paint all the hawks as murderers if one of them has murdered a prime minister, and all the army as war criminals if a soldier has hit a prisoner. Instead of trying to convince the hawks or the Republicans or the Nationalists that they are wrong and show them why, they prefer to paint them as criminals or morons or primitives and lose by that the chance to win the elections. Each side is motivated by emotions or cool calculation and thus diverts us from the important issues.

I often wonder why (and I can't blame the tycoons for it) the environmentalists cry havoc when a building project for poor workers is detrimental to the birds' migration and don't take into consideration also the welfare of the underprivileged. But their mission is the environment and not social issues, so let the social workers deal on those issues. I started my involvement with ethics by writing for the first time in the world a PhD dissertation and academic books on ethics to the minority shareholders. But soon enough I learned that this issue is linked with corporate governance, so I wrote books and rules on corporate governance, then on other business ethics issues, then on corporate social responsibility, globalization, social, economic, ecologic, and governmental justice issues, environment and sustainability, capitalism and neoliberalism, and finally the political regime in Israel, and I saw that all those issues are interrelated and you cannot deal on one of them without referring to the others. In Israel I arrived to the conclusion that a new regime, a second republic, should be established in order to deal with all those issues. All over the world I believe that a new form of capitalism should be adopted, closer to the Scandinavian model. Let us continue with

the example of the birds migration, but it can also be the safeguard of a frog species, and keeping a wood intact. Because of those problems, important but not as wider problems, you don't build a highway that would link the peripheral towns to the large city and the citizens cannot find work in the city, cannot attend the university, they die often because there is no hospital there, as it takes two hours for an ambulance to reach the city. So, what is more important – the birds, or a father who dies because he couldn't get to the hospital leaving a widow and five children with no breadwinner? And a question to the environmentalists – why do you care so much for the birds, the foxes and the snails, and you don't put all your efforts to demonstrate against the pollution of the petrochemical factories that causes every year thousands of deaths, not birds – human beings!

Well, I have against me the tycoons, the corrupted governments, the Muslim fundamentalists, now the environmentalists are going to write against me a fatwa as well. I do care for the birds and frogs and I know what damages can bring fewer species, but my point is that you have to weigh all the issues at stake, not just the environment. This is the job of the government but they don't deal with the important issues anyway, they are motivated by interests, political considerations, and the short run, and first and foremost - they have to take care of the welfare of the tycoons who finance them. So, I come back to the environmentalists, my friends, - we are in the same boat, and if the government does not do what they should do, you should be mature and responsible enough to take into consideration all the parameters – economic, social, environmental, housing, employment, peripheries, transportation, and cultural. Is it too much to ask for that? I don't think so, I have done it myself and found the harmony that takes into consideration the interest of all the stakeholders, because all of us are an interrelated structure.

Are progress and humans more important than wilderness and beasts? Which ones should be taken into consideration and what are the right proportions? Do you have to choose between the welfare of the birds and the impact that a damage on the welfare of the birds could cause to humanity? I appreciate much more a mother (and a father) who takes care of her children, educate them, provide for them everything that they need (and Ruthy is my model) than a mother who devotes most of her free time to help sick people in hospitals or young girls who are abused, neglecting her children, their education, and their health. Charity begins at home – it is my motto, it is not selfishness, as I believe that there should be governmental organizations that take care of sick people and abused girls, and that is why I pay so much taxes, but if the neoliberal government has murdered the welfare state it is not my responsibility to remedy it and establish thousands of NGOs replacing the governments. I devote my time to change the system and not fight a specific case of corruption, starvation, abuse or sickness, because we should deal on the most important issues, otherwise we fall into the pit that the corrupt governments want us to fall into, we deal in micro instead of dealing in macro. Lenin was right when he said that the worse it gets the sooner we'll find a solution. If we establish thousands of NGOs we find an interim and unsatisfactory solution but we postpone the Judgement Day of the system. This is true with charity to the needy and is also true with macro economy, as is the case of lowering the interest rate to zero in order to make artificial respiration to the economy and thus postponing a drastic solution to a crisis that will occur once again within a few years and this time will be fatal to all.

ON COINCIDENCE IN MY LIFE

All the world's a stage, and all the men and women merely players; they have their exits and their entrances; and one man in his time plays many parts, his acts being seven ages. [William Shakespeare](#)

“Life is what happens to you while you're busy making other plans.”
— [Allen Saunders](#)

Jaques to Duke Senior

All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages. At first, the infant,
Mewling and puking in the nurse's arms.
Then the whining schoolboy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths and bearded like the pard,
Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slippered pantaloone,
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too wide
For his shrunk shank, and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.

As You Like It, Act II, Scene VII [All the world's a stage] - William Shakespeare, **1564 - 1616**

When I am contemplating my life I arrive to the conclusion that a substantial part of it was not a result of a planned program but rather a series of coincidences, lucky and unlucky, a

play/reality, written by a masterful playwright. I couldn't have written a better one on my life as the coincidences were really extraordinary, and luckily most of them were positive. So, if I am a player in my life's play I presume that in due time I'll return to the manager of the world's stage, bow 6 times to the public, and after a standing ovation bow for a 7th and last time, one bow for each of my ages, receive a Tchapha/Kafa/High Five as we say in Hebrew/Arabic from my fellow players and from the manager and if there is a reincarnation I'll be assigned to my next job. If there is nothing after the play – my autobiography and website will be my memorial/pyramid, as I'll remain sans teeth, sans eyes, sans taste, feelingless, speechless, motionless, sans hearing (it has already occurred), sans writing, sans reading and watching, sans loving, sans caring for all my beloved, sans everything! But who is this Jaques, that by a strange coincidence shares my name and many similar traits.

Jaques is one of the main characters in Shakespeare's [As You Like It](#). The 'Melancholy Jaques' as he's always being called is one of Duke Senior's noblemen who lives with him in the [Forest of Arden](#). The role has long been a favorite for famous Shakespearean actors. Jaques' distinguishing characteristic is his unmitigated cynicism. He is the only purely contemplative character in Shakespeare. He thinks, and does nothing. His whole occupation is to amuse his mind, and he is totally regardless of his body and his fortunes. [Hazlitt](#) describes him as "the prince of philosophical idler; his only passion is thought; he sets no value upon anything but as it serves as food for reflection". Jaques' role in the play is more of an observer than an actor. Early in the play, Jaques remains a mystery to the audience, being discussed extensively by fellow characters. Once he appears, Jaques' thematic importance and memorable presence in [As You Like It](#) is quite impressive. Though much about Jaques' past is obscure, his conversations with [Rosalind](#) show that he lost his optimism while traveling the world. Whatever the root of his bitterness, Jaques always places himself outside the group of happy characters who populate Arden. His function seems to be to provide a sharp foil for the wit of other characters, but also to create a shadow within the sunny forest. Jaques is a constant reminder that in the real world time is not suspended, and grief, sorrow and death provide a counterpoint to all human joys, a kind of embodied presentiment of Poussin's 'et in arcadia ego'. Duke Senior is particularly interested in Jaques as he finds Jaques as a moral philosopher when he's in a melancholic mood. Jaques on the other hand constantly criticizes the Duke. He humorously curses the Duke because he and the other noblemen had to lose their wealth and comfort to please the stubborn Duke and live an uncomfortable life in the Forest of Arden. Jaques leaves the Duke, as soon as he is restored to his sovereignty, to seek his brother, Duke Frederick, who has stepped down and turned hermit. (based on Wikipedia).

Before my marriage and before finding Ruthy my love, I was known for my unmitigated cynicism, melancholy, I contemplated life from outside, contributing very little to society and to the economy, to other people and to my friends. I was a philosophical idler, with thought as my only passion, in a word – an observer rather than an actor. I lost my optimism not by traveling the world but by traveling society, always outside the group of happy characters, creating a shadow within the sunny forest, reminding that grief, sorrow and death provide a counterpoint to all human joys. I cannot forget that, as it is all written in my Diary, where I spoke vehemently on sorrow and death at the age of 17. When my friends were dating girls, reading detective stories, and watching westerns, I read the classics, learned languages, and studied at the university. I was a moral philosopher when I was in a melancholy mood then and after the crisis, when I lost all my savings by a scheme devised by my best friends, being in a melancholy mood on society, ethics, tycoons, turning again to acute pessimism towards the future of economy & society in face of the world's fundamentalism.

So, what are the seven stages/ages/coincidences of my life? Are they set by Divine Providence, coincidence, fate, destiny, luck, willpower? I never went to an astrologer, I am an atheist, and I prefer to believe that most of what happened to me was due to my willpower and if not – to coincidence. Yet, I reckon that many events cannot be explained rationally, but even if you are unlucky you can still fight against your "fate" and not compromise. If you are unlucky in love ten or twenty times you can continue your attempts until you find the "chosen" one. If you fail in a crucial examination at the university 4 times you can still try for the fifth time (and in order to assist fate a little bit – study this time with an economics genius as Yehuda Kahane). If you fail in your driving tests six times you can still try for the seventh time and (Thanks God) not be involved in an accident for 40 years, although friends tell you that when they see you driving they don't know if you drive forwards, in reverse or you are just parking. The French say "Aide toi el le Ciel t'aidera" – Help yourself and God will help you. This is probably my motto in life, as I am aware that fate can override your will (L'homme propose et Dieu dispose – Man plans and God decides), but if you try once and again – God, fate, destiny or coincidence will come your way. But what if in spite of all your attempts you fail – you were conned and after a couple of years of attempts you reach the conclusion that it is hopeless as you are fighting much stronger opponents. Even then - you can go to another direction win much more in other ventures and start a brilliant career in business ethics that otherwise you would never attempt to try. And, luckily enough, find that you have the motivation to read hundreds of academic books, write twenty books, teach thirty courses to thousands of students, and be reckoned as one of the leading figures in Business Ethics. Everything in my life was planned consciously or subconsciously as can be seen from my Diary, except of course all the things that were not planned that were substantial and very important, but I rather prefer to call them coincidences rather than fate, destiny, or God Will.

The first coincidence was in 1952, when I felt an outsider in my childhood studying and speaking French in an Arabic country, in a Zionist family loving Israel that was the worst enemy of Egypt, and on top of that experiencing at the age of 7 the burning of the European Cairo by the Shabab/mob who almost killed us as well, reading on our balcony chapter 8 of Alice in the Wonderland, feeling that I live in a nightmare where the Queen of Cards wants to behead everybody ("Off with his head!" which she utters at the slightest dissatisfaction with a subject), and experiencing bibliotherapy, seeing Cairo burning like Nero saw Rome, but without playing the harp. The coincidence was due to the fact that on the street floor was a shop owned by a Greek grocer who convinced the rioters that his shop and the building should be spared as the Greeks are friends of the Arabs, maybe he even gave them a bakshish to enforce his arguments, and there are no English, French or Jewish families in his building. If he was not Greek but Jewish I could have become a casualty statistics. We immigrated to Israel and there also I felt most of the time as an outsider but for different reasons, mainly cultural, without true friends, true love, true meaning for life.

As a matter of fact, if I believed in astrology, I'll start the list of coincidences with my date of birth – June 5, 1944. This was of course D Day, or almost – 6.6.1944. You can draw a lot of conclusions from this occurrence – you can say that all your life you almost attained your goals but not quite, as you were born almost on D Day, you almost became a CEO, almost earned millions, almost got your play on stage, almost achieved a big success as an academic, etc. But this is of course nonsense, as I perceive that I have achieved in my life much more than I expected, much more than any of my family and friends, at least in my view, if you examine the whole spectrum of achievement: career, culture, love, family, wealth, self fulfillment. I never intended to be a CEO, I never tried hard to become very rich, it is almost unheard of that an "anonymous" person manage to publish so many books, without being a

well-known academic, novelist or playwright. On the other hand, you can draw the conclusion that being born one day before D Day is an omen that you'll be a precursor, a pioneer – and this turned to be quite true, as I was a precursor in attending Insead when it was a small business school, that very few heard about, least of all in Israel, the university of the European Union, that turned to be from 1967, when I studied at Insead, to nowadays one of the best business schools in the world.

I was a precursor in starting to work at Elbit in 1973, one of the very few Israeli high tech companies, and a quite small company, that turned to be one of the ten leading companies in Israel selling billions of dollars, while high tech was the biggest economic success of the state of Israel. I was also a precursor at Elbit in introducing profitability criteria to an engineering company, in focusing on humane management, as a CFO, initiating and leading one of the first Israeli IPOs on Wall Street, leading mergers and being one of the first Israeli's companies to acquire a company in the US. I was a precursor in working from home as a self employed and succeeding very much in the projects I managed and also financially. I was the first in the world to write a dissertation and academic books on ethics to minority shareholders, which turned to be the "hot" item in business and investment of the last 15 years. And of course I am one of the few who has such a wide scope of activities and careers – intellectual and professional. Last but not least, [I discovered](#) (fate, coincidence?) the synagogue of Coria in Spain, the town of origin of my family, and I initiated, participated, and edited the translation into Ladino of the UN Universal Declaration of Human Rights. Well, anyhow, June 5 is also the day when the Six Day War started, on the same day the well known economists Adam Smith (1723) and John Maynard Keynes (1883) were born and this is why perhaps I chose to study economics, while I didn't know this coincidence until recently, and June 5 was chosen as the World Environment Date – a subject that I taught and wrote about extensively (unfortunately there is no Ethics Date yet). And to finish this topic in a humorous tone – D Day was planned to be on June 5, but due to unfavorable weather conditions it was postponed by a day, so my parents were right in their planning or the "stars" were right, but the stars are always right as we all know...

The second coincidence occurred in June 1967, when I felt an Israeli patriot who loved his country, when Egypt, Syria and Jordan, with Nasser as their leader, threatened to invade Israel, and on the date of my birthday June 5, I saw the last ship leaving Israel from my balcony, where I could have been as I had a ticket for the trip and the possibility to start a new life with a work in Switzerland, which I declined and chose to remain in Israel my country that was experiencing an extermination war that miraculously changed into the best victory ever. Another coincidence that occurred in the same month was that I was received at Insead in Fontainebleau, France, after a friend who worked on the same floor brought to my attention that I could receive a scholarship for Insead, as I was by coincidence one of the few Israelis of my age who knew the three languages of study at Insead – English, French, and German; French being my mother tongue, and German by coincidence or subconsciousness the foreign language that I chose to learn at the university in order to be able to read Goethe, work in Switzerland, or feeling part of the Israeli elites as I read recently in my Diary.

The third coincidence occurred in 1969, when I met Ruthy at a party and we decided to marry 3 weeks later, marrying 3 months later. I almost did not meet her as I was supposed to relocate to Belgium on behalf of Israel Aircraft Industries in a merger that was cancelled a couple of days before my departure, in the same week of the meeting with Ruthy. I could have been living in Switzerland, Belgium, France or the US, as many of my Insead friends chose to live, but because of a series of coincidences – the Six Day War, the cancellation of

the merger with Sabca and Cobelda because of the Boycott (at last a boycott that benefited me...) – I chose to remain in Israel, I met Ruthy and all my future changed accordingly. Well, my ten years old grandson who is very bright, to whom I was telling this coincidence, explaining to him that otherwise he would not have been born, answered me: "But Saba (grandfather in Hebrew), if you would have married a Belgian, you would tell your Belgian grandson about the coincidence that was the cause of your relocation, as there are no coincidences."

A related coincidence occurred in 1973 when I decided to work at Elbit in Haifa leaving Tel Aviv and a rewarding job, because I sensed that I wanted to live in Haifa and educate in this city my children, in a way of life that suited us much more, as it was not hedonistic like in Tel Aviv. The coincidence was due to the fact that one of my interviewers at Elbit knew me from childhood as I used to return the balls that were thrown out of the basketball court where he played, and this was good enough for a recommendation much more than my MBA as I was told by the interviewer... Elbit was a turning point in my life, when at last I worked in a company where I fitted very well and enabled me to spread out my wings, become a Vice President of a leading high tech company, contributing much to its success, and obtaining financial rewards that enabled me to buy a house at the best neighborhood in Haifa. I took a very high risk when I chose this move, which proved very successful to my future. But as there were many candidates to this job, the recruiter chose me because of a complete irrelevant cause, or a familiarity, or a gut feeling, or by sheer coincidence...

The fourth coincidence (or act in a play, stage or age in life) occurred in 1995 when I worked as a self-employed consultant and project manager, succeeding even more than at Elbit, as my success was measured net to me, and I did not have to share it with many others, who deserved it rightfully or wrongfully. I worked from home from 1987 until 2000 in our new house at Denya on Mount Carmel with inspiring scenery, reinforcing my ties with my wife and children whom I could see at last very often. Here the coincidence was that my wife helped much a friend after her husband died, the widow who was grateful recommended me when her brother who had a high tech US company looked for a project manager who would manage their mergers in Israel, there was a good chemistry, and I earned in salaries and options (this time I did not buy shares but only received options at no cost) from that mutual connection enough money to live well enough throughout my pension years writing books on Ethics, provided that I don't live as my uncle until 104. My uncle retired from a large Bank at the age of 60 and continued to receive his pension until the age of 104, during 44 years much more than the number of years in which he worked for the bank.

To this chapter in my life we can add another coincidence that was detrimental & that I couldn't influence. I devised in 1996 with Israeli friends, Jews & Arabs, a startup called The Christian Heritage, a museum on the history of Christianity with miniatures of the most famous churches and cathedrals, in Nazareth, the holy city. I wrote the business plan, started to find investors and get the approvals, we had the blessing of the Arab Mayor of Nazareth (a communist) on the holy project and we met the relevant people in the Vatican, without receiving a formal blessing. The idea was that the majority of the million Christian pilgrims who visit Israel every year and in the future possibly millions would visit our museum. The startup would be very profitable, especially for the founders and investors, but also for the town of Nazareth, Christian charitable organizations, the Arab employees and workers who would work on the project, Israel, and all the stakeholders. Unfortunately, there was only a minor circumstance/coincidence that we did not foresee (although it was part of the Risks and Prospects) that there will be an Intifada, riots, many casualties, and no investments, especially

in touristic startups. Nevertheless, I taught the business case and the business plan in my courses on Business Management at the University of Haifa, and was courageous enough to tell my students that we failed in this project, and it doesn't matter who was to blame, I assumed absolute responsibility as always, but we are in good company with 99% of the failed startups, but none of the entrepreneurs dares to teach students why most of the curriculums teach only successes as Apple, but no failures as our startup.

The fifth coincidence occurred when I lost most of my savings conned in a scheme executed by my best friends that conned as well thousands of minority shareholders (and not just me, as I was told that nothing is personal...). This negative event, after three positive events, could be compared to the first coincidence when the European Cairo was burned, but in retrospect both negative coincidences proved to be positive – we left Cairo a year after the burning of Cairo and the revolution that ensued, we could bring with us all our belongings, and without much risk receive our money in France and in Israel, and started a new life, not so easy at the beginning (and at the end also - for my parents) but very fruitful in the future, while those who left Cairo in 1956 could not take with them anything. The crisis of the minority shareholders' scheme and the ethical vocation that ensued changed my life completely, made me a better man. Before that - I had stage fright, I never gave a lecture, never wrote books, and after the crisis I devoted my time to society, earning less than 10% of what I earned before, but with a feeling of self fulfillment, contributing to society, teaching thousands of students in Israel and abroad, influencing them as well as the thousands of readers of my books and articles, lecturing before audiences of hundreds in English, French and Hebrew, and writing since 2001 twenty books in those languages, articles in five languages, a website with most of my works, and a rich correspondence. It also strengthened my family ties with my wife and children, I met excellent ethical people, as Henri-Claude de Bettignies, Joshua Sobol, Arieh Avneri, Henk Van Luijk, Harry Recanati..., far better than the unethical people with whom I severed my relations after they conned me.

The coincidence in this instance was that I worked for a few years as a projects manager in a promising American/Israeli company and I was told that because of my good services I was entitled to purchase shares of the company, although it was forbidden to other Israelis unless they worked for the company. As I saw the huge potential for the company I seized this opportunity/luck/bad luck and purchased with almost all my savings shares, dreaming to become a millionaire as some of my friends who seized a similar opportunity. I could not know that at the same time another company of the group that owned a substantial amount of the shares decided to takeover the promising company and allegedly caused the prices to drop by 90% forcing the other shareholders to sell their shares at this ridiculous price and lose all their investment. The Chinese say that every crisis is also an opportunity, I lost my money but gained my vocation and ultimately also won much more money in another project, as was explained before. This loss and the betrayal of my friends opened me to new worlds, made me much stronger, afraid of almost nothing, and all this happened by coincidence.

The sixth coincidence enabled me to start a meaningful academic career. I prefer to refer to all those stages not as luck but as coincidence, as they could have been luck for some people and extreme bad luck to others. It goes without saying that the first two coincidences - the burning of Cairo that caused hundreds of European casualties and wounded people, and the Six Day War that caused thousands of casualties, mainly to the Arab side, were very unlucky to the victims. The other three coincidences caused mainly financial losses – the boycott against Israel that brought to the cancellation of the purchasing of Sabca and Cobelda, but also when I

gained from the shares others who sold the shares lost and when I lost from the shares those who purchased the shares won.

The trigger for the sixth coincidence was the sudden death of a colleague who taught projects management at the International MBA of the University of Haifa, Israel. I received my PhD in 2004 at CNAM, Paris, France, in the "esoteric" subject of Business Ethics. When I applied, at the age of 60, to teach this subject at the main universities of Israel none was willing to give me the opportunity to teach. For some of them I was too old: how can you start a new career at the age of 60 without any experience in teaching? For some of them I was anathema – I was the first academic in the world who wrote a PhD dissertation on the subject of wrongdoing to minority shareholders, and who won from that – the tycoons who financed the Chairs of the professors and gave them excellent salaries as directors much higher than what they received in parallel at the university. Some professors were neoliberals totally opposed to my ideas of humane capitalism and were not eager to let their students attending any course from a dissident lecturer. Some of them were not willing to experiment my new methodology of teaching based on group dynamics and role playing with films and plays on business ethics dilemmas. And some professors, as Ilan Meshoulam at the University of Haifa, wanted to hire me but didn't have the hours available for my courses that varied from 32-60 hours per course, as I thought that 10-15 hours was not enough for teaching such an important course as business ethics and could not change any attitude, although most of the universities, including the Ivy League ones, taught if at all only a few hours of Business Ethics, as they had to allocate enough time for the more "important" subjects, such as marketing, finance, production, mathematics, economics, etc.

All the process of my PhD is woven with a series of coincidences to which I referred in my writings – I couldn't attend the most important meeting in which I had to present the draft of my dissertation to my first "directeur de these" because of a strike on the public transportation in Paris, which was probably one of the reasons of the antagonism with the professor, who decided to disqualify my dissertation. And by sheer coincidence (!) I almost couldn't attend the first meeting with my new "directeur de these" a few years later because of the same problems with the metro, and when they occur you can't get a taxi either. This time I was lucky enough to find a taxi an hour later and my professor decided to wait for me. Well, this may prove a few things – that the metro is more on strike than on tracks. That if I believed in fate "mekhtub" as we say in Egypt – all is written in heaven, I would have lost hope and see my first failure as an omen and don't try in applying more than a hundred publishers to publish my academic books, and more than a hundred universities to present them my dissertation on ethics to minority shareholders. Finally, when I was waiting for a decision on the date in which I had to defend my dissertation, a very difficult problem as the five members of the Jury were very busy travelling all over the world, I had a premonition that they would chose March 23, the date of the birthday of my mother Pauline who died a few years before and was possibly "watching" me from above, and indeed this was the chosen date, and on this date I "felt" that she was there with me assisting me to answer rightly to the "soutenance de these" at a large amphitheater of CNAM in Paris. Well, if this was not true, it is at least a good invention, *si non e vero e ben trovato*...

A few days before the start of the summer semester of the Business Management School at the University of Haifa, I received an urgent call from my friend Professor Ilan Meshoulam, to whom I proposed my course, telling me the sad story of the premature and sudden death of a colleague (all three of us worked in the past at Elbit) who was about to teach his course on projects management at the International MBA in English. The International MBA was an

international venture, experimenting a model of cooperation between Palestinians and Israelis based on joint ventures that would ensue from this course between the students who would study together at the MBA program in English. This project was funded by international organizations provided that it would comprise 50% Palestinians from Gaza, the West Bank and East Jerusalem, 25% Israeli Arabs, 25% Israeli Jews. The rationale was that Israeli Jews can attend MBA programs on their own, but Arabs cannot afford to pay the high tuition fees for an MBA. Everything was fine at the beginning, as long as the talks were only on business issues, but when the discussions started to focus on Nakba/Naksa there were arguments, shouting, passions, that luckily did not harm the friendship of the MBA participants. Meshoulam asked me at first to teach projects management, but I refused as I was not an expert on the matter.

I proposed to teach my course on Business Ethics and promised to adapt it to the 32 hours available for the course. My courses existed in Hebrew and English anyhow, my films were all in English, as well as most of my cases and it was no problem for me to be ready for the tight dead...line of the course. The course was a success, I got excellent reviews, I taught the course to the other classes of Palestinians/Israelis until the program ceased. I never talked in the classes or outside of them on political issues, and the Palestinians were very cooperative in the group dynamics, in role personification on All My Sons, Wall Street, Erin Brockovitch, but however I didn't include The Merchant of Venice in my course (not also when I taught at Insead), as I didn't want to reinforce prejudices in case there were some. Jews and Arabs spoke openly on the problems of corruption in Israel and Palestine, which were much more acute in the Arab territories.

From this course and the opportunity that arose from the coincidence of the death of my colleague, I started to give courses also in other programs of the MBA school and other courses at the International MBA, courses to the Political Sciences MA, BA courses, 17 classes of the Naval Academy, BA courses designed for the management of large organizations as the Electric Company, Government and Municipal organizations, Police Officers, but I gave also courses on sustainability, business administration, globalization, leadership, business plans, social responsibility, social and economic justice, and others. All that at the University of Haifa, and in 2006 also at Insead in Singapore, but after the crisis of 2008 and the publication of my Hebrew textbook, the first of its kind, on Business Ethics by the University of Jerusalem, I gave also courses at the MBA programs of the Technion, the International MBA programs of the Tel Aviv University, Israeli colleges, the courses were received well by the students, I received the highest grades at the University of Haifa and very good grades at other universities as well. I taught successfully for 10 years at the universities & colleges until 2014, when I lost my hearing. If I didn't have this opportunity I could have failed in my attempts to teach, or maybe it would have taken longer.

And this brings us to the seventh coincidence, which could compare to the seventh and last age of Shakespeare, but in my case could be also a new beginning. In 2014 I lost almost all my hearing, this was an unfortunate coincidence, but which corresponded to my heredity. I had to resign from teaching, as all my courses were based on group dynamics that cannot work if your hearing is not well, even with the best hearing aids. I cannot participate also in meetings, especially if there is a lot of noise, and in Israel in the meetings and sometimes in the classes also there is a lot of noise. So, what can you do if such an unlucky event occurs. You have to bite the bullet - faire contre mauvaise fortune bon coeur. I wrote ten eBooks, including "Ethics Pays" proving that the most ethical countries thrive on all the quantitative and qualitative parameters, and vice versa. I have ceased participating in forums on ethics,

dealing on current ethical issues, on social and economic justice issues, and focus my activities in more generic issues, most of them not related uniquely on business ethics, but on more general, cultural, linguistic, drama, films, literature, politics issues. It works well and maybe out of this coincidence we would find new ways of expression, as you have to keep busy whatever the circumstances are!

Well, I don't admit that I am in the last scene of the play, in my second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything. Shakespeare, who wrote it died at the age of 52, and wrote, staged and played as if he died at the age of 104. I am 22 years older and feel in the prime of my life, as Shimon Peres and Itzhak Navon our former presidents who were 20 years older than me and were very active even in their nineties. You don't decide when to quit the stage and you should act as if today is your last day on earth – working very hard day and night in order to finish a new book, see another play, visit another country. On the other hand you should act as if you'll live forever – starting to write books, conveying to future generations your insights, as you don't know when you'll be left sans everything, when the final coincidence will occur, actually this is the only case when you know for sure that it is not a coincidence but a certainty, as it is senseless to hope for eternal life!

A **coincidence** is a remarkable concurrence of events or circumstances which have no apparent causal connection with each other. The perception of remarkable coincidences may lead to [supernatural](#), [occult](#), or [paranormal](#) claims. Or it may lead to belief in [fatalism](#), which is a doctrine that events will happen in the exact manner of a predetermined plan. From a [statistical](#) perspective, coincidences are inevitable and often less remarkable than they may appear intuitively. An example is the [birthday problem](#), which shows that the probability of two persons having the same birthday already exceeds 50% in a group of only 23 persons. Measuring the [probability](#) of a series of coincidences is the most common method of distinguishing a coincidence from causally connected events. "The mathematically naive person seems to have a more acute awareness than the specialist of the basic [paradox](#) of [probability theory](#), over which philosophers have puzzled ever since [Pascal](#) initiated that branch of science [in 1654] The paradox consists, loosely speaking, in the fact that probability theory is able to predict with uncanny precision the overall outcome of processes made up out of a large number of individual happenings, each of which in itself is unpredictable. In other words, we observe a large number of uncertainties producing a certainty, a large number of chance events creating a lawful total outcome." *Arthur Koestler, [The Roots of Coincidence](#)*

ON HAPPINESS AND THE HAPPINESS INDEX

A Felicidade /Happiness/Vinicius de Moraes

Tristeza não tem fim
Felicidade sim

Sadness has no end
Happiness yes

A felicidade é como a gota
De orvalho numa pétala de flor
Brilha tranquila
Depois de leve oscila
E cai como uma lágrima de amor

Happiness is like a drop
Of dew on a flower petal
Shines quietly
After light oscillates
And falls like a tear of love

A felicidade do pobre parece
A grande ilusão do carnaval
A gente trabalha o ano inteiro
Por um momento de sonho
Pra fazer a fantasia
De rei ou de pirata ou jardineira
Pra tudo se acabar na quarta-feira
Wednesday

Happiness of the poor seems
The great illusion of Carnival
We work all year
For a dream moment
To make the fantasy
Of king or pirate or gardener
For everything was finished in

Tristeza não tem fim
Felicidade sim

Sadness has no end
Happiness yes

A felicidade é como a pluma
Que o vento vai levando pelo ar
Voa tão leve
Mas tem a vida breve
Precisa que haja vento sem parar
stopping

Happiness is like a feather
That the wind lifts into the air
Flying so light
But life is short
It needs to have the wind without

A minha felicidade está sonhando
Nos olhos da minha namorada
É como esta noite, passando, passando
Em busca da madrugada
Falem baixo, por favor
Pra que ela acorde alegre com o dia
Oferecendo beijos de amor

My happiness is dreaming
In the eyes of my lover
It is like tonight, passing, passing
In search of the dawn
Keep it down, please
For her to wake up happy as the day
Offering kisses of love

Tristeza não tem fim
Felicidade sim

Sadness has no end
Happiness yes

Happiness is a subject that I refer to it very often in my books. I knew once a woman who was Brazilian and all her life pursued happiness, enjoying life, always optimistic, never complaining. That woman, let's call her Gabriela, had plenty of friends, every night went out, played cards, went to nightclubs, danced and lived fully. She had a relative with the same name Gabriela in Israel. She admonished her often for her lavish life, as she had no friends,

almost never went out, and lived a very frugal life. The Brazilian used to answer her "we live only once" and indeed she died quite young at the age of 60. Her husband married again shortly after and lived happily for another 20 years. The Israeli died at the age of 86. Well, you can ask what is better, to live in a carnival for 3 days or to live in quarta-feira much longer, but this is another question. Happiness and joy is a question of attitude. I know a man, let's call him Naguib, who lives in Beirut and he is very happy, always telling his friends "Carpe Diem". As he comes from the Middle East he probably knows what is malocchio/mauvais oeil/ain ara/the evil eye. I appreciate his good humor especially because he lives in Beirut, the Hell on Earth (like Syria, Yemen, Iraq and Afghanistan...) and he is still happy, while I would be afraid from the malocchio. If Naguib lives in hell we in Israel live in purgatorium (Paradise is Switzerland and New Zealand), and the funny thing is that the Israelis are no. 11 in the world in the survey on happiness. Freud would say that we are masochists, but honestly I believe that it is because an Israeli can never admit that he has made a wrong choice. If he has a car, it is the best in the world. If he works somewhere it is better than Google. His wife is Sophia Loren (today?) and his country is the best in the world. I, personally, because of my mother's upbringing, believe in malocchio and never admit that I am happy, always complaining about something: money, health, tycoons, or politics. It is called in Ladino - *viven los yoradores* - but the Ashkenazis have excelled in that to perfection, always complain and you'll live happily but never enjoy it. So, I would say *Lacrimo/Deploro Diem*. I would refer now to the Happiness Index and analyze it.

Happiness Index (rank) – 2010-2012. The World Happiness Report is a measure of happiness published by the UN Sustainable Development Solutions Network. The report outlined the state of world happiness, causes of happiness and misery, and policy implications. The index is based on economics, psychology, survey analysis, national statistics, progress, mental illness, objective benefits of happiness, the importance of ethics, policy implications, subjective well-being and the Human Development Report. Six key variables explain three-quarters of the variation in annual national average scores over time and among countries: real GDP per capita, healthy life expectancy, having someone to count on, perceived freedom to make life choices, freedom from corruption, and generosity. The scale runs from 0 to 10, while 10 is perfect happiness, and the highest ratio ranks no. 1. I don't fully agree with it, but that's what we have, so we'll stick to it.

The term "gross national happiness" was coined in 1972 by Bhutan's king who opened Bhutan to the age of modernization. He used this phrase to signal his commitment to building an economy that would serve Bhutan's unique culture based on Buddhist spiritual values. The message originally was that happiness is more important than economic development. Through the contribution of many western and eastern scholars the concept developed into a full socioeconomic development framework. Bhutan is the only country in the world that has a "GNH", Gross National Happiness. It measures people's quality of life and makes sure that material and spiritual development happen together. Bhutan has done an amazing job of finding this balance. Bhutan is ranked as the happiest country in all of Asia and the eighth happiest country in the world according to Business Week. In the following paragraphs we analyze the World Happiness Report, measuring happiness and published by the UN. The index is based on economics, psychology, national statistics, progress, ethics, subjective well-being and the Human Development Report. And who is missing from this report? Surprise, surprise - Bhutan!

But, long before the king of Bhutan, Aristotle wrote in his book "Ethics" that "man aspires to be happy in the sense of eudaimonia, happiness, as the summum bonum of his existence. Happiness is not identical to pleasure, and the ethical man will aspire to live a happy life but

not necessarily a pleasurable life. Happiness is not the end of each action, but it is nevertheless the supreme goal of life." (Cory Jacques, *Activist Business Ethics*, p. 63, Springer, 2005). So, if happiness is the sense of life, one would think that the happiest countries in the world are the best countries, even if in the other parameters they don't perform so well. But, in our case, the most ethical countries manage to be the happiest, and the most democratic, and the richest, and the most peaceful, and the most equal and ethical! Quite an achievement, proving once again that Ethics Pays.

The 13 happiest countries in the world include 9 of the 11 most ethical countries – Denmark, Norway, Switzerland, Netherlands, Sweden, Canada, Finland, Australia and New Zealand. And who are the additional 4 happy countries? Austria, ranking 23 in Transparency International/TI's index and one of the richest countries, Iceland – the fifth Scandinavian country (all the 5 Scandinavian countries are comprised in the 9 most happy countries) and no. 12 in TI's index. Israel, ranking 37 in TI's index, and among the last countries in the Global Peace Index, but one of the most advanced countries in the world. Costa Rica, ranking 47 in TI's index and having an average GDP PPP per capita of \$13,000. If we analyze the 30 happiest countries down to no. 30 – Singapore (TI – 7) – we find as a rule that the most ethical countries are also the happiest – 22 out of the 26 most ethical countries - are part of the 30 happiest countries of the world.

But, in addition to Israel and Costa Rica which are quite ethical, we find in the list of the 30 happiest countries - corrupt countries like Mexico (TI – 103), Panama (TI – 94), Venezuela (TI – 161!), Argentina (TI – 107), Oman (TI – 64) and Brazil (TI – 69). All of them, except Oman, are Latin American countries, and we wonder if it has something to do with the happy mentality of those states, living in a "Carnival". Speaking of mentality, is this the reason that 3 of the most ethical countries - the Far Eastern states of Singapore, Hong Kong and Japan, rank rather low in the happiness index: no. 30, 64 and 43 respectively? Or maybe there are other reasons as well?

In this index we notice, as in most of the other indices, that the least happy countries are also the most corrupt: Togo, Central African Republic, Burundi, Tanzania, Guinea, Syria, Madagascar, Afghanistan, Yemen, Chad, Cambodia, Sri Lanka, Niger, Nepal, Liberia, Mali..., but we find also among the least happy countries states that are ethical like Botswana (TI – 31) or quite unethical as Rwanda (TI – 55), Bulgaria and Senegal (TI – 69), Georgia (TI – 50). So, in most of the cases ethics and a good conscience bring also happiness and wealth, while corruption brings misery and poverty, or as Marcel Pagnol's *Topaze* taught his young students: *L'argent ne fait pas le bonheur* – Money doesn't bring happiness. But, because of your state of mind, you can reach happiness without being rich, as we see in the Buddhist Bhutan and the happy Latin American countries, and you can be quite unhappy even if you live in a rich country as Japan. In those cases ethics doesn't influence too much happiness, but as a rule - ethics causes also happiness.

It is not a sheer coincidence that the poorest countries and most corrupt Latin American countries rank very high in the happiness index. In the list of the 100 most unhappy states we find only four Latin American countries: Haiti (80% poverty), Dominican Republic (34%), Honduras (65%) and Nicaragua (46%) – one would tend to conclude that with such high rates of poverty you cannot be happy regardless of your state of mind. But if we examine the 55 happiest countries we find there most of the very poor, unequal and unethical Latin American countries – Peru (31%), Paraguay (35%), Bolivia (51%), El Salvador (36%), Ecuador (29%), Guatemala (54%), Suriname (70%, how can you be happy with such a huge level of poverty, squeezed in the happiness rank of 40 between the rich South Korea and Czech Republic?),

Colombia (32%), Argentina (30%), Brazil (I can't understand how it is only 21%, but it is still perceived as one of the countries with the highest number of poor people), Venezuela (32%) and Mexico (48%).

In the same bracket of about \$7,000 GDP PPP per capita we find Guatemala (TI – 115, poverty – 54%), El Salvador (TI – 80, poverty – 36%) and Bhutan (TI – 30, poverty – 23%) that are ranking among the 55 happiest countries in the world, while Swaziland (TI – 69, poverty – 69%) ranks 100, Morocco (TI – 80, poverty – 15%) ranks 99, Armenia (TI – 94, poverty – 34%) ranks 128 and Georgia (TI – 50, poverty – 10%) ranks 134, in the list of the most unhappy countries of the world. So, is it a question of mentality or of ethics after all, can we find a clear correlation?

We found in this book that at the extremes – the happiest countries are also the most ethical and the richest, while the most unhappy countries are also the most corrupt and the poorest. But between the extremes we find cases that are not as clearcut as in the extremes. It is worthwhile to mention that China ranks 93 in the happiness index compared to 111 for India, as the poverty overcomes probably the mentality, and the theocratic state of Iran ranks 115 even below the much poorer India, as religion doesn't make the Iranians so happy after all, and I will not consider what is promised to all the Shahids when they reach paradise after killing the foes... Poverty affects very much happiness – Egypt (130), Liberia (133), Congo Brazaville (129) and Sudan (124) - most of the 40 least happy countries are very poor African states, while most of the European and Anglo-Saxon states are very happy, except Bulgaria (144), Hungary and the former Yugoslavian states, maybe because they still live in the trauma of communism or war.

We refer to Bhutan in the analysis of World Happiness, but many people should ask themselves what do they prefer – to live in a country like Bhutan, one of the happiest countries in the world, ranked by TI as no. 30 in the corruption perception index (close to France – 26), with a GDP per capita of only \$7,000 (but with a GDP growth rate of 6%), and an Internet penetration rate of only 30%, or to live in a modern country like South Korea, one of the richest countries in the world, with a GDP PPP per capita of \$35K, with an Internet penetration rate of 85%, ranked 41 in the world happiness report and 43 in TI's ethical report? What is better, a high degree of happiness or a high degree of development? Can we combine both of them? We saw above that the answer is absolutely – Yes! The 11 most ethical countries in the world are also the most modern and the happiest as well, especially the Scandinavian countries who win all the trophies. Like the Swedish Abba song "the winner takes it all", Sweden, Norway, Denmark and Finland – the Scandinavian countries are the best in almost all parameters: they are not only the most ethical, happiest, richest, most democratic, with the highest equality in income and gender, but they are also the most modern, most competitive and with the highest efficiency records.

And we'll finish this chapter on happiness with some proverbs I liked most on this subject:

“Happiness is when what you think, what you say, and what you do are in harmony.”

— [Mahatma Gandhi](#)

“For every minute you are angry you lose sixty seconds of happiness.”

— [Ralph Waldo Emerson](#)

“Love is that condition in which the happiness of another person is essential to your own.”

— [Robert A. Heinlein](#), *Stranger in a Strange Land*

“Folks are usually about as happy as they make their minds up to be.”

— [Abraham Lincoln](#)

“Happiness in intelligent people is the rarest thing I know.”

— [Ernest Hemingway](#), *[The Garden of Eden](#)*

“They say a person needs just three things to be truly happy in this world: someone to love, something to do, and something to hope for.”

— [Tom Bodett](#)

ON LIBERTY – FROM SARTRE TO ISRAEL

The Age of Reason (French: *L'âge de raison*) is a 1945 novel by [Jean-Paul Sartre](#). It is the first part of the trilogy *The Roads to Freedom*. The novel, set in the bohemian [Paris](#) of the late 1930s, focuses on three days in the life of a philosophy teacher named Mathieu who is seeking money to pay for an [abortion](#) for his mistress, Marcelle. Sartre analyses the motives of various characters and their actions and takes into account the perceptions of others to give the reader a comprehensive picture of the main character. *The Age of Reason* is concerned with Sartre's conception of [freedom](#) as the ultimate aim of human existence. This work seeks to illustrate the [existentialist](#) notion of ultimate freedom through presenting a detailed account of the characters' psychologies as they are forced to make significant decisions in their lives. As the novel progresses character narratives espouse Sartre's view of what it means to be free, how one operates within society's framework with this philosophy. This novel is a fictional reprise of some of the main themes in his major philosophical study *Being and Nothingness*. One of the notions is that ultimately a person's freedom is unassailable as it is fundamentally part of the nothingness that is the imagination and so cannot be taken away or destroyed.

The Reprieve (French: *Le sursis*) is a 1945 novel by [Jean-Paul Sartre](#). It is the second part in the trilogy *The Roads to Freedom*. It concerns life in [France](#) during the eight days before the signing of the [Munich Agreement](#) and the subsequent takeover of [Czechoslovakia](#) in September 1938. Written in a stream of consciousness style it is probably one of the best books that I have ever read, the most modern undoubtedly, which captivates you and leaves you *A bout de souffle/Breathless*. If I would have to choose what were the defining moments that fashioned my hawkish attitude to life it would be probably three moments: 1. January 1952 when at the age of 7 the Egyptian shabab/so called nationalists almost burned us alive in Cairo, 2. June 1967 when the Arab nations declared an extermination war against Israel after Israel withdrew from Sinai ten years before and without having any so-called occupied territories, 3. Reading *Le sursis/The reprieve* by Sartre depicting in the most vivid way what is the result of the defeatist policy of Chamberlain and Daladier. But they had the opposite effect on others who became pacifists.

Troubled Sleep (French: *La mort dans l'âme*) is a 1949 novel by [Jean-Paul Sartre](#). The book was originally translated as *Iron in the Soul*. It is the third part in the trilogy *Les chemins de la liberté* (*The Roads to Freedom*). "The third novel in Sartre's monumental Roads to Freedom series, *Troubled Sleep* powerfully depicts the fall of France in 1940, and the anguished feelings of a group of Frenchmen whose pre-war apathy gives way to a consciousness of the dignity of individual resistance - to the German occupation and to fate in general - and solidarity with people similarly oppressed." The trilogy is one of the best books that I have ever read, but you need to be in an excellent mood to read it, as otherwise you might get a *Nausea*, feel that there is *No Exit* in your depression, and think that your life is more *Nothingness* than *Being*. However, it transposes you to France of the late thirties, and you feel the despair not in your brain but in your guts. Unlike Balzac & Zola who appeal to your brains, Sartre & Camus appeal to your entrails.

I have translated this extract as I couldn't find on Internet an extract of the English translation of *Le Sursis*, and it summarizes my attitude towards liberty which is the value I need most, maybe because in my early childhood I was a [Dhimmi](#) – a second rate citizen in a Muslim

state subject to humiliation, persecution, fear. "At the middle of Pont-Neuf, he stopped, and started laughing: this freedom, I have searched it very far; but it was so near that I could not see it, that I cannot touch it, this was only me. I am my freedom. He had hoped that one day he would be overcome by joy, pierced all the way by the lightning. But there was no lightning nor joy: only this destitution, this emptiness full of vertigo in front of him, this agony that his own transparency unabled him forever to see himself... I am nothing, I have nothing. As inseparable from the world as light and yet exiled, as light, surfing on the surface of the stones and the water, when nothing ever would catch me or burry me. Outside. Outside. Outside the world, outside the past, outside myself: freedom is exile and I am condemned to be free."

Au milieu du Pont-Neuf, il s'arrêta, il se mit à rire : cette liberté, je l'ai cherché bien loin ; elle était si proche que je ne pouvais la voir, que je ne peux pas la toucher, elle n'était que moi. Je suis ma liberté. Il avait espéré qu'un jour il serait comblé de joie, percé de part en part par la foudre. Mais il n'y avait ni foudre ni joie : seulement ce dénuement, ce vide saisi de vertige devant lui-même, cette angoisse que sa propre transparence empêchait à tout jamais de se voir. (...) Je ne suis rien, je n'ai rien. Aussi inséparable du monde que la lumière et pourtant exilé, comme la lumière, glissant à la surface des pierres et de l'eau, sans que rien, jamais ne m'accroche ou ne m'ensable. Dehors. Dehors. Hors du monde, hors du passé, hors de moi-même : la liberté c'est l'exil et je suis condamné à être libre.

This is what I answer to my European friends who are astonished how can I live with my family in a war and terror stricken country and offer me to live as a free man in Europe (well, I don't envy my Jewish friends in France or England today, and who is more afraid the Christians or the Muslims of France is another story). This is why I have chosen my Ethical mission and before that my free-lancer career, being free from the tycoons in comparison to most of my friends who are "slave" to their organizations. I feel sometimes as an exile in my own country, living out of the world, out of the past and the present, out of myself even, as I am condemned to be free and I cannot behave differently. This is also what I teach to my students from the final lines of Ionesco's Rhinoceros, the unforgettable monologue, when Berenger declares that he will "put up a fight against the lot of them. I'm the last man left, and I'm staying that way until the end. I'm not capitulating!" Beranger decides to abide only to humanism and not becoming a rhinoceros.

This is what I recommend to all the politically-correct Europeans who find justifications to terrorism and condemn Israel, while receiving millions of refugees from countries where there was never freedom, refusing to assimilate into the European way of life, giving equal rights to women, letting them dress however they want, being totally loyal to their new country, and whenever there is a contradiction between the country's law and their religion they should obey the law of the country that was generous enough to receive them. As Jesus said (Matthew 22; 21): "Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." And the Jewish faith says: דינא דמלכותא – the law of the land is the binding law. **Dina d'malkhuta dina** (alternative spelling: **Dina de-malkhuta dina**) ([Aramaic](#): דִּינָא דְּמַלְכוּתָא דְּיָנָא, "the law of the land is the law"), is the [halakhic rule](#) that the law of the country is binding, and, in certain cases, is to be preferred to Jewish law. This is what the Jews did, what the Polish, Spanish, Portuguese, and most of the African and Arab refugees did, and none of those peace-loving refugees has ever become a terrorist. And whoever disagrees may return to his homeland where he can practice his religion freely, but also being murdered as hundreds of thousands in Syria, Algeria, Yemen, Lebanon, Iraq and Afghanistan, or living in extreme poverty without work, or living in an Islamic state as in Iran, fearing for their lives and welfare.

ON PUNCTUALITY, ARISTOCRATS & TYCOONS

On my first trip to the US in 1968, a study trip at the end of our MBA studies at INSEAD, we travelled for almost a month in the most populated parts of the US, from the Nigara Falls to Washington DC, from Detroit to New York. The whole trip was financed for most of the alumni of INSEAD by David Rockefeller who wanted to promote business between the US and the Common Market and I received my diploma from him personally at the Chase Manhattan headquarters in New York, but was too poor to purchase the expensive photo. It is said that *L'exactitude est la politesse des rois* – punctuality is the politeness of kings, and although I am not a descendant of kings, not even a baron (although I met of course several times the Baron Edmond de Rothschild, who gave me the scholarship for Insead), I was almost never late throughout all my life. But in the trip I was late once (for 5 minutes), and the story goes like that: I sat in the bus and shared a room throughout the trip with a Polish count (at INSEAD "half" of the students were barons, counts or marquises, or at least sons of tycoons, except me of course who wore the same jacket all the year round) We became very good friends and once in Philadelphia, after we have put our luggage on the bus, we went to a nearby coffee shop for a breakfast. In the past few days, there were some alumni who were late, and it disturbed the schedule of the trip. So, the alumnus who was in charge of the trip, decided that the bus shall leave Philadelphia at 9 sharply and the students who will not be on time in the bus will remain in Philadelphia. There was only one problem, he was a German count from a family with hundreds of years of animosity with my friend's family.

At ten minutes to nine, I reminded my friend that we have to pay and go to the bus, otherwise we'll stay in Philadelphia. My friend laughed and said: "I know those bastards, they just talk and talk but he wouldn't dare to leave us here." At five minutes to nine, I got nervous, and said that I'll leave him and go by myself to the bus, but he said: "Don't behave like a chicken, you Israelis are supposed to be very brave". It was after the Six Day War, and what he implied but didn't say that you should be brave as opposed to your Jewish compatriots whom I know from my country. Well, now it was a question of honor, and I had to prove him that all his prejudices were incorrect. So, I stayed, and at nine we paid and ran for the bus, but alas, we saw the bus leaving without us. None of the students complained, although we were very good friends with most of them, which is another issue. We remained in Philadelphia without money (it was in our luggage), without knowing where we have to stay for the night in Washington, and of course we missed all the visits of the day. But we were young and resourceful, and we went to the reception of the hotel, phoned the organization that took care of the logistics and they told us the name of the hotel in Washington and gave us \$100 for meals and bus tickets. We visited Philadelphia, and since then I didn't have the opportunity to visit the city, maybe because of the trauma, but my son Amir spent two fantastic years there as a Wharton student. In the late afternoon we took a bus to Washington with the rest of our money and when we arrived there it was late at night and we didn't have enough money for a taxi, so we had to go by foot for an hour in a dangerous neighborhood – of drug barons..., but fortunately my count was very bulky and muscular, we had enough mishaps for the day already, and fate was smiling for us at last, so all went well.

When we arrived at last to the hotel, the German count laughed at us and said: "I told you that we'll leave *pünktlich* at nine and so we did!" I leave to the reader's imagination what ensued, what we said to our friends who all of a sudden were against the organizer, they apologized that they didn't notice that we were missing, and when they did it was too late to return.

Almost 50 years have elapsed since this event and I'm still not in speaking terms with the German count, who still maintains that it has nothing to do with his family conduct in World War II, with a potential animosity to Poles and Jews, which could explain what was the true reason that the count decided to leave both of us in Philadelphia, but of course he maintains until today that he did it only because we disrupted the trip, as he was extremely politically correct. Anyhow, we shouldn't have any prejudices, as my best friends at INSEAD were Germans and Lebanese.

When we arrived to New York, my Polish friend invited me to a party at his family penthouse near Central Park. I remember that I met there a girl named Gwendolyn who was astonished that I arrived to the party after spending the day in Harlem. It was 1968, and you had to be very courageous (or careless) to visit Harlem, but as I don't have prejudices and I was always a sympathizer of the underprivileged, it was after the murder of Martin Luther King and Bob Kennedy, I was sure that nothing will ever happen to me. But Gwendolyn told her friends of my bravery and this was helpful to eradicate more entrenched prejudices of her family and friends. It is worthwhile to mention that I received during all my life the doubtful compliments – outside Israel that I don't look or behave like a Jew, and in Israel that I don't look and behave like an oriental. Those who are prejudiced continue to cherish their prejudices, and they feel good that they are not racists as they have their "Jewish friend" or "Oriental friend". But I had also my prejudices, which however, I abandoned during this breakthrough year at INSEAD, the month before in Berlin and the month after in the US. I had negative prejudices against Germans whom I thought before were mostly anti-Semite, I found out that on the contrary they were extremely pro-Israelis, although some of them, but no more than the usual average were indeed against Jews. I lost also my prejudices against Arabs, as our best friends were Lebanese and Syrians, and on the contrary I found out that my positive prejudices towards French and Americans were unfounded and they were just like every other nationality, some were good and some were bad, no more and no less than the others, no more and no less than the Jews, Israelis, Italians, Poles, Arabs, Germans or English.

So, since then I don't think that I have any prejudices towards anybody, and especially not towards aristocrats and rich people. In Israel and in Egypt I never met aristocrats and rich people (I met some nouveaux riches who behaved pompously and I ridiculed them). At Insead in 1967 and 1968, most of the students and most of my friends, and I had dozens of friends, were aristocrats or rich people as the tuition and living expenses were very high and only rich people could afford to pay it. Very few had scholarships and only some of the Israelis had a scholarship for all their expenses paid by the baron Edmond de Rothschild. I felt like a fish in the water at Insead and not as an outsider as I felt at the University of Jerusalem. I received a socialist education, despising aristocrats and rich people without knowing them, brainwashed by the propaganda in my youth movement and by the literature I read. At Insead, first of all, I was at last at the same age as the other students and not the youngest student (I finished my graduate studies at the age of 20) as in Israel. Furthermore, I didn't like the faculty of Economics and I attended as few courses as possible, while I liked very much the international business studies at Insead. In Israel I was also one of the few "Orientals" (less than 10% studied after high school, out of a population of more than 50% of the Israelis), and surely one of the poorest students. In a society which was quite racist and despicable to poor people, at least at the University of Jerusalem which was then the only university in Israel with the Technion which taught only BSc courses. I felt that most of the students in Economics at the University were snobs, judging people by the size of their wallet, their origins, and on what can they benefit from the friendship.

What I say here may be completely untrue and give only my subjective feelings, but I felt during my academic studies and also during most of my primary and secondary studies (except for the first two years of high school) estranged and not belonging, which didn't prevent me to have very good friends (a few only) in spite of that. At Insead at last I felt completely at home, the aristocrats and rich people by the dozens were my good friends, didn't patronize me although they knew that I didn't have money, and behaved as equals, cordial, and as true friends. This was maybe due to the fact that all the studies were based on case studies and group dynamics in which I excelled, I had the hello as an Israeli after the glorious Six Day War, and I didn't have any inferiority complex towards anybody. I assisted also the other students whenever needed, I was an excellent student, and a very thoughtful friend. Even, the baron as we called Edmond de Rothschild behaved equally although in his case he also paid for the tuition. I remember that he came once to have lunch with his Israeli grantees at the students' restaurant and for our bad luck they served chicken with the bones. So, we looked at each other baffled, not knowing how to behave in front of the baron, who would think that the Israelis are barbarians and don't have any manners. He noticed our confusion, and he told us that he didn't know either how to eat the chicken, so he grabbed it with his hands and, relieved, we did the same. In comparison to the nouveaux riches that I knew from Israel those aristocrats and rich people who lived in riches for generations didn't need the affected manners that they thought came with the riches. I owe at least the kick-off of my career to the baron, without him it would have taken me much longer if at all to succeed. I wrote also how David Rockefeller financed our trip to the US for a month, so in spite of my prejudices I benefited a lot from philanthropists, although many tycoons of today have a despicable conduct and I write about that a lot in my ethical books and articles.

Many socialist friends say that I have a selective memory and tycoons are OK as long as they give me scholarships or grants, because the forefathers of the Rockfellers and the Rothschilds behaved unethically towards their stakeholders, but I hope that I am objective, and if you check the history of every aristocrat or philanthropist's families you may find skeletons in their closets, but so can we find in every nation as well – Spanish with the Inquisition, German with the Holocaust, French with Vichy and Dreyfus, Arabs with the Israeli War of Independence, Six Day War, etc., UK, Italy, Belgium, Netherlands, Spain, Portugal, Japan, etc. with colonialism, US with Vietnam, and our lovers would also add Israel and the West Bank occupation. What matters after all is what happens today – Germany is the most friendly country towards Israel, France has uprooted most of the anti-Semitic seeds that it had 70-100 years ago (now, I am not so sure, as they don't do enough to eradicate the animosity of some of their radical Muslim minorities, extreme left and right parties, and "ordinary" racists), there is no more segregation in the US, apartheid in South Africa, and Spain wants to give citizenship to all the Sephardis. Edmond de Rothschild was one of the most ethical bankers in his generation, and David Rockefeller behaved quite opposite to how the robber barons behaved. If you remember too much what has each country done in the past, or what the family of a benefactor did two generations ago, you would remain without friends and stay confined to your country – you have to judge a country upon its conduct in the present generation or a man only upon his conduct during his life time. Beware of too much purism, otherwise you'll always be spiteful and angry.

As I have chosen to speak in this chapter about punctuality, I will bring here three other stories – one when I arrived on time after all, one when I was late for the first time, and one when I did not arrive. During my years as a consultant and projects manager, I managed large projects, one of them was to get an Approved Enterprise for an American company that wanted to invest \$270 million in Israel. This was by far my largest project and also the highest amount ever approved to an investment in Israel, so it brought a lot of attention. The tycoons

who "didn't see me from a meter" as we say in Hebrew, were all of a sudden my best friends, there were articles in the newspapers, I met personally Ariel Sharon who was the Minister of Industry and Shimon Peres who was the Minister of Finance, everybody wanted to be my friend and receive a part of the investment or finance it. The final meeting for getting the approved enterprise was to be held in Jerusalem at the headquarters of the Ministry of Industry at 9 AM. I live in Haifa, so I left home at 5 AM, four hours before the meeting, while normally it took then two to three hours to arrive by car to Jerusalem. This day all the mishaps happened, there were accidents, traffic jams, and finally when I arrived to the Ministry I couldn't find parking. At ten minutes to nine, I had to reach a decision – it was unthinkable that I would be late, because of the importance of the issues, the fact that the general manager of the ministry was to attend and I couldn't be late. So, I parked... on the parking lot of the general manager! This was the only one available and I figured that even if he arrived at the last moment, his driver would take care of his car. When we finished the meeting a few hours later (I didn't disclose the "crime" that I did, possibly my worst crime ever) I saw that my car was not there. I didn't ask where my car was, as I didn't want to make a bad impression, and so I took a taxi to the tow car parking garage, I paid the fine of a few hundred Shekels willingly (I would have paid also a thousand dollars – which gives me an idea for a business – parking lot for latecomers that cost a hundred dollars for parking), took my car and returned home. For the first time in my life I parked where I was not supposed to park. Does the end justifies the means? I would in no case park on the parking lot of a handicapped, but for once, because of the extreme situation, I made something that for me was extremely unethical.

I taught for ten years at seven universities, in Israel and abroad, in Haifa, Tel Aviv, Netanya, Singapore, etc. and was never late for my courses. When I taught at Tel Aviv, I used to arrive a couple of hours before time – as a buffer in case that the train would be late, to talk to students who knew that they can always find me before the course, and to cool off before starting to teach. If I was sick I came to teach, and I gave my conduct as an example to the students who were often late – they gave a lot of excuses, but I argued that there is no excuse for being late. However, once I was late by 40 minutes... to my course at the Tel Aviv University. I took an early train as always, I found in my wagon a student from the Carmel College, and read a novel as I always did during my travels on train. This was a novel by Balzac, so I didn't notice what was going on the train. All of a sudden I saw fire on both sides of the wagon and it was full of smoke. There was quite a panic, bearing in mind that the driver didn't notice the fire and the train continued its travel to Tel Aviv. The doors were locked as a safety measure when the train was moving. I didn't lose my temper, I am at my best in extreme situations, and together with other passengers banged on the driver wagon. His wagon is also locked because in case of a terrorist attack they would not take hold of the train. Finally, after a couple of minutes, that we thought were an eternity he heard our bangs and saw the fire, he opened his door and stopped the train. We had to evacuate the train hastily, but there was a problem as we stopped in the middle of nowhere where there were large rocks and we had to jump to the rocks that were two meters below. The young people, and my student the first one jumped and received us "the elderly', women and children in their arms, and we were not hurt. A couple of days later at my course I praised this student as a hero, as he saved us from wounds, as 120 other passengers were. The cause of the wounds was that the doors of the wagons didn't open although the train has stopped and the other passengers, especially in the wagon next to us which caught fire, had to break the windows and jump from the broken windows to the rocks, and so were wounded. The wounded were taken care by some of the passengers who were doctors, nurses, soldiers and train staff.

The first thing that I did after jumping from the burning train was to phone home and tell Ruthy that I am OK and not to worry after she heard the news shortly after. The second thing

that I did was to phone the faculty at the Tel Aviv University, explained to them that our train was on fire and there were many wounded, but I was OK, except that I have inhaled a lot of smoke. They told me to return home, but I answered that I'll come to the course and tell the students to stay in the class, but I don't know when they will evacuate the passengers who were not wounded. As we stopped in the wilderness (there are still some wild spots from Haifa to Tel Aviv) there was no way to evacuate us. The wounded finally were taken to the hospitals, including those who inhaled smoke. But although I inhaled smoke and could barely breathe, I refused to be evacuated and remained there until finally, after a couple of hours buses came to take us to Tel Aviv and from there I took a taxi to the University and started my course right away with a 40 minutes delay, the first (and only) time in my academic career. The students were amazed how I continued my routine without interruption and I told them that I'll teach them two more lessons on the first week of the vacations to compensate for the loss of the 40 minutes and those who didn't have the opportunity to present their case studies would do that next week. I suffered very much from this event, both physically and mentally – as having inhaled a lot of smoke I had problems in giving my lectures (at those times I lectured for 20 hours every week), but the students didn't notice it, but even more mentally as I suffered from the fact that my course, which always went punctually started on time and ended on time, after having accomplished all the assignments of the lecture, were for the first time unbalanced for a couple of weeks. I nearly got killed, if the train would not have stopped all the train would got burned, and we were in the wagon just after the one that caught fire, so it was just a question of minutes that saved my life, and furthermore I was not even wounded by the rocks, but luckily the only damage was this minor one. I try to find the right proportions in my reaction to what happens to me, on the one hand events that disturb my harmonious life annoy me very much, and on the other hand loss of health and money, rejection of my books by publishers or of my candidacy to PhD programs by universities don't bother me too much. My basic attitude is that if I can't change the course of events I am not annoyed, as it is not worthwhile to lose your temper on "acts of God or devil", but if I can – I do my best to change the situation, even if the events are minor.

The third event of punctuality was an event where I didn't arrive at all to the meeting with my directeur de these in Paris. If you write a dissertation for a PhD in France, you have to be in excellent terms with your directeur de these, as he directs your thesis/dissertation and no one else gets involved in the process until the end when they appoint a jury who examines you in a session open to the public at a large hall of your university in Paris. I was lucky to find a good directeur de these who was interested in my subject – ethics to minority shareholders – a breakthrough dissertation, the first one ever in the world on this topic, which is one of the most acute in the business world, and after the scandals of 2001/2 and the Great Recession of 2008/9 even more. This professor worked at the University of Paris, the most prestigious university in France and one of the best in the world. I started to work on the dissertation, first of all reading more than a hundred books, and much more articles, including the professional books that she recommended me, and after that started to write my dissertation, researching cases of wrongdoing to minority shareholders in the US, France and Israel. Every month or two months I traveled to Paris on business, as I worked on many projects there, and also to meet my professor. All what I had to pay was a registration fee of 200 Euros, as education in France is free up to the PhD and also to foreign students. All went well for a couple of years and the directeur de these was happy with my progress (I continued to work full time, and I made my research, read the books, and afterwards wrote the 500 pages dissertation on top of that in a 25 hours day). In 2000, after having finished the writing and arriving to conclusions – finding the rules that govern wrongdoing to the minority shareholders, I sent it to my professor, and we scheduled to meet during my next visit to Paris. But, l'homme propose et

Dieu dispose, man can plan but God or fate decides, on the day that I scheduled to meet her there was a general strike in Paris.

There was no metro, no buses, no taxis, and the meeting place was not in a walking distance from my hotel. I tried for a couple of hours to get a taxi, that were almost unavailable, to no avail, and finally I had to phone her and tell her that I cannot get to the meeting. I saw that she was annoyed (the directeur de these is like a God for the PhD students, less so for a student aged 55 who had accomplished a thing or two in his life), she said that it will have bad repercussions on my PhD, that she was not contented with my conclusions, and that I should try again and again to meet her as she wanted to tell me in details what were her reservations. I tried to hire a car, I told the reception of my hotel that I was willing to pay any price for a taxi or a car but to no avail. Ultimately, when I met her on the next month in my new visit to Paris she told me that if I was not willing to change my conclusions she would not approve my dissertation. I told her that my conclusions were scientifically proven and were based on a thorough research and on 30 years of experience, it was the essence of the dissertation and there was no way that I would change her. So, she said that in this case she would not approve my dissertation and that all what I have worked would be worthless as no other university or professor would want to work with me. She thought that I would give in, but it was against my principles. Actually, she was almost true, as it was quite impossible to find a university or a professor who would accept my dissertation after what happened with the University of Paris. I am an expert in finding a way out of hopeless situation. After consulting many professors, applying to more than 100 universities all over the world, I decided to translate my dissertation into English, and write two books that would be based on my dissertation. I found one of the most prominent academic publishers in the world Kluwer that agreed to publish both books in 2001. The books received good reviews, but even more, I could present them as the basis for my new dissertation, especially after that the Enron scandal in December 2001 and the other corporate scandals that ensued proved that I was right in all my conclusions, and that I had foreseen the scandals in my books. This fact received an academic attention, I was approached by another directeur de these at CNAM, one of the best universities in Europe and the best one in business ethics. They were willing to meet me during my next visit to Paris. On the day of the meeting at 8.30 AM, guess what? There were no metros available, I waited for half an hour to no avail, no taxis as well. I thought that I live in a "déjà vu", that it was impossible that history would turn against me twice the same way in the same city on the same topic. I phoned the professor telling him of the problem and getting his permission to be late. Finally, I found a taxi, arrived an hour late, but luckily there was a perfect chemistry with this professor who became my directeur de these. He thought highly of me, my books and my experience, I wrote once again a new dissertation based on the corporate scandals of Enron, etc. and on my two academic books. My dissertation was received warmly by my directeur de these and by the Jury comprising of five prominent professors, I got finally my PhD at the age of 60 (it is never too late and four years after scheduled), started my academic career, wrote many other books, taught thousands of student, and invented myself newly. Thinking that all that would not have occurred because I was late to a meeting and late again to another meeting at another university a few years later... So, maybe after all the fact that I am so punctual has affected very favorably my career, and one should do his utmost never to be late!

Developing Responsible Leaders: Who is Responsible?

Henri-Claude de BETTIGNIES²⁷

Recent surveys in a number of countries demonstrate that confidence in business has steeply decreased. In past days, a shift of this sort was usually balanced out by an increased trust in government. But this is no longer so, as a wise business leader Dr. K. M. Leisinger observes²⁸:

"The analysis of global surveys such as the Edelman Trust Barometer²⁹ or GlobeScan³⁰ reveals that throughout the world today people have less trust than ever. This is so with regard to governments' ability to effectively manage economic, social and environmental problems and with regard to the trustworthiness of the media... Business is also suffering from a pronounced low level of trust. The Edelman Trust Barometer 2012 finds on average less than 50% of the population trusting that business is "doing what is right" – that is, that corporations are working in the best interests of society³¹. In some countries trust in "business" is at historic lows – for example, in France (28%), Spain (32%), Germany (34%) and the United Kingdom (38%) – while the United States is at 50%."³²

What's going on? Who can be trusted to care for the Common Good? If business leaders fail the test, can we entrust this concern to politicians and government? The answer is paradoxical: polls show that although trust in political leaders has waned, half the respondents still want greater government regulation of business. In our society trust seems to be a vanishing commodity. It is becoming ever clearer today that this generalized mistrust of others is closing individuals off into shells of self-interest, shrinking communication and developing attitudes that turn individualism into egoism. Naturally there are differences from country to country, and – as it should be obvious to everyone – the business-led globalization process has produced both positive and negative impacts, but the over-arching picture is one of citizens pushed into a binge of needless consumption. And today the hangover has arrived: fewer and fewer of these citizens trust business anymore to care for the planet or for those who have been excluded from society. As a last resort, then, people are beginning to turn to government to do something about the excesses and negative

²⁷ Distinguished Professor of Globally Responsible Leadership, Emeritus, CEIBS, Shanghai
The Aviva Chair Emeritus Professor of Leadership and Responsibility, INSEAD

²⁸ Leisinger, K. M., *Corporate Leadership in Times of Public Distrust*, [Keynote Speech, Fifth World Congress of the International Society of Business, Economics and Ethics](#), Warsaw,, July 13, 2012

²⁹ www.edelman.com/trust/2011/

³⁰ [www.bsr.org/reports/BSR/Globescan State of Sustainable Business Poll 2011 Report Final.pdf](http://www.bsr.org/reports/BSR/Globescan%20State%20of%20Sustainable%20Business%20Poll%202011%20Report%20Final.pdf)
www.drs.ch/www/de/drs/sendungen/perspektiven/2724.sh10173471.html

³¹ Edelman: Trust Barometer Executive Summary, *Annual Global Study, 2012*, p. 3.

³² Leisinger, K. M., *Op; Cit.* p.1

externalities of business, about the greed and moral lapses of its leaders, and the inept, frequently cavalier handling of the casualties and calamities that have been caused.

The dominant paradigm and a question of "trust" -

Persistent scenarios depict a society hemorrhaging trust, practically to the point of disappearance. The apocalypse of today's dominant forms of capitalism self-destructing³³ no longer seems to be an unthinkable fantasy. Maybe it could happen, after all.

In January 2012, the Financial Times published a collection of articles entitled "Capitalism in Crisis."³⁴ It gave readers from the business community some sobering food for thought. The articles challenged the comfortable theory that wealth is "trickling down", labeled economic growth as "meaningless" if it occurred without a broad, positive social impact, diagnosed "business's license to operate" as eroding, and underlined John Maynard Keynes's observation that the businessman is "only tolerable as long as his gains can be held to bear some relation to what, roughly and in some sense, their activities have contributed to society"³⁵

Giving the lie to the current obsession with pursuing economic growth, we can observe, every day, truths that should be obvious: the trickle-down effect does *not* occur; growth does *not* lift all the boats; nor can growth be pursued forever. The sky is *not* the limit. History teaches us that growth without equity can be lethal. It is also, by nature, greedy and a devourer of natural resources that are available in finite quantity and often non-renewable. Leisinger (2012) quotes The Economist to remind us that "the era of free market triumphalism" that began with Ronald Reagan and Margaret Thatcher "has come to a juddering halt". Professor Jeffrey Sachs (2012) has diagnosed a "value crisis" behind the economic crisis: "self-interest, without morals, leads to capitalism's self-destruction". He adds that if capitalism is no longer imbued with moral values, "consumerism constitutes self-interest detached from the common good and will result in unacceptable inequality and environmental unsustainability."³⁶ This is a long, deep matter for concern. Two and a half centuries ago, the French political philosopher Montesquieu anticipated Keynes, Sachs and Leisinger with an even more far-reaching and disturbing conclusion: democracy itself, he wrote, would be destroyed by selfish, factional interests if it were not guided by virtue. The concept of "virtue" (though now slowly regaining attention among management scholars) may strike many as quaint in today's disenchanted world, but it is a deadly serious matter. Reading the Financial Times today gives us an eerie echo of Montesquieu's thoughts with its descriptions of civil society's growing distrust of the men and women sitting in the corporate world's leadership positions.

³³ [Jeffsachs/2012/01/self-interest-without-morals-lead-to-capitalisms-self-destruction](#)

³⁴ [Aboutus.ft.com/2012/01/09/financial-times-launches-capitalism-in-crisis_series/#axzz1rG3SYmcx](#)

³⁵ Leisinger

, K. M., *Op cit.* p. 2.

³⁶ *Ibid*, p. 2.

The consequences are huge. Trust is the indispensable basis of human relationships and the cornerstone upon which societies are built and function. Corporations that lose the trust of their stakeholders – customers, suppliers, employees or shareholders – are doomed to quickly lose competitive advantage. Long-term, they cannot thrive.

Virtue – like wisdom - must start at the top. Leaders must be trustworthy if they wish to have followers.

Whether at governmental or enterprise level, our societies today seem incapable of producing the kinds of responsible leaders who provide direction, meaning, and the clarity of vision to rally and assemble their followers around a shared project. In spite of our flourishing "industry" of leadership training and development, we remain bereft of the imagination to propose and implement an alternative to the dominant neoliberal model. What we must generate today is a new model, one that relies on a holistic approach, one that places the "person" at the center and contributes to the common good of society, and this in a global perspective.

Today we find ourselves stuck in the worst economic downturn in 70 years. And our problems – environmental degradation, high energy and food prices, a crumbling financial system and rising income inequality³⁷, a staggering unemployment -- are to a large extent the fruit of years of bad policies by our leaders. By relying upon the dominant paradigm of efficient financial markets and defining growth as simply a matter of increasing GDP, successive leaders in power have taken us to a wall. "Growth based on environmental degradation, a debt-financed consumption binge or the exploitation of scarce natural resources, without reinvesting the proceeds, is not sustainable. Growth must be inclusive; a majority of citizens must benefit"³⁸. While unemployment is hovering close to 10 % in the US and some European countries, the figures are even more dramatic in others. On the average, 22.6% of the young generation (ages 15 to 24) are unable to find employment in the Euro zone – but the figures climb to 23.4% in France, 30.7% in Ireland, 35.3 in Italy, 36.4% in Portugal, 52.9% in Spain, and fully 53.8% in Greece³⁹. When such a large proportion of the youth cannot get jobs, how much can they trust their elders, and how can they avoid seeing their future as grim? The social fabric becomes increasingly frail when youth violence is on the rise not only in urban ghettos but throughout the wider city as

³⁷ In the US, "the richest 1% of Americans now take home almost 24% of income, up from almost 9% in 1976... CEO's of the largest American companies earned an average of 42 times as much as the average worker in 1980, but 531 times in 2001... From 1980 to 2005, more than four fifths of the total increase in American incomes went to the richest 1%..." Kristof, N.D., Another banana republic, IHT, November 10, 2010

³⁸ Stiglitz, J.E., Turn Left for growth, FT, August 13, 2008

³⁹ Guélaud, C., Jeunes et senior: le plan Sapin contre le chômage (using EUROSTAT/DARES Data, Le Monde, 6 Septembre 2012

well. Along with the cancer of unemployment, income distribution contributes to fueling tension in society. Referring to the US situation, the Nobel Prize economist Joseph Stiglitz recently rephrased Lincoln's famous definition of democracy as "government of the 1%, by the 1%, for the 1%."⁴⁰

The simple fact is that government and business leaders have not acted for the common good. Their failure to promote solidarity and to balance growth with social justice, coupled with their refusal to accept that markets are not self-correcting – certainly not in the short term – has caused the dramatic socio-political consequences that are starkly evident today. This failure explains why confidence in leaders is increasingly eroded and why the backlash against globalization has gathered such momentum, particularly in Europe. With trust in business hitting historically low levels, we see a growing threat of trade protectionism and dangerously populist sloganizing in response to "mercantilist" policies. While budget deficits spiral dangerously, the backlash against immigration is turning ugly, religious tensions are growing more visible and urban violence erupts almost daily in one zone or another where the socially excluded have been parked. This is a time of crying need to coordinate for global recovery, but the 27 countries of Europe have not been able to find leaders of sufficient vision and strategic courage to force the indispensable cooperation. Confused and depressed, citizens seek refuge in the immediate satisfaction of the moment instead of taking the time to reflect on where they are heading. With our interpersonal relations embedded and digitalized in electronics, we live in immediacy. Strategic thinking is in short supply. Lacking strategy, the political class has substituted ideology.

In this situation we march blindly forward under the socio-economic banner of "growth", but give little serious thought to climate change, because climate change is perceived as distant and certain to cost money. But few see it for what it can be – an opportunity for innovation and job creation. A serious attack on climate change requires an entirely different approach, one that is based on redefining the purpose of the firm and that integrates the price of such negative externalities as CO₂ from human activities, and its impact on consumers. The issue of climate change keenly illustrates the current absence of responsible leadership, lack of vision and shortage of strategic courage. Woefully unable to agree on a concerted range of actions in Copenhagen and Rio, our political leaders have shown themselves to be just as ineffective as their peers in the world of business.

Business leaders with a long view seem to be one of today's endangered species. All too rare is the much-needed breed of social entrepreneurs who integrate all stakeholders in defining the purpose of their firm, and who provide meaning and sense-making for their teams. Where is the sense in blindly accepting the dominant neo-liberal model that brought the near-meltdown of the financial system and with it the deterioration – the possible rupture – of the contract between the capitalist system and society? The drama has not yet played itself out, and unpredictable consequences still lie ahead. If unemployment is the cancer of our society, we should be reminded that cancer dies with the system it has invaded.

⁴⁰ Favilla, La double leçon du Pr Stiglitz, *Le Monde*, 27628 Juillet 2012, p. 12.

Possible action and some tools -

So what should we do? Should we wait for a new environmental, economic, or financial earthquake to create the crisis that finally obliges us to change, willy-nilly and in panic mode? For calamity and crisis do force change. The Bhopal accident in India (1984) changed the whole chemical industry. The Exxon-Valdez spill in Alaska (1989) changed the oil-shipping industry. The Enron debacle (2002) brought new rules of corporate governance (SOX). The closing of Arthur Andersen (2003) changed the practices of the entire audit industry. The fall of Lehman Brothers (2009) brought the 2010 Dodd-Frank Wall Street Act as an attempt to at least try improving accountability and transparency in the financial system. Fukushima (March 2011) shook the nuclear industry's self-confidence and ratcheted up concern for safety standards. So must we then wait for a new crisis – or to somehow engineer a crisis – that will change the mindset and behavior of leaders in business and government? Blowing the whistle in Seattle or occupying Wall Street are not enough. But it is not pleasant to speculate on the dimension of the future crisis that finally leaves us no choice but to accept the profound change of a paradigm shift. We have been slow to learn, in spite of the fact that misbehavior at the corporate level has been abundantly observed and discussed. From the old cases of Enron or WorldCom to Bear Stearns, AIG and Madoff and the more recent Libor scandal, we see a whole rogues' gallery of business captains who seem to have never heard of "responsible leadership," and have learned nothing from history.

Malfeasance of this sort goes on and on, in spite of all the approaches, methods, tools and practices that have been developed over the years in an attempt to prevent abuse of power in business and to reduce corporate misbehavior. But are those mechanisms and approaches aimed at encouraging responsible leadership really effective? It depends!

The philosophy of CSR -- Corporate Social Responsibility – is now spread widely around the world as an attempt to inducing more responsible behavior and leadership in managing corporate transactions with multiple stakeholders. CSR has certainly focused attention on the issue of responsibility, even if many continue to view it in the old terms of "corporate philanthropy", rather than as a genuine philosophy embedded in the corporate culture, one that percolates throughout the corporation all the way from strategy to implementation⁴¹.

Regulations like SOX and the Dodd-Frank WS Act oblige firms to rethink transparency and to limit (if not eliminate) certain practices, through rules and laws. But legislation cannot establish a moral compass. Laws have loopholes, can quickly become obsolete and often are not applied (e.g. in China). Furthermore, corporations demonstrate great creativity stretching and going around laws. Even so, legislation

⁴¹ de Bettignies, H.C. & Lepineux, F., Can multinational corporations afford to ignore the global Common Good?, *Business and Society Review*, Summer 2009, 114:2, pp. 153-182

remains a categorical imperative, for the rule of law is usually better than the rule of man and it contributes to developing a level playing field.

Codes of conduct can help make corporate values explicit, by giving guidelines for action, guidance for conflicts of interest and enhancing a sense of belonging to a corporate culture. On the other hand, they are often difficult to translate accurately and to harmonize across different cultures. Further, the quality of these codes, and their length and complexity, often affect their relevance and effectiveness.

Norms and standards - e.g. ISO 8000 or ISO 26000 – can play a useful role in drawing attention to important dimensions of safety and responsibility, while also standardizing practices. Global Compact, OECD, Caux Roundtable, etc. are laudable efforts at promoting universal sets of principles for worldwide application, but can they create a level playing field across the planet? Some serious doubt is permitted here, because compliance to them is voluntary, and the absence of auditing makes them often little better than useful PR exercises, toothless and soon forgotten under global strategic development, competition and bottom line pressures.

Attempts to recruit "ethical" managers through newly developed instruments and tests for assessing integrity and measuring expected ethical behavior might be a promising path. Integrity-measuring instruments need to gain in reliability, and in any case the manager's behavior is very much influenced by situational factors.

Reward and punishment systems for expected behavior can act as motivation drivers and deterrents against ethical lapses, but at the same time compensation schemes can encourage greed and hubris, as recent cases have illustrated.

Training courses in business ethics (e-learning ethics modules) are often installed more in view of protecting the firm in case of future problems than to strengthen employees' moral fiber. Experience suggests that education and training can play a useful role in helping employees to handle unavoidable conflicts of interest, but this approach is effective only with the full support and commitment of the hierarchy, from the top right down the line.

If *whistle blowing* is encouraged, it should be handled with great care, for it can easily be misused and generate dysfunctional managerial behavior. Measures must be in place to protect whistle blowers, particularly in countries where (for historical reasons) whistle blowing is a very sensitive issue. When it is NGOs or media that blow the whistle, their impact on corporate behavior is often very visible and may act as a powerful reminder of civil society's reaction to and expectations from corporate behavior. But if an NGO is labeled as "a bunch of terrorists" there is no hope for a possible dialogue.

Learning from the past to build the future we want -

The bottom line is that responsibility for creating and developing a corporation's ethical compass lies squarely on the shoulders of its leaders. They are the role models; the ones who set the tone, project and make sense of organization values, and pull the others along with them. These values are non-negotiable. They are the

core to the corporate culture, and responsible leaders know and constantly reaffirm the value of values. They walk the talk, and each step they take brings us closer to preventing further failures of leadership. These men and women know that we need values to discipline purpose.

To make use of valuable lessons from the past, business schools can play a critical function. For instance, they should include courses in history in the curriculum. They don't. Though much has been written lately about the global financial crisis, it is quite astonishing to observe that Wall Street and the City are not only lobbying against new regulations but edging right back to "business as usual", by creatively interpreting the new regulatory constraints (e.g. Dodd-Frank WS Act, Basel 3).

Let us take a reality check here: the present situation is untenable. It cannot continue in its present track. The crisis that started in the West is spreading East, becoming global; the complex and often explosive political situation in the Middle East has ramifications far beyond that region. From point to point around the world, civil society is increasingly viewing globalization – now in an unstoppable dialectic – as the villain, a useful scapegoat. A world driven by money and competition for resources, market share growth, short term, mimetic desire, or search for instant gratification, can only widen the gaps that lead to confrontation and violence, making the "living together" on our shrinking planet an increasingly problematic challenge.

What is required is nothing less than a paradigm shift. We need to rewire the mindset behind the way we conceive corporations, govern them and manage them. To create and lead a "shared value" strategy, we need to rethink the purpose of the firm, the *finalité de l'entreprise*, as Professor de Woot⁴² has termed it. We have ample evidence that financial markets left on their own are not self-behaved and do not self-correct: the invisible hand does not serve the Common Good. How are we to build a realistic future if we do not leverage history? From the dot-com stock market boom and bust we should have learned that ongoing returns several times the underlying economic growth rate are an unsustainable fiction. We should remember that in an environment of irrational exuberance, transparency and concern for underlying risks quickly go out the door. Risk signals are ignored as the exuberant lead the blind in a climate of greed and excess. Regulators do not understand the labyrinth of complex and opaque financial structures any better than investors can. Greed and narrow self-interest run amok.

Ask business leaders what went wrong over the last few years, and many will say it's not their fault. It was the global competitive pressure, the tyranny of shareholders, and financial analysts obsessed by quarterly earnings, that drove them to take

⁴² de Woot, P., The corporation of the 21st century ,Global Responsibility, Summer 2009, pp. 7-9

shortcuts that often sacrificed long-term vision and led them to turn a blind eye to some of the negative externalities of their decisions. The regulators didn't do their job effectively, these leaders will insist – but they keep quiet about how their extravagant, sometimes obscene compensation packages shielded them from appropriate liability for their decisions. The free-market fundamentalism and social Darwinism of their "survival of the fittest" mantra nurtured greed and self-interest as prime core values. Their market fundamentalism was in reality a catechism of amorality with no chapter on the Common Good.

Regulation alone cannot fully repair the market's immune system and stave off future attacks. Certainly we need the restraining hand of government oversight, and on their side governments must respect market realities and aspirations. But to eliminate the cancer of irrational exuberance, greed and narrow self-interest, something deeper is required: leadership with a moral compass strong enough to unite responsible stewardship, enlightened corporate governance and sound risk management. Truly responsible leadership will be able to govern complex systems, and the glue holding them together will be the intangible quality called "trust".

A polycrisis, a civilization crisis -

Before anything like trust is restored, though, we have to face a distressing fact about the societies we have created: the truth is that the recent crisis has only held a magnifying glass to a wider, systemic breakdown. The financial crisis and the ecological, social, geopolitical, and civilizational crises are all interdependent. The fall of Lehman Brothers is one striking symbol for the failure of the ultra-capitalism of the last 30 years, but the excesses of this capitalist fundamentalism were far more broadly spread than this one investment bank. They were everywhere.

- a) In their impact on climate change, biodiversity and the depletion of natural resources.
- b) In our unwillingness to acknowledge the gravity of the vast chasm between incomes, juxtaposing huge wealth side by side with extreme poverty, reducing to a cruel joke the ideal of "living together" on this planet.
- c) In our blindness to the gap between the real and the speculative economies, at a time when civilization is entirely concentrated in and organized around economics.

There is a yin and yang balance in the human experience, but their interdependence seems to have been forgotten. Excess and hubris have deeply invaded our society, flooding us with advertisements to promote desire and possession - desire **to be** beautiful, healthy, happy, and **to have** and always have more... It is a cultivation of the "mimetic desire" so well identified by the Stanford

philosopher René Girard)⁴³. The more we live under the pressure of competition, the faster we run; the more we live under stress, the more we need the promise of beauty, serenity, friendship, peace and maybe wealth. We have created a world of hyper-consumption that is cheek by jowl with a world short of water, of hygiene and decent housing – not to mention jobs. With our exploding population (soon we'll be 9 billion) and our gobbling of energy and natural resources we are exhausting our planet. And there's no backup (no planet B!) – it's the only one we've got.

All this is to say we need to enhance our leaders' awareness of the essential reality that the *financial* crisis - with its consequences of slow economic growth, recessionary risks and unemployment - is just one of the components of a global, civilizational crisis. We need an alternative model, one that will value solidarity over egoism, frugality over excess, more cooperation than competition. Only a globally responsible leader is likely to make this possible.

A small path toward globally responsible leaders -

Over many years of listening to and working with business leaders around the world, we have learned that five dimensions have to be developed if we are to develop this much-needed pool of responsible leaders. These dimensions are: Awareness, Vision, Imagination, Responsibility and Action. Each of them must be explored by the leader at three levels:

- a) The Person: with my different roles in the human experience.
- b) The Firm: the complex organizational system where I work.
- c) The Society: in which I live, or of which I am citizen.

Let's briefly qualify each of these five dimensions.

Enhancing Awareness -

As a person, as a citizen, as a leader, as a manager, my most important management tool is myself. How can I know myself better, how become more aware of my strengths and weaknesses, more insightful about my leadership style? At the organizational level, how can I enhance my awareness of what is happening in my firm, at all levels (particularly at the middle or lower levels)? How can I enhance transparency in the organization to boost awareness? At the societal level, how can I increase my awareness of the dynamics of the society in which I live? How can I enhance my capacity to perceive "weak signals"?

By enhancing awareness at these three levels, leaders become more aware of the multicausality behind the problems they face. They become better able "to make sense" of complexity, "to give meaning". In turn this leads them to

⁴³ Girard, R., (1986), The Scapegoat, The Johns Hopkins University Press, 216p.

Barberi, M. S.,(2001) La Spirale Mimétique: Dix-huit leçons sur René Girard, Desclée de Brouwer, 368p

realize that if they wish to be part of the solution they should acknowledge that they are also part of the problem.

Developing a Vision –

A vision helps to pull people together, gives meaning to action and builds confidence in leaders who "make" sense and "give" sense. If the present is the offspring of the past, it should not be used as an alibi for escaping responsibility to the future. In fact it may be said that the present is the *consequence* of the future. We behave in a certain manner *today* because we have a vision of *tomorrow*: we anticipate what our objective for tomorrow implies for us to do *today* (e.g. because I want to be CEO tomorrow, then I need to do XYZ today). We humans are future-driven animals, and it is critically important for us – given the speed of change and the uncertainty - to define a vision of what that future should and might be. The responsible leader's action is shaped by the vision of tomorrow that he/she has today. At the individual level, I need to have a vision of what I, myself, would like to be - or what I think I will be - in five years from now. At my workplace, how do I see my organization in five or ten years? Where is society heading? What is my vision of our planet in five to ten years from now? And beyond?

Cultivating Imagination –

Mankind is never short of imagination, as our race has demonstrated again and again, for better or for worse. However, most organizations (unlike Apple or Google) tend to freeze imagination through rules, regulations and norms that shape employee behavior. Most often, corporate cultures tend to create homogeneous environments where individual behavior is subsumed into values that rarely encourage dreaming. Leaders need to balance dreams with reality and lessons from history with visions of the future. We've got to imagine beyond the here and now.

At the individual level: could I see myself being a different person, a different manager, a different leader? Could my organization be a different corporate animal with different values and another corporate culture? What kind of society do we want to leave to the grandchildren of our grandchildren? Could I conjure up ideas for an alternative society? Are we prisoners in a 9-dots situation from which only imagination and abandonment of established models can spring us free?

Strengthening Responsibility –

Ominous noises are rising up from society. People are expecting more transparency from corporations, more accountability and responsibility from their leaders. Less doubletalk, less influence peddling, more truth in advertising, more openness in management, both within the company and toward the world at large. Satisfying these expectations can go a long way to overcoming civil society's distrust of business and its leaders. People today demand responsibility toward all

stakeholders, including those without the voice to call for it themselves (Jonas, 1990). True responsibility is planetary, and it stretches into the distant future, out to the grandchildren of our grandchildren – and this is not even to speak of Mother Nature who is sorely suffering from our abuse. Though I cannot be nannie to the world, I need to know the extent and limit of my responsibility in each of my several roles in society. As a leader, not only do I need to maintain and strengthen my own sense of responsibility, I need to promote it in fostering teamwork at each level of my organization (subsidiarity principle) and in the society where I live.

Taking Action –

Responsible leaders maintain a clear vision of the future, but their course of action is in the present – right now. As they seek to create value through entrepreneurship and innovation, and as they imagine creative ways to deal responsibly with the multiple challenges that lie on the road to implementation, they must have courage to take action. The responsible leaders of tomorrow will be men and women imbued with the skill and determination to make the most difficult choices without flinching. They will have cultivated the strength of character that will inspire trust. Only then can they be said to be truly worthy of the power invested in them. Power obliges!

In today's fast changing and uncertain environment, leaders at every level of an organization, not just the top, need courage to take action while giving voice to their values. How else can they develop a corporate culture or a societal environment where no one cops out, passes the buck or dreads the risk of action?

Conclusion –

If our current shortage of "responsible leaders" is a threat to our future, how might we go beyond standard organizational practices and regulatory inducements to reach the goal of integrating the Common Good into the organization and its practices?

This is an all-encompassing undertaking and – like acquiring wisdom - it continues for a lifetime. Learning responsibility starts in the family. The seeds planted by parents are then to be cultivated and refined in school, but no course in moral or civic education will substitute for the role models of parents and teachers. The bottom line and foundation of the parental-educational experience is the internalization of a golden rule: "to care for the other".

At university level, business schools have a vital function in developing the leaders of today and tomorrow. As they prepare future leaders through their MBA programs, as they groom managers in their executive education programs, and as they try to enlighten top-level executives in their forums, workshops, conferences, and roundtables, business schools play a major role in building a pool of leadership talent

for all organizational levels. By their knowledge production (research) and their knowledge sharing (education) they format the mindset and worldview of the managers and leaders who have the power to significantly influence and shape society.

The flood of criticism that has accused business schools of producing a significant proportion of moral morons for whom the ends justify the means, is at last inciting schools to rethink their function, re-design their curricula and to innovate in their teaching methods. A number of original initiatives are promising (e.g. GRLI, 50+20, Exeter, Zermatt Summit, Core Leadership Development,...) The goal, of course, is to enhance and leverage the accumulated learning experience available around the world, so as to contribute to the development of the five components of responsible leadership mentioned earlier.

The production of responsible leaders, however, requires a much more significant change: a shift in the dominant paradigm being taught in most business schools. We need to rethink the neoliberal model we teach.

The voice of civil society is accusing the neoliberal model that still dominates management education today. Nobel Prize winner Milton Friedman posited that the purpose of the firm was to concentrate on the promotion of shareholder value. A few enlightened leaders - like Franck Riboud (CEO of Danone) - explicitly state that the current neoliberal model is taking us to the wall⁴⁴. But beyond the cloister of the business academy, civil society is contesting Friedman and calling for something else: a multi-stakeholder approach that teaches shared value for multiple stakeholders. It obliges us to rethink, to come up with a new concept of the enterprise that redefines the very purpose of the firm and brings significant change to strategies and practices taught in business schools and then put into practice by leaders and managers. This new management education will place much greater emphasis on the internalization of responsibility, accountability and sustainability. This is a significant and difficult step, as it relies upon a willingness to challenge the dominant models and redesign business schools' curriculum. Deans and faculties will have to be persuaded to adopt a new paradigm and to adapt to the practices it implies. But if the result is that enterprises are shown to be at the service of man and not the other way around, then we will have made a significant step on the road toward internalizing the Common Good along with everything that this implies for leaders. A step as dramatic as this will have to be initiated by enlightened Deans or small faculty groups within existing schools, or perhaps by founders of new educational institutions brave enough to ignore media rankings. Whoever they are, though, these pioneers will be driven by a passion for the long term benefit of society, and the development of

⁴⁴ Riboud, F, in Le Monde, March 3, 2009

responsible leaders who are aware of and value the spiritual dimension of leadership and want to be respectful of our global environment.

Who knows? Perhaps the multiform crisis we are experiencing today will serve as the ignition, the spark that will begin developing this new breed of leaders – men and women deeply concerned for society and future generations, all of them fully in possession of the five dimensions I mentioned earlier. These responsible leaders will articulate their behavior on three simple principles that education and experience will have rooted in their minds: **know yourself, care for the other, create your future**. "Know yourself", for you are your own best resource for making your life what you would like it to be. "Care for the other", for from the very day of your birth you have been dependent on others – society will remind you of this interdependence all your life. "Create your future", because this earth of ours is the place where you will be living for the short time allotted to you – and maybe, just maybe, in that time you can make a difference to the world.

References

- Bourguignon, F., (2012), La mondialisation de l'inégalité, Seuil, 104p
- de Bettignies, H.C., (2011), CSR Fatigue and China's Performance, Global Responsibility, N°4, pp. 31-33
- de Bettignies, H.C. & Lepineux, F., (2009) Business, Globalization and the Common Good, Oxford, Peter Lang, 445 p.
- de Woot, P., (2005), Should Prometheus be bound?, Palgrave, 221p.
- Hamel, G., (2012), What matters now, Jossey-Bass, 203p.
- Jonas, H., (1990), Le Principe de Responsabilité, Flammarion, 470p
- Lasida, E., (2011), Le Gout de l'autre, Albin Michel, 328p.
- Morsing, M. & Sauquet Rovira, A., (2011), Business Schools and their Contribution to Society, 250p.
- Nair, C. (2011), Consumptionomics, 206p.
- Porter, M., and Kramer, M. (2011), Creating shared value, Harvard Business Review, January-February, pp. 62-77
- Sandel, M. (2011), What Money can't buy, Allen Lane, 244p.

Spirituality, caring organizations and corporate effectiveness: are business schools developing such a path towards a better future?⁴⁵

Henri-Claude de BETTIGNIES⁴⁶

Given the state of the planet today and our observation of current corporate managerial behavior, a narrative of doom is a huge temptation. However, if "spirituality" could induce entrepreneurs and leaders to build "caring organizations" that are also effective, then hope could be around the corner. But can spirituality - conspicuously absent from the core curriculum of present day management education - be taught and "developed"? And if so, could business schools then begin to contribute to the building of spiritual capital and develop effective "caring" organizations? Challenging questions but highly relevant now, particularly if business schools really want to walk their talk: *to be a "force for good"*).

In the first part of this presentation, following an assessment of today's business environment, I will comment on spirituality and its relevance for entrepreneurs and managers. I shall then introduce some examples of current leaders and organizations said to rely on "caring" management. In the third part, I shall explain why a paradigm shift is imperative, along with the difficulties it brings. I will end by discussing the role of business schools in facilitating the changes I believe necessary, and conclude with a personal view.

Spirituality is more related to ends rather than means, and today we live in a world where managers seem more concerned with the latter. They are keen to know the "how" rather than the "why" and so spirituality - as a path to communicate with one's inner self, to rethink our relationship with nature, to explore the less traveled road of transcendence - does not seem of practical relevance to today's managers.

Religions (some more than others) may give guidance on spirituality, but religions do not have a monopoly over it. Through exercises, rituals and the practice of self-control religions can encourage efforts to access a meta-level of consciousness, of mind or thought-control. "Thus, religion is concerned with a theological system of beliefs, ritual prayers, rites and ceremonies, and related formalized practices and ideas, while spirituality is concerned with those qualities of the human spirit such as love and compassion, patience, tolerance, forgiveness, contentment, personal responsibility, and a sense of harmony. From this perspective, spirituality is necessary for religion, but religion is not necessary for spirituality (Fry, 2003). The

⁴⁵Paper prepared for the Annual European SPES Conference, "New Economy – Old Traditions: Caring Entrepreneurship Conference", September 4-6, 2017, Coller School of Management, Tel Aviv University, Tel Aviv, Israel.

⁴⁶The Aviva Chair Emeritus Professor of Leadership and Responsibility, INSEAD; Distinguished Emeritus Professor of Globally Responsible Leadership, CEIBS, Shanghai; Visiting Professor, Stanford University.

common bridge between spirituality and religion is that both are based on a vision of service to others through love or other-centeredness, as exemplified by the golden rule."⁴⁷ (Fry, 2016) Spirituality, then, can bring clarity of intent and lead to an inner balance that rebuilds the mind-body in a holistic dimension - real assets for the decision-maker. The curiosity and capacity to explore the relationship with oneself and others and with nature, to inquire into the transcendence dimension of human life is, in fact, widely distributed across cultures. Hence spirituality (Fry, 2005) should be accessible and relevant to anyone, particularly to the entrepreneur, the leader or the manager, each of whom may have influence (and therefore responsibility) over others.

If management practice should be an art beyond a set of techniques, could spirituality be a fertile humus to cultivate the artist's inspiration? Clearly in today's world managers come to b-schools not to become artists using soft techniques in order to create beauty, but because they want to acquire skills in the use of techniques and hard tools. They want to learn models, algorithms relevant to their world of work (of art?) where they are expected to maximize the value creation for their stakeholders. So, in a VUCA⁴⁸ world – Volatile, Uncertain, Complex and Ambiguous - is there the space to capture the attention of leaders and managers and focus it on spirituality through examples of contemporary, successful business leaders who attribute their leadership and corporate effectiveness to their engagement in the path of spirituality? Such a proposition seems doubtful, since such an effort would be a real challenge in a world where one of the foundation stones of economists' models is the "homo economicus".

In fact we should have already realized that such a dominant concept of the "homo economicus" acting rationally, in perfect self-interest, is flawed; it "does not explain goodness beyond self-interest, acts of altruism for which there can be no economic return (Thompson, 2007) and recent studies in behavioral law have demonstrated that people frequently do not follow their rational instincts".⁴⁹ Thompson puts forward a theory of human beings as consisting of two natures: beyond the *homo economicus* there would be the *homo spiritualis*, "a spiritual being with a passion for truth, justice and goodness beyond self-interest: this human is a moral being, with a sense of hope for humanity and a world-view that there is something more, however undefinable, than materialist desires of life."⁵⁰ Bouckaert⁵¹ gives a good definition of

⁴⁷Fry, L.W. (2016), Spiritual Leadership, in Farazmand, A. (Ed), Global Encyclopedia of Public Administration, Public Policy and Governance", Springer, International Publishing Switzerland, p. 2.

⁴⁸"Volatile, Uncertain, Complex, Ambiguous" as many observers have identified key characteristics of today corporate environment.

⁴⁹Thompson, M. (2007), "Homo Spiritualis" in Business, in Bouckaert, L. & Zsolnai, L., Spirituality as a Public Good, European SPES Cahiers N°1, Garant, p.36

⁵⁰Thompson, M., Ibid, p. 36

spirituality as "people's multiform search for transcendent meaning of life that connects them to all living beings and brings them in touch with God or ultimate reality"⁵² while Fry (2016) writes that "spirituality refers to the quest for self-transcendence and the attendant feeling of interconnectedness with all things of universe".⁵³ It also induces a search, so widespread today, for the meaning of life.

"Caring entrepreneurship" can be an offspring of "awareness" - enhanced through spirituality - in the management of self, of others, of the relationship with "nature". As the enterprise is the most effective value-creation institution in society, its (responsible?) leaders should embed "caring" as a cardinal virtue in their management, be it the management of people, the management of material or financial resources or the relationship with "nature". Furthermore, as the German philosopher Hans Jonas (1979) made very clear, this is not only about caring for today's environment or today's generation, we should also care about future generations from whom we have 'borrowed' the planet. We are merely short-term tenants of an environment, of a planet that also belongs to our grand-children and their grand-children. "Caring" is therefore a categorical imperative. Entrepreneurs and business leaders are but temporary gardeners of a plot of land to be cultivated with care, as the negative externalities of their action will be passed over to future generations. But is all this today's reality? Is Bill Gates' "creative capitalism"- helping ("profitably") the "bottom billion" – an illustration of caring entrepreneurship?

While searching for the possible use and effectiveness of alternative paradigms to care for the planet, a group of scholars optimistically noted recently that "significant progress has been made in resolving some of the big issues addressed by the Millennium Development Goals. For example: extreme poverty has decreased from 1.9 billion in 1990 to 836 million in 2015, the most progress occurring since 2000. The number of child deaths has been reduced from 12.7 million in 1990 to almost 6 million in 2015 globally (The Millennium Development Goals Report, 2015). Yet at the same time the planet, the state of government, the economy and our societies are in many ways worse off than at the turn of the millennium. In the period 2000-2012, humanity's ecological planetary overshoot grew from 36% to 64% (Global Footprint Network, 2016). In 2014, the income gap between rich and poor reached its highest levels in many countries (OECD, 2014), resulting in escalating dissatisfaction with economic and political systems around the world. It has become clear that a single player alone, be it a government, a business or civil society, cannot resolve these

⁵¹Bouckaert, L. (2010), Business Spirituality and the Common Good, in de Bettignies, H.C. & Thompson, M., Leadership, Spirituality and the Common Good, European SPES Cahiers, 2010, pp. 13-26

⁵²As quoted by Thompson M. (2007), Ibid, p. 37

⁵³Fry, L.W., (2016), Spiritual Leadership, in Farazmand, A. (Ed), Global Encyclopedia of Public Administration, Public Policy and Governance", Springer, International Publishing Switzerland, 2016, p.2

increasingly complex global challenges. Much hope rests, therefore, on the innovation power of business with its far-reaching global presence and influence."⁵⁴

From "dissent" to action -

Today there are many voices and many initiatives pushing for change towards sustainability. The noise of the media, in the civil society, some academics blowing the whistle (on the many negative externalities brought by the dominant neo-liberal model (like Streeck, 2014; Mason, P., 2015; Kocka, J., 2016;; Tirole, J., 2016) explain why some enlightened CEOs and business leaders are starting to explore alternative paradigms in a search to fix societal problems. It is also the (quasi revolutionary) message of Pope Francis, who uses his moral authority and the loudness of his voice to strongly encourage reform of the dominant neo-liberal model.⁵⁵ The Dalai Lama also invites us to re-think our relationship with nature and our own inner self. Many intellectuals have raised their concerns⁵⁶ about the dangers of the dominant socio-economic model, arguing that the corporation and its leaders are at the root of most of contemporary societal problems. NGOs blow their whistles about the corporate irresponsibility so visible in the current abusive exploitation of natural resources and people (children, sweatshops) ... Some business leaders and media organizations set up conferences, forums to enhance awareness of the necessity for corporate leaders to come up with creative solutions to alleviate the negative impact of their competitive behavior. United Nations organizations (e.g. Global Compact) try to influence and foster the development of corporate behavior that has internalized responsibility. Accreditation organizations (e.g. AACSB, EQUIS) want to have a significant impact on the prevailing curricula in management education institutions. Although they do not challenge the dominant model, they encourage institutions to go beyond giving practical tools for enhancing compliance⁵⁷ and to move "responsibility" into the *core* part of their programs.

Despite the pressures coming from these various sources, as we can still observe and hear, corruption is not in retreat, corporate destruction of the environment continues to thrive (e.g. logging, mining), the abuse of human rights remains widespread, deceptive marketing and questionable lobbying practices are omnipresent, tax

⁵⁴Muff, K., Kapalka, A. & Daylike, T., The Gap Frame – Translating the SDGs into relevant national grand challenges for strategic business opportunities, [The International Journal of Management Education](#), 15, 2017, pp 363-364

⁵⁵ See Pope Francis, (2015), [Laudato Si](#), Libreria Editrice Vaticana, Roma , 104p., ::and also the social doctrine of the catholic church.

⁵⁶ Comte-Sponville, A., (2004), [Le capitalisme est-il moral?](#), Paris, Albin Michel, 251p.

⁵⁷Rea, P., Kolp, A., Ritz, W & Steward, M.D., (2016), Corporate Ethics Can't be Reduced to Compliance, [Harvard Business Review](#), April 29, 2016

evasion is now a corporate craft and the more visible violence⁵⁸ has not remained outside, on the street, but has entered the corporation itself...

In such a context, the fashionable implementation of CSR approaches is often seen as more of a placebo (or greenwashing or just philanthropy) than an effective solution to negative externalities. In order to move from social responsibility to the necessary social accountability Bryn Jones – who shares Karl Polanyi's criticism of the shareholder driven/executive managed model – proposes a number of alternatives⁵⁹ towards an "accountable capitalism". Today's ESG approaches - a step in that direction - offer a more comprehensive tool not only to assess corporate performance but also, hopefully, to push business leaders into espousing a more holistic (and long term) view of their corporation's impact on society. However, one might question whether the mere substitution of "business ethics" by "*sustainability*" in business schools' curricula really represents an effective step forward, conducive to making an impact on "*character*" development? Arguably, unless stronger action is taken to broaden the criteria in assessing corporate performance and re-assessing the purpose and process of management education, we risk bequeathing our grandchildren a sick planet, the result of our abuse of nature. We will further have created a fragmented society, one that cultivates hyper-individualism, develops consumerism and nurtures egoism with little or no awareness that we belong to "humanity"; a humanity that should be conscious of its place as a "community" at the planet level.⁶⁰

Could spirituality-driven entrepreneurship and leadership transform contemporary management? Could spirituality and "caring" induce a management renaissance? Could it give an "authentic" leader the answer to the question of how to live in our VUCA world, how to be true to oneself and to the people one leads? Spirituality and caring management are concepts that could indeed generate a new direction/dimension for academic research and produce learning to be integrated into management education. However, spirituality as a broad concept has not yet gained a foothold in today's mainstream management research, theory and models (Dent & al's, 2005; Reave, 2005) - in spite of the very productive work of Laszlo Zsolnai and the many SPES activities. Nonetheless, spirituality has been the humus upon which several successful entrepreneurs have fed, leaders whose spiritual approach did not bring the hubris frequently observed among others driven more by their thirst for growth or obese ego. Their experience may offer useful learning that researchers

⁵⁸Littman, R., & Levy Paluk, E., The Cycle of Violence: Understanding Individual Participation in Collective Violence, Advances in Political Psychology, Vol. 36, Suppl 1, 2015, pp. 79-99

Truong, N., La pensée insurgée d'un monde fragmenté, Le Monde, April 21, 2017

⁵⁹Jones, B., (2015), Corporate Power and Responsible Capitalism, E. Elgar, ,304p

⁶⁰Petrella, R., (2015), Au nom de l'humanité: l'audace mondiale, Mons, Couleur Livres, 245p.

could investigate and share. If spirituality cannot be "taught", then learning may profitably be drawn from examples.

Coping with a VUCA world, what do we observe today?

Present leaders see Brexit and Trump as bad omens for the world, only adding greater uncertainty to the perennial problem areas of the Middle East, sub-Saharan Africa or the erratic DPRK, ... Furthermore, political populism has put liberalism in economics and governance under intense pressure, and although new technologies may induce a (partial) reverse globalization⁶¹ (with robots, manufacturing might "reshore" or "nearshore"), the global financial crisis and exacerbated economic inequality have only increased concerns, raising further anxieties about the future. In addition, we see that "after years of moving towards openness and the rule of law, many countries in the developing and advanced worlds, prominent examples being Turkey, Hungary, Yemen and of course, Syria",⁶² have reversed course, backsliding on civil liberties, democracy and a free press. Other countries such as Singapore or China are questioning the western model of participative democracy, trying to convince their citizens that their domestic, alternative governance model is a better one and must be preserved.

The ubiquitous digitalization (with its revolutionary consequences)⁶³, the financialization, the merging of the physical, digital and biological worlds with a quasi-infinite potential (and also many dangers)⁶⁴ facilitates the commoditization of everything. From the guest room in our house, now turned into a source of income to body parts sold (e.g. kidneys) or rented (e.g. a uterus for surrogate pregnancy), from the right to pollute to a tradeable permit – all these are turning market economies into market societies. Sandel argues⁶⁵ that we live in a time of deepening "market faith" in which fewer and fewer exceptions are permitted to the prevailing culture of transaction, and where there seem to be no *moral limits* on markets. "In the US and China, there are strong voices who will challenge the whole idea of there being any limits".⁶⁶ In a world where everything is for sale, it is difficult to escape

⁶¹"The globalisation of manufacturing over the past 30 years, particularly with regard to China, has been driven by "labour cost arbitrage" – outsourcing labour-intensive production to where wages are low. And digitalization has enabled information to be transmitted around the world instantly and hence enabled companies to manage disaggregated supply chains. The rise of the "Factory Asia" supply chain for electronics in the 1990s owed something to reductions in import tariffs for goods, but also better communications." Beattie, A., The end of globalization? Don't be so sure, Financial Times, May 18, 2017

⁶²Beattie, A., The end of globalization? Don't be so sure, Financial Times, May 18, 2017

⁶³Thiel, P., (2015), Zero to One, New York, Random House, Crown Publishing, 274p.

⁶⁴Schwab, K., (2016), The Fourth Industrial Revolution, World Economic Forum, 184p.

⁶⁵Sandel, M., (2012), What money can't buy: The Moral Limits of Markets, Allen Lane, 244p.

⁶⁶Luce, E., Lunch with the FT: Michael Sandel, Financial Times, April 5, 2013

from the pervasiveness of the "economic way of looking at life" approach of the Chicago economist and Nobel Prize winner, Gary Becker. A re-ification and commoditization of everything is the inevitable outcome of the economist's professional view of "knowing the price of everything and the value of nothing".

From observing today society: some new questions?

In a globalized, deregulated, liberalized world – where everything has become a commodity and can be traded (on a non-level-playing and global field) – where digitalization is ubiquitous; algorithms driving AI; big data management eroding privacy; nano-technologies and robotics substituting many human jobs; the nature, quantity, speed and depth of change cannot but threaten traditional values, question the anchors on which life is articulated and challenge the leader's compass. When disruptive innovations shake corporate cultures and practices, when the dominant neo-liberal model is increasingly questioned and as its dysfunctions become glaringly visible, one can understand this search for meaning, this questioning "*purpose*", this discussion on the "*finalité de l'entreprise*", this quest to find direction and thirst for *values*. In this context, the role and importance of *spirituality* becomes clear: to give the entrepreneur access to his/her inner-self and open the path toward practical wisdom in making decisions about people, in handling dilemmas through inner peace and anchors to help manage risk and have access to ontological security. And because our corporate environment will remain in a VUCA context for generations, the capacity to get closer to one's own inner self and – at the same time - distance oneself from the present in order to espouse a long-term vision, this will become if not an imperative then at least an asset upon which a caring and compassionate style of leadership and entrepreneurship behavior can be built.

In fact, what technological innovation, life style changes and the values of a new generation bring is not a succession of "crises", but a new *civilization*. With the change in values relationships are different (parent/child⁶⁷; boss/subordinate; husband/wife; corporation/employees; government/civil society, ...) and the distribution of power has to change. It does not mark the end of history, even if transhumanist half-geeks-half-gurus want to move from GMO to HMO, engaging mankind in a move towards positive/negative eugenics, (perfect) design-children ("enfants à la carte") and other genetic changes to our human nature and identity. It heralds a new civilization in which entrepreneurs and leaders will have to reconsider their ways of achieving their objectives, their style in managing talents and virtual teams in a new context, one where society's expectations and demands will be more pressing. This transformation of society, this new civilization in the offing (the "metamorphosis" described often by Edgar Morin)⁶⁸ will of course confront the leader with questions: what should be my leadership style in this emerging world? What is the purpose of my life? Am I making a good (full) use of my talents? What are the extents and limits of my responsibility? In this VUCA world, where does the

⁶⁷Twenge, J. M., Has the smart phone destroyed a generation? *The Atlantic*, September 2017, pp.58-65

⁶⁸Morin, E., (2011), *La Voie*, Paris, Fayard, 312p

long view take me? Which philosophical tradition can help me find my path towards happiness? Spirituality, then, might make coping less challenging and cannot but bring about "caring" for the other.

Developing a "caring" organization, promoting "frugality" becoming an imperative?

"Caring" for the other will also – in a world with finite resources and so much inequality - inevitably bring concerns about "frugality". Although on Main Street, essentially in Europe, there is talk, debate and conferences about "why" frugality is an imperative – particularly in the West – research on "how" to induce such frugal individual (or corporate) behavior is still modest and far from mainstream (despite SPES efforts!). However, the imperative of sustainability will require and impose frugality⁶⁹. In a world of finite resources, they will have to be shared. On Wall Street, frugality is not on the agenda, concerns do focus more on fighting regulatory pressures, sniffing legal loopholes and developing creative escapes, keeping extravagant compensation⁷⁰, managing tax avoidance and above all, cultivating an unwillingness to learn lessons from the global financial crisis. But with so much excess visible in the way employees are considered (as replaceable cogs in a complex machine) we can now detect a re-thinking about the place of the person in the organization, and we see initiatives to bring more *humanity* in management.

The Zermatt Summit is a good example of those efforts, as since 2010 it has brought together academics, business and public leaders and NGOs concerned with how to "humanize organizations". With Philippe de Woot we have made this imperative explicit.⁷¹ Recently De Cremer & Tian (2017) wrote, quoting Robert Sutton from Stanford: "workplaces are dominated by a culture of winning and being an asshole". In his book "The No-asshole Rule: building a Civilized Workplace and Surviving One That isn't" Sutton provides clear examples of how as long as you get good results, it is more or less OK for the U.S. corporate world to be an asshole. In line with Sutton's assertion research has, for example, illustrated that almost 14% of all U.S.

⁶⁹Zsolnai, L., (2008), Frugality: rebalancing material and spiritual values in Economic Life, Springer

⁷⁰Noonam, L, "US bank chief executives were typically making \$20m every year before the 2008 crisis, and on average, have been making \$20m in the past three years, the Bernstein report says", Financial Times, July 3, 2017, p. 14

Bourbon, J.C., In UK, business leaders earned slightly less (an average of €3.83 m in 2016) than their French counterparts and a study (CIPD) indicates that UK business leaders earn 129 times the average salary of their company's employees (while it was 45 times in 1996). La Croix, August 23, 2017, p. 9

⁷¹de Woot, P. & de Bettignies, H.C., The Zermatt Summit Manifesto, www.Zermattsummit.org

employees have found themselves confronted by an abusive supervisor⁷² and that this dysfunctional type of leadership costs companies an estimated 23.8 billion dollars annually (due to absenteeism, health care costs and decreased productivity)."⁷³ One can understand the current interest in "humanizing" management, in "compassionate management" and in "caring" in the organizational context.

Developing "caring" organizations, i.e. putting people first in the organization, is bound to receive more attention for several reasons. In particular these include:

pressure from the civil society (e.g. NGOs, unions)

media noise

greater protection of whistle blowers

government pressure and regulations

visible examples of successful caring leadership and management

research results that illustrate the better performance of organizations that have developed a culture of *trust*.

In the absence of "caring" (i.e. of "responsibility") the unending succession of scandals such as Volkswagen, GSK, Wells Fargo, BNP Paribas, HSBC, Barclays... will continue. Such cases explain why civil society now has so little trust in business and business leaders for, as Shapinker says, 'in the absence of trustworthiness, it is difficult to promote trust!'.⁷⁴.

The corporate world has tainted its image in many ways, through deceptive advertising, corruption, cartels, Ponzi schemes, environmental damage, the destruction of nature, aggressive lobbying and greenwashing, all adopted in an overriding aim to privilege return for the shareholder to the detriment of any concern for the common good (Cory, 2001). "Caring" and compassion were absent and until recently, sustainability was a luxury since quick returns under competitive and shareholder pressures justified a short-term priority. This is now changing. Main Street sees itself as the victim of such a short-term orientation and of global competition, head count and productivity pressures, the impact of digitalization on job redistribution (with unemployment the bottom line) while burnout (and bore-out) cases, suicides (not only at Foxconn in Shenzhen, at Orange...), demotivation and a desperate search for meaning seem to have become increasingly part of the landscape.

How can we introduce "caring" into organizations, to win back trust and rebuild the trustworthiness of the enterprise? How to promote a concept of the enterprise as a "*community*" of "persons", bringing individuals talents together to contribute to a

⁷²Schat, A.C.H., Frone, M.R. & Kelloway, E.K. (2006). Prevalence of workplace aggression in the U.S. workforce: Findings from a national study. In E.K. Kelloway, J. Barling & J.J. Hurrell (Eds.), Handbook of workplace violence (pp. 47-89). Thousand Oaks, CA: Sage

⁷³De Cremer, D. & Tian Tao (2017). Is Compassionate Leadership a Driver of Huawei's Business Success? The European Business Review, July 27, 2017

⁷⁴Skapinker, M., Why business should stop trying to win back trust, FT, July 17 2017

"purpose", for the good of stakeholders, for the "Common Good".⁷⁵ It is and will remain a huge challenge: "caring", "compassion" and "benevolence" are not part of the dominant management paradigm taught in business schools engaged in preparing tomorrow's leaders, training current managers and trying to enlighten top executives. The recent work of Duff McDonald⁷⁶ makes it explicit, *if necessary!* Those three dimensions are seen more as part of the health professions, of NGO practices (visible particularly in times of catastrophe): traditionally, they have not been associated with the requirements to develop corporate leaders.

However, some business leaders, entrepreneurs in Europe, the U.S. and Asia are claiming to cultivate spirituality, and through this have found the resources to develop caring organizations. The late Olivier Lecerf (Lafarge), Jean L Dherse (World Bank, Eurotunnel), Xavier Fontanet (Essilor), Anita Roddick (Body Shop), Alan Barlow (Hamworthy Combustion)⁷⁷ and certainly Christopher Wasserman (TeroLab Surface)⁷⁸ in Europe, William B. George (Medtronic Inc.), have made explicit how their spirituality made it possible for them to promote a caring style of leadership⁷⁹. Other CEOs across Europe have become role models, using their own leadership behavior (e.g. Lars R Sorensen, of Novo Nordisk) to push a "caring" style of management - beyond interpersonal relations – throughout their organization.

In East Asia, particularly in Japan, China, South Korea, Taiwan, in South East Asia, Singapore and among the overseas Chinese enterprises in the ASEAN region: "compassion", "care" and "benevolence", which are really part of the Confucian tradition (the "ren" of Confucianism) have irrigated the different national managerial cultures.⁸⁰ In China, compassion is linked with the wisdom of Buddhism. Confucius emphasized how compassion was necessary to develop the enlightenment of the individual in society, as illustrated by the behavior of Ren Zhengfei, founder (1987) and leader of Huawei the large (81,144 employees) Chinese group in ICT. Ren Zhengfei's great corporate performance is attributed in part to his compassionate leadership, well described in Tian & De Cremer.⁸¹

⁷⁵de Bettignies, H.C. (2000), *The Corporation as a Community*, in Concepts and Transformation, 5:2, 2000, pp. 165-211.

⁷⁶McDonald, D., (2017), The golden passport, New York, Harper Business, 672p.

⁷⁷ Barlow, A., (2017), Profiting from Integrity: How CEOs can deliver superior profitability and be relevant for society, Routledge, 220p.

⁷⁸Wasserman, C., (2012), Pour un management spirituel, Lausanne, Ligue pour la lecture de la Bible, 44p. (www.ligue.ch)

⁷⁹Audoyer, J.P., (2002), Patrons et chrétiens, Paris, Editions de l'Emmanuel, 343p.

⁸⁰De Bettignies & All, (Ed), (2011) *Practical wisdom for management from the Chinese classical traditions*, Journal of Management development, Vol. 30, N°7/8, 2011, pp 619-788.

⁸¹Tian, T. & De Cremer, D., (2017), Huawei: leadership, culture and connectivity, London, Sage,

Compassion and benevolence are not the only features visible when assessing leadership in Chinese SOEs or in private firms. ⁸²Thomas Hout and David Michael (2014) write, optimistically, that though "China Inc might appear to be an improbable source of fresh management thinking... yet, China offers more management lessons today than do most other countries."⁸³ In their research they emphasize a well-known feature of management in China: "China's business leaders also manage people very differently. They're culturally predisposed to see members of their organizations as *family* but, in return, demand a lot from them."⁸⁴ In a family firm, a caring management style is a common feature, although in a Chinese context a broader range of expectations is visible. Hout and Michael describe the specific Chinese dimension of the management practices of three legendary (very successful) company founders (Haier's Zhang Ruimin, ZTE's Hou Weigui and Wanxiang's Lu Guangqiu) in whose leadership style – when carefully observed – compassion, benevolence and care are clearly visible.

In Taiwan - where Confucius is more alive than in China - Chun-chi Chou, founder and chairman of the Sinyi Group provides another example of a) how Confucian ethics⁸⁵ have guided his own leadership style and b) how his spirituality guided his building of management practices throughout his real estate company.⁸⁶

Such concern for compassion is not specific to firms operating in Confucian heritage environments: we find examples of entrepreneurs in the West whose leadership behavior is driven by their spirituality and who developed management practices based on caring, sustainability and concern for the Common Good. The coal mining companies in Europe, until the late 1960s, are often described as being "paternalistic", with a management that took care of most of the needs of the employees (e.g. health, housing, education, etc....). Such paternalism – now often belittled in Europe – was not rooted in spirituality, but its "caring" component was part of a social doctrine that emphasized the concepts of family, of community (along with a long-term, life vision).

According to Karakas (2011) "Over the past decade scholars have reported a dramatic and steady increase in interest in workplace spirituality among management researchers and practitioners, particularly in North America (Cavanagh, 1999;

⁸² de Bettignies, H.C., (2014), Puissance et responsabilité: où en est la Chine?, Paris, Calouste Gulbenkian Foundation, 54p

⁸³Hout, T., & Michael, D., (2014). A Chinese Approach to Management, Harvard Business Review, September 2014, p. 103

⁸⁴Ibid, p. 104

⁸⁵Ip, P.K. (2010), The relevance of Confucian ethical Leadership to the modern Chinese firm, Paper presented on June 18, 2010, EUCCC-ECCLAR Forum, Practical Wisdom for management from the Chinese classical, traditions, CEIBS, Shanghai, 23p.

⁸⁶Tsai, T. & Cheng, B.S., (2008), Sinyi Real Estate in Taiwan, CEIBS & Ivey School of Business, Case study 8B08M77

Tischler, 1999; Giacalone and Jurkiewicz, 2003). Howard argues that this explosion of interest in spirituality is a new dimension of management since the 1950s (Howard, 2002:230). This movement has been described as a major transformation, in which 'organizations long viewed as rational systems are considering making room for the spiritual dimension, a dimension that has less to do with rules and order and more to do with meaning, purpose and a sense of community' (Ashmos and Duchon, 2000:134)."⁸⁷

J. Robert Ouimet⁸⁸ in Canada is a well-known example of efforts to align leadership style to one's own spirituality. His leadership and management style are thoroughly irrigated by his values and "Our Project"⁸⁹ (the company values charter) outlines the many dimensions of his efforts to embed his spirituality into numerous daily management practices.

The number of entrepreneurs and business leaders writing to share their experience of translating their spirituality and their commitment to values into their managerial decisions (Mitroff, 1999; Malloch, T.R., 2008) is slowly growing, both in U.S. and in Europe. Their accounts are precious, as rich in learning as their experience (often described with humility) may comfort those who are reluctant to take the less travelled path of spirituality in action. Other works (Perrot, 2012; Bernard, 2013; Lebrun & Falise, 2008; Morin, Rabhi & Rinpoché, 2012, Errard, 2015) identify the pitfalls lying on that road. They also propose a rationale for taking the spirituality path: to develop the "discernment" and gain the resilience necessary to cope with today's risks, challenges and dilemmas facing those at the top. In another interesting research project, Australian colleagues⁹⁰ analyzing two business leaders demonstrate the central role of higher purpose in enacting spiritual leadership, and the links between spiritual leadership and social innovation.

To leverage the entrepreneur's spirituality in order to transform an inner knowledge, and provide the moral strength to build an organization caring for people and relying on the long view necessary to build sustainability goes beyond mindfulness techniques and commitment to CSR. Such spirituality can be profane, the offspring of an investment in self-knowledge, not sourced in religious tradition but inevitably cultivated during many years of inquiry. It is the outcome of a personal quest for the

⁸⁷Karakas, F., (2011), Spirituality Anchored Leadership, in Miller, C. & Poole, E., Ethical Leadership: Global Challenges and Perspectives, Palgrave-macmillan, 2011, p. 221

⁸⁸Chairman of the Board and CEO of Holding OCB Inc and of Cordon Bleu, Montreal, Canada

⁸⁹Ouimet, J.R. (2013), Tout vous a été confié, Paris, Presse de la Renaissance, 220p

J.R. Ouimet, (2008), Spirituality and Management: in Search of an Organization that Shines, The God Go Foundation, Montreal, 61p.

⁹⁰Klaus, L., & Fernando, M. (2016), Enacting spiritual leadership in business through ego-Transcendence, Leadership & Organization Development Journal, Vol.37,1, 2016, pp.71-92

values that have shaped human life from time immemorial - often enriched through regular meditation practice.

Spirituality, management practice and corporate effectiveness: a paradigm shift

If management practice nurtured through spirituality in action can produce corporate effectiveness – beyond the search for a better bottom line - how can we learn from successful examples and is it possible to transfer such learning through education? Although possible this is difficult! Observation of today's society makes it clear that the dominant neo-liberal paradigm that privileges the hand of the market as the supreme driver of strategic decision-making and privileges a short-term horizon to reward the shareholder, has too many dysfunctions to ensure our planet's sustainability, and provide respect for the worker in the organization and respect for nature (not to be treated as a sink or as a resource that can be abused). However, whereas it is easy and a well-known exercise to list all the dysfunctions of the current dominant paradigm, the learning and necessary process of paradigm shift is – as experienced every day – an arduous process. Nevertheless, it has now become a categorical imperative.

Our models have been wrong -

Such a paradigm shift will of course raise some important questions: in today's (and tomorrow's) organizations, how can the role of spirituality be more effectively internalized by entrepreneurs and leaders? How can this be encouraged, facilitated? Will the Millennium generation become the owners of such mindscape change and build organizations that will be caring, sustainable and ethical by putting the *person* first?

In answering these two questions, hope is permitted.⁹¹ Many initiatives are taking place around the world - along with social innovations – through social entrepreneurship and enterprises, impact investments, cooperatives and several very innovative, promising projects. These are attempts to correct (or to compensate for) some of the negative externalities already covered, linked with the current poor governance of our planet and the dominant corporate management philosophies and practices.

From all I have earlier described, it is clear that our way of managing our relationship with mother Nature, our cities, our societies, our corporations must be revised. The many in society who feel excluded from the benefits of globalization and fear a negative impact on their jobs and lives from the rapid digitalization process are inevitably developing a dark vision of the future. The "bottom billion", who remain prisoners of poverty, survive with little hope. Our models of free trade, market self-regulation, of trickle-down effect, of comparative advantage, of lean and mean, have failed to deliver their promises. The hope for the future lies in the fact that it seems

⁹¹Ansberry, C., The Teenage Spirituality Crisis, The Wall Street Journal, June 14, 2017, p.A12

we are finally becoming more willing to question those models, and that more people are actively exploring alternatives.

Until now business schools have been reluctant to learn from our *awareness* and take *responsibility* for the negative consequences of our dominant neo-liberal market-driven economic model that transforms citizens into consumers and manipulates their needs and desires, introducing a transformation of the later into the former. Marketing professors teach tools to do that. We have been led to believe that the purpose of the firm is to make a profit to reward privileged stakeholders for the risks they take and to keep their commitment to the future of the company (measured on a short-term view *and* through the volatility of the irrational exuberance of a stock market). Finance professors propose robust models and algorithms to maximize the creation of shareholder value. We privilege the view that the hand of government should be as light as possible (as taxes should be!), that creative accounting should become an art while lobbying should enhance efficiency and effectiveness in influencing and shaping the regulatory process. HR professors propose models to make the human "resource" used as efficiently and effectively as possible, to rely upon contingent but authentic leadership, sophisticated motivation processes and complex compensation packages, techniques and tools supposed to make downsizing less painful, the management of change less threatening, negotiation and manipulation more professional. Where is the "care " in such a vision of the man-organization interdependence? Where is the "community", the "Common Good"? Is there even a tiny place for compassion and benevolence in such a such corporate world? Spirituality, caring, ethics have little space in such world: frustration with the dominant model is growing. Employees and civil society's negative reaction is further fueled by media reports of corporate misbehavior which bring added mistrust; whistle blowers hesitate to take big risks; industrial relations become confrontational and dissent and violence take over the streets.

Of course, we do include human capital ("the knowledge and skills that an individual brings to the workplace"), social capital ("the relationship between individuals and organizations that facilitate action and create value") in our teaching, but tend not to refer much to the nature, value and relevance of "spiritual capital" in an organization. However, the relationship between those capitals is complex but synergistic (Kaufman & Geroy, 2007:39). Furthermore, research has demonstrated (Stokes, p., Baker C., & Lichy J., 2016) that "the more businesses can be open and acknowledge the existence of both religious and secular expressions of spiritual capital, the more human and therefore the more productive their corporate environment is likely to be. The more spaces and places in which staff are able to express their deepest values, beliefs and attitudes for positive change and well-being, then the more authentically connected they will feel to the roles that have been assigned to them".⁹²

What do we need and where will change come from?

⁹²Stokes, P., Baker, P., & Licht, J. (2015), The Role of Embedded Individual Values, Belief and Attitudes and Spiritual Capital in Shaping Everyday Postsecular Organizational Culture, European Management Review, Vol. 13. 37-51

Clearly, we need "now" organizations that are caring, sustainable and ethical and committed to building spiritual capital. But first we need to produce leaders and entrepreneurs for those organizations whose behavior is defined by a different paradigm. These people need to be concerned with the Common Good and have a long-term view that aims to integrate a genuine sense of belonging to a "humanity" (Petrella, 2016) whose happiness and survival require solidarity, sharing and certainly a different relationship with Gaia. How to make such a paradigm become internalized and owned by current business leaders, by their immediate successors and by the next generations of entrepreneurs and leaders who will be creating and leading tomorrow's corporations? Who can foster the promotion and development of such men and women of character, people driven by their *awareness* of the risks our current neo-liberal model poses in the medium and long term, having a realistic, positive *vision* of an alternative model, using their *imagination* to think out of the box, integrating *responsibility* and caring, and who are confident and willing to take *action*.

Will governments promote the development of these "men and women of character," committed to a caring style of leadership? Unlikely. Will international organizations (such as the UN) encourage and fund initiatives for that purpose? Yes, they can and do "encourage" (limited) efforts such as PRME⁹³ launched by the Global Compact. Will business leaders' organizations (e.g. UNIAPAC⁹⁴, YPO, CRT⁹⁵, ...), employers' associations pioneer the required paradigm shift? They certainly try, through meetings and publications. The work of some thought-leaders such as Stephen B. Young, global executive director of the CRT, has been particularly effective in promoting "Moral Capitalism" and contributing to a paradigm shift. The "Davos crowd" is not short of **awareness**, it can listen to political leaders, to management and religious gurus, stars of all kinds to give vitamins to its **imagination**; it can complain about today's corporate risks and express regret at having lost the trust of society; it can make well-polished statements about the need to innovate and to do good to do well; it can propose a rich and positive **vision**⁹⁶ that promises to go beyond CSR and, thanks to mindfulness exercises, internalize **responsibility** and move into **action** for the planet. But still, Davos remains more a business-cum-political networking forum, a roundtable of the global elite for which a paradigm shift would be shaking the very angular and key stone upon which they have built their position, their success and their egos.

However, there are examples of individual initiatives from a small number of enlightened leaders, courageous and visionary, that demonstrate that change is

⁹³PRME: Principles for Responsible Management Education a Global Compact initiative, managed now jointly by the GRLI (Global Responsible Leadership Initiative)

⁹⁴UNIAPAC, (2008), The Profit of Values, UNIAPAC Publications, 119p.

⁹⁵Caux Roundtable for Moral Capitalism, www.cauxroundtable.org

⁹⁶Schwab, K., (2016), The Fourth Industrial Revolution, Geneva, World Economic Forum, 184p.

indeed possible. A small number of business leaders in charge of large MNCs (e.g. Unilever) or small firms, cooperatives or social enterprises, realistic in their assessment of the present and driven by a long view and care for the planet are transforming their organizations. They do this by influencing their corporate culture and put the individual at the center, more attentive to Michael Porter's⁹⁷ stakeholder model than to Milton Friedman's shareholder paradigm.

Those enlightened leaders have internalized an AVIRA approach that builds management practice upon five concepts: awareness, vision, imagination, responsibility and action. *Aware* of the present including their inner-self having developed a *vision* of an alternative built on *imagination*, they engage with *responsibility* in *action*: Responsibility drives sustainability in action and care - beyond relationships - guides decisions.

Such AVIRA leaders are still rare – though some corporations and other innovative leaders' associations are actively engaged in promoting their development. The road to a *management that is "caring"* is difficult as many objections are always raised against it. We are told that caring is costly and not necessarily conducive to corporate effectiveness; that competition is so tough the corporation needs to be lean and mean, pushing for head count and cost reduction (with an impact on HR practices); that productivity gains are key and digitalization increasingly an imperative, all of which makes caring impossible. A corporation is not a Foundation or an NGO and cannot be in the "caring" business; "my competitors are not concerned about this, why should we?"; or "we do care, of course!"...

If in practice it is difficult to promote and accelerate a paradigm shift among current corporate entrepreneurs and leaders, can "*education*" be the effective tool it is believed to be in changing attitudes and behavior? In other words, thinking of tomorrow, can education help to bring about the necessary change in the way we define the purpose of the firm and in the methods and tools used by corporations to achieve their objectives? In a time of a sea change in terms of values, of access to new technologies, of disruptive innovations, of the availability of new tools (with the use of big data, of AI, AR, etc....) can we capture and draw the attention of leaders and entrepreneurs to the *fundamentals*: the purpose of the firm, the role of the person in the organization, the responsibilities of corporate stakeholders, and the planet in 20, 50 or 100 years from now? Can we effectively develop a generation of entrepreneurs and leaders in closer contact with their inner selves, more aware of who they are, more aware of the nature of the person as an *interdependent* being? Can we sharpen managers' understanding of their responsibility as co-creators, with others, of a future that will affect the grand-children of their grand-children? Making use of history, can we help managers make better sense of the present and, through the use of philosophy, help them on the road to the future through practical wisdom?

The role of business schools?

⁹⁷Porter, M.E. & Kramer, M.R., (2006), Strategy 1 Society: the link between Competitive Advantage and CSR, Harvard Business Review, December 2006, pp. 78-92

Business schools should be leading this education process. They play a significant role in the corporate world, producing many future business leaders and nurturing young entrepreneurs keen to start up their own firms. They train managers, sharpening their skills in managing "resources" – be they financial, technical, information and... human – and pooling them to achieve corporate "objectives", thanks to the tools and techniques provided. They try to enlighten current business leaders by inviting them to resource themselves, to enhance the effectiveness of their function as "*meaning-providers*" and as role-models in their organization through learning the latest models.

Business schools not only share knowledge, they play a significant role in "creating" knowledge through their (often) very significant investment in research. In short, it is not only in their sharing knowledge and transferring skills that business schools play a significant role in society it is also in *creating* knowledge, distributed through academic publications and shared through consulting, through contributions to the media, conferences, forums, roundtables, professional and social networks and now through MOOCs. As such they format the mindset of entrepreneurs, corporate leaders and managers. Are they teaching the right thing to promote and embed into action a real concern for the Common Good? Are they teaching, promoting theories and models likely to contribute to the creation – through the economic and political activities of their students – of a "good society", a "caring" society, where sustainability strategies and their implementation will be a categorical imperative?

Some doubt it, as I have previously illustrated.⁹⁸ Business schools influence the values of their young MBA students, who all admit that their one or two-year MBA program has significantly changed their mindset, their way of looking at the world, their mindscape. Business schools bear a significant responsibility for the dominant ideology, the dominant paradigm their education process has promoted. Some deans and faculty members may deny this, saying that their teaching is "neutral", value-free, not pushing a particular ideology and that in any case, the multi-cultural dimension of their students cohorts obliges them to present a "relativist" approach ("there is nothing right or wrong: it all depends", "we certainly are not preaching", "we give facts, robust models" and in any case, "by the time our students come to us they already have their own values, our role is not to change them...") In reality, management tools and techniques are not neutral: they are value-loaded. We do influence the way our students look at the world, see society, handle people and situations, manage uncertainty and risks, understand the value of values, etc.... But we do not teach history, we do not have courses in philosophy, we hardly mention "spirituality". We introduced ethics into the classroom a few years ago (as an elective course) and moved it only recently (under different names!) into the core curriculum. We should not be surprised that misbehavior in business is so prevalent, that cutting corners is so common, that too often the end justifies the means, that people are

⁹⁸de Bettignies, H.C. (2013), Developing Responsible leaders: who is responsible? In GRLI, Reflexions, an occasional series of thought Leadership, N°1, 18p.

de Bettignies, H.C., (2015), Making our future better: business schools as a "force for good»? INSEAD Leaders Forum, Tokyo, November 20, 2015, 12p.

treated as a "resource" like a greenback or a machine, that tax avoidance is taught as an art, greed and risk becomes a creed," etc. Grenfell social murder or Rana Plaza catastrophes, Bernie Madoff or Jeff Skilling should not surprise us. In those responsible for "caring", the target of the "caring" was just wrong. "Caring", compassion, benevolence are not buzzwords in the core curriculum or in elective courses. Even if meditation, mindfulness have now entered our institutions - along with coaching to contribute to self-knowledge - spirituality is still exotic. But possibly not forever!

Some schools, however, are pioneers in curriculum design, in innovative pedagogical processes (e.g. Exeter Business School in the UK, Business School Lausanne in Switzerland)⁹⁹ in their own management (e.g. BSL trying holacracy)¹⁰⁰. Business schools' associations such as AACSB or EFMD promote their own accreditation process (e.g. EQUIS for EFMD) and as such, play an important normative role for the many schools who are keen to obtain the recognition that goes with the accreditation. Such accreditation processes shape schools' curricula, organization processes and practices. Henceforth, they could have a significant impact on business school cultures and management; they could play a significant role in the development of curricula and course content, and be instrumental in inducing the changes we suggest are imperative to promote caring entrepreneurs and leaders. Other organizations already mentioned such as PRME¹⁰¹, GRLI¹⁰² may also play a very useful function in sharing teaching innovations, promoting an exchange of experiences between schools and encouraging networking among those pioneer institutions willing to take the risky road of innovation.

To conclude -

With 50 years' experience in business school cultures – notably at INSEAD (in Europe, Singapore and Abu Dhabi), Stanford Graduate School of Business (in California) and CEIBS (in Shanghai) I have observed and participated in institution building, curriculum development and school management. I remain impressed by the quality of their Faculty, their capacity to produce knowledge and their first-class teaching-delivery. I believe business schools are potentially one of the most effective tools in bringing about the changes necessary in managerial thinking and practices. The leading ones have the clout, the global recognition and the great intellectual capital required to influence business leadership, to stimulate the necessary entrepreneurial drive and the innovation for the benefit of society.

⁹⁹See: www.business-school.exeter.ac.uk and www.bsl-lausanne.ch

¹⁰⁰Bern, stein, E., Bunch, J., Canner, N., & Lee, M.,(2016), Beyond the Holocracy Hype, Harvard Business Review, July 2016

¹⁰¹Principles for Responsible Management Education (PRME), initiated by the UN Global Compact (www.unglobalcompact.org)

¹⁰²Global Responsible Leadership Initiative (GRLI) www.grli.org

However, business school faculty have been programmed through a PhD/DBA process (quasi exclusively in the U.S.) which has formatted their mindsets in the dominant economic models, algorithms and theories that have produced the current global business environment. We are all aware of the many benefits and achievements that the neo-liberal, capitalist system has produced for the good of society, but now the grave dysfunctions of its results are more visible, and change has become imperative. Not a patchwork of changes, but a change that results from our thinking out of the box, and one that will lead us as academics¹⁰³ (if we are to be able to help leaders, managers and entrepreneurs) to address important questions such as the purpose of the firm, the role of the economy and market in society, how to manage the interdependence among stakeholders, the role of the person in an organization, the role of the manager in society, the limit of science and technology, the nature of progress, the yardsticks used to measure performance, ...

A debate that such questions should encourage is unlikely to take place in mainstream business schools. They are prisoners of their culture, of the satisfaction born of their achievements, of their constituencies (e.g. alumni, students, corporate funding sources, employers of their graduates, ...). They are hostages of their rankings – considered of critical importance for their recruitment – and of the complex criteria used by the ranking medias (e.g. FT, WSJ, BW), even if one can question the importance that those rankings give to income gains as a solid criterion of a «successful» life.

Only an enlightened and courageous Dean, supported by a) a small faculty team (willing to take a career risk), b) one or several business leaders (with the long view) who have seen the light could initiate and lead the transformation of the curricula, starting with the PhD program. A challenging alternative path would be to *create* a new education institution, certainly original, to develop responsible leaders keen to care for the society, for the future, having "le souci de l'autre" of the late philosopher, Paul Ricoeur.

A path toward a future for the good of society will have to go through a tough process of questioning current management fashions and practices; it will require revisiting some of the "postulates" in which common management practices are rooted; it will demand intellectual curiosity to broaden the scope of our teaching and develop truly globally responsible leaders: men and women of character, caring leaders of the type so much needed today and tomorrow. Learning from the benefits

¹⁰³Patricia Werhane, a leading ethicist, while assessing the value and limits of Bill Gates "creative capitalism" ("to meet the needs of the poor in ways that generate profits...") acknowledges how academics are prisoners of a shareholder model not contingent with today's reality: "we perpetuate this model by what we teach in business schools. I have done it. I did it for 20 years until I had an "ah-ha" a couple of years ago. And I thought: "I am not going to teach anymore"... We as academics, had perpetuated this model since 1984. I think we are doing damage. I think we have to think differently...." In Werhane, P.H., *Globalization and its Challenges for Business Ethics in the 21st Century*, The Verizon Lectureship in Business Ethics, Bentley University, Center for Business Ethics, February 6, 2012, p.21

of the powerful medicine of spiritual practice - which has made clear the link between spiritual life and health – business schools and business leaders should together explore how to call on spirituality for the benefit of the leader, of the entrepreneur, of the corporation and of society. This will be difficult and, without pressure from the corporate world on which business schools are so dependent, a huge challenge. As violence in the street becomes a common way to express dissent we must hope that business schools will not become the scapegoat of a society that will attribute the increasing dangerous situation of our planet to their teachings.

Was André Malraux right in 1965 when he predicted that "the XXI century will be spiritual or it will not be"? We have good reasons from this conference to hope that he was.

References

Ashmos, D.P. & Duchon, D., (2000), Spirituality at Work: A conceptualization and Measure, Journal of Management Inquiry, 9(2) (2000) 134-145

Bernard, M.C., (2013), Etre patron sans perdre son âme, Paris, Payot, 205p.

de Bettignies, H.C. (2013), Can Business Schools Lead the Way to a World Worth Living In? in Rothlin, S. & Haghirian, P., Dimensions of Teaching Business Ethics in Asia, Springer, Chapter 13, pp. 169-181

Bouckaert, L. & Zsolnai, L. (2011), Handbook of Spirituality & Business, Heidelberg, Springer

Cavanagh, G., "Spirituality for Managers: Context and Critique, Journal of Organizational Change Management, 12(3) (1999) 186

Christus (2013), Management et Spiritualité, Christus, 238, 253p

Cory J., (2001), Business Ethics, Springer Verlag

Dent E, Higgins M & Wharff D (2005), Spirituality and leadership: an empirical review and definitions, distinctions and embedded assumptions, Leadership Quarterly, 16 pp. 625-653

Errard,, P. (2015), La Philosophie au secours du Management, Paris, Odile Jacob, 206p.

Fry, L.W. (2003), Toward a theory of spiritual leadership, Leadership Quarterly, 14, pp. 693-727

Fry, L.W. (2005), Toward a paradigm of spiritual leadership, Leadership Quarterly, 16, pp. 619-622

Giacalone, R.A. & Jurkiewicz, C.L., Handbook of Workplace Spirituality and Organizational Performance, Armonk, NY: M.E. Sharpe (2003)

- Howard, S., A Spiritual perspective on Learning on the Workplace, Journal of Managerial Psychology, 17(3) (2002), pp. 230-242
- King, S., (2017), Grave New World: The End of Globalization: the Return of History, Yale University Press, 304p.
- Emmott, B., (2017), The Fate of the West, Economist books, 272p.
- Jonas, H., (1979), Das Prinzip Verantwortung, Frankfurt, Insel Verlag, 470p
- Kocka, J., (2016), Capitalism: a short story, Princeton University Press, 208p
- Lebrun, T. & Falise, M., (2008), Acteurs dans un monde en mutation, Les Editions de l'Atelier, 240p.
- Livesey, F., (2017), From Global to Local: the Making of Things and the End of Globalisation, London, Profile, 224p.
- Malloch, T.R. (2008), Spiritual enterprise: doing virtuous business, New York, Encounter Books, 160p.
- Mason, P. (2015), Postcapitalism: A guide to our Future, New York, Farrar, Strauss & Giroux, 368p
- Mitroff, I.I., (1999), A Spiritual Audit of Corporate America, San Francisco, Jossey Bass, 258p.
- Morin, E, Rabhi, P. & Rinpoché, D., (2012), Une vision spirituelle de la crise économique, Yves Michel Editions, 274p.
- Muff, K. & all. (2013), Management Education for the World, E. Elgar Publishing, 234p.
- Muff, K., (2014), The Collaboratory: A co-creative stakeholder engagement process for solving complex problems, Greenleaf Publishing, 284p.
- Perrot, E., (2012), Le discernement managérial: Entre contraintes et conscience, Paris, Desclée de Brouwer, 295p.
- Petrella, R., (2015), Au nom de l'humanité, Mons, Couleur Livres, 246p,
- Reave, L., (2005) Spiritual values and practices related to leadership effectiveness, Leadership Quarterly, 16 pp.655-687
- Ricoeur, P. (2017), Philosophie, Ethique et Politique, Paris, Seuil, 312p.
- Rinpoché, L.J., (2014), Calme et efficace: bien diriger une entreprise, Regard Bouddhiste Magazine, 6, pp. 10-16
- Streeck, W. (2015), Buying Time: The Delayed Crisis of Democratic Capitalism, Verso, 240p.
- Tirole, J., (2016), Economie du Bien Commun, Paris, PUF, 628p.

Tischler, L. The growing interest in Spirituality in Business: A long-term Socio-economic Explanation, Journal of Organizational Change Management, 12(4) (1999), pp. 273-280

de Woot, P. (2013), Spirituality and Business, Leeds, GSE Research, 102p.

de Woot, P.(2013), Repenser l'Entreprise, Brussels, Académie Royale de Belgique, 118p.

Zsolnai, L., (2014), The spiritual dimension of Business Ethics and Sustainability Management, Heidelberg, Springer

Zsolnai, L. & Tencati, A., (2009), The Future International Manager, Palgrave Macmillan

Zsolnai, L., (2014), Beyond Self: Ethical and Spiritual Dimensions of Economics, Oxford, Peter Lang

ON ETHICAL LEADERS AND COLLEAGUES

Before focusing my interest on business ethics and writing my PhD dissertation and books on business ethics to minority shareholders, the first academic research on this subject in the whole world, my friends and acquaintances were primarily businessmen. But when I started to conduct research on those subjects, I "lost" many of my business friends and a large part of my business also, as focusing on business ethics is not perceived so well in the business world. But, I gained better friends, outstanding people, as the world famous playwright Joshua Sobol, the Insead academic and mentor Henri-Claude de Bettignies, CNAM academic Yvon Pesqueux, and Dutch business ethics writer and professor Henk Van Luijk, the banker Harry Recanati, the writer Itzhak Gormezano Goren, the Israeli academics Ran Lachman, Nahum Biger, Itzhak Saporta, and Ido Landau, Ilan Meshoulam, Yehuda Kahane, the poet Zvi Aviel, the government official Shahar Horev, Transparency International Israel president Galia Saguy, the professor and Chairman of companies Meir Heth, the well known journalist Arie Avneri, Mario Diament, Francis Deforges.

[Henri-Claude de BETTIGNIES](#), the [Aviva Chair Emeritus Professor](#) of Leadership and Responsibility and [Emeritus Professor](#) of [Asian Business](#) and Comparative Management at INSEAD is also the Distinguished Emeritus Professor of Globally Responsible Leadership at the China Europe International Business School (CEIBS) and former Director of the Euro-China Centre for Leadership and Responsibility (ECCLAR) that he created in Shanghai, at CEIBS, in 2006. Between 1988 and 2005, with a joint appointment at Stanford University (Graduate School of Business), he shared his time equally between Europe, California and the Asia Pacific region (particularly with the INSEAD campus in Asia). He was educated at the Sorbonne (Licence ès Lettres), at the Catholic University of Paris (EPP), then at the Harvard Business School (ITP). He worked in Africa (MIFERMA, Mauritania), at the University of California (IIR, Berkeley), in New York (for IBM), and then in Tokyo for 5 years. Professor de Bettignies joined INSEAD in 1967 as Assistant Professor and initiated the development of the Organizational Behavior department. Professor since 1975, he started and developed INSEAD's activities in Japan and the Asia Pacific region which led, in 1980, to the creation of the Euro-Asia Centre, of which he was Director General until 1988. Professor de Bettignies started the development of the Ethics initiative at INSEAD, and pioneered a new approach (AVIRA) to enlighten business leaders. Over a 16 years period the AVIRA programme brought together - in Fontainebleau, California and Singapore - 900 Chairmen and CEOs from 60 countries, keen to enrich their vision and enhance their "responsible" leadership competence. Henri-Claude teaches MBAs, E-MBAs and executives at CEIBS and at INSEAD in the areas of ethics and CSR, HR management and corporate transformation, culture and management. He directs a number of executive programmes in Europe and in Asia. He is the Founder and Director of CEDRE (Centre for the Study of Development and Responsibility). **Teaching** - Managing Change & Change of Management in Asia; Strategies for Asia-Pacific; The Transformation of Japan: Implications for the World; AVIRA: Changing CEOs' Mindset; Culture and Management in Asia; Joint-Venture Management in Asia; Individual, Business and Society: The Ethical Dilemma.

7 Questions from [Henk van Luijk](#)

Step by step through a moral dilemma (Henk van Luijk)

1. What is the main moral issue?

2. Who are the participants in the case?
3. Who has to make a decision?
4. What information is needed?
5. What arguments can be provided?
6. What is my conclusion?
7. How do I feel about it?

Step 1. What is the main moral issue?

- Formulate potential key moral issues in the question form: Is it morally acceptable/necessary?...
- Select the most acute issue for further investigation.

Formulating the key moral question:

Is it morally acceptable that the person A is carrying out action X although...?

Step 2. Who are the participants in the case?

Participant groups:

- Everyone/all (stakeholders) whose values, rights, interests have to be considered in the given case

Step 3. Who has to make a decision?

- Whose task/duty is to decide?

Responsible persons and/or institutions

All those who can influence the decision in the given case and from who this can be reasonably expected.

(Don't include the persons who caused the problem/dilemma)

Step 4. What information is needed?

- Is extra information needed to make a rational decision?

Variants:

1. Information is sufficient;
2. Extra information would do good but it is not essential;
3. Extra information is needed.

Step 5. What arguments can be provided?

- List the arguments for
- List the arguments against
- Consider the arguments from the perspective of:
 - Principles
 - Consequences.

Principle-oriented perspective

“Your moral duty is to select an action alternative that does not contradict a valid moral norm, value, right, irrespective of the consequences of the choice“.

- Honesty
- Privacy (primarily – rights)
- Loyalty
- Justice

Consequences-oriented perspective

“ Your moral duty is to select an action alternative whose consequences will bring as much benefit to the participant groups as possible”

Cost-benefit type analysis, considering interests of all the participating groups

- Affect on the environment
- Performance
- Company reputation
- Workplace climate

Rule of thumb

When principles and consequences are in conflict, *priority is granted to the principles*: Unless you have a reasoned background to claim that consequences in the given situation are more important than principles.

Step 6. What is the conclusion?

6.1 Weigh all pros and contras:

- Principles
- Consequences
- Use the rule of thumb when there is a conflict between them

6.2 Formulate the conclusion which would answer the key moral issue

6.3 Determine sequence of actions which would not vary from the conclusion and consider the counterarguments (minimize the “moral remainder”)

Step 7. How do I feel?

(Listening to the conscience)

- Am I ready to voice my position in public/a discussion with the participating persons?
- Would I behave the same in a similar situation in the future?

(Thank to Prof Raminta Pucetaite from Lithuania for this)

Joshua (Yehoshua) Sobol (יהושע סובול) (born 24/8/1939), is an Israeli playwright, writer, and [director](#). Joshua Sobol was born in [Tel Mond](#). His mother's family fled the pogroms in Europe in 1922 and his father's family [immigrated](#) from Poland in 1934 to escape the Nazis. Sobol is married to Edna, set and costume designer. They have a daughter, Neta, and a son, [Yahli Sobol](#), a singer and writer. Sobol studied at the [Sorbonne](#), Paris, and graduated with a diploma in [philosophy](#). Sobol's first play was performed in 1971 by the Municipal Theatre in [Haifa](#), where Sobol worked from 1984 to 1988 as a playwright and later assistant artistic director. The performance of his play *The Jerusalem Syndrome*, in January 1988, led to widespread protests, whereupon Sobol resigned from his post as artistic director. In 1983, after the Haifa production of his play *Weininger's Night* (The Soul of a Jew), he was invited to participate in the official part of the [Edinburgh Festival](#). Between 1983 and 1989 Sobol wrote three related plays: *Ghetto*, *Adam* and *Underground*, which constitute together The Ghetto triptich. *Ghetto* premiered in Haifa in May 1984. It won the David's Harp award for best play. That year, [Peter Zadek](#)'s German version of the play was chosen by *Theater Heute* as best production and best foreign play of the year. It has since been translated into more than 20 languages and performed in more than 25 countries. Following [Nicholas Hytner](#)'s production of the English-language version by [David Lan](#) at the [Royal National Theatre](#) of Great Britain in 1989, the play won the [Evening Standard](#) and the London Critics award for Best Play of the Year and was nominated for the [Olivier Award](#) in the same category. It was coldly received in New York, however. In his review of the play in the New York Times, [Frank Rich](#) described it as a "tedious stage treatment of the Holocaust." Since 1995, Sobol has collaborated with Viennese director [Paulus Manker](#) on a number of projects exploring new forms of the theatrical experience.

In 1995, *Der Vater* (The Father) a work by [Niklas Frank](#) and Joshua Sobol commissioned for the Wiener Festwochen (Vienna Festival) opened at the Theater an der Wien under the direction of [Paulus Manker](#). The play is about Niklas Frank's father, [Hans Frank](#), who was [Hitler](#)'s Governor general in Poland and was hanged in [Nuremberg](#) in 1946. In 1996, they created *Alma* for the Wiener Festwochen. *Alma* is a polydrama based on the life of [Alma Mahler-Werfel](#). It played in [Vienna](#) for six successive seasons and toured to [Venice](#), [Lisbon](#), Los Angeles, Berlin, [Jerusalem](#) and [Prague](#). In the Vienna production, the scenes of Alma's life were performed simultaneously on all floors and in all rooms of a former Jugendstil sanatorium near Vienna. The guests were invited to abandon the immobilized position of

spectator in a conventional drama, replace it with the mobile activity of *traveller*, thus partaking in a "theatrical journey". By choosing the events, the path, and the person to follow after each event, each participant constructed her or his personal version of the "Polydrama". In 2000, Sobol and Manker created *F@LCO – A CYBER SHOW*, a multimedia musical about the Austrian pop singer [Falco](#). See also - [Culture of Israel](#).

Society's Expectations of Corporate Performance - Today (Some Discussions about a 'Global Performance') - [Yvon Pesqueux](#) (Wikipedia in French), [Full CV](#), [CNAM](#).

Abstract: Society's expectations regarding the performance of major corporations could not really have been examined before now. This is to say that, within the political context of the modern world, society had no expectations of corporations, which were considered as one social construct among others. From a broad political perspective, societal expectations could be seen expressed in the exercise of representative democracy. The political context (the 'liberal moment' herein), which has developed since the early 1980s actually changed the general perspective. (1st argument) The main consequence is a shift in the dominant representation of the corporation, so that it is currently considered a vector of profit rather than a 'socio-technical' system. (2nd argument). Of course, the ambiguity of the very notion of performance did make it possible to integrate expectations beyond just profits (3rd argument); nonetheless, these expectations must be judged both in terms of hope and reality. (Conclusion)

Professor Ilan Meshoulam - During his colorful career, Prof. Ilan Meshulam held senior management and consulting positions at Intel (Israel), as Co-General Manager/Finance & Administration Executive, and VP Management Resources at Indigo, a global leader in digital printing. Prof. Meshulam held the post of Assistant Professor, followed by a full professorship, in the Faculty of Industrial and Management Engineering, at the Technion, Israel Institute of Technology, and served as Professor, at the Graduate School of Management of the University of Haifa. Earlier in his career, he served as a consultant to large Israeli corporations, including Tower Semiconductors, Rafael, Strauss, NICE, Spandex, TIM, Rafael, Elbit, Clalit Health Services, and others. Prof. Meshulam holds a BA in Accounting, from the University of Haifa, an MBA in Business Administration and Behavioral Science (Cum Laude), from Boston University, and a DBA, Business Administration, (Dissertation: Human Resources Strategy) from Boston University. In 2005, he was awarded the Human Resources prize for professional leadership.

Yitzhak Gormezano Goren was born in Alexandria, Egypt, in 1941 and immigrated to Israel as a child. He is a playwright and novelist. Goren studied English and French literature at the Hebrew University of Jerusalem and Tel Aviv University, and received a MFA in theater direction in the United States. In 1982, he co-founded the Bimat Kedem Theater, which promotes original Israeli productions with an emphasis on non-European Jewish culture. In 1998, the company established the Bimat Kedem Publishing House. Gormezano Goren has worked as a broadcast editor and is active in the Israeli theater and film world. He has been awarded the National Council for Culture and the Arts Prize for his play, *The Gospel According to Midorus* (1966), the Ramat Gan Prize for his novel, *An Alexandrian Summer* (1979), the Govinska-Baratz Prize for his play, *A Simple Tale*, based on Agnon's novel (1979), the Prime Minister's Prize (2001) and the Arik Einstein Prize (2015). Author of the biography of Dona Gracia: The Holy Lie, The Queen of Finance, Venician Fever : Dona Gracia Mendes in Venice, a 4th book to be published.

Harry Recanati was the eldest son of the founder of Discount Bank in Israel, Leon Recanati. The Israel Discount Bank added the international merchant banks of Ralli Brothers to its portfolio of private banks, although Harry Recanati left when the other Directors chose to [list](#) the banking group publicly on the [Tel Aviv Stock Exchange](#), in 1970. The Israel Discount Bank became insolvent in 1983 and was controversially [nationalised](#) by the Treasury of the Government of Israel. Recanati had retained ownership of the Swiss [private bank](#) of Ralli Brothers (Bankers) S.A. which he later sold to [Security Pacific Bank](#) of [California](#), using the proceeds to found a number of public museums. These Ralli Museums are free, non-profit galleries, of contemporary Latin-American art. Harry Recanati wrote the first book on business ethics in Israel. I met often Harry Recanati at the [Caesarea Ralli Museum](#) where he lived often.

Moral Rupture in Israeli Leadership, 1/5/2014, Arie Avneri, Chairman of Ometz

Ehud Olmert's conviction of a serious crime would seem extraordinary and disappointing. For the first time in the history of the State, a former prime-minister might find himself incarcerated. This conviction has been followed by the citizens' ominous sense of frustration, even despair, at regime corruption that might occasionally change shape but in fact never ceases. Present regime corruption appears serious indeed and signifies defilement that has been ongoing for far too many years and only gets worse. A fish begins to stink at the head. The late President of Israel Ezer Weizman had to resign after being exposed as having received favors from a tycoon. Another President has been convicted of sex crimes and sentenced to a lengthy prison term. Olmert is not the only prime-minister entangled with the law and acting in twilight for years. Three others – Ariel Sharon, Ehud Barak and Benjamin Netanyahu – were subject to police criminal investigation regarding various corruption affairs and barely escaped indictment.

In the State's present dismal reality, where the dealings of past and present prime-ministers are overlooked and ignored, none of the three deserves a clear bill. This black list includes former government ministers who served prison sentences (Gonen Segev, Aryeh Deri, Rafael Pinhasi, Avraham Hirschson, and Shlomo Benizri) as well as former ministers who have been convicted without calumny (Tzachi Hanegbi, Haim Ramon). The list of public criminals and suspects who have fallen and broken faith is too replete with names. Among others it includes deputy ministers, Members of Knesset past and present who have been duly prosecuted, former Chief Rabbis who have strayed, ousted police chiefs and superintendents, Chiefs of Staff, generals and senior security officials who tripped, convicted mayors, and senior members of the judiciary who have fallen as well, public servants in key positions who embezzled, CEOs of large public bodies who were corrupted, and on and on. The fact that some of them were not prosecuted for lack of evidence, and others pronounced not guilty for benefit of the doubt, or controversially acquitted, does not mean they are innocent – far from it. Sometimes this is due to faulty investigation apparatuses that failed to collect vital evidence.

At other times considerable leniency has been exercised in formulating the indictment, let alone the exaggerated mercy shown by judges to senior public figures or tycoons of the first rank facing them as defendants. Shame has vanished from the flawed norms that have taken hold of the State, and it is replaced by flattery and kowtowing. Convicted senior political criminals are highly desired lecturers at events held by state and public bodies, and take part in public occasions, receiving handshakes, pats on the back and kisses galore. The prominent example of this is Ehud Olmert. Even prior to his conviction for accepting bribery, while he

was still convicted for the lighter offense of breach of faith and was acquitted of other crimes under controversial circumstances, Olmert was still the darling of the social elite and academia, and closely linked with the political sector. This is the way of the world, and no one protested. ...

Prof. Meir Heth was a Professor at the Law School of the College of Management for 15 years. Prof. Heth has an extensive background in business, law and economics. He served at The Bank of Israel since 1962 in various positions, including Senior Economist from 1962 to 1968, Supervisor of Banks from 1969 to 1975 and Senior Advisor to the Governor from 1975 to 1977. Prof. Heth serves as Chairman of Leumi Securities and Investments. He served as Chairman of the Board of Teva Pharmaceuticals Industries from 1994 to 2002 and Psagot Ofek Investment House Ltd. from 1995 to 2007. He served as Chairman of the Board of Bank Leumi Le’Israel Ltd. He served as Chairman of Bank Leumi USA (Formerly Bank Leumi Trust Company of New York) from 1987 to 1989. From 1978 to 1986, he served as Chairman of the Tel Aviv Stock Exchange. Prof. Heth serves as a Director at Ofek Securities & Investments and Psagot Ofek Investment House Ltd. He serves as Director of The Jerusalem Foundation. He served as a Director of NILIT Ltd. since 1987. He served as a Director of Bank Leumi USA. He served as a Director of Teva Pharmaceutical Industries Ltd. since 1977. Prof. Heth holds a BA, MJur and PhD in Economics and Law from the Hebrew University of Jerusalem and an LLM in Law from Harvard University.

Clockwise – Journalist Arie Avneri, Playwright Joshua Sobol, Professor Henri-Claude de Bettignies, Banker and Philanthropist Harry Recanati, Professor Henk van Luijk



PLAYS ON ETHICAL DILEMMAS OF JEWS & ISRAELIS BY JOSHUA SOBOL & JACQUES CORY

JOSHUA SOBOL'S GHETTO

Joshua Sobol has written dozens of plays that are performed all over the world, and the most [known of them is Ghetto](#). The ethical and moral dilemmas in this play are excruciating, and I chose to focus in my courses on the business ethics dilemmas of this outstanding play. *Ghetto* (Hebrew: גטו) is a play by Israeli playwright Joshua Sobol about the experiences of the Jews of the Vilna Ghetto during Nazi occupation in World War II. The play focuses on the Jewish theatre in the ghetto, incorporating live music and including as characters historical figures such as Jacob Gens, the chief of the Jewish Police and later Head of the ghetto. It is part of a trilogy of plays about the resistance movement, which also includes *Adam* and *Underground*. *Ghetto* premiered at the Haifa Municipal Theatre in Israel, and the Freie Volksbühne, Berlin, in 1984, with folk and jazz singer, Esther Ofarim as Hayyah. It was performed in the Olivier Theatre at the Royal National Theatre, London, in an English-language version by David Lan, based on a translation by Miriam Schlesinger. This production opened on 27 April 1989. It was directed by Nicholas Hytner and designed by Bob Crowley. Alex Jennings played Kittel, Jonathan Cullen played Srulik, and Maria Friedman played Hayyah. It won the 1989 Evening Standard Award for Best Play. A production directed by Gedalia Besser opened at the Circle in the Square Theatre in New York on 30 April 1989. The business ethics dilemmas of this multi-layers masterpiece focus mainly on the question: can you conduct business with unethical people and can you collaborate with them, and at what cost. When having to make ethical choices how far can you go, and should you risk even your own life in order not to compromise with your principles.

Joshua Sobol gave an excellent review on Cory's play *Nelly's Choice*, and Cory reviewed most of Sobol's plays, both reviews are included in Cory's books – see links - [Correspondence between Joshua Sobol, one of the leading playwrights in the world, and Jacques Cory, in Hebrew. Review of Cory's play "Nelly's Choice" by Joshua Sobol \(emails translated into English\)](#).

The tragedy of the Holocaust is the closest to Sobol's heart. *Ghetto* is a masterpiece, and a theatrical perfection. The protagonists' ethical dilemmas are fascinating with endless ramifications. I couldn't be Gens, the Jewish head of the Ghetto, in any circumstance, as I don't agree with the Utilitarians that you can measure utility, I'm Kantian and I believe that in no way you have to make very unethical acts in order to achieve a more ethical result. Or in a popular way – to steal a bank in order to distribute the money to the poor, or according to *Sophie's Choice* to sacrifice your elder child in order to save your younger child, or to sacrifice Iphigenia in order to win the Trojan War. If a Nazi would order me to chose between one of my children and save him, I'd prefer to die with all my children. Anyhow, I know for sure, that in no way you have to sign a pact with the devil, the Mafia, or unethical tycoons and politicians, because in most, if not all of the cases, it is useless and he'll con you, so you lose with them in any case, as we see also in *Sophie's case* and in *Ghetto* with the hopeless attempt of Gens to save at least part of the Jews by sacrificing all the others. If a Nazi would offer me to head the Ghetto I would tell him that I know that their intention is to kill all of us and I am not going to cooperate with him, as his intention is only to make it easier for the Nazis the

murder of all the Jews. Even if I knew that he is willing to free a few thousands of Hungarian Jews in return for trucks I wouldn't cooperate either as you don't make pacts with the devil in any case, and this is absolute, even if you are Faust and you are promised youth and love, or in other cases wealth and power.

My experience with unethical businessmen was that whenever I tried it I always lost, when they promised me to compensate me for my losses that were due to their wrongdoing and we reached an agreement they backed out of this agreement at the last moment and in the meanwhile they benefited from the fact that I didn't sue them while they were raising tens of millions of dollars from the public, and after they raised the money they were not afraid of the negative publicity, so they cancelled the agreement. If you are a utilitarian you might agree with the Nazis and back them as they benefited the majority of the German population by confiscating the money of the minority of Jews and employed it to build Autobahns and give work to the masses. There should be a compass that gives you an ethical direction, whether it is God and the Bible, Aristotle, your conscience, or your ethical leader. You shouldn't commit a crime in any case, this is absolute and applies also if you have to invest \$11 per car in order to retrofit all the Ford Pintos, even if the result is more expensive than to give indemnities to the 300 victims that would die if you don't make the retrofit. You should always ask yourself what if among the victims were you wife, you child, your mother, or God forbids even you. This is called personification, and is the most efficient vehicle for ethical thought as it applies to all of us.

The world is indifferent when hundreds of thousands children are killed in the Arab civil wars but when one small child is drowned and found dead in a Turkish coast (of all places in Bodrum where we stayed a few years ago at Club Med) the world is flabbergasted from one picture of this dead child. I personally think that it is completely irrational, as I am shocked by the news in the same way than by a photo, unless the photo would be substituted in your mind by the photo of your dead child and would personify for you the tragedy of the event. Israel suffered from that dilemma as we never allowed to show the victims of the suicide bombing, the hundreds of children killed by the Palestinians terrorists backed by Arafat and his government during the Second Intifada. But when one Palestinian child was killed inadvertently by the Israeli forces they published his picture over and over, and the world was shocked by this picture and could not grasp the tragedy of the hundreds of Israeli children killed on purpose by the Palestinians, because we didn't publish the atrocious pictures, or because they are indifferent to Jewish casualties as many of them were during World War II. But sometimes the personification works on behalf of the Jews also, as in the case of Anne Frank, that I bring in this book as well.

Anne's diary was translated into dozens of languages and moves Japanese girls as well as Israeli girls, much more than the fate of hundreds of thousands Jewish or African children killed by inhumane armies even if they were killed in a more atrocious way or suffered much more than Anne Frank. Everyone can personify the fate of Anne as she speaks in our language but very few can personify the fate of an anonymous African child, sometimes because of racism or even if not you cannot imagine plagues, rapes and beheaded victims, unless you see it of course in Daesh's films. What is the difference between a beheaded victim or a victim burned atrociously and another victim killed by disease in a concentration camp – it is more photogenic or what? Anyhow, I am shocked in the same way, because I remember and I grasped since childhood the fate of the thousands of beheaded victims of the French revolution and of my Spanish and Portuguese forefathers burned by the Inquisition. And all of them belong to the same "people" – the people who believe that they are right, who thinks that they have to burn the Conversos or behead the kings or even revolutionaries as Danton,

because God, Christian or Moslem, or The Cause asked them to do so, and they invite the masses of citizens to the [Place de la Concorde](#) in Paris to watch the beheaded king, or the heretics at the [Auto-da-fes on Plaza Mayor](#) in Madrid, or the [Daesh victims](#) that you can watch nowadays on the Internet, the new Plaza Mayor.

In short, Joshua Sobol brings forward in his immortal plays the eternal dilemmas – the [Categorical Imperative](#)/Universal Law of Kant A categorical imperative denotes an absolute, unconditional requirement that must be obeyed in all circumstances and is justified as an end in itself. It is best known in its first formulation: Act only according to that maxim whereby you can, at the same time, will that it should become a universal law – that all human beings should be treated as if they were your sons, in an ethical way, and we shouldn't do to others what we don't want to be done to us – the Golden Rule. So, for us, the philosophers and practitioners of Business Ethics, Ghetto describes the situations that we encounter in our everyday life, in business, in society, in the family, with our friends, neighbors or enemies – but he does so in the extreme conditions of the Ghetto when the Jews know that the Germans who rule effectively the Ghetto (Kittel) with the collaboration of Gens, and the question that Sobol raises is how far you should go in compromising with the devil, is Gens a positive hero, a negative hero, or even a more negative hero than the German Kittel. But Sobol, as always, is not categoric, as he does not write soap operas, his protagonists are complex characters, with positive and negative traits, and the reader/watcher of the play should draw his own conclusion on the play's dilemmas as I did.

Out of Sobol's Ghetto version in English – we chose to bring the characters and music:

Characters

Srulik- the narrator, whose memory of the last days of the ghetto serves as the crux of the story. He is the artistic director of the ghetto theatre and a ventriloquist, who is never seen without his wise-cracking dummy

Kittel- the SS commander in charge of the ghetto. He is a paradox- he is vicious in his treatment of the residents, but has an artistic and sensitive side and is often seen carrying his saxophone case along with his schmeisser

Hermann Kruk- the librarian of the ghetto and a socialist. He is working on a chronicle of life in the ghetto and rarely sets foot outside the library, preferring to ensure that the events taking place around him are preserved for posterity. The character is based on a real person, also named Herman Kruk, whose diaries chronicled life in the Vilna ghetto. In the 2000 Seattle Public Theater production, director Lauren Marshall created a second lead female character by recasting Kruk as the female Hannah Kruk, thus introducing a degree of sexual tension into (her) relationship with Gens and Dr. Paul.

Weiskopf- an entrepreneur and former factory worker, who ensures that a new workshop for mending Nazi uniforms is established in the Ghetto. He is selfish and power-hungry, and only interested in making a name for himself among the ghetto leadership

Hayyah- a former singer, who is admired by Kittel for her excellent voice and haunting beauty. Srulik and Kruk also harbor romantic feelings for her, but neither are given the chance to act on them

Jacob Gens- Chief of the Jewish police and later Head of the ghetto. A deeply conflicted man who always does his best to save the lives that he can, even if it means working with the Nazis and letting some die so that others may live. He has a good working relationship with Kittel, who sees him as his protege. This allows Gens to arrange for lives to spare that might not be otherwise. He is deeply patriotic and a Zionist.

Dr. Ernst Paul- a professor of Judaica at the Rosenberg Institute for the Study of Judaism without Jews. He is focused on "preserving the Jewish culture" before the inevitable

destruction of their race, and forces Kruk to help him catalog Vilna's cultural treasures. He is played by the same actor who plays Kittel.

Numerous minor characters that may be played each by individuals or by an ensemble as small as 15, including

the Hasid- a fortune teller

Ooma and Judith- actresses

3 actors- playing ghetto citizens and numerous stage roles

Elia Geivish

Yitzhok Geivish

Yankel Polikanski- 3 young black marketeers who are hanged for murdering the Hasid

Dessler- a Jewish ghetto policeman and later head of the Jewish police

A small musical ensemble is also required, at least including 2 violins, accordion, trumpet, clarinet, guitar and percussion. A bass, a trombone and a clarinet may be added to the ensemble.

Music

The play incorporates traditional Jewish songs with jazz numbers and other traditional songs, all performed live on the stage by the actors and the musical ensemble.

Act I

- Unter dayne vayse shtern (German: Unter deinen weissen sternchen) (In the sky the Stars All Glisten)- Hayyah
- Hot zich mir di shich zerissn (Someone Stole My Overcoat)- Dummy, Srulik and Hayyah
- Haikin's Tango¹- Band
- Vei zu di teg (A Curse on the Day)- Ensemble
- Swanee²- Hayyah
- Shtiler, shtiler (Go to Sleep My Little Flower)- Ensemble
- Lullaby- Ooma

Act II

- Yidishe brigades- Helena, Ensemble
- Isrulik- Elia, Gevish
- Shtiler, Shtiler (Reprise)- Judith, Ooma
- Friling (German:Frühling)(Springtime)- Hayyah
- Je t'aime, c'est fou- Hayyah
- Mir lebn eibik (We'll live forever)- Hayyah
- Dremlen feigl (Birds Are Dreaming in the Treetops)- Hayyah
- May Day Song- Hayyah
- Zog nit keinmol (Never Say the Final Journey is at Hand)- Hayyah and Ensemble
- The Final Performance- Ensemble, Band
- Ode to Joy³- Ensemble, Band
- Pak Zich Ain (Move Along)- Dummy

" חיה: איזה תועלת יש בתיאטרון במצב שלנו?

קרוק: גם אני חשבתי כך בהתחלה. שללתי את הקמת התיאטרון בגטו. היום אני מודה בטעותי.

חיה: זאת לא הייתה טעות אתה צדקת. התיאטרון מעניק לאנשים אשליה, מסיח את דעתם מהעיקר.

קרוק: זה לא כל כך פשוט. הפאשיזם מנסה לשלול את

ערך האדם. לטעת באדם הרגשה שהוא פחות מבהמה. ליצור היררכיה בין בני אדם. רק כך יכול להתבסס הפאשיזם; על בני אדם שהתבהמו. המאבק נגד הפאשיזם מתחיל בסירוב להשלים עם חלוקת בני האדם לעליונים ולנחותים, ולהתבהם.

חיה: מה לזה ולתיאטרון?

קרוק: מול ספר טוב, מול יצירה גדולה- אין אדון ואין עבד. כל אמנות גדולה מחזירה לאדם את ממדיו האמיתיים, מזכירה לבני אדם שהם שווים. הפעילות התרבותית שאנו מקיימים בגטו, ובכלל זה התיאטרון, הם חלק מהמאבק שלנו לשמור על צלם האדם. הפאשיסטים יכולים להרוג אותנו, זה קל. אבל אנחנו, פה בגטו, הוכחנו שבדבר העיקרי הם נכשלו: הם לא הצליחו לשלול מאיתנו את צלם האדם. את השאיפה לרוחני. לאמת, לטוב וליפה. הם אסרו עלינו להכניס פרחים לגטו, ואנחנו מגישים איש לרעהו עלי שלכת. אולי אלה הפרחים הכי יפים שבני אדם הגישו מימיהם. "

What is the benefit of a theater in the Ghetto?
The theater gives to the people an illusion, a break out of their miserable situation. Fascism tries to give people the feeling that they are worth than animals, to establish a hierarchy among men. The struggle against fascism starts when we refuse to categorize people as superior and inferior. In front of a masterpiece there is no master and slave, it brings to men their real dimensions. Reminds them that all men are equal, that we are human. They can kill us, it is easy, but we have proven here in this ghetto that they will not break us, that we are still human.

Awards received by Joshua Sobol:

- 1976 – NIGHT OF THE TWENTIETH – David's Harp Award – Best Play of the Year
- 1976 – NIGHT OF THE TWENTIETH – David Pinski Award
- 1979 HOMEWARDS ANGEL – David's Harp Award – Israel's Best Play of the Year
- 1980 THE LAST WORKER – David's Harp Award – Israel's Best Play of the year
- 1982 WEININGER'S NIGHT – David's Harp Award – Israel's Best Play of the Year
- 1983 WEININGER'S NIGHT – Meskin Award for Best Play of the Year
- 1984 GHETTO – David's Harp Award – Israel's Best Play of the Year
- 1985 GHETTO – Theater Heute German Critics' Choice – Best Foreign Play
- 1986 THE PALESTINIAN GIRL – Issam Sirtawi Award
- 1989 GHETTO – The Evening Standard award for Best Play of the Year. London
- 1989 GHETTO – [Critics' Circle Theatre Awards](#) – Best New Play
- 1990 GHETTO – Laurence Olivier Awards – Award Nomination – Best Play
- 1995 GHETTO – Mainichi Art Prize – Best play of the year – Tokyo, Japan

- 1996 GHETTO – Yumiuri Shimbun Grand Prize best play of the year, Tokyo, Japan
- 1996 GHETTO – Yoshiko Yuasa Prize – Best play of the year. Tokyo, Japan
- 2001 SILENCE – Sapir Award Nomination – Best Novel of the Year

Teaching:

- 1972–84 Actors Training School, Seminar Hakibutzim – Lecturer on Aesthetics
- 1972–84 Beit Zvi Actors Training School – Workshop Director: Writing Drama
- 1995–2002 [Tel Aviv University](#) – Workshop Director: Writing Drama
- 1997–98 [Ben Gurion University](#), Beer Sheva – Lectures on Drama; Workshop: Writing Drama
- 1996–99 Sam Spiegel Film & TV School, Jerusalem – Script Writing Workshop
- 2000 [Wesleyan University](#), Connecticut, USA – Documentary drama
- 2001 Tel Aviv University, Department of Literature – Lectures on Modern and contemporary Theatre
- 2001–02
- 2003 [Bezalel](#) School of Architecture – Ethics and Art
- Ben Gurion University Beer Sheva

2012 [University of Washington](#) – Guest Faculty: Playwriting

Joshua Sobol has allowed me to include in the Hebrew part of this book a chapter of his most recent novel "A Pass to Freedom" – the best Israeli book written in the last decades, as Sobol is the best Israeli author since Shmuel Yosef Agnon, Benjamin Tamuz and Moshe Shamir.

JACQUES CORY - THE ODYSSEY OF THE PLAY/NOVEL BEWARE OF GREEKS' PRESENTS/NELLY DORON/NELLY'S CHOICE

My play Nelly Doron was "born" in a day of extreme frustration by my impossibility to punish the wrongdoers who have conned me and thousands of minority shareholders. As nobody was willing to join me in a legal suit, I read Homer's Odyssey in order to overcome my negative feelings, when all at once I had an illumination - to write a play, a modern Odyssey, with modern Israeli protagonists – Uly/Ulysses/Odysseus, Nelly/Penelope, Arieh/Poseidon, Eli/Dionysus..., about an honest businessman who cannot fight the corruption prevailing in the business world in a long Odyssey. I wrote a synopsis of 60 pages on the sixth of July 1997, while every protagonist dictated to me what he wanted to be, I had the exhilarating experience of a muse assisting me to write the play, the birth of the play was very easy, during the following 18 days I wrote the play on my computer, and I achieved to write a very long play of five acts, a classical play – Nelly Doron. I gave it to read to my wife and children, and my wife vetoed the publication of the play as people would think that it is a personal play with Ruthy and me as Nelly and Uly, although the starting point was perhaps autobiographical – the surprise party of Nelly/Ruthy who took place few years before, but the plot was completely different, Nelly's Choice how to solve the impasse, and of course the end of the play. In the meantime others read and liked the play.

A few years later a friend of mine Yitzhak Gormezano Goren who had a small publishing house was very moved by the play and advised me to adapt it to a novel – Beware of Greeks' Presents. That I did and he published my novel in 2001, that was sold only in a few hundreds copies. Since 2004, when I started to teach my courses in business ethics at Israeli's

universities, I introduced my novel and play which I donated in several copies to the libraries in my curriculum, as it was the unique Israeli novel which dealt on Israeli business ethics issues, especially towards minority shareholders. Thousands of students read it, presented the ethical issues of the main protagonists, and the most famous Israeli playwright Joshua Sobol gave an excellent review on the play. The play was not staged in Israel and in France, in spite of it being translated by a French playwright and published in France. It was not published in Israel, but I donated copies to my universities of the adaptation of the play Nelly's Choice into a much shorter play which I wrote with Amalia Eyal, and I published on my website the original version of the play Nelly Doron, as well as extracts of my novel and Nelly's Choice. It was almost staged twice in Israel, once at the Haifa Theater where everything was settled, there was a draft agreement and I even hired an agent, but the theater got bankrupt on the day that we were supposed to sign the contract... The play was almost staged in another famous Israeli theater but did not get the final approval. However, the play was read to the public on July 30, 2008 by the students of the Theater Department of the University of Jerusalem, where I got my BA in 1966, is one of the leading universities in the world, and its publisher Magnes published my business ethics book in the same month. I even was asked to prepare a disc of the music accompanying the play, which I did and present it here in text and in a link.

SYNOPSIS OF THE NOVEL "BEWARE OF GREEKS' PRESENTS" BY JACQUES CORY

The novel "Beware of Greeks' Presents" describes in a trenchant way the corruption in the business world, as only a businessman who knows the reality from personal knowledge can describe. The author, Jacques Cory, is a businessman who decided to write this book during a period in which the moral and ethical norms in the western world are deteriorating. The topic of corruption in business, as described by authentic novels written by businessmen, has not yet received adequate exposure in literature. Cory, with his large experience as a top level high tech executive and M&A specialist, has written a very original and convincing book which conveys a message about the future of society in the new millennium – a message of despair mixed with hope. "Beware of Greeks' Presents" depicts current issues affecting the business world: corruption, racism and women's liberation. But it is also a universal book about love and betrayal, and how love can surmount all hardships.

The protagonists of the book are Ully and Nelly Doron, an Israeli couple who are not ready to succumb to the new norms and, as a consequence, pay the full price, followed by the betrayal of their best friends. Their ordeal is related as a modern Odyssey, as the heroes are of Greek origin and are compared to those of Homer. The plot commences at a surprise party that Ully throws in his Tel Aviv home for his wife, in which all their friends participate. During the party a scheme is conceived by two of their friends, Arieh and Eli, to take over at a manipulated price a company that Ully assisted its founder, Hadas, to make public and invested heavily in, thus making him lose all his money as well as the investment of the minority shareholders. The idyll of the party stands in sharp contrast to the Kafkaesque nightmare that will ensue unveiling the masks of hypocrisy.

Ully, a modern Ulysses, is a shrewd and tough businessman who tries to fight the corruption while maintaining elementary ethical norms. However, he is not able to cope with the ruthless businessmen who act without any inhibitions and are backed by almost all of society. On the other hand, Nelly, a modern Penelope, develops out of the crisis from an innocent teacher to a fearless warrior. She ceases to be a submissive woman who weaves all day and is completely faithful to her husband, and transforms herself into a modern woman who takes fate into her

own hands in order to save her husband, herself and their marriage. Sima Calipha, a modern Calypso, is a beautiful young ambitious and feminist woman. She works as a lawyer at Eli's company. After having succeeded to tempt Ully, she tries unsuccessfully to break his marriage, but hopes that by disclosing to him her bosses' schemes she will win back his heart. However, Ully remains this time faithful to his wife who stands by him remarkably, even after learning from Eli of Ully's affair with Sima.

Hadas, the honest and innocent scientist, is soon corrupted by ArieH and Eli and merges his company with them behind Ully's back to the detriment of his minority shareholders. He accuses Ully of double-crossing, being under the influence of ArieH's calumnies on Ully. But after discovering that he was conned too and suffering from heavy remorse of his betrayal he commits suicide with the tacit assistance of ArieH and Eli. ArieH, the ruthless entrepreneur and Chairman of the Board, has no scruples and believes that everything is permitted in order to grow and maximize profitability, including conning his stakeholders - his partners, shareholders, employees, and the government. Everybody is intimidated by him, cooperates or at least doesn't blow the whistle, as the law of Omerta prevails in this mafia-like business environment. Only Ully dares to oppose ArieH's schemes, but all his friends who rally ArieH soon ostracize him.

Eli, the shrewd Machiavellian general manager, complements ArieH's skills by being his executioner. He does all the dirty work, which is often criminal, without fearing to be caught as he has the backing of the company with its large resources. Although very ugly, he is charming and very successful with women who are attracted by his satanic spell. But this feature is also his Achilles' heel, as proved by Nelly's successful plot. Finally, the solution is found by introducing a Trojan horse, a Greeks' present, into the fortress of the enemy. But is the victory complete? Are the methods employed by the protagonists adequate, or are they not corruptive also? What is the line that one should not cross when fighting corruption? Is such a victory worthwhile? These questions form the main dilemma of the book – a dilemma in which every reader can find a parallel from his or her own personal experiences.

Timeo Danaos et dona ferentes is a [Latin](#) phrase from *Aeneid* (II, 49), written by [Virgil](#) between 29 and 19 BC. It has been paraphrased in English as the [proverb](#) "Beware of Greeks bearing gifts". Its literal meaning is "I fear the [Danaans](#) [Greeks], even those bearing gifts" or "even when they bear gifts". Most printed versions of the text have the variant *ferentis* instead of *ferentes*. As related in the *Aeneid*, after a nine-year [war on the beaches of Troy](#) between the [Danaans](#) (Greeks from the mainland) and the [Trojans](#), the Greek seer [Calchas](#) induces the leaders of the Greek army to win the war by means of subterfuge: build a huge wooden horse and sail away from Troy as if in defeat - leaving the horse behind as a votive offering for a safe journey home. The [Trojan Horse](#) actually contains a hand-picked team of crack Greek warriors hidden in its wooden belly. The Trojan priest [Laocoön](#) suspects that some menace is hidden in the horse, and he warns the Trojans not to accept the gift, crying, *Equō nē crēdite, Teucrī! Quidquid id est, timeō Danaōs et dōna ferentes*. ("Do not trust the horse, Trojans! Whatever it is, I fear the Danaans, even when bringing gifts.") Immediately after Laocoön proclaims his warning, he throws a spear at the horse, which pierces its side; Virgil writes that the groan from the Greek warriors hidden within would surely have alerted the Trojans to the trick if the gods had not already ordained Troy's destruction.

Soon after he casts his spear, enormous twin serpents slither out of the sea and attack Laocoön's sons. When Laocoön tries to help them, he too is viciously slain. The Trojans assume the horse has been offered at [Minerva's](#) ([Athena's](#)) prompting and interpret Laocoön's

death as a sign of her displeasure. The Trojans agree unanimously to place the horse atop wheels and roll it through their impenetrable walls as a trophy of their victory. Festivities follow, celebrating the end of the war. That night, the Greeks hidden inside the horse creep out and open the city gates to the entire Greek army, which has sailed back to Troy under cover of darkness. The Greeks sack the city and Troy is destroyed. In the [modern era](#), the phrase was translated to [Katharevousa Greek](#) as *Φοβοῦ τοὺς Δαναοὺς καὶ δῶρα φέροντας* ("fear the Danaans, even if bearing gifts!") and has become a common Greek proverb.

The **Trojan Horse** is a tale from the [Trojan War](#) about the [subterfuge](#) that the Greeks used to enter the city of [Troy](#) and win the war. In the [canonical](#) version, after a fruitless 10-year siege, the Greeks constructed a huge wooden [horse](#), and hid a select force of men inside. The Greeks pretended to sail away, and the Trojans pulled the horse into their city as a victory trophy. That night the Greek force crept out of the horse and opened the gates for the rest of the Greek army, which had sailed back under cover of night. The Greeks entered and destroyed the city of Troy, decisively ending the war. [Metaphorically](#) a "Trojan Horse" has come to mean any trick or stratagem that causes a target to invite a foe into a securely protected bastion or place. A [malicious computer program](#) which tricks users into willingly running it is also called a "[Trojan horse](#)". The main ancient source for the story is the *Aeneid* of [Virgil](#), a [Latin epic poem](#) from the time of [Augustus](#). The event is referred to in [Homer's](#) *Odyssey*. In the Greek tradition, the horse is called the "Wooden Horse" (Δούρειος Ἴππος, *Douireios Hippos*, in the [Homeric Ionic dialect](#)).

TABLE OF CONTENTS OF THE NOVEL "BEWARE OF GREEKS' PRESENTS"

- Chapter 1 - The surprise party of Nelly with all their friends. The idyllic background.
- Chapter 2 - The scheme of Arieh and Eli to takeover Hadas and Ully's company.
- Chapter 3 - The disclosure of the scheme to Ully by Sima, who offers her assistance.
- Chapter 4 - The confrontation between Hadas and Ully, who is accused of double-crossing.
- Chapter 5 - Ully quarrels with Arieh and Eli and threatens to blow the whistle.
- Chapter 6 - Ully's Odyssey, trying to convince his friends to rally his struggle.
- Chapter 7 - Ully is abandoned by most of his friends and colleagues. Only Nelly stands by him.
- Chapter 8 - Arieh and Eli stall Ully's campaign by a false promise of compromise.
- Chapter 9 - Sima discloses to Ully that he was once more conned.
- Chapter 10 - Nelly and Ully's row, after Eli discloses to Nelly of Sima and Ully's affair.
- Chapter 11 - Nelly and Sima's confrontation.
- Chapter 12 - Ully's traumatic birthday party, ending with Ully's stroke.

Chapter 13 - The Trojan Horse, the Greek's present, Nelly and Eli's orgy. Nelly offers to rally Eli and be his schemes' partner. Eli discloses to Nelly all his schemes, without knowing that he is being taped.

Chapter 14 - Nelly discloses to the astonished Ullly the outcome of her plot.

Chapter 15 - Sima and Nelly's meeting with Hadas. Hadas discovers that he was conned by Arieh and Eli and commits in their presence suicide.

Chapter 16 - Nelly and Eli's confrontation after he discovers the sting where his 'confession' was given as 'smoking gun' evidence of his crimes to the police.

Chapter 17 - Nelly convinces Arieh to give up the management of the company and half of its shares to Ullly and Nelly in return to their collaboration in exonerating him from Eli's crimes.

Chapter 18 - Ullly, the new CEO, praises reluctantly but skillfully in a shareholders' meeting Arieh's heritage, but is consoled by his belief that he with Nelly will succeed to manage the company ethically.

MUSIC FOR THE PLAY "NELLY'S CHOICE" BY JACQUES CORY & AMALIA EYAL – 1'30" (IN 10 LANGUAGES, FROM FIRST TO LAST SCENE)

1. Greek song – DROMOS
2. Greek song - TOU VOTANIKOU O MAGAS
3. Greek song by Theodorakis - VARKA STO GIALO
4. Greek song Rembetiko, sung by Dallarás - TA PEDIA TIS ANINAS
5. Italian song, sung by Domenico Modugno - DIO COME TI AMO
6. Wedding March by Mendelssohn
7. Yiddish song TUMBALALAIKA, sung by Mike Burshtein
8. Hebrew song "AL HADVASH VEAL HAOKETZ" by Naomi Shemer sung by Yossi Banai
9. Spanish song GRACIAS A LA VIDA by Violeta Parra, sung by Nana Muskuri
10. Greek song DIGA SE MAGISES, sung by Glikeria
11. Instrumental music of SIRTAKI by Theodorakis from "Zorba the Greek"
12. Duet from Rigoletto (Rigoletto & Gilda) by Verdi PIANGI FANCIULLA PIANGI
13. American song YOU ARE THE TOP from Cole Porter's musical ANYTHING GOES
14. Greek song by Mikis Theodorakis THA SIMANOUN I KABANES

15. Greek song KALIMERA ILIE
16. American spiritual by Louis Armstrong NOBODY KNOWS THE TROUBLE I'VE SEEN
17. German ballad from the Threepenny Opera by Brecht & Kurt Weill MACK THE KNIFE
18. Ladino romance sung by Yehoram Gaon DURME DURME MI ANGELICO
19. Hebrew song sung by Hava Alberstein "SHIR HAKIRKAS"
20. French Aria/Ballet: Gounod's Faust: LE VEAU D'OR, ET SATAN COUNDUIT LE BAL
21. Aria in Italian MISERERE from Verdi's opera Il Trovatore
22. Prayers in Latin from the REQUIEM by Verdi
23. Rembetiko song in Hebrew "SHIR HASHAIARA", sung by Arik Einstein
24. Greek song DIRLADA
25. Greek song NIKOLI NIKOLI

[Nelly's Choice, a Play in Hebrew by Jacques Cory and Amalia Eyal – Summary, Review by Joshua Sobol and List of Musical Numbers, **Audio of Music Part 1, Part 2**](#) – direct links.

REVIEW OF THE GREAT ISRAELI PLAYWRIGHT JOSHUA SOBOL ON THE PLAY "NELLY'S CHOICE", SENT TO JACQUES CORY ON 10/06

I have read with pleasure your play "Nelly's Choice", and I found it very interesting. The protagonists, the relationships and the subjects that arise in your play are of extremely importance for the understanding of the values prevailing in the business world in the first decade of the 21st century. The moral nihilism of the characters explains, on the one hand, the human nature of the savage capitalism's heroes of modern time, and on the other hand, precisely this nihilism turns the heroes of the play into captivating and dramatically effective protagonists. On top of that, I was surprised and glad to discover that we have indeed a common interest in ethics or in the lack of ethics that characterizes the wild beasts of the brave new-old world in which we live today.

There is a renaissance spirit in your attitude and a blessed initiative to take out the theater from the bubble of entertainment into which it is inclined to deteriorate, and force it to renew its vital links with the most significant reality of our time, which is the reality of the business world, the capital market and the stock exchange manipulations. I loved in your play the tremendous sexual appetite of Elie which stems from the same libidinal energy that motivates also his predatory and ruthless nature in the business world. Finally, in the same way that he actually rapes Nelly in machismo savagery, and doesn't make exactly love with her, he f... in the same way everybody who has confidence in him in the business world. Elie is a creature who can only grab more and more without giving anything in return, except void promises, which he himself doesn't intend and cannot fulfill. And yet in human relationships between mature people there are always transactions which are based on give and take, if those are honest transactions that are made in good faith and integrity.

An honest transaction in relationships is a transaction in which every partner declares sincerely what he wants to get and informs honestly what he can give in return, and from now on the other party has to decide if there is or there is not a transaction. A dishonest transaction is of course a transaction in which the rogue declares that he wants one thing while he really covets something else (declares for example that he is looking for love while he actually wants casual sex and nothing more), and in parallel he declares what he is willing and able to give in return, while he cannot give anything of what he has promised, and naturally he doesn't intend to give anything. Those insights are ancient as humanity itself in the domain of feelings, but nowadays they have received increased validity and weight in the domain from which originates all the simile of give and take, which is – the business world. The drama deals from the earliest times in breaking promises or in giving promises that it will be impossible to fulfill or that there was no intention initially to fulfill from the moment they were given.

EXTRACTS - BEWARE OF GREEKS' PRESENTS BY JACQUES CORY

1. EXTRACT FROM CHAPTER 3 (ULLY AND SIMA)

Sima and Ully met at a small Italian restaurant in Tel Aviv. In the background arias of famous operas played softly while waiters served the daily special.

Sima looked stunning in a low-cut black dress and many men at the restaurant stared at her.

But Ully didn't notice her looks; he was stunned only by her revelations.

"Eli and Arieh suspected me and tried to conceal from me their moves as long as they could," Sima said in hushed tones. "But now they don't have a choice, as it was necessary to make the closing with the lawyers. Eli tried to check if I would agree to cooperate against you, Ully, and I told him that I would think about it. He made me swear that I wouldn't tell you anything, and babbled that I have signed confidentiality agreements and that it would be against my professional ethics. Look who's talking about ethics! They rob during the daylight and have the audacity to teach me morals. If they will find out that I've met you, I will tell them that I tried to renew our romance."

Ully was reeling from Sima's disclosure and even more from the fact that he himself didn't suspect anything. He had noticed that Hadas wasn't answering his phone calls but thought that he was mad at him because he failed to prevent the collapse of the shares' prices and the depletion of the cash reserves of the company. He couldn't believe that Hadas has made an alliance with the devil. Hadas, the honest professor who paid from his personal money when he invited business colleagues to dinner, who traveled economy class, whose only interests were in science and who entrusted Ully to deal with all financial aspects.

Ully looked at Sima and asked:

"But why do you want to help me? You are really endangering your position, your future. Because of such a thing they can disbar you!"

"Ully, I love you and am ready to make any sacrifice for you. I haven't ceased for a moment loving you. When I sleep with my husband I think about you and only you. I've got you under my skin. At Nelly's party, I was stunned by how much you obviously love one another, and I decided to try to

forget you, to keep away. But when I heard what the bastards at Larisa were planning to do to you, I got so angry, as if I was being burned alive. I am crazy about you. I can't resist it. I don't have any illusions that because of me you'll leave Nelly. I don't even ask you to stop loving her or even to start loving me. Only... be with me, a little. We fit so well together from all angles - intellectually and sexually... I don't share anything with my husband. I married him because I was broken, and I wanted a child. But he is nothing to me. I didn't even change my family name after the wedding. Not that I could fool anybody if all of a sudden I would be called 'Mrs. Weiss'. I need a man like you, not a blond spineless juvenile like him. You and me, we are from the same origin, we share the same energy, roots, background, temperament, the same endless ambition. You were and still are my whole world! Is it my fault that when you married Nelly I was only ten years old? Perhaps some oracle told you that you were going to fall in love with a Simone, and when you found Nelly Simon, you were sure that she was your destiny, but you didn't know that in a remote slum a small Simone was growing up who would eventually become Sima. Who knows to which of us the prophecy was addressed? What does Nelly have that I don't? I am younger, prettier, smarter..."

Ully was preoccupied.

The last thing he needed at the moment was the burden of an affair with a lover.

He looked at Sima and told her that it was impossible. He could barely live with himself after the enchanting fortnight in Paris five years ago. It was not by accident that he cut off the liaison with her immediately upon returning to Israel, and resigned subsequently from Larisa.

"I really like you, Simale! You are a fantastic woman, and you deserve to be happy. If you're not happy with your husband, divorce him, find yourself somebody else who would suit you. It is unbelievable that in the whole world there is only me!"

Sima persisted. "You really don't understand. Imagine that you would be asked to stop loving Nelly and find another woman. Could you do it? I am willing to do anything for you; steal documents from the company, bring you all the incriminating evidence. Endanger not only my license, but also my life. You remember the eccentric inventor of Larisa who had a quarrel with the company and was found dead in his garden from a snake's bite? The newspapers made some noise for a day or two and after that the affair was forgotten. Those bastards are really dangerous; for greed they are willing to resort to anything. But they are afraid only of you. You belong to a species that is becoming extinct. The knight of the Round Table who fights with his white horse against the rascals of the Star Wars! Did you even see their new building? Everything is made of dark glass and black marble, like in a science fiction movie. You left when they were busy with sex orgies conducted by 'Dionysus' Fuchs. They are corrupted and corruptors and nobody can stop them. Arie and Eli, a fine pair, they really suit each other. One acts as the good guy and the other as the bad guy. But I still prefer Eli; with him you know at least where you stand. Arie is the most dangerous, because behind the grandmotherly facade lurks the body of a dangerous wolf. Did you ever notice what wicked eyes he has? No wonder he hides behind dark glasses."

Ully looked at her for a long moment. Perhaps under other circumstances, in another life, she could have been the ideal woman for him, as they shared the same ardor. But only with Nelly he could find peace and serenity.

He came back to himself and told Sima: "How can an outstanding woman like you - conscientious, brilliant, wise - can stay for so many years in all this filth? At the end they will infect you with their wickedness. You know that they never sign anything and always let subordinates like you sign. Before you know what happens, you'll become a rhinoceros and be like them - a bloodsucking vampire."

"I stay with them because I am weak," stammered Sima, "I don't have your power. I also don't possess the support that you have from your wife and kids. I have a husband who is five years younger than me, a bum, a parasite, who is always fired from his jobs, making me the breadwinner... And yes, for the sake of my small child, I am ready to become even a vampire."

2. EXTRACT FROM CHAPTER 7 (ULLY AND NELLY)

When he returned home, Ully did not enter his bedroom.

It was 2 a.m. and he didn't want to wake up Nelly.

He took a shower and sat in his living room to relax.

Ully popped a CD in the stereo with the song 'Nobody knows the trouble I've seen'.

He felt the music and the profound, husky voice of Louis Armstrong seep into his body, and felt a tremendous identification with the words of the song.

He couldn't descend to a deeper low, he thought, as he wept silently and slowly fell asleep.

Suddenly, he felt a warm embrace.

Nelly leaned over him and stroked his hair:

"Dorile darling, why are you sitting all by yourself in the dark? Come to me and I'll indulge you."

Ully slowly stopped weeping, and she whispered to him:

"There, this is how I love you. Now you are once again the Ully who I know, my mythological hero, who after his long Odyssey has come home to his beloved wife."

But Ully could not be consoled. "I am like another Ully, Julius Caesar, who everybody stabbed in the back. This is probably how Job felt, when he was told of all the catastrophes that happened to him."

Nelly burst out in exasperation:

"Shame on you! How can you compare yourself to Job? Job lost his wife, his children, all his possessions. What have you lost? Only some money and some friends who revealed their true character in time of need. Don't be so dramatic; you have me, the children. Thank God that we're all healthy, we have a home, a livelihood, some savings. This is not the end of the world. There are people who lose all their family in a car accident or in a terrorist attack. There are bereaved families, widows, widowers. Put things in the right perspective!"

"I know, but I can't," said Ully. "It is stronger than me. I believed in friends, in justice, that we live in a law-abiding country, where everybody pays for their crimes. I believed that my friends would stand by me in times of need, exactly like we stood by them. I believed that my clients appreciate what I do and that my colleagues are men and women of conscience. I even believed that Eli and your uncle Arieh, although I knew that they are despicable, wouldn't behave so low."

Nelly was so beautiful in the soft lighting of the living room. She continued to caress his head and tried to calm him.

"I also suffered a lot from the betrayal of our friends. People who you helped so much are not even willing to listen to you. Every such blow is like a stab in the heart. But it should only toughen us, make us become more united and loyal, because nobody can take from us our warm family nucleus. Everything else is only money and is worth less than nothing."

Ully loved her more than ever. He felt the need to share with her what he was experiencing:

"The problem is that when it rains it pours. First of all money; you know that we were left with almost no savings. Also, the betrayal, but most of all - work. I am completely dried out. I feel like a fish whose pond has become a small puddle, and he has to remain with the small fry. While the water continues to drain from the pond, it becomes harder and harder for him to breathe. It is like if an architect who built the ultramodern La Defense area in Paris has to build now low-income dwellings in the suburbs. I have the power to lift the world and all I am doing is make-work. And what eats me is that I myself have brought upon us all this trouble. I decided to invest all our money in Molecula against your advice. I myself invited Arieh and Hadas to your surprise party. But my worst frustration is that it was me who started this crusade against those bastards and I can't even scratch them. It is as if a magic force attracts me to the abyss and I can't resist, as if I went blind and I have an eclipse and I can't get out of it. Maybe the gang really participates in black magic rituals, as you used to joke, stabbing a doll with pins while whispering in eery voices: Ully, Ully..."

"I don't mind the fact that you talk nonsense. But I'm afraid it will affect your health! We can overcome everything, but if all of a sudden you'll have a stroke or something, I will never forgive myself that I let you start this campaign. I am ready to assist you in anything, but if I'll notice that you're starting to hallucinate, fall into a depression or anything that will affect your health, I'll oppose your struggle like a tigress and not let you proceed with it, because you are more important to me than anything else in life, and I will never agree to let you take it so hard!"

3. EXTRACT FROM CHAPTER 8 (ULLY, ARIEH AND ELI)

A few days later, Ully was surprised to receive an invitation for lunch at Eli Fuch's office.

In spite of Nelly's urging him not to go, Ully decided to accept the invitation. If they invited him, he must have hit a sensitive nerve, causing them to be afraid.

In Eli's spacious office, Arieh, Eli and Ully sat at the table, while Joya, Eli's secretary, served them lunch, course after course.

"Ully, I notice that you are not eating," said Eli in an exulting voice. "What happened? Are you afraid that we'll poison you?"

Ully answered with humor:

"I like you too much and wouldn't want you to get in trouble if I'll also die here, like your VP of Sales. I heard that there is a lethal virus of a new species that attacks only those who endanger you. It will be too embarrassing if there would be enquiry commissions on Nelly's dear uncle. I am much too concerned with the good reputation of the family."

"It is swell that Arieh is not afraid to eat from the kitchen of my factory; he at least trusts us."

After a few more awkward pleasantries, Arieh and Eli explained to him that they heard of the enquiry that the mutual fund is conducting and that they know that Ully is behind it.

Ully did not deny it.

"You'll have to choose between a class action of 100 million dollars of all the shareholders of Molecula and a fair compensation to the mutual fund and myself. Make a cold economic analysis - you are after all intelligent businessmen - and let me know your decision. I told you that I will not abide by the merger and will not agree to the schemes that you throw around everybody. And don't try to liquidate me or something, as you did to the inventor who wanted to cross the lines to the competition and has stolen the secret formula of the drug that you developed."

"What are you talking about?" said Arieh, turning to Eli: "Do you know of what is he referring?"

But Ully didn't wait for Eli to respond. He continued ironically:

"This guy couldn't die of a lethal virus, as you have already used this excuse, so he died of a snake's bite in his garden. What I don't understand is how the snake had hands to take back the secret formula that was not found to this day. But I've got news for you; I've taken into consideration this eventuality as well, and I had long talks with Nelly over it. And you know what she said? That she prefers the risk that something will happen to me instead of me staying at home like a scared rat. But if I'll die, I'll drag you into Hades. I have a poison pill, and it doesn't matter how I got hold of it. The problem is that I cannot use it while I am alive. But from the moment I'll die, or vanish, or even fall into a coma, it will be published and destroy you. Even if you'll not be responsible for my death and I'll die by accident, everything will blow up in your face. So start praying that nothing will happen to me. Besides, Arieh, I know that you wouldn't want your Nellyka to become a widow. You love her so much, as we noticed the night of her surprise party, when you promised that if she needed you, you'd always be at her side.

Arieh burst out in anger:

"How dare you speak like this, you ungrateful bastard! After all I've done in your favor, you forget that I'm the godfather of your son!"

But Ully would not back down. "Perhaps you'll stop once and for all making those silly statements that you've built me. You know that it is exactly the opposite, I built you and because of me you are today a multimillionaire and you've left me with the crumbs. You've adopted the slogan of Goebbels - lie once and again, until everybody will believe you. You are now 'High Society', looking at me from your altitude, Mr. Arieh in Hebrew or Mr. Leon as you are called in the family in our Judeo-Spanish dialect. Or should I call you Don Leon, or even Cor-Leone? This is why you wanted so much to be the godfather of our son; you are anyhow the Godfather of all of us. Everybody is afraid of you, and fears that you'll put a dead cat in front of their door and make them an offer they can't refuse. A Mafia Godfather, speaking in an Anglo-Saxon accent that you have adopted. My mate, for us you're still Leonico Shimon and not Leo Simon, and you know exactly where you can smell us... You are pretending to be an honorable lord, but your acquaintances know that you are honorable exactly like Mack the Knife, who has no stains on his white gloves from all the many crimes that he has committed! I prefer to deal with Eli the shark who everybody sees his jaws full of blood. But with you, Macky, 'Das Messer sieht man nicht' - nobody sees the knife that you are hiding. You are the most dangerous kind, the honorable "knives"..."

Boiling with fury, ArieH put down his fork, and addressed Ully:

"You've become all of a sudden German, quoting Brecht's German Operas! You dare mock me because I have changed my name to ArieH, you Mr. Buskela, who wanted to hide the Egyptian-Moroccan-Black origins of your father! 'Doron', you have suddenly become. Just when you turned 18, out goes Buskela, and you enlisted in the army as Doron. Your father has not forgiven you until this day your betrayal! But whom did you not betray - your origins, your father, your uncle, your company and clients... I wouldn't be surprised if you are also betraying Nelly!"



Panel on Business Ethics in Israel with Jacques Cory, Jonathan Adereth, ArieH Avneri - Cory's Activist Mentor, & Peretz Lavie at Suzan Dalal Hall in Tel Aviv on 7. 29, 2001



Jacques Cory with actors who played scenes of his novel at Suzan Dalal Hall in Tel Aviv

How Israel's Experience Can Help the Reboot and Save Humankind? - An Urgent Global Call for Action

Prof. Yehuda Kahane¹⁰⁴

Introduction: In an era of Globalization, many of Israel's challenges are, naturally, part of the global challenges. I would like, therefore, to focus on global challenges and suggest a feasible solution to some of them. In essence, how to raise the immense amounts that are needed to finance the needed transformation, and at the same time mitigate two other burning challenges: the job insecurity and retirement insecurity of the Millennials. I will show that it is possible to adopt certain ideas that were used on a large scale in Israel during its first four decades, as possible framework for handling the above challenges. These could be of special interest for developing countries that lack means to boost themselves off the ground.

Global economic growth in recent decades has been accompanied by the creation of immense environmental and societal risks that literally threaten the survival of humankind on planet Earth. If we fail in the mitigation of these threats, Planet Earth would be able to survive beautifully well without our species, the same way as it managed to get over the disappearance of many other species (at even more severe catastrophes) through the past billions of years. The surviving historians would probably change the name which we use to describe ourselves, Homo Sapience, to the "Homo Estupido" ...

The environmental and societal threats to humankind grew as a result of focusing merely on the economy and economic growth while ignoring environmental, societal and ethical parameters. Nations are still striving to increase their GDP, and firms concentrate on increasing their (short term) profitability and wealth. The Capitalistic system was supposed to handle the other issues through the pricing system and the automatic "invisible hand" mechanism, but the beautiful theoretical solution is insufficient to handle certain issues that will be discussed later.

¹⁰⁴ The author is a professor emeritus from Coller Business and the Porter School for Environmental Studies, and the former Head of the Institute for Business and the Environment, Tel Aviv University. The recipient of the 2011 Insurance Founders' Award by the International Insurance Society. He is an active entrepreneur & investor in technological projects and incubators. Earlier versions were presented and published since 2006. Kahane@YKcenter.org

Most people think that we are experiencing an era of rapid changes. But practically we are experiencing a change of the era! In other words, it is a paradigm shift!

A new metrics: There is no way to solve a problem by maintaining the same principles that created it. In order to move the world to a corrective path, there is an urgent need to stop neglecting non-economic dimensions. In other words, there exists a need for the world to redefine basic metrics by adding non-economic dimensions to the "dashboard". At present, accepted accounting rules capture only a part of the real story. For example, they fail to measure and explain the market value of corporations. On average, the market value of publicly traded firms is about 7 times larger than their book value (with a huge variability among industries and firms). This stems from the fact that accounting tries to capture only the financial capital, but ignores human capital, intellectual capital, nature capital, manufactured capital, organizational (ability to innovate) capital, etc. The same problem exists also in National accounts: the measurement of inputs and outputs are flawed, and the GDP does not reflect the true domestic product. Metrics do not merely serve as a tool for measuring results. They actually act collectively as a compass leading us on our way! Using inappropriate metrics leads us to the wrong directions. Changing the metrics would create a paradigm shift.

The SDGs: Recently, the UN suggested a new set of 17 quantitative and qualitative Sustainable Development Goals (SDGs) that could serve as a new metrics. Maybe it is not the ideal metrics, however we can't let the excellent be the enemy of the good. At the end of 2015, 193 states accepted and committed to reach these targets by 2030. These ambitious targets require major efforts. The relevant planning horizon of most leaders and executives is short and they typically think in terms of hundreds of millions or billions, but seldom in terms of trillions of dollars. There is a need to learn to operate on a completely unrecognized 1000X scale where more and larger infrastructure projects have to be initiated and built within a short period.

From B to T by 2020: In order to achieve the committed targets by 2030, there is a need to reach in the near future an interim goal and change the scale of our thinking from \$ billions to \$ trillions and acquiring the needed managerial skills and tools to activate the reform. If we shall not accomplish this interim goal by 2020, there is no chance to reach the committed outcomes by 2030. Because of that we created several years ago the slogan "from B to T by 2020". This term, especially its first part, became already quite popular among leaders in 2017, and only recently people started to understand the second part – that major things have to be accomplished by the end of 2020! There are about 800 days to accomplish the

mission...! This is only the first phase, yet a critical and urgent stage in the corrective path. This by itself is an ambitious and enormous mission to meet. The first approach must be from top down. That means that governments and top managements have to pass a transformation within a short time. I think that the only way to do that is by using the large accounting firms and the leading consulting firms, and to get the help of the elder business mentors who know how to make a transformation happen quickly.

The financial resources: The second phase -that can be dealt with in parallel to the first one - is to find the financial resources. The investments needed to mitigate the environmental and societal risks are estimated to be around 8-9% of global GDP **per annum** during 15 years (and the annual effort would be even larger when there are only 12 years left till 2030). However the time is running quickly. We should not wait and wake up in 2029 and expect the huge projects be ready to operate by 2030!

We are talking about \$ trillions per year. The only potential sources for long term financing at this scale are (1) the public sector (governmental budgets and especially social security programs), and (2) the pension plans, retirement and saving programs, and long term life insurance products of the private sector. The financial institutions of the private sector currently manage for their customers an immense portfolio of approximately \$80T. That money was the basic target and motivation for the PRI and PSI initiatives during recent years. Unfortunately, in a world of very low (near zero, actually) interest rates, there is little incentive to save money and little appetite to finance impact investments.

Self-propelling cycle: Everybody must understand the key role of interest rates in creating attractive retirement plans. High yields are a necessary condition for attracting higher savings and for enabling higher investments. If we will be able to identify investments with high yields (and I will show that we can do that) then we will be able to create an accelerating self-propelling cycle: higher returns on a retirement plan's portfolio will enable the offering of attractive retirement schemes. This, in turn, will motivate larger long term savings, and thereby will enable the financial institutions to finance more impact investments. As long as these investments will continue to yield high returns, this self-propelling cycle will continue.

Is it possible to generate such a self-propelling cycle? Assume that a private investor decides to build a solar power station. The only revenue stream the investor sees comes from the sale of the electricity. However, if that investment would have been done by the public sector, it would have created a much higher yield as—from the public's point of view—there are additional direct and indirect benefits; public investments are tax exempt and, in addition,

when measured correctly, the public would see other benefits like reduced carbon emissions, positive impact on population, health, job creation, etc. Therefore, funded social security plans can easily be adjusted to offer a high implicit rate of return on their old age pensions.

Externalities: Directing private insurance portfolios toward the same target is, however, somewhat more complicated. From the private sector's point of view, most of the societal and environmental costs and benefits are regarded as "externalities" and are often not considered by private industry decision makers. In order to synchronize private sector decision making with the public interest, and in order to be able to offer higher rates of return on the investment, there is a need to "internalize (endogenize) the externalities". There are many ways to do this. It is possible to use certain market mechanisms (such as pollution trading options) and to benefit the private investors by other mechanisms (through taxation, subsidization, public guaranties for minimum yields, etc.) depending on local circumstances and on ideological differences.

The Israeli solution for the externalities issue: Many ideas can be adopted by studying the solutions that were used a few decades ago (typically after WWII) by many countries in order to finance infrastructure projects that were necessary to fuel economic development. The Israeli example is especially relevant in this case. Soon after Israel was established, the government coffers were empty due to the cost of the War of Independence together with the unusual challenges of absorbing a huge number of Jewish refugees that were expelled from Arab countries as well as holocaust survivors from Europe. The population was very young and there were no jobs. There was an urgent need to invest in infrastructures, factories, houses, creating jobs and having to deal with "melting pot" educational challenges.

The government decided to do that by encouraging creation of insurance and pension arrangements as well as by establishing a social security system to take care of the population that would reach retirement several decades later. The government issued to the retirement institutions long term bonds bearing high yields and tax arrangements that enabled these institution to offer very attractive retirement plans, bearing high yields to the savers. This created a very high saving rate in the country. In addition, the government has introduced a funded social security plan that invested its funds in quite similar governmental bonds. Funds raised through these special long term bonds fed a "development budget" (separate from the government regular budget) that activated a number of specialized sectorial development banks that made the impact investments. This had been the major tool for financing the country's growth during its first four decades.

Many countries, especially the developing countries, can learn from this example and can adapt it to their needs by this public-private joint effort. People may relate to this as “subsidies” but in most cases it is merely bringing back to the surface the mismeasurement of the performance that resulted from the exclusion of the external benefits from the traditional financial yield calculation. Yes, a country can do what an individual can’t—lift itself off the ground by pulling its own bootstraps!

The role of the public sector: Such ideas may, of course, face ideological criticisms as people often resist governmental intervention in the economy, as well as mistrusting government willingness and ability to honor long term goals. Therefore, many people prefer to have privatization at any cost. It is the classic debate between the late Prof. Milton Friedman’s approach that “the purpose of business is merely business” and neoclassical economists that support a certain degree of government intervention in the economy, especially as the pure capitalistic theory is an unrealistic utopia. As another Nobel Prize laureate, prof. Joseph Stiglitz noted: “The ‘invisible hand’ is invisible since it is not always there.” Capitalism does not always reach the desired theoretical optimal solutions because of lack of free competition, the existence of externalities, and the fact that some elements (e.g., “the commons” like air, natural resources, natural values, etc.) are not fully represented in the determination of equilibrium prices. Therefore, in my opinion, there is a justification for some intervention in the pure capitalistic system.

Opponents of any governmental intervention typically emphasize the potential inefficiency and even corruption of governmental systems. But the popular attempts in many countries in recent decades of privatizing governmental activities at any cost had exposed similar inefficiencies in the privatized industries. These actions were often discovered as means for transferring important and valuable public properties at low prices to private hands. Also in the Israeli case that I mentioned earlier, there were complaints about certain distortions in capital allocation, inefficiencies and even corruption cases despite the efforts to run a very “clean” system. A certain degree of disorder seems to exist in both governmental and private systems around the world, and can be prevented and mitigated by education, regulation and efficient controls.

The paradigm shift: The above call for a transformation, a paradigm shift, cannot be realized with the tools of the old paradigm. It can happen only with new managerial tools. Most people have a natural tendency to fear and resist change. That fear is augmented by a weird term like “paradigm shift” that involves thousands of changes. Despite the fears, this may be complex,

but not complicated! It simply requires a new way of looking at things! Those of you that watched the movie *Avatar* probably remember the situation where the hero, living in sort of a black and white two dimensional space, is transformed suddenly into an amazing colorful three dimensional world. The audience experienced the transformation by merely wearing special glasses.

At YK Center, at YKCenter know how to do that, we have the right international teams of senior business mentors and experts and have developed with them the skeleton of “Trans-Form-Nation” laboratories. This is a method to prepare governments and large organizations to deal with these challenges effectively (within about 3 days!) with a follow up by the traditional consulting groups that work with the organization. Motivation to innovate may be generated from within financial organizations. But, more likely, it will be triggered by mounting pressures on retirement funds by the public to invest their money in positive-impact investments that will help humankind survival.

Now, when almost all countries have adopted the new metrics—the SDGs—and have committed to reach these goals by 2030, it is the time to mobilize these programs. We showed how we can create an accelerating self-propelling cycle. It is based on endogenizing externalities and thereby bringing to the surface the correct implicit high yields on impact investments. These high yields are used to generate attractive and sustainable retirement plans, and to help attract massive savings to be invested in the impactful projects. Part of the solution can be accomplished through the creation of social security programs, in countries that do not have it yet, and part can be accomplished through the private sector.

These mechanisms can be established and activated within a short period, and can be used to simultaneously treat at least three major and pressing global challenges: mitigation of major social and environmental threats through the appropriate impact investments, creating jobs and reducing the job insecurity of Millennials, and re-establishing retirement security for Millennials and future generations. In short, hitting several ambitious and extremely urgent targets with a single arrow!

Can we do this "Trans-Form-Nation"? Yes We Can!

Educational Challenges in the Post Industrial Era

Yehuda Kahane¹⁰⁵

Introduction: Preparing an organization or a nation for the Post- Industrial era is a complex mission. It requires several preparations, some of them are educational, and many require some guidance by people from outside of the organization. In this document I would like to focus on some of the most pressing educational issues, and to put special emphasize on the potential contribution of recent breakthroughs in Israel to the global process.

The first educational challenge is to raise the awareness to the need to change the planning methodology. Among the courses I taught at the late 1960s – beginning of the 1970s at the Hebrew University in Jerusalem were courses of technological forecasting and long term planning. In those days the pace of changes was still slower, and it was still possible to forecast future trends by extrapolation of past developments. Nowadays it is quite impossible due to frequent introduction of new disruptive technologies and discoveries. The only way to forecast the future, for planning purposes, is to invent and create the future!

Therefore, there is a need to set and clarify the **goals** and the **vision**. Then, to work recursively from the desired future to the present and identify the obstacles that may prevent you from reaching the goal, and the ways to overcome the challenge. Going in this recursive way may expose additional obstacles, and additional solutions, etc. Moving in that direction leads to feasible, often very innovative and breakthrough, solutions.

Before diving into other educational issues there is a need to discuss certain issues like metrics and paradigm shifts.

¹⁰⁵ Prof. Emeritus, Collier Business and the Porter School of Environmental Studies, (former head of the Institute for Business and the Environment). Tel Aviv University, Israel. The recipient of the 2011 Insurance Founders' Award by the International Insurance Society. Fellow of the World Academy of Art and Science. Chairperson of YKCENTER. See www.ykcenter.org kahane@tau.ac.il

Metrics & Paradigm Shifts

A new multi-dimensional metrics: Focusing on economic goals during the industrial era led, as expected, to rapid economic and technological growth. However, ignoring other dimensions, made us serve the economy rather than having the economy serve our values! As a result we start the post-industrial era with dramatic exposure to immense environmental and societal risks that pose major and urgent threats to the survival of humankind.

There is no way to solve a problem by maintaining the same principles that created it. In order to return to a corrective path, there is an urgent need to replace the current sole goal of “maximization of economic values” with a new metrics. The new metrics, our new "compass", should include, besides Economic, at least three additional dimensions: Societal, Environmental and Conscious considerations. In short: “ESEC”¹⁰⁶. The fourth dimension, consciousness, covers citizenship, consumers' consciousness, ethical values, etc.

The UN SDGs: Attempts to mitigate climate changes, to handle other environmental issues, and to correct societal issues require **united** global efforts. These had started already at the Rio 1992 UN Summit. But only the 2014 agreement between China and the USA, the two countries that are responsible for a large part of the global pollution, paved the way to the December 2015 Paris Accord.

The UN suggested a new set of 17 quantitative and qualitative Sustainable Development Goals (SDGs) that could serve as a new metrics¹⁰⁷. The most important achievement is that following the Paris summit, all the member states accepted and committed to reach these joint targets by 2030. Reaching these ambitious targets require major efforts, new managerial tools and investments of \$trillions per annum. The entire process requires a number of educational procedures.

Educational Challenges

¹⁰⁶ Previous suggestions, like the triple bottom approach, emphasized only three dimensions, and disregarded consciousness.

¹⁰⁷ Maybe it is not the ideal metrics, since most of the goals are not orthogonal. However, they include the required four ESEC dimensions. We should not let the excellent be the enemy of the good.

Clearly, one of the major challenges in the paradigm shift is education, as there is a need to prepare the people to operate in this new, unrecognized, world. SDG 4 is to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all"¹⁰⁸. We like to suggest at least two important elements that did not get ample attention in SDG 4, and suggest feasible and practical solutions. One relates to a "bottom – up" approach and the second represents "top-down" approach:

a. The bottom-up educational challenge: This challenge has to do with the neurological structure of the brain, and to the human speaking abilities. In Judaism we relate to levels of life: still, vegetation, living, speaking (דומם, צומח, חי, מדבר). Human beings are referred to as the speaking creatures (מדבר). The neo-cortex in our brains distinguishes between us and other species. What distinguishes human beings from other creatures is the ability to speak, to carry out cognitive jobs, to plan ahead and to create complex tools and machines that can build machines, to process and exchange information quickly, and, thereby, to work co-operatively and build large scale projects.

Neurological research points out to the importance of the frontal lobe of the neo-cortex in our brain. It is responsible for our cognitive thinking and speaking abilities and has an impact on our health. It is always friendly. It enables us to preserve the basic rule of humanity "love the other as yourself", or "don't do to the other what you dislike to be done to you".

The speaking ability is controlled by two different mechanisms: One is based on ancient elements of the lower rear parts of the brain that mainly preserve the survival instincts of the insects, reptiles, birds and animals. These parts are mainly unconscious and react instinctively and rapidly. They typically attack, retreat, blame or try to patronize. All these reactions are unfriendly, non-cooperative, and invite aggressive responses. They, therefore, usually leave a negative impact.

The second mechanism is generated by the frontal lobe of the neo-cortex. This part is reacting somewhat slower, as it reflects a conscious decision that considers alternatives (Although it retains the ability to react, when necessary, by using tools like the ancient parts). These reactions are usually conscious, friendly and co-operative.

There is a built-in on-off switch between the ancient parts and the advanced, cognitive brain. It is often on the "off" position, since the quick instinctive parts "kidnap" the control. We developed a way to identify the position of the switch by tracing online the speech, without the need for expensive and cumbersome MRI testing. We also developed a feedback technique that can easily be

¹⁰⁸ <https://en.unesco.org/gem-report/sdg-goal-4>

employed by people of all ages above 4 years old. People can easily get control on the switch through a simple meta-cognitive mechanism!

During the last three decades our partner, Dr. Weinbach, had tested the idea on people that speak 12 different languages, to show that it is a general common feature, and not language dependent. It had been tested on various groups: treated violent husbands didn't return to prison, success marriage treatment cases, legal mediators reported on quick and successful cases, the level attention and concentration of school and kindergarten kids has significantly improved, and a lower violence levels were reported in schools.

Gaining control on the switch relates to the urgent need to alleviate the level of human discourse. **The level of discourse is a major indicator for the position of the internal switch.** My partners, Dr. Weinbach, Dr. Korenman and I are developing a technology to replace the expensive individual or group treatment by a more automatic, machine learning and biofeedback without a personal mentor. The purpose is to quickly and effectively teach masses of people, community by community, with people at all ages to control the switch. The target is to reach a large proportion of the world population with great speed and low cost. We are also developing simple technological means to objectively measure and evaluate the progress of each individual. We already have positive results that show a strong correlation between the automatic measurements and the subjective evaluation of the success by the tested individuals.

The more the frontal lobe of more people is in use, the better. When the hidden switch is "on" most of the time, it simply indicates that the world population become a more trusting and co-operative society. It is well known that societies with a higher level of trust are by far more successful. A higher level of cognitive decisions creates more ethical societies. People that use their frontal lobe have better control over their health (impacting health budgets). It is well known that between a quarter and one third of the placebo recipients in double blind tests of new drugs show improvement – including cases of irreversible diseases. This shows a significant ability of people to control the individual's health level. We expect that internal security budgets will decline (less violence, police, Courts, Prisons). It is possible that the method will even be able to affect peace in the world, by reducing international disputes, conflicts and wars will be reduced.

For the last 10-15 years, the development of addictive smartphones and IT is accelerating our reactions and that leaves the switch in the undesired position most of the time. This has caused a rapid deterioration in level of human discourse, as reflected in the political arenas as well as in daily behavior. And it may have serious derogative effects on our ability to control our health.

We expect to be able to quickly affect the ability of people to co-operate on the huge challenges we face. This is expected to quickly lead to a more secure, trusting and ethical society, with enormous economic implications. This is essential for handling all other SDGs. A desired side effect could be an improvement of the general health level, as an active neo cortex helps in maintaining our health.

b. The "top- down Approach:

As part of the "top-down" approach there is a need to prepare top management to deal with the immense challenges that come with the need to reach the SDGs by the end of 2030. We expected to start with this approach. However, we learned that the relevant planning horizon of most leaders and executives is quite short. Moreover, they typically think in terms of hundreds of \$millions or a few \$billions, but seldom in terms of trillions of dollars. Leaders and executives must learn to operate with the new metrics on a completely unrecognized 1000X scale, where more and larger infrastructure projects have to be initiated and built within a short period. In order to achieve the committed targets by 2030, there is a need to reach in the near future many interim goals! For example, there is a need to set priorities, reach consensus, select sites, prepare the needed licenses, find the budgets, select the professional teams, etc. All this has to be reached, say, by the end of 2020, only about 800 days from now!

There is also a need to change the scale of thinking from \$billions to \$ trillions and to acquire the needed managerial skills and tools to activate the reform. Several years ago we coined the slogan “**from \$B to \$T by 2020**”. The first part of the slogan is already used by many leaders (E.g., the term had been used quite frequently during the discussions around the UN summit in September 2017). The second part of the slogan is just starting to catch up nowadays. If we shall not accomplish the interim goal by 2020, there is no chance to complete the large infrastructure projects and to reach the committed outcomes by 2030. These processes must be started as soon as possible. Reaching the goals by 2030 is quite ambitious, and requires investments of \$trillions per annum, over the next remaining 12 years. Any delay means even harder annual efforts, up to a point that it will become impossible to achieve the goals in time. This is only the first phase, yet a critical and urgent stage in the corrective path.

The educational challenges at this stage are centered on the need to train the leaders and managers, the engineers and designers, the accountants and planning and strategic departments. The above call for a transformation, a paradigm shift, cannot be realized with the tools of the old paradigm. It can happen only with new managerial tools. This by itself is an ambitious and enormous mission to meet.

We believe that the only way to do that is by first training the leading consulting firms and the large accounting firms, with the help of the elder business mentors who know how to make a transformation happen quickly, and then to join forces in preparing the leaders and executives. We know how to do that. At YK Center, we have the right international teams of senior business mentors and experts and have developed tools for what we call “Trans-Form-Nation”. This is a method to prepare governments and large organizations to deal with these challenges effectively and with urgency. It can be done in 3 day laboratories, with a follow up by the regular consultants of the organization.

Most people have a natural tendency to fear and resist change. That fear is augmented by a weird term like “paradigm shift” that involves thousands of changes. Despite the fears, this may be complex, but not complicated! It simply requires a new way of looking at things! Those of you that watched the movie *Avatar* probably remember the situation where the hero, living in sort of a black and white two dimensional space, is transformed into an amazing colorful three dimensional world. The audience experienced the transformation by merely wearing special glasses¹⁰⁹.

In this presentation we dealt mainly with two educational challenges that we referred to as the "bottom-up" and "top-down" approaches. The first one is, in our opinion, a project with immense potential. The second one is a pre-requisite for the entire SDG program and should be handled urgently! We have about 800 days to accomplish the mission! Otherwise the urgency would turn into an emergency!

Can we still do this "Trans-Form-Nation"? Yes We Can!

¹⁰⁹ We have a possible solution to where the money could come from. This is less relevant for the current presentation and the interested reader can [look at our site: WWW.ykcenter.org](http://WWW.ykcenter.org)

EDUCATION: AN ESSENTIAL TOOL FOR REACHING THE UN SDGs BY 2030

Presentation at the World Academy of Art and Science Conference on Future Education, Roma Tre University, Rome, Italy 16-18 November 2017

Prof. Yehuda Kahane

We are not just living in an era of changes but rather in a change of era. During the last decades we experience tremendous changes, while we rapidly move to a new economy. Global economic growth in recent decades has been accompanied by the creation of immense environmental and societal risks that literally threaten the survival of humankind on planet Earth. These threats grew as a result of the use of metrics that focus merely on the economy and on economic growth: nations are still striving to increase their GDP, and firms concentrate on increasing their (short term) profitability and wealth.

Metrics do not merely serve as a tool for measuring results. They actually act collectively as a compass, as a dash-board, leading us on our way! At present we serve the economy rather than having the economy serve our values! Using inappropriate metrics leads us to the wrong directions. There is no way to solve a problem by maintaining the same principles that created it. In order to move the world to a corrective path, there is an urgent need to add non-economic dimensions to the “dashboard”. Embracing such a metrics creates a paradigm shift from an industrial world to a post-industrial world. We must replace the current sole goal of “maximization of economic values” with a multi-dimensional framework that includes Economic as well as Societal, Environmental and Consciousness considerations (“ESEC”).

Attempts to mitigate climate changes, to handle environmental issues, and to correct societal issues require united global efforts, and have started already at the Rio 1992 UN Summit. But only the 2014 agreement between China and the USA, the two countries that are responsible for a large part of the global pollution, paved the way to the 2015 Paris Accord.

The UN suggested a new set of 17 quantitative and qualitative Sustainable Development Goals (SDGs) that could serve as a new metrics. Maybe it is not the ideal metrics, however we can't let the excellent be the enemy of the good. At the end of 2015, 193 states accepted and committed to reach these targets by 2030. Reaching these ambitious targets require major efforts, new managerial tools and investments of \$trillions per annum.

The relevant planning horizon of most leaders and executives is quite short. Moreover, they typically think in terms of hundreds of millions or billions, but seldom in terms of trillions of dollars. Leaders and executives must learn to operate with the new metrics on a completely unrecognized 1000X scale, where more and large infrastructure projects have to be initiated and built within a short period. In order to achieve the committed targets by 2030, there is a need to reach in the near future, say by 2020, an interim goal and change the scale of thinking from \$ billions to \$ trillions and acquiring the needed managerial skills and tools to activate the reform. We called it “from B to T by 2020” (and the discussions around the UN summit in September 2017 used the term over and over). If we shall not accomplish this interim goal by 2020, there is no chance to reach the committed outcomes by 2030 as we are talking about big projects that typically take long planning and building periods. These processes must be started as soon as possible. Reaching the goals by 2030 is quite ambitious. And a delayed start

means even harder efforts. Up to a point that it will become impossible to achieve the goals, and it will be beyond a point of no return. This is only the first phase, yet a critical and urgent stage in the corrective path.

The educational challenges at this stage are centered on the need to train the leaders and managers, the engineers and designers, the accountants and planning and strategic departments. The above call for a transformation, a paradigm shift, cannot be realized with the tools of the old paradigm. It can happen only with new managerial tools. This by itself is an ambitious and enormous mission to meet. The only way to do that is by first training the leading consulting firms and the large accounting firms, with the help of the elder business mentors who know how to make a transformation happen quickly, and then to join forces in preparing the leaders and executives. We know how to do that. At YK Center, we have the right international teams of senior business mentors and experts and have developed tools for what we call “Trans-Form-Nation”. This is a method to prepare governments and large organizations to deal with these challenges effectively and with urgency.

Teaching and training the decision makers to handle these challenges requires a well-coordinated global educational effort. Due to the very frequent changes around us, the planning stage has to be very flexible. Therefore, the common approach that allows only continuous and smooth passage from the present to the future has to be replaced by a reversed direction: from the future to the present. In other words, it is important to redefine the (multi-dimensional) vision and values, and then agree on the desired future. Then there is a need to identify the obstacles and to find ways to deal with them. This educational approach ends up quickly with major breakthroughs (either things that were defined at first as impossibilities, or things that were not thought about earlier).

Most people have a natural tendency to fear and resist change. That fear is augmented by a weird term like “paradigm shift” that involves thousands of changes. Despite the fears, this may be complex, but not complicated! It simply requires a new way of looking at things! Those of you that watched the movie *Avatar* probably remember the situation where the hero, living in sort of a black and white two dimensional space, is transformed into an amazing colorful three dimensional world. The audience experienced the transformation by merely wearing special glasses.

Assuming that the end result will be achieved and humankind will manage to prevent the catastrophe in time, there are additional educational challenges:

One, is to reach the fourth SDG – i.e., the education quality goal. And the other is developing the very young generation. In order to meet the 4th SDG, we are developing Edu-Coaching programs with collaboration of many educational institutions: elementary, secondary and vocational schools as well as universities. In the past teachers had the knowledge and also the experience that was useful for the future. Now the students have access to all the knowledge in the world and the experience is quite irrelevant for the new economy (The young generation is the first that is able to live simultaneously in reality as well as in virtual reality!).

The second is to reach the higher level of speech that comes from the frontal part of the brain, rather than from the ancient brains, as this brings to much better joined operation, driven by logics and better control, where the primitive instinctive reactions are suppressed most of the time. There is a very simple technique to teach all people (from age 4 -5 and above) how to activate this ability. It brings to a higher level of private and public discourse, and has a potential to improve people health. We call for declaring 2018 as a year of Human Interaction

(HI). During this year there will be a massive effort to disseminate the technology all over the world.

The education of the very young generations (kindergarten kids) is also important. At that age children can absorb easily the ability of using the higher level of language, and at the same time they can be guided to use their inventive powers and be attracted to study sciences. So that later on they will love to study the more advanced sciences, and will be good at it. What you learn at very young age imprints your behavior and attitudes for the rest of your life (the Jews used to teach very young kids to read and write a few languages at very young ages, and rooted the basic religious ideas in their minds).

The paradigm shift requires immense investments, trillions of dollars per annum in impact investments. We have a possible solution to where the money could come from. This is less relevant for the current presentation but just for satisfying the curiosity we shall devote a few words to our suggestion. The only potential sources for long term financing is retirement programs. They can be either from (1) the public sector (governmental budgets and especially social security programs), and (2) the pension plans, retirement and saving programs, and long term life insurance products of the private sector. The financial institutions of the private sector currently manage for their customers an immense portfolio of approximately \$80T. That money was the basic target and motivation for the PRI and PSI initiatives during recent years. Unfortunately, in a world of very low (near zero, actually) interest rates, there is little incentive to save money and little appetite to finance impact investments.

Everybody must understand the key role of interest rates in creating attractive retirement plans. High yields are a necessary condition for attracting higher savings and for enabling higher investments. There are possibilities to generate investments with high yields. We can suggest practical ways, that were tested on large scale, to do that, but it is outside of the scope of this presentation. This will enable to create an accelerating self-propelling cycle: higher returns on a retirement plan's portfolio will enable the offering of attractive retirement schemes. This, in turn, will motivate larger long term savings, and thereby will enable the financial institutions to finance more impact investments. As long as these investments will continue to yield high returns, this self-propelling cycle will continue.

Now, when almost all countries have adopted the new metrics—the SDGs—and have committed to reach these goals by 2030, it is the time to mobilize these educational and financial programs. A country can do what an individual can't—lift itself off the ground by pulling its own bootstraps! These mechanisms can be established and activated within a short period, and can be used to simultaneously treat at least three major and pressing global challenges: mitigation of major social and environmental threats through the appropriate impact investments, creating jobs and reducing the job insecurity of Millennials, and re-establishing retirement security for Millennials and future generations. In short, hitting several ambitious and extremely urgent targets with a single arrow!

Can we do this “Trans-Form-Nation”? Yes We Can!



Prof. Yehuda Kahane

Prof. Yehuda Kahane is active in both the academic and business areas. He is a professor (emeritus) of Collier School of Business and the Porter School of Environmental Studies and the former head of the Institute for Business and the Environment, Tel-Aviv University. He founded and served as dean of the first academic school of insurance in Israel (now a part of Netanya Academic College). At Tel Aviv University he directed the Erhard Insurance Center, the actuarial studies program, and coordinated the Executives Development Programs. He is a life and non-life actuary (Fellow of the Israel Actuarial Assoc. and other international actuarial associations).

A conversation between Prof. Yehuda Kahane and Prof. Dan Shechtman, Nobel Prize Laureate (Chemistry, 2011) about SDGs, Education and Entrepreneurship:

<https://ykcenter.org/yehuda-kahane-and-professor-dan-shechtman-discuss-education-and-the-sdgs/>

Dan Shechtman (Hebrew: דן שכטמן; born January 24, 1941) is the Philip Tobias Professor of Materials Science at the Technion – Israel Institute of Technology, an Associate of the US Department of Energy's Ames Laboratory, and Professor of Materials Science at Iowa State University. On April 8, 1982, while on sabbatical at the U.S. National Bureau of Standards in Washington, D.C., Shechtman discovered the icosahedral phase, which opened the new field of quasiperiodic crystals. Shechtman was awarded the 2011 Nobel Prize in Chemistry for the discovery of quasicrystals, making him one of six Israelis who have won the Nobel Prize in Chemistry

ABOUT YK CENTER

YK Center is a partnership of Subject Matter Experts, Elders and Professionals that create and incubate innovative initiatives that accelerate the achievement of the United Nation's Sustainable Development Goals.

We facilitate game changing conversations, seminars and workshops among leaders, management and influencers and educate about the shift to a 4D orientation.

We align powerful networks with the UN's Global Goals.

We campaign Prof. Yehuda Kahane's theory of change and accelerate collaboration among key global players. **We accelerate scalable sustainable development projects** through our SDG-Market.



SUSTAINABLE DEVELOPMENT GOALS



The **Sustainable Development Goals (SDGs)** (or **Global Goals for Sustainable Development**) are a collection of 17 global goals set by the United Nations General Assembly. The SDGs are part of Resolution 70/1 of the United Nations General Assembly: "Transforming our World: the 2030 Agenda for Sustainable Development." That has been shortened to "**2030 Agenda**." The goals are broad and interdependent, yet each has a separate list of targets to achieve. Achieving all 169 targets would signal accomplishing all 17 goals. The SDGs cover social and economic development issues including poverty, hunger, health, education, global warming, gender equality, water, sanitation, equality, water, sanitation, energy, urbanization, environment and social justice.

Paragraph 54 of United Nations General Assembly Resolution A/RES/70/1 of 25 September 2015 contains the goals and targets. The UN-led process involved its 193 Member States and global civil society. The resolution is a broad intergovernmental agreement that acts as the Post-2015 Development Agenda. The SDGs build on the principles agreed upon in Resolution A/RES/66/288, entitled "The Future We Want". This was a non-binding document released as a result of Rio+20 Conference held in 2012.

Implementation as of 2016 is described as "Localizing the SDGs" to highlight the role of local institutions and local actors. Regional efforts included agreements like the Baltic 2030 Action Plan. Some remain pessimistic about the potential for achieving the SDGs, especially because of estimates of the cost of achieving all 17. However, progress had been reported by 2018. For example, fewer African children under the age of 5 are suffering from stunting and wasting. However, the same study concluded that it is unlikely there will be an end to malnutrition by 2030.

 **SUSTAINABLE DEVELOPMENT GOALS**



1 NO POVERTY

Donate what you don't use.
836 million people live in extreme poverty.



Goal 1: No Poverty

GOAL 1: NO POVERTY

Economic growth must be inclusive to provide sustainable jobs and promote equality.

[READ MORE ABOUT GOAL 1](#)

 **SUSTAINABLE DEVELOPMENT GOALS**



2 ZERO HUNGER

Avoid throwing away food.
Over 1/3 of the world's food is wasted.



Goal 2: Zero Hunger

GOAL 2: ZERO HUNGER

The food and agriculture sector offers key solutions for development, and is central for hunger and poverty eradication.

[READ MORE ABOUT GOAL 2](#)

 **SUSTAINABLE DEVELOPMENT GOALS**



3 GOOD HEALTH AND WELL-BEING



Vaccinate your family to protect them and improve public health.

Goal 3: Good Health and Well-Being

GOAL 3: GOOD HEALTH AND WELL-BEING

Ensuring healthy lives and promoting the well-being for all at all ages is essential to sustainable development.

[READ MORE ABOUT GOAL 3](#)

 **SUSTAINABLE DEVELOPMENT GOALS**



4 QUALITY EDUCATION



Help children in your community to read.

Goal 4: Quality Education

GOAL 4: QUALITY EDUCATION

Obtaining a quality education is the foundation to improving people's lives and sustainable development.

[READ MORE ABOUT GOAL 4](#)



5 GENDER EQUALITY

Call out sexist language and behaviour.

Goal 5: Gender Equality

GOAL 5: GENDER EQUALITY

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world.

[READ MORE ABOUT GOAL 5](#)



6 CLEAN WATER AND SANITATION

Avoid wasting water.
Water scarcity affects more than 40% of the world's population.


Goal 6: Clean Water and Sanitation

GOAL 6: CLEAN WATER AND SANITATION

Clean, accessible water for all is an essential part of the world we want to live in.

[READ MORE ABOUT GOAL 6](#)

 SUSTAINABLE DEVELOPMENT GOALS



7 AFFORDABLE AND CLEAN ENERGY

Use only energy efficient appliances and light bulbs.



© UNHCR / Asaad/Alah Nisar/Alah

Goal 7: Affordable and Clean Energy

GOAL 7: AFFORDABLE AND CLEAN ENERGY

Energy is central to nearly every major challenge and opportunity.

[READ MORE ABOUT GOAL 7](#)

 SUSTAINABLE DEVELOPMENT GOALS



8 DECENT WORK AND ECONOMIC GROWTH

Buy from green companies that are equal opportunity employers.



© UN Photo/Pascal Clertus

Goal 8: Decent Work and Economic Growth

GOAL 8: DECENT WORK AND ECONOMIC GROWTH

Sustainable economic growth will require societies to create the conditions that allow people to have quality jobs.

[READ MORE ABOUT GOAL 8](#)

 **SUSTAINABLE DEVELOPMENT GOALS**



9 INDUSTRY, INNOVATION AND INFRASTRUCTURE



Think of innovative new ways to repurpose old material.

Goal 9: Industry, Innovation and Infrastructure

GOAL 9: INDUSTRY, INNOVATION AND INFRASTRUCTURE

Investments in infrastructure are crucial to achieving sustainable development.

[READ MORE ABOUT GOAL 9](#)

 **SUSTAINABLE DEVELOPMENT GOALS**



10 REDUCED INEQUALITIES



Raise your voice against discrimination.

Goal 10: Reduced Inequalities

GOAL 10: REDUCED INEQUALITIES

[READ MORE ABOUT GOAL 10](#)



SUSTAINABLE DEVELOPMENT GOALS

Strong UN. Better World

ЦЕЛИ В ОБЛАСТІ
УС ТРИМЛИВОГО РОЗВИТТЯ

© UN Belarus

11 SUSTAINABLE CITIES AND COMMUNITIES
Bike, walk or use public transportations to keep our cities' air clean.

Goal 11: Sustainable Cities and Communities
GOAL 11: SUSTAINABLE CITIES AND COMMUNITIES

[READ MORE ABOUT GOAL 11](#)




SUSTAINABLE DEVELOPMENT GOALS

12 RESPONSIBLE CONSUMPTION AND PRODUCTION
Recycle paper, plastic, glass & aluminium.

Goal 12: Responsible Production and Consumption
GOAL 12: RESPONSIBLE PRODUCTION AND CONSUMPTION

[READ MORE ABOUT GOAL 12](#)

 **SUSTAINABLE DEVELOPMENT GOALS**



13 CLIMATE ACTION  Educate young people on climate change to put them on a sustainable path early on.

Goal 13: Climate Action

GOAL 13: CLIMATE ACTION

[READ MORE ABOUT GOAL 13](#)

 **SUSTAINABLE DEVELOPMENT GOALS**

© UN Photo/Marine Planet



14 LIFE BELOW WATER  Avoid plastic bags to keep the oceans safe and clean.

Goal 14: Life Below Water

GOAL 14: LIFE BELOW WATER

Careful management of this essential global resource is a key feature of a sustainable future.

[READ MORE ABOUT GOAL 14](#)



15 LIFE ON LAND

Plant a tree and help protect the environment.

Goal 15: Life On Land

GOAL 15: LIFE ON LAND

[READ MORE ABOUT GOAL 15](#)



16 PEACE, JUSTICE AND STRONG INSTITUTIONS

Use your right to elect the leaders in your country and local community.

Goal 16: Peace, Justice and Strong Institutions

GOAL 16: PEACE, JUSTICE AND STRONG INSTITUTIONS

READ MORE ABOUT GOAL 16



Goal 17: Partnerships for the Goals

GOAL 17: PARTNERSHIPS FOR THE GOALS

READ MORE ABOUT GOAL 17

Author's Remarks – SDGs are indeed very valuable goals and I fully concur with them. I admire UN's and Yehuda Kahane's efforts to implement them, as they are crucial to the future of mankind. In the context of this book, I've just two remarks: 1. I'd add an additional goal, 18th – Culture, as all the other goals and even life are not worth living without culture. I've devised a Cultural parameter in my books, where I prove a strong correlation between the ethical level of countries and their qualitative and quantitative prosperity, and one of the parameters of prosperity is culture. 18 in Hebrew is also "חַיִּים", which means "life" – and fits the content of the SDGs. 2. The amount needed for solving the SDGs are \$2-3 trillion annually, which are about the same as the damages of the Great Recession of 2007-2010. While the damages of the Doomsday Depression, which I analyze in this book and foresees since 2009 for 2020, are tens to hundreds of trillion dollars, enough to solve completely all the SDGs. If we take the necessary measures to prevent this depression, along the recommendations devised in this book – there will be enough funds to solve all the SDGs and save the planet.

DEVISING A CULTURAL PARAMETER FOR COUNTRIES

In my book *Academic Proof that Ethics Pays* [Academic Proof that Ethics Pays/Appendices](#), I proved that there is a strong correlation between the ethical level of the ethical countries and their quantitative and qualitative prosperity. I wanted to include in the 50 parameters for prosperity that I have chosen also a cultural parameter, as there could be no prosperity without culture. I didn't find one, so I devised a new one and wrote about it at length in Appendices.

173 COUNTRIES COMPARISON, CULTURE & MEDIA COMPOSITE PARAMETER – UNESCO, UN DATA, CIA WORLD FACTBOOK, ETC. – MAINLY 1996-2015

A cultural parameter? Ranking all the countries of the world according to the quality of their culture? Alternatively, can we quantify culture and rank the countries according to objective criteria? Is it politically correct to do so? Who can judge which culture is better – African or European, Shakespeare or [The Bhagavad Gita](#)? But, if we can't quantify culture, how can we quantify happiness, or human development, or the best countries of the world? What is the alternative? Not even mention culture as one of the most important parameters to judge the achievements of the countries? Or not trying to find if there is a correlation between culture and ethics or corruption? Prima facie one tend to think that there should not be a clear-cut correlation, Russia (TI – 136) is one of the most cultural countries of the world and one of the most corrupt as well. It was so during the time of the Czars, when Chekhov, Dostoevsky and Tchaikovsky wrote some of the best masterpieces of world's culture, but is it so also today?

I have a personal interest in cultural issues. I may be an economist by education, a businessman by career, an ethicist, a manager or a consultant, but my predilection was always for culture, literature, drama, music, arts, cinema, philosophy, geography, biographies, languages, and I think that if I should summarize in a word what am I, I would say – an intellectual. I was much more active in business and ethics, and those are also an integral part of world's culture, but I also wrote a novel, a play, learned more than 50 languages, read thousands of novels, plays and non-fiction masterpieces, and seen some of the best plays and films, concerts and museums all over the world. Can a [connoisseur](#) judge what the best cultures of the world are? Or a painter, or an author, or a composer? I think that I have sufficient knowledge in ethical issues and I have contributed a substantial contribution to ethics, at least in ethics to minority shareholders, where I was the first academic author in the world who wrote a dissertation and breakthrough books on those issues published by the best publishers, such as Kluwer, Springer and Magnes. But have I sufficient knowledge to judge what are the best cultures of the world? Am I sufficiently cosmopolitan? I have dealt at length on those issues in my recent books such as ["Cory's Cosmopolitan Cultural Credo"](#). But, after much thought I have decided not to use any of the personal insights in this book, as I didn't want to deviate even in one parameter to the rule that I have set – to include in Cory's Index only parameters & rankings of impeccable objective sources, as the UN, World Bank or CIA. When I write that the sources of my parameters and tables, as the UN, UNESCO, CIA, etc., are impeccable and objective, I mean of course only the data published by those sources, and I don't assert any judgement on the impeccability of the other activities of those sources.

After working on the issue of the Culture parameter and trying many alternatives, I was stuck and thought to give up this endeavor, when I decided to consult a cultural authority, one of the best playwrights in Israel and Europe, a personal and dear friend, and he advised me to use quantitative parameters, such as the number of book titles published in each country, cinema attendance, etc. And this was much easier, as after a few more weeks I managed to find indicative parameters, combining dozens of subcategories, giving an indication on the culture in each country, not over hundreds of years, but in the last decade or two. As all the purpose of this book is to find if there is a correlation between ethics/corruption and achievement parameters today and not in the past, it is an adequate parameter, as the ethical data is also in 2014 or more generally in 1995-2016, and so are the culture parameters that I have found. The cultural parameter is of course imperfect and not optimal, but it gives an indication on some of the cultural achievements in recent years of the countries surveyed and compared to TI.

Culture is not only opera, literature masterpieces, or classical music. It is also cinema, newspapers, TV, radio, and the internet. Truly, we do not know where the borderline between entertainment and culture is. You can watch soap operas on TV, read comics or publish photos of your trip on the Internet, it can be amusement, fun, recreation, but it can also be high culture. That is why I have called the composite parameter – Culture and Media, as it is Media for sure, and probably/surely also culture. But am I an elitist if I think that soap opera or comics are entertainment and not culture? Many believe that it is also culture. So, I hope that those parameters, mostly quantitative but not only, give an indication on culture, as many newspapers and periodicals are high culture and others are perceived by others as culture as well. You can watch on TV classic movies, classical concerts, operas, Shakespeare, Brecht or Racine's plays, excellent documentaries and also watch a reality program, but who says that reality is low culture? The same applies to radio or the Internet with their infinite choices. In any case, the Culture and Media parameter is only one out of 50 parameters comprised in Cory's Index and affects it only in 2%, so its main importance is in comprising culture as well.

The parameters that I have included in the composite parameter of Culture and Media are:

Books Production - Titles by the Universal Decimal Classification – Total of All Subcategories - figures per 1,000 people, 100 countries, in years 1996-1999 – Source: UNESCO. It includes the following categories: Applied Sciences, Arts and Recreation, Generalities, Literature, Philology, Pure Sciences, Social Sciences, Philosophy, Psychology, Geography, History, Theology, Religion.

Media- Newspapers and Periodicals – Circulation – Daily – per capita - figures per 1,000 people, 104 countries, in years 1997-2000 – Source: UNESCO

Media - Cinema attendance per capita, 77 countries, 2003, source – UNESCO

Media – Total number of Televisions per 1000, 191 countries, 2003, source - CIA World Factbook

Media – Total number of Radio Receivers per capita, 181 countries, 1997, source – UNESCO

Media – Percentage of Individuals in the Population Using the Internet, 206 countries, 2012, source – UN Data

Total Number of New Titles of Books Published Per Year, as of the latest year available, 123 countries, year – 1990-2014, source – UNESCO

International Scientific Journal and Country Rank, 239 countries, years 1996-2015, source – SJR, SCImago, includes the journals and country scientific indicators developed from the information contained in the Scopus database (Elsevier B.V.). SCImago is a research group from the Consejo Superior de Investigaciones Científicas (CSIC), University of Granada, Extremadura, Carlos III Madrid and Alcala de Henares. It includes 27 major thematic areas and 313 specific subject categories. The areas are: Agricultural and Biological Sciences, Arts

and Humanities, Biochemistry, Genetics and Molecular Biology, Business, Management and Accounting, Chemical Engineering, Chemistry, Computer Science, Decision Sciences, Dentistry, Earth and Planetary Sciences, Economics, Econometrics and Finance, Energy Engineering, Environmental Science, Health Professions, Immunology and Microbiology, Materials Science, Mathematics, Medicine, Multidisciplinary, Neuroscience, Nursing, Pharmacology, Toxicology and Pharmaceuticals, Physics and Astronomy, Psychology, Social Sciences, Veterinary. It is perceived as one of the most comprehensive scientific parameters.

I have given the same weight to all the parameters and calculated the average of those parameters to receive the score or rank average. I have ranked the countries according to the scores; the lowest score is for the best country, closest to a rank of 1. The basis of comparison was the 175 countries surveyed in TI's Index of 2014 and I have calculated the culture and media parameter only for those countries and not for many of the other countries that were not surveyed by TI. As two countries had no data, Kosovo and South Sudan, probably because they are new and lack sufficient data, the comparison was calculated only for 173 countries. By pure coincidence, the Culture Parameter is no. 32, which is in Hebrew – Lev – Heart, and in effect Culture is for me the heart, the essence of life, of quality of life, of happiness. GDP, equality, democracy, growth rates and social justice are essentials, but without culture/heart life cannot subsist! For more information and details – see in the Appendices Book - APPENDIX I – DISSERTATION ON DEVISING A CULTURE INDEX

The table "Ranking of the Culture and Media Composite Parameter" comprises 173 countries of the TI Index ranked by the score of the average of all the Culture and Media parameters, which are themselves the sums of dozens of parameters and hundreds of categories of most of the facets of culture, but focused on culture and media – books, newspapers, cinema, television, radio, Internet – per capita and the total number of production of books' titles, as well as academic journals of all facets of knowledge from all the facets of pure and applied science to anthropology, business, communication, economics, education, history, geography, philosophy, information, law, linguistics, management, political science, psychology, sociology, archaeology, architecture, dance, film, classics, art, folklore, literature, poetry, music, religion and theater. Most of the parameters are quantitative, but the academic journal ranking in all its categories takes into consideration qualitative criteria as well. It is important to mention that this ranking gives an indication on the culture of the countries as of today (or in the last 20 years), not throughout the history, as we compare it and try to find a correlation to the TI Index which gives also an indication of the ethics and lack of corruption of countries as of today and not in the past. All the other parameters in Cory's Index are also parameters that measure the performance of countries as of today or in the last twenty years.

RANKING OF THE CULTURE AND MEDIA COMPOSITE PARAMETER (rank, country with a link to articles on the culture of the country, average score)

1. [United Kingdom](#) – 9.25
2. [USA](#) – 11.25
3. [Canada](#) – 12.87
4. [Germany](#) – 13.25
5. [Finland](#) – 13.50
6. [Denmark](#) – 14.00
7. [Australia](#) – 15.00
8. [Japan](#) – 15.62

9. [Taiwan](#) – 16.00
10. [Norway](#) – 16.29
11. [Switzerland](#) – 16.75
12. [Netherlands](#) – 17.00
13. [France](#) – 17.12
14. [Sweden](#) – 18.00
15. [New Zealand](#) – 20.75
16. [South Korea](#) – 21.71
17. [Austria](#) – 22.38
18. [Belgium](#) – 24.29
19. [Italy](#) – 25.37
20. [Iceland](#) – 25.62
21. [Ireland](#) – 28.00
22. [Czech Republic](#) – 29.29
23. [Spain](#) – 29.75
24. [Singapore](#) – 30.14
25. [Luxembourg](#) – 30.57
26. [Hungary](#) – 31.25
27. [Estonia](#) – 31.71
28. [Hong Kong](#) – 34.67
29. [Slovakia](#) – 35.87
30. [Poland](#) – 37.87
31. [Latvia](#) – 38.37
32. [Slovenia](#) – 38.86
33. [Lithuania](#) – 43.00
34. [Israel](#) – 43.83
35. [Russia](#) – 44.00
36. [Bulgaria](#) – 44.29
37. [Argentina](#) – 45.62
38. [Malaysia](#) – 46.25
39. [Portugal](#) – 47.62
40. [Lebanon](#) – 48.00
41. [Greece](#) – 48.43
42. [Ukraine](#) – 48.87
43. [Cyprus](#) – 50.43
44. [Croatia](#) – 50.57
45. [Malta](#) – 51.00
45. [China](#) – 51.00
47. [Belarus](#) – 52.50
48. [Brazil](#) – 53.50
49. [Qatar](#) – 54.33
50. [Georgia](#) – 56.25
51. [Kuwait](#) – 57.17
52. [Romania](#) – 57.71
53. [Moldova](#) – 58.14
54. [Mexico](#) – 60.12
55. [Chile](#) – 61.00
56. [Turkey](#) – 61.57
57. [Puerto Rico](#) – 62.00
58. [Saudi Arabia](#) – 63.50

59. [Barbados](#) – 64.00
59. [Bahrain](#) – 64.00
61. [Colombia](#) – 64.14
62. [Uruguay](#) - 64.17
63. [Thailand](#) – 65.43
64. [Venezuela](#) – 65.57
65. [Serbia](#) – 66.00
66. [Oman](#) – 67.71
67. [Trinidad & Tobago](#) – 68.25
68. [Macedonia](#) – 68.50
69. [Iran](#) – 69.00
70. [South Africa](#) – 69.14
71. [Cuba](#) – 69.75
72. [Kazakhstan](#) -70.57
73. [Egypt](#) – 70.75
74. [Costa Rica](#) – 72.62
75. [India](#) – 74.37
76. [United Arab Emirates](#) – 75.40
77. [Morocco](#) – 75.75
78. [Ecuador](#) – 76.43
79. [Jordan](#) – 77.29
80. [Peru](#) – 79.50
81. [Uzbekistan](#) – 79.83
82. [Mauritius](#) – 80.00
83. [Bolivia](#) – 80.29
84. [Armenia](#) – 80.67
85. [Bahamas](#) – 82.00
86. [Tunisia](#) – 83.14
87. [Bosnia and Herzegovina](#) – 83.33
88. [Indonesia](#) – 85.62
89. [Jamaica](#) – 87.50
90. [Sri Lanka](#) – 87.71
91. [Suriname](#) – 89.87
92. [Philippines](#) – 91.29
93. [Algeria](#) – 91.37
94. [Nigeria](#) – 92.29
95. [Panama](#) – 93.00
96. [Albania](#) – 93.20
97. [Vietnam](#) – 94.00
98. [El Salvador](#) – 96.00
99. [Montenegro](#) – 98.50
100. [Azerbaijan](#) – 100.00
101. [Libya](#) – 100.43
102. [Guyana](#) – 100.86
103. [Pakistan](#) – 104.67
104. [Dominican Republic](#) – 105.00
105. [Kenya](#) – 105.71
106. [Ghana](#) – 107.57
107. [Syria](#) – 107.80
108. [Saint Vincent and the Grenadines](#) – 108.50

109. [Kyrgyzstan](#) – 111.86
110. [Tajikistan](#) – 113.43
111. [Malawi](#) – 113.50
112. [Paraguay](#) – 113.80
113. [Nicaragua](#) – 114.33
114. [Mongolia](#) – 114.67
115. [Honduras](#) – 115.20
116. [Uganda](#) – 115.71
117. [Republic of the Congo](#) – 117.33
117. [Turkmenistan](#) – 117.33
119. [Zimbabwe](#) – 118.00
120. [Sudan](#) – 118.25
121. [Democratic Republic of the Congo](#) – 119.71
122. [Seychelles](#) – 120.00
123. [Cameroon](#) – 120.33
124. [Ethiopia](#) – 121.57
125. [Botswana](#) – 122.17
126. [Samoa](#) – 123.00
127. [Madagascar](#) – 124.57
128. [Benin](#) – 124.62
129. [Guatemala](#) – 125.00
130. [Gabon](#) – 125.20
131. [Dominica](#) – 125.33
131. [Namibia](#) – 125.33
133. [Iraq](#) – 125.75
134. [Burkina Faso](#) – 127.00
135. [Cote d'Ivoire](#) – 128.00
136. [Zambia](#) – 129.00
137. [Myanmar](#) – 129.14
138. [The Gambia](#) – 130.86
139. [Tanzania](#) – 131.00
140. [Senegal](#) – 131.25
141. [Laos](#) – 132.67
142. [Angola](#) – 133.43
143. [Togo](#) – 134.33
144. [Sao Tome and Principe](#) – 136.50
145. [Liberia](#) – 138.60
146. [Mali](#) – 140.71
147. [Rwanda](#) – 142.25
148. [Afghanistan](#) – 143.00
149. [Swaziland](#) – 144.50
150. [Yemen](#) – 145.75
151. [Cape Verde](#) – 146.25
152. [Bangladesh](#) – 147.50
153. [Papua New Guinea](#) – 150.60
153. [Haiti](#) – 150.60
155. [North Korea](#) – 151.00
156. [Lesotho](#) – 151.25
157. [Mozambique](#) – 152.80
158. [Nepal](#) – 153.25

- 159. [Niger](#) – 155.80
- 160. [Bhutan](#) – 156.25
- 161. [Chad](#) – 156.40
- 162. [Cambodia](#) – 156.50
- 163. [Guinea-Bissau](#) – 157.75
- 164. [Mauritania](#) – 158.50
- 165. [Central African Republic](#) – 159.60
- 166. [Sierra Leone](#) – 160.00
- 167. [Burundi](#) – 165.40
- 167. [Eritrea](#) – 165.40
- 169. [Djibouti](#) – 167.00
- 170. [Comoros](#) – 174.75
- 171. [Guinea](#) – 177.00
- 172. [Somalia](#) – 182.50
- 173. [Timor-Leste](#) – 195.33

The reason that I have devoted to the Culture parameter, which consists only 2% of the content of Cory's Index, several weeks of research, and hundreds of pages, is that this book includes many important topics – ethics, cosmopolitanism, business, economy, social justice, innovation, education, which may be also called culture but I thought that it should include also one of the most important facets of knowledge – culture in the classic term – arts, philosophy, literature, cinema, theater, science, newspapers and journals, TV, music, as the ultimate "victory" of ethics would be if we could prove that the most ethical countries are not only the wealthiest, happiest, most democratic, equal, free, peaceful, but are also the most... cultural. And I assume that some critics would say that it is an aberration, as the most obscure regimes were also cultural – Nazis and Wagner, the Pharaohs and the Pyramids, the Soviet Union and the Bolshoi, the Borgia family and Renaissance art... But they forget one small detail – that this culture pertained only to the elites, that most of the [leading authors, film-makers and playwrights fled from Nazi Germany](#), most of the leading Soviet authors were dissidents, most of the ancient Egyptians and Renaissance Italians were illiterate, poor and miserable, and finally - the fate of Nazism and communism that went ultimately into oblivion.

That is why I am not speaking of culture in the Middle Ages, in Ancient times, or even culture in the 19th and 20th century, I am speaking of contemporaneous culture, as of today, 21st culture, ultra-modern culture, culture that affects all of us, not only the elites – operas, concerts or Ibsen, Shakespeare or Sartre's plays, but culture that includes books of all kinds, television, cinema, newspapers, radio, Internet and scientific and humanities journals. Culture of the people, for the people, by the people, culture that encompasses all the facets of culture, at least as related to media and quantitative approach, without judging which culture is better – operas or soap operas watched on TV, Comedie Francaise's plays watched on YouTube as well as popular music watched on the Internet, realism or Neo-realism - Italian, French or Japanese in cinema, cuisine and politics programs on the radio, new titles of detective stories or by Nobel Prize of Literature laureates, comics and the New York Times, academic journals on arts, physics, medicine, psychology, history, materials, poetry, geography and economics.

And I have tried to be academic, fair and unbiased. Personally, my cultural preferences are completely "elite" preferences – I like operas and I never see soap operas, I prefer by far Ibsen, Shakespeare or Sartre's plays over "popular" plays, I have read mainly the classics in literature and almost no detective stories, I dislike extremely reality programs but am a great admirer of Neo-realism, and it goes without saying that I never read comics and prefer the

"serious" journals. I saw on YouTube and TV Moliere, Racine and Corneille's plays and I almost never see TV series, I prefer by far classical music over ethnic music, etc., but in this book as well as in my courses and throughout my academic career my democratic, egalitarian and objective judgment superseded my personal preferences, and that is why I reckon the fact that culture should be democratic, open for all and for every taste, and also for popular tastes.

Furthermore, although my education and upbringing was mainly Euro-centrist, nevertheless in my books, courses and especially in this book I was completely open to all countries, all cultures, reviewing data on culture in more than 200 countries and dependencies, relying on objective surveys by impeccable sources as the UN, TI, World Bank, UNESCO, etc. The number of titles is a completely fair parameter as it cannot be biased by cultural preferences or quality judgment, you just measure if you read books or not, if you write books or not, if you read newspapers, watch TV, listen to the radio, use the Internet or go to the cinema, whether you see a light comedy or an Ingmar Bergman movie. One can say that very poor countries, where people are illiterate, cannot afford to buy a TV, and prefer folk culture over written books, would receive in my index a low ranking, which is true only in the extremes, as otherwise how can you explain why the same people Koreans are ranked in the culture index in no. 16 (South) and in no. 155 (North), Arabs with a common cultural heritage are ranked in the culture index in no. 40 (Lebanon)/no. 49 (Qatar) and no. 133 (Iraq)/no. 150 (Yemen), Latin American Argentina ranks 37 and Haiti ranks 153, and the same applies also to Africa.

That is why I am extremely satisfied and happy (not an academic terminology...) that there is an almost perfect correlation between ethics and culture, at least in the indices surveyed - for ethics and corruption there is only one relevant Index – TI's index, and for culture the composite index that I have devised is based on the most objective sources of UNESCO, etc. The ranking is not exactly the same ranking as in TI's Index, but almost all the ethical countries are also in top positions in the culture index as well, and in very similar ranks. **The most cultural country in the world according to the culture and media index is the UK** – today (as in the past?), the country of Shakespeare, Newton, Faraday, Darwin, Adam Smith, Francis Bacon, Locke, Hobbes, Bentham, Mill, Churchill, Wordsworth, Byron, Shelley, Jane Austen, Virginia Woolf, Lawrence, Dickens, Orwell, Agatha Christie, Hitchcock, David Lean, Monty Python, Harry Potter and James Bond, the London Times, Gilbert and Sullivan, Purcell, Elgar, Britten, and... the Beatles, Constable, Turner, Gainsborough, Westminster Abbey, Encyclopaedia Britannica, first published in 1768-1771 in Edinburgh, Laurence Olivier, the Globe Theater, Royal Opera House, Royal Ballet and the Proms, Magna Carta... **In no. 2 we find the United States** – today as in the twentieth century and even more so today the cultural superpower in all fields – in science (with an overwhelming majority in almost all fields, as well as in the number of Nobel Prize laureates), the country of Sinclair Lewis, Hemingway, Faulkner, O'Neill, Miller (Arthur, not the other one), Williams, Odets, the Metropolitan Museum and Opera, Pollock, Hollywood, the cradle of TV, radio, Internet... Both countries are also very ethical countries – the UK is no. 14 and the US no. 17, and right after them comes Canada, a very cultural and most ethical country (3 and 10 respectively).

Germany is the first continental European in the culture index in no. 4 and no. 12 in TI, and indeed what a glorious culture – Heine, Goethe, Schiller, Thomas and Heinrich Mann, Beethoven, Brahms, Schumann, Bach, Mendelssohn, Schubert, Wagner, Hegel, Kant, Karl Marx, Bauhaus, Pabst, Dietrich, Brecht, Kurt Weill, Feuchtwanger, Expressionism, Herzog, Boll. I will not continue to praise the leading cultures as I have done it at length in my books, including the less known cultures of Canada – no. 3 (Alice Munro, Margaret Atwood, James Cameron, David Cronenberg), Finland – no. 5 (Composer Sibelius and modernist architect

Alvar Aalto, the Kalevala, authors Frans Eemil Sillanpää, Mika Waltari, Vaino Linna), Denmark – 6 (Andersen, Kierkegaard, Carl Nielsen, Karen Blixen, Jacobsen, Functionalism in architecture and design, Utzon, and film directors Lars von Trier, Bille August, Susanne Bier), Australia – 7 (Heidelberg/Melbourne Impressionistic School, Australian cinema, director Peter Weir and actors Russell Crowe, Cate Blanchett), Norway – 10 (Ibsen, Grieg, Munch, Hamsun, Liv Ullmann), Switzerland – 11 (Durrematt, Verbier and Montreux Festivals, Wilhelm Tell, watches, Honegger), Netherlands – 12, Sweden – 14 and New Zealand – 15 (English and Maori cultures, film director Peter Jackson, Katherine Mansfield), all of them the 9 most ethical countries in the world, that may not have the best known cultures in the world, but are nevertheless in the top positions of the culture and media index.

Only 2 out of the 11 most ethical countries rank lower than rank 15 in the culture index – small Singapore in no. 24 and Luxembourg no. 25 (with its authors Manderscheid, Rewenig in Luxembourgish), as quantity matters after all even for those extremely ethical and cultural countries that rank not so high in the total quantity of books and scientific articles. We find in top positions in the culture index all the other very ethical countries – Japan in no. 8, Belgium in no. 18 (cartoonists Herge, Peyo, Franquin, authors Maeterlinck, Verhaeren, Hugo Claus, painters Rubens, Brueghel, Magritte, film directors Dardenne Brothers, singer Jacques Brel, Bruges), Iceland – 20 (Icelandics' sagas, gender equality), Ireland – 21. So, amazingly almost all the 20 most and very ethical countries rank in the first 21 ranks of the culture index, while Singapore ranks 24, Luxembourg 25 and Hong Kong 28 (cantonese opera, television drama), all three of them much smaller than the other ethical countries, and the last one Barbados (59) is the smallest country of them (West African and British cultures, and the singer Rihanna).

Japanese culture – traditional music, painters Hokusai, Sanraku, Buncho, calligraphy, theater – noh, kyogen, kabuki and bunraku, with the masks, costumes and the stylized gestures, Shinto shrines, castles in Kyoto and Nara, gardens, Haruki Murakami, Akira Kurosawa, Ozu.. Singapore culture – beliefs: meritocracy, social harmony, Botanic Gardens, festivals, literature in English, Mandarin, Tamil and Malay, writers Tan Swie Hian, Kuo Pao Kun, Goh Poh Seng, Boey Kim Chang, Robert Yeo, Catherine Lim. Swedish culture – film director Ingmar Bergman, authors Selma Lagerlof, Per Lagerkvist, Vilhelm Moberg, Stieg Larsson, botanist Carl Linnaeus, poet Tomas Transtromer, playwright Strindberg, painter Anders Zorn, Nobel Prizes, sopranos Jenny Lind, Birgit Nilsson, tenor Nicolai Gedda, and ... ABBA. The culture of the Netherlands is known mainly by its great painters Rembrandt, Van Gogh, Vermeer, Frans Hals, Jan Steen, Ruisdael, Mondrian, the philosophers Erasmus, Spinoza, the authors Vestdijk and... Anne Frank, film director Paul Verhoeven, Amsterdam, Madurodam... Irish culture is known mainly by its authors who wrote in English: James Joyce, Jonathan Swift, Oscar Wilde, W. B. Yeats, George Bernard Shaw, Samuel Beckett, folk music and dance, Irish films from *My Left Foot* to *The Crying Game*, actors Peter O'Toole, Maureen O'Hara, Liam Neeson, Daniel Day-Lewis, Abbey Theater, St. Patrick's Festival, Irish Gaelic...

All the other ethical countries rank high in the culture index – Taiwan, South Korea, Czech Republic, Hungary, Estonia, Slovakia, Poland, Latvia, Slovenia, Lithuania, Malaysia, Portugal. All of them rank in the first 39 positions of the culture index vs TI: 26-54, in most of the cases their culture ranking is even higher than their ethical ranking, because of the strong emphasis that was made on education and culture in former communist East European countries and in Far Eastern countries. One of the leading world cultures is the French culture which ranks high in the culture index – 13 although some would expect that it would rank much higher, but so is the ranking of France in TI Index, only 26 for the country of Liberte, Egalite, Fraternite, the French Revolution and the Civil Rights, Voltaire and Rousseau.

Nevertheless, France made a tremendous contribution to world culture – Racine, Corneille, Moliere, Pascal, Gounod, Bizet, Saint-Saens, Ravel, Berlioz, Debussy, David, Gericault, Delacroix, Monet, Manet, Pissarro, Renoir, Toulouse-Lautrec, Gauguin, Cezanne, Balzac, Zola, Hugo, Verne, Dumas, Rostand, Anouilh, Paris, Academie Francaise, Cuisine, Fashion...

Taiwanese culture - Bentuhua or Taiwanization has become, the most important symbol of cultural change - describing the movement to identify with Taiwan's unique historical/cultural legacy. Karaoke is incredibly popular, and so is watching miniseries called Taiwanese drama. South Korean culture - Many South Korean phones feature TV broadcasting. In recent years games, online games and the traditional board game baduk, have become a significant part of Korean culture. Kim Ki-Duk is a well-respected filmmaker, as the entire Korean cinema. Czech culture is best known for its authors – Karel Capek, Vaclav Havel, Jaroslav Hasek, Milan Kundera... and Franz Kafka (German/Czech/Jewish), composers Smetana, Dvorak, Janacek, Martinu, Czech cinema and film directors Milos Forman and Jiri Menzel, the Golem. Polish culture: authors Adam Mickiewicz, Jan Potocki, Sinkiewicz, Conrad, Gombrowicz, Szyborska, composers Chopin, Artur Rubinstein, Paderewski, Szymanowski, film directors Roman Polanski, Andrzej Wajda, polymath Copernicus, Marie Curie and... Hasidic Music. Portuguese culture: Os Lusíadas by Camoes, authors Jose Saramago, Eca de Queiroz, poet Pessoa, playwright Almeida Garrett, film director (1908-2015) with the longest film career Manoel de Oliveira, Fado music by Amalia Rodrigues, Madredeus, pianist Maria Jose Pires. Malaysia culture: Traditional Malaysian art is mainly centered on the crafts of carving, weaving, and silversmithing. Traditional jewelry was made from gold and silver adorned with gems. The strong oral tradition that has existed since before the arrival of writing to what is now Malaysia continues today. These early works were heavily influenced by Indian epics. Munshi Abdullah, who lived from 1797 to 1854, is regarded as the father of Malay literature. *Hikayat Abdullah*, his autobiography, is about everyday life at those times.

Austria ranks very high – 17 in the culture index, with its glorious cultural heritage – Mozart, Haydn, Johann Strauss II, Mahler, Klimt, Schnitzler, Zweig, Werfel, Rilke, Freud, Vienna Philharmonic, Vienna State Opera, Kokoschka, Festivals, etc. Here again it ranks higher than in TI's Index – 23, and so and even more is Spain, ranking 23 in the culture index and only 37 in TI's Index. So, we see many cases – UK, US, Germany, Japan, France, Spain, most of the former communist East European countries, etc. that the ranking in the cultural index transcends the ethical ranking by ten ranks or more. They are in top rankings in both cases, but one could say that they are "more" cultural than "ethical"... Spain is an excellent example of that phenomenon as Spain has made an outstanding contribution to world's culture – Cervantes, Calderon, Lope de Vega, Garcia Lorca, Albeniz, Goya, Velazquez, Miro, Dali, Gris, Picasso, Alhambra, Gaudi, Cathedrals, Bunuel, Almodovar, Saura, Domingo, Casals, Cantar del Mio Cid, Fernando de Rojas, Zorrilla, Jimenez, Unamumuno, Cela, Blasco Ibanez.

Israel ranks 34, a similar rank to TI's Index – 37, but Israel ranks much higher in its Scientific Journal Ranking – 23, much closer to its TI rank in 2016 – 28. Israeli culture is well known, even if we examine it separately from [the Jewish culture](#) and the book of the books – the Bible. Israel is one of the most advanced countries in science, it has the highest number of museums per capita in the world, most of the cities have their own orchestra, Batsheva Dance Company, Habima, Massada, Jerusalem, Shai Agnon, Amos Oz, Ephraim Kishon, Amos Gitai. I have linked all the countries in the culture index to articles on their cultures and wrote several lines, highlights, on the cultures of 30+ representative countries, divided evenly between European/US countries and non-European countries, most of them ranking very high among the top Culture and TI Index ranks, trying to be very objective and without biases.

What about the exceptions? - Corrupt countries whose cultural achievements transcend by even more their poor ethical results. The most salient examples are Italy, Greece and Russia. Italy ranks among the top 20 in the culture index, in no. 19, while it is a quite corrupt country ranking 69 in TI's Index – a difference of 50 (!) in ranking... But one should have the cultural heritage of Italy in order to achieve such a high anomaly, Italy of Dante, the Renaissance Art, Michelangelo, Rafael, Da Vinci, Bruneleschi, St. Peter's Basilica, Cathedrals, Pirandello, D'Annunzio, Goldoni, Moravia, Modigliani, Svevo, Pasolini, Antonioni, De Sicca, Gucci, Versace, Cuisine, Virgil, Ovid, Boccaccio, Machiavelli, Galileo, Fellini, Mastroianni, Loren...

Greece ranks 41 in the Culture Index and 69 in TI's Index. The birthplace of Western culture – Aristotle, Plato, Socrates, Greek Theater – Sophocles, Aristophanes, classic paintings and sculpture, ancient Greek and Byzantine architecture, Cacoyannis, Kazantzakis, Zorba the Greek, Hadjidakis, Theodorakis, Vangelis, El Greco, Mitropoulos, Cavafy, Seferis, Callas... And even more so, Russia, ranking in the culture index in no. 35 and in TI's Index in no. 136 (a difference of 101... in ranking). Russia was always corrupt, unfortunately Italy also but much less, still Russia contributed to world's culture – Chekhov, Tchaikovsky, Pushkin, Pasternak, Solzhenitsyn, Nikolai Gogol, Ivan Turgenev, Leo Tolstoy, Fyodor Dostoyevsky, Chagall, the Kremlin, Kandinsky, Alexander Scriabin, Stravinsky, Rachmaninoff, Prokofiev, Shostakovich, Rostropovich; pianists Vladimir Horowitz, Sviatoslav Richter, and Emil Gilels; Fyodor Shalyapin, Ballets Russes, George Balanchine, Pavlova, Eisenstein, Bondarchuk, etc.

Argentina is corrupt (TI – 107) but ranks 70 ranks ahead in the culture index – 37, as it is very cultural, but those are only the exceptions. China ranks 45 in the culture index and 100 in TI's Index, a difference of 55, but here again we have a country with an exceptional cultural background, a cultural superpower. We have also ethical countries ranking much lower in the culture index – Cyprus – 43, Malta ranks about the same – 45, Qatar – 49, Chile – 55, Puerto Rico – 57, Barbados – 59, Uruguay – 62. In the first 54 countries of the culture index to compare to the first 54 countries of TI's Index – the ethical countries of all categories, we find only a few exceptions of corrupt countries that are also cultural. Most of those countries are corrupt-light or quite corrupt ranking 55 to 79 in TI's Index – Italy, Bulgaria, Greece, Croatia, Brazil, Kuwait, Romania. And most of them have also a very significant cultural heritage.

The corrupt countries ranking much higher in the culture index are 5 - Argentina (37culture/107TI), China (45/100), Belarus (47/119), Moldova (53/103), Mexico (54/103). Those are corrupt countries with a difference of 50-72, but with a very cultural background. Only 3 countries are very corrupt and rank high in the culture index – Russia (35/136), Lebanon (40/136) and Ukraine (42/142, a difference of 100!), and in all those cases the cultural background of the countries is very significant. So, in the 54 first countries of the culture index and mostly in the lowest ranks we find only 8 exceptions of corrupt and very corrupt countries, which indicates a very high correlation between ethics and culture, with exceptions of less than 15% of corrupt and very corrupt countries where culture is exceptionally important in those countries in spite of their corruption and unrelated to it.

Argentina culture: authors Jorge Luis Borges, Julio Cortazar, Victoria Ocampo, Esteban Echeverria, painters Berni, Spilimbergo, Castagnino, tango singer and composer Carlos Gardel, Astor Piazzolla, Mercedes Sosa, film directors Szifron, Campanella, Carlos Sorin. Composer Lalo Schifrin, classical musicians Martha Argerich and Israeli Daniel Barenboim. Lebanese culture: authors: Khalil Gibran particularly known for his book *The Prophet* (1923), Elias Khoury, Hanan al-Shaykh, and Georges Schehadé. Prominent traditional musicians

include Fairuz, an icon during the civil war, Sabah Melhem Barakat, and Najwa Karam. Cinema in Lebanon has been in existence since the 1920s, and the country has produced over 500 films. Theatre's origin was in passion plays. The musical plays of Maroun Naccache from the mid-1800s are considered the birth of modern Arab theatre. Some scholars divided theatre in Lebanon into three phases: translations of European plays, Arab nationalism, and realism.

Chinese culture: Some of the most important early texts include the I Ching and the Shujing within the Four Books and Five Classics. The Song dynasty saw the creation of works such as Su Song's Xin Yixiang Fayao and Shen Kuo's Dream Pool Essays. **Gao Xingjian** is a Chinese novelist, playwright, and critic who in 2000 was awarded the Nobel Prize for Literature. The earliest music of the Zhou Dynasty recorded in ancient Chinese texts includes the ritual music called yayue and each piece may be associated with a dance. Chinese painting became highly appreciated in court circles with specialized styles as Ming Dynasty painting. Finally, Chinese culture is also well-known for its excellent Opera and Cinema. Brazil culture: architects Kubitschek, Niemeyer, authors Macedo, Alencar, Dias, Machado de Assis, Jorge Amado, film directors Fernando Mireilles, Bruno Barreto, composers: Samba - Dorival Caymmi, bossa nova – Antonio Carlos Jobim, classical - Villa-Lobos, telenovelas.

Many countries have a similar cultural and ethical ranking – Turkey, Saudi Arabia, Bahrain, Serbia, Oman, Macedonia, Cuba, South Africa, Morocco..., some have a higher culture ranking but with a moderate difference – Thailand (63/85), Egypt (73/94), India (75/85), Armenia (84/94), Indonesia (88/107), Vietnam (97/119), Pakistan (103/126), all of them with an important cultural background transcending the corruption bias, but there are some exceptions that very corrupt or most corrupt countries receive an average or moderately low culture ranking such as Venezuela (64/161), Iran (69/136), Uzbekistan (81/166), Nigeria (94/136), Libya (101/166), Kenya (105/145), Syria (107/159), where the cultural background transcends the corruption bias to a high degree, as the "glorious" cultural past still radiates over the poor results in most of the other parameters and on top of them the corruption parameter – it applies particularly to the well-known cultures of Syria, Iran, Kenya & Nigeria.

A few exceptions but in the opposite direction – ethical Botswana (TI 31) ranks only 125 in the culture index, Samoa (TI 50) - 126, Bhutan (TI 30) - 160, Lesotho (TI 55) - 156, possibly because of poverty or poor media exposure, while very corrupt Republic of the Congo, Sudan, Angola and Myanmar rank relatively higher in the culture index (their background?). Finally, the most corrupt countries rank also in the lowest cultural ranks – Somalia, Timor-Leste, Comoros, Eritrea, Burundi, Central African Republic, Cambodia, Guinea-Bissau, Haiti, North Korea, Bangladesh, Papua-New Guinea, Nepal, Yemen, Afghanistan, Chad, etc.

Egypt culture – hieroglyphs, religious literature in the third millennium BC, the Pyramid texts, wisdom texts, the Instruction of Ptahhotep, the Pyramids of Giza, the Sphinx, the Concorde Obelisk, Al Azhar Mosque, pharaonic paintings and sculptures, Bust of Nefertiti, Tomb of Sarenput II, the Gold Mask of Tutankhamun, Temple of Horus at Edfu, Luxor and Karnak Temples. Modern authors Muhammad Husayn Haykal, Naguib Mahfouz, Nawal El Saadawi, Salah Jaheen. Belly Dance, dancers Tahia Carioca, Samia Gamal, singers Umm Kulthum, Mohammad Abdel Wahab, Abdel Halim Hafez. The largest Arabic film industry, film directors Anwar Wagdi and Henry Barakat, composer, singer and actor Farid al-Atrash, actors Omar Sherif, Shadia, the Jewish Layla Murad, Faten Hamama, Ismail Yassine, Nadia Lufti.

Iran culture – the Achaemenid reliefs in Persepolis, mosaic paintings of Bishapur, classical Persian poetry, authors Houshang Moradi-Kermani, Ahmad Shamlou. Persian Rugs. Film

directors Abbas Kiarostami, Majid Majidi, Asghar Farhadi. Contributions to humanity in Ancient History – domestication of the goat, the modern brick, invention of wine, invention of the Tar, which developed to the guitar, game of Polo, first banking system of the world, Chess, the first taxation system and courier post, Ice cream and ancient refrigerators, the first hospital, the windmill, Algebra, Trigonometry. 98% of the population is Muslim – 89% Shi'a, 9% Sunni, other religions – Baha'is, Armenians, Assyrians, Catholics, Protestants and Jews.

India culture - The Rāmāyana and the Mahābhārata are the oldest preserved and well-known epics of India. Indian dance includes eight classical dance forms, many in narrative forms with mythological elements. Kalidasa's plays like Shakuntala and Meghadoota are some of the older dramas, following those of Bhasa. The oldest preserved examples of Indian music are the melodies of the Samaveda (1000 BC) that are still sung in certain Vedic Śrauta sacrifices. Nandalal Bose, M. F. Husain, S. H. Raza, Geeta Vadhera, Jamini Roy and B. Venkatappa are some prominent modern painters. India has produced many cinema-makers like Satyajit Ray, Mrinal Sen, J. C. Daniel, Kasinathuni Viswanath, Ram Gopal Varma, Bapu, Ritwik Ghatak, Guru Dutt, K. Vishwanath and Adoor Gopalakrishnan.

Nigeria culture - The **culture of Nigeria** is shaped by Nigeria's multiple ethnic groups. The country has 520 languages. Nigeria also has over 1150 dialects and ethnic groups. The four largest ethnic groups are the Hausa and Fulani in the north, the Igbo in the southeast, and the Yoruba predominate in the southwest. Nigeria has produced a number of important writers, who have won accolades for their work, including Daniel O. Fagunwa, Chinua Achebe, Wole Soyinka, Femi Osofisan, Ken Saro-Wiwa. The music of Nigeria includes many kinds of folk and popular music, some of which are known worldwide. Traditional musicians use a number of diverse instruments, such as Gongon drums. Nigerian films also known as Nollywood are produced by Tunde Kelani films especially Saworoide or Tade ogidan films.

Kenya culture - The **culture of Kenya** consists of multiple trends. Kenya has no single prominent culture that identifies it. It instead consists of various cultures practiced by the country's different communities. Kitenge is a cotton fabric made into colors and design through tie-and-dye and heavy embroidery. It is commonly worn by a number of Kenya's populations. The Maasai wear dark red garments to symbolize their love for the earth and their dependence on it. It also stands for courage and blood that is given to them by nature. The Kanga is another cloth that is in common use in practically every Kenyan home. Kenya is home to a diverse range of music styles, ranging from imported popular music, afro-fusion and benga music to traditional folk songs. The government has not been very supportive of the film industry in Kenya. Few locally-made films have consequently been released. However, a number of famous foreign productions have been shot in the country.

Alexandrian Summer

Yitzhak Gormezano Goren

Translated by Yardenne Greenspan

1. From Twenty Years Away

The Sporting Club neighborhood, the horse racing tracks beyond the tramlines. At the intersection of Rue Delta and the Corniche, by the sea, stands house number twenty-four, all seven of its stories (we used to climb up to the flat roof and shoot paper arrows down at the industrious ants running around on the sidewalk, back and forth, as if there were purpose to all this frenzy).

An Arab doorman, Badri, stands guard, squinting at the sun. His face is tan and emaciated. His little boy, Abdu, loiters at his side, helping him watch the shadows stretching over the sidewalk and the passing cars, headed toward the sea. Badri and his son welcome anyone approaching the building with an alert greeting, “*Ahalan, ya sidi,*” full of expectation: will the guest give *bakshish* or not? If the guest does tip them, they escort him with bows all the way to the elevator door. If he doesn’t – they point lazily in the direction of the moldy duskiness.

The elevator is ancient, barred with black metal and faded gold openwork, and bitten by reddish rust. The door slams with a metallic shake, and ... a miracle! The elevator rises with a buzz, dragging with effort a looping tail that grows longer as the elevator ascends. Chilling stories have been told about power outages between the fourth and fifth floor; fights between neighbors, beginning in the stairwell, intensified in the gloom of the elevator, later to dissipate outside, in the subtropical sun that ridicules all human endeavors.

Second floor, that’s as far as I go. If you aren’t lazy, you could climb it by foot. A copper plate bearing the name of a Jewish family, descendant of Sephardic Jews from the era of the Spanish Expulsion (their last name is the name of their home town with the suffix “*ano*”). The doorbell rings. A dark-haired and skinny servant opens the door and addresses

you in lilting Mediterranean French: “*Oui, missier, quisqui voulez?*” and you stutter and ask: “Is this where Robert ... *Robby* lives?”

The servant is surprised that a thirty-year-old man is interested in a ten-year-old boy, but he does not voice his opinion as long as he isn't asked to. “Robby – there!” He signals towards the balcony, at the far end of the apartment. “Should I call him?”

“No, no! Please, there's no need.”

The Arab servant looks at you with a hint of suspicion. “Who you, *missier?*” and you give him your name, Hebraized to fit Israel of the 1950s, which rejected all foreign sounds. The servant does not decipher any connection between the two names. To him the strange name could be Greek or Turkish or Italian or Maltese or Armenian or French or British or even American. Alexandria is the center of the world, a cosmopolitan city. You want to add: yes, I used to be Robert too. Twenty years ago. I'm coming from a twenty years away. I won't interrupt, I just want to watch. I won't interfere, God forbid. No one will notice me. I just want to tell the story of one summer, a Mediterranean summer, an Alexandrian summer.

2. A Family from Cairo

Waves of memories of that city – Alexandria – rise and recede. The story of the Alexandrian summer does not present itself easily. It is wrapped in layers of nostalgia, of oblivion, of generalizations. I search for the objective, the distinguishing. Should I tell it in first or third person? Should I use real names or give my characters aliases, adding a note along the lines of “any resemblance to real persons is purely incidental”? These may be small details, but they are the ones holding back my pen.

I want to tell you about the Hamdi-Ali family. What is it like, really, this family? The Hamdi-Ali family embodies *joie de vivre*, the unending Mediterranean energy. Yes, Mediterranean. And maybe it's because of this Mediterranean-ness that I'm sitting here, telling this story. Here, in Israel, which feels much more like Eastern Europe to me. I might as well be sitting on the shore of the Baltic Sea, for all the distance I feel from the Mediterranean, which can be seen from my window in Tel Aviv. That's why I am eager to tell the story of the Hamdi-Alis, and the story of Alexandria. A Jewish family from Cairo that came to Alexandria to spend a summer of joy. Alexandria of the days of King Farouk, with his hook-mustache and his dark glasses, the Alexandria I knew as a child, this Alexandria, which has been feeding my imagination for over twenty years, from the day I left it on December 21st, 1951, when I was ten years old.

A storm brewed as we sailed from the port toward the lighthouse, and didn't stop until we reached the shores of Italy. There, we were welcomed by Christmas snow. Winter was at its peak, but me, I wish to tell the story of a summer, a summer in Alexandria, an Alexandrian summer: vacation, horse races, sailboats, fishing for sea urchins, swallowing crabs, platonic (and not so platonic) romances, traffic jams, traffic jams, traffic jams, honking, honking, honking of cars and cars and more cars. All rushing toward the Corniche, the busy road overlooking the sea, where vacationers at the beach rented shacks so they wouldn't be forced to undress in the public dressing rooms with "all those Arabs."

3. The Royal Family

Car. Car. Truck. Motorcycle. Another car. Yes, he made it! He got it down. Next: no point in listing a bicycle. Another motorcycle. Yes ... it's hard to see the license plate number from the balcony – but he has it down! What a beauty – there's a luxury car. Quick, write down the number. De Soto, Chrysler, Lincoln-Continental. When they approach the intersection they are forced to slow down and then he can write down their numbers. And if there's a traffic jam he can even rest for a few seconds. What a festival of sounds!

"The summer in Alexandria is a nightmare!"

"I don't understand, why aren't drivers forbidden from honking in urban areas? Don't give me that look. In any civilized city in the world ..."

"What a cacophony! I'm about to lose my mind."

"If you think Cairo's any better, my dear, you're mistaken, *ma chère*. When you approach the Qasr-al-Nil Bridge, the honking can even wake up the Pharaohs in their tombs!"

"Yes, but in Paris ..."

"And in London ..."

Those grownups! Living in Alexandria. Most of them born there. Arabic? God forbid! French, sometimes English. Looking askance with coquettish flirtation at the fashion hubs of Europe, making a commendable effort not to lag behind the *dernier cri* from Paris, London or New York. Especially the women, as they sit around playing rummy. Robby often eavesdrops on their conversations. He's the youngest, much younger than his older siblings. Mostly solitary. No, not a tragic loneliness of the kind that gives birth to reclusive poets – nonsense, he has friends his age. But he can't spend all day at their houses or have them over at his. In Alexandria, middle class children do not play in the street, heaven forbid.

And so he invents all sorts of strange games.

“Well, boys, is your mission clear? Whenever a car passes, you take down its license plate number. Look alive, boys, stay on your toes. If you notice any suspect movement, report to headquarters immediately! Okay, at ease!” Perhaps these orders were spoken in some Hollywood film he saw in one of the theaters on Boulevard Ramleh? Or perhaps he just made up some sort of rationale for his bizarre obsession with taking down the license plate numbers of passing cars?

“What are you writing-writing-writing down there in your notebook all-the-time-all-the-time, Robby?”

“I’m, uh ...”

“And most importantly boys, maintain secrecy! Never reveal your mission.”

“Uh, uh, I’m not writing, I-I-I’m ... uh ... drawing.”

“Oh, Livia, you have to see Robby’s drawings, a real talent. When he grows up, he’ll be an architect. Robby, come show Madame Livia your drawings.”

“Later ... later ... I’m, uh, busy right now.”

“He’s busy. He’s busy. *He’s busy!*” They laugh amongst themselves. Not even ten yet, and he’s busy! Does he shop at the Hanneaux department stores, like us? No. Does he play cards, *en-matinée*, like us? No. Must he rebuke the servants from time to time, like us? No. Then what is he so busy with? “It’s your turn, Geena darling.”

“Thank you.”

Writing down and cataloging cars – that is a task for summer days. In winter: a raging wind, rain, hail, school. The balconies in Alexandria are open. No shutters and no blinds. The apartments are sprawling and no one is in need of an extra room, and so the balcony is a balcony, open to the gale that revolts in winter, and to the rays of sun, searing and burning in summer. They say you can bake a pita on the stones of the pyramids. But Alex is cool and temperate. Reminiscent of ...

“What are you talking about? Capri! Really! How can you even compare them?”

“Who can afford to go to Capri or the Riviera every year?”

“That’s why they all come surging here in the summer.”

A 1940 Topolino. The screeching of the brakes. A belch, a hiccup, a moan, pulling up, right below the balcony. Robby doesn’t even get a chance to take its number down. Three cars pull up behind it. Three next to it. Another traffic jam! Curses in all the languages of the Mediterranean. No one can compete with the Greek for a good swear word! And honking, honking in all scales.

David Hamdi-Ali, tall as a toreador, blond as a Nordic cavalier, elegant like Rudolph Valentino, leaps with agility in his supple white leather shoes, subduing the drowsy bug whose journey through his body has finally run its course to conclude with a series of asthmatic coughs. David ignores the swearing and the cursing, and even responds to the threats with Olympian serenity. How can they know that, on top of everything else, he's also a "dirty Jew?" He opens the car door for his mother, Emilie, with a light bow, expressing his love and adoration. From the moment her feet touch the sidewalk, he ignores the other passengers, his father Joseph and his brother Victor. The eleven-year-old boy filters out, looking around with suspicious, coveting eyes, fixing his gaze on all passing women, with no regard to age or race. Before he even knows which way is up, he receives a blow to the back of the neck, his brother spitting at him: "Stand up straight, moron!" This is simply the nature of things: David was born a prince, and he won't tolerate his brother, with his infuriating habit of sticking out his neck and rolling his watery eyes, ruining the image of his family. Victor, just like his big brother, is wearing a white summer suit, but on him it looks like a tattered sack. It is strewn with wrinkles in back and filthy in the front, like the face of an old Arab woman from a forgotten village. David drove the Topolino for more than six hours in the blazing summer heat, yet he emerges from the car ironed and spotless. You're born this way. Emilie adjusts the fluttery white net that slides down her wide-brimmed hat – an entirely superfluous gesture, seeing as how the net had already been sloping at a natural, graceful, elegant angle. You are either born a queen, or you are not born a queen. Joseph wears a wine colored fez which seems too big for his head even though it is not. His clothes also seem to hang on his body. Some souls are at home in the world, while other souls ... Joseph sighs and shakes his head, and the red fringe of the fez swings with each shake.

Stretching their bones. Six hours in that Topolino ... It's a wonder it didn't break down in the middle of the desert. David drives it as if it were nothing less than a Rolls-Royce, but one has to admit it's slightly less comfortable than that. Ahhhh ... what a wonderful breeze from the sea! This is Alexandria! There, that's the apartment, on the second floor, you see, Victor? Victor, stand up straight, you idiot! That kid over there, that's Robby. You'll be friends! Waving. Yes, Robby answers with a wave and disappears from the balcony, running to announce to his parents: "The Hamdi-Alis are here! The Hamdi-Alis are here!"

Salem, the servant, is sent down to help carry their luggage. Robby trails behind him. The notebook remains on the wall of the balcony. The wind flips through the pages, not understanding the meaning of all these numbers, numbers and more numbers.

4. Servants

Surrounded by water. Water, water, water. In the north, her full breasts dip in the water of the Mediterranean. In the south, the waves of Lake Mariout cool her behind with arousing caresses. In the east, her fingers flutter through the Nile as it runs its brown water with limp sleepiness. In the west, the sea of sand that is the Libyan Desert sends waves of hot breath onto Alexandria's burning back, feverish with desire. Alexandria. Alex. Sea. Delta. Desert.

"I haaaaate the desert!"

"It's stifling, and it's so local. Oh, a picnic on the snowy Alps, in the dense forests of Europe ... Oh, Christmas in Paris!"

"When have you ever been to France, Annette?"

"I haven't, but I went to school at the *Lycée français*."

City dwellers. Wild nature? Only in Hollywood movies. The Nile? Too filthy, swarming with Arabs. Sunrise in the desert? Leave that to Lawrence of Arabia, he likes that kind of thing, poor devil. The pyramids? Yes, they're all right. At any rate, they're close to Cairo. You can visit them in the morning and then arrange a game of rummy with some friends in Heliopolis. And all the American tourists are crazy about the pyramids, which is saying something, isn't it? But going all the way to Luxor? Just to see some stones? With all due respect to the temples of Karnak, spending the night there, at the end of the world, among the Arabs, away from civilization? Please.

Yes, that is what they're like, urban to the bone. Speaking to each other in French, English, Spanish, Italian, Greek. They know only the Arabic they absolutely need. Most of the servants speak French, and they are the go-betweens connecting their masters to the locals.

Those who grew up in Israel of the 1950s, in the lap of progressive socialism, the brotherhood of man, the equality of races—at least in theory—must now be chuckling with patronizing contempt; they must find it difficult to understand how cultivated people accepted such backwards colonial feudalism. True, Alexandria was rotten to the bone, but its rot had roots, was saturated in history. Dig deep through the muck and you'll find the remnants of a crumbling papyrus, or a lock of hair from the shrunken head of a mummy. Something is rotten, truly rotten, in the kingdom of Alexandria. That's why I love her so much, Alexandria. A city that lets you live like a careless lord without even being rich. Of course, you had to be European, or at least Jewish, and of minimal intelligence, and even that wasn't always a staunch demand. Money? Money was meant to be wasted on pleasures and reveling. Only

misers save up for a rainy day. Balls, trips, sailing, racing and card games. You earn between thirty and a hundred pounds per month. You pay four-and-a-half for rent and live in a castle, surrounded by servants, each living on two pounds per month. What a glorious gap! And in fact you are nothing more than a pathetic petit bourgeois. In Europe you would have tightened your purse strings just to get through the month debt-free. All day long, your wife would scrub the floors of the sorry little studio apartment you were able to afford in paradisiacal Paris or legendary London. But here, in Alex, Monsieur No-Name easily keeps two slaves working for and worshipping him. You can't be a nobody if you have two servants, male and female, living and toiling in your home twenty-four hours a day, six-and-a-half days a week (on their half-day off they go to their miserable villages to see their sick parents and their lice-infected little siblings) – all for four Egyptian pounds, two-and-a-half for the male, one-and-a-half for the female.

“They don't deserve any more than that!”

“They're so lazy!”

“The worst is when you have a pair of lovebirds on your hands. God help us!”

“He pesters her all day long, and who does she complain to? You, of course. Worse than children.”

“And the women aren't *sainte-ni-touche* either.”

“And when they start eating for two – what a nightmare!”

“I had a Bedouin female servant once. Green eyes *this big*. Then we hired a Sudanese man, black as asphalt. One day they were cleaning the bathroom together. Don't ask. Suddenly I hear cries like a woman giving birth. I ran over but the door was locked. I yelled for my husband, Isidore, and he went to get the doorman, and together we broke the door down. What did we find? Don't ask! The two of them ... I'm too embarrassed to even hint at what state we found them in. She, the poor thing, her clothes all torn, lying in the bathtub, almost passed out. And he, naked and black, beating her to death. She must have refused him ...”

“Horrible!”

“And that's nothing. You know my aunt Fortunée, right? My mother's sister. Once she was alone at home and asked her servant, his name was Ahmed, if I'm not mistaken ...”

“They're all called Ahmed.”

“At any rate, she asked him to go down and pick up her husband's suit from the cleaner's. He said, ‘I won't budge until you sleep with me!’”

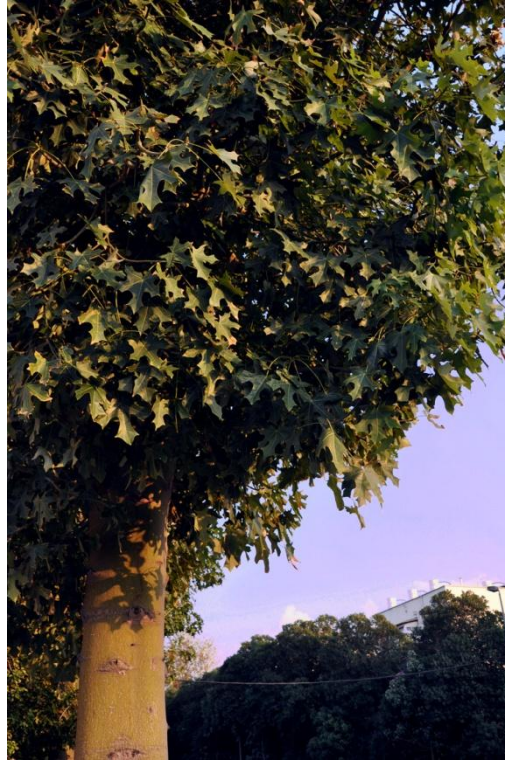
“Nooooo!”

“What do you mean, no? She told me herself. But you know Fortunée, she doesn’t scare so easy...”

“I would have died right on the spot.”

“All calm and collected, she tells him: ‘Fine, why not? An attractive guy like you! Wait for me here, I’ll go prepare myself.’ The Don Juan was so confident of his conquest that he wasn’t even careful. She ran downstairs, to call the doorman. And meanwhile, he got prepared ...”—the first, hesitant purrs of laughter are sounded among the ladies—“and when they came upstairs, she and the doorman, they found him ready. Ha ha ha!” The solitary purrs join in to form a light, steady bellowing, still uneasy. But embarrassment slowly evaporates. Now the laughter is mischievous, envisioning. In a moment it will become enormous, wild, somewhat sick. Victorian society in Alex binds itself by the webs of convention, and so the slightest hint of lechery gives way to emotions and urges buried deep under the blanket of appearances. It’s hard to imagine that any of these respectable ladies went so far as to imagine the proud organ of the brash black man, but even that is not out of the question. And if we may, for a moment, part from the narrow and strict realm of facts and amuse ourselves with conjectures, I would suspect the elegant, snobbish, quasi-aristocratic Madame Livia (there are no real aristocrats in Alexandria). And how can we know what goes on in the minds of matrons in their forties, with their spotless reputations? In any case, she is the one now calling her friends to order, reminding them assertively that they did not convene here in order to gossip, but for a serious, respectable endeavor – the game of rummy. Please, Geena, it’s your turn to shuffle!

ECONOMICS BIBLIOGRAPHY, CV, COUNTRIES OF THE WORLD'S DATA- BIBLIOGRAPHY, LINKS & EPILOGUE



Maple/Adar tree in Tel Aviv (Anatoli Axelrod)



Juniper/Arar Tree in Mount Hermon (Gideon Pisanty)

ECONOMICS BIBLIOGRAPHY

Acharya Viral V., Cooley Thomas F., Richardson Matthew P., Walter Ingo, *Regulating Wall Street The Dodd-Frank Act and the New Architecture of Global Finance*, Wiley, 2011

Admati Anat and Hellwig Martin, *The Bankers New Clothes: What's Wrong with Banking and What to Do about It*, Princeton University Press, 2013

Akerlof George A. and Shiller Robert J., *Animal Spirits: How Human Psychology Drives the Economy, and Why it Matters for Global Capitalism*, Princeton University Press, 2009

Anand Sanjai, *Essentials of the Dodd-Frank Act*, Wiley 2011

Ariely Dan, *The (Honest) Truth About Dishonesty: How We Lie to Everyone - Especially Ourselves*, Harper, 2013

Ariely Dan, *Predictably Irrational*, HarperCollins Publishers, 2008

Ariely Dan, *The Upside of Irrationality*, Harper, 2010

Aristotle, *Ethics*, Penguin Classics, 1976

Articles in leading international newspapers

Artus Patrick and Pastre Olivier, *Sorties de crise: Ce qu'on ne nous dit pas, Ce qui nous attend*, Editions Perrin, 2009, in French

Arvedlund Erin, *Too Good to Be True: The Rise and Fall of Bernie Madoff*, Portfolio Hardcover, 2009

Badaracco, Jr. Joseph L., *Defining Moments, When Managers Must Choose Between Right and Right*, Harvard Business School Press, 1997

Bair Sheila, *Bull by the Horns: Fighting to Save Main Street from Wall Street and Wall Street from Itself*, Free Press, Simon & Schuster, 2012

Bakan Joel, *The Corporation, The Pathological Pursuit of Profit and Power*, Free Press, Published by Simon & Schuster New York, 2004

Bamber Bill and Spencer Andrew, *Bear-Trap: The Fall of Bear Stearns and the Panic of 2008*, Brick Tower Books, 2008

Banerjee Abhijit V. and Duflo Esther, *Poor Economics: A Radical Rethinking of the Way to Fight Global Poverty*, PublicAffairs, Perseus Books, 2012

Barbera Robert, *The Cost of Capitalism: Understanding Market Mayhem and Stabilizing our Economic Future*, McGraw-Hill, 2009

Bartels Larry M., *Unequal Democracy: The Political Economy of the New Gilded Age*, Princeton, 2008

Bastasin Carlo, *Saving Europe: How National Politics Nearly Destroyed the Euro*, The Brookings Institution, 2012

Betbeze Jean-Paul, *Crise par ici la sortie: Exit*, Presses Universitaires de France, 2010, in French

Bhagwati Jagdish, *In Defense of Globalization*, Oxford University Press, 2004

Bishop Matthew & Green Michael, *The Road from Ruin: How to Revive Capitalism and Put America Back on Top*, Crown Business, 2010

Blanchard Ken, O'Connor Michael, *Managing By Values*, Berrett-Koehler Publishers, 1997

Blanchard Kenneth, Peale Norman Vincent, *The Power of Ethical Management*, William Morrow and Company, Inc., 1988

Blanchard Olivier, Romer David, Michael Spence, and Stiglitz Joseph, edited by, *In the Wake of the Crisis: Leading Economists Reassess Economic Policy*, The MIT Press, 2012

Bollier David, *Aiming Higher, 25 Stories of how Companies Prosper by Combining Sound Management and Social Vision*, Amacom, 1997

Bonder Nilton Rabbi, *The Kabbalah of Money, Insights on Livelihood, Business, and All Forms of Economic Behavior*, Shambhala, 1996

Boyer Louis, *Le livre de morale des écoles primaires (cours moyen, cours supérieur) et des cours d'adultes*, Editions des Equateurs, 2011 (édition originale 1895), in French

Briner Bob, *The Management Methods of Jesus, Ancient Wisdom for Modern Business*, Thomas Nelson, Inc., 1996

Brown Gordon, *Beyond the Crash: Overcoming the First Crisis of Globalization*, Free Press, 2010

Brown Judith M., *Gandhi: Prisoner of Hope*, Yale University Press, 1998

Burkett Larry, *Business by the Book, The Complete Guide of Biblical Principles for Business Men and Women*, Expanded Edition, Thomas Nelson Publishers, 1991

Burrough Bryan and Helyar John, *Barbarians at the Gate, The Fall of RJR Nabisco*, Harper Business Essentials, 2003

Casey Al with Seaver Dick, *Casey's Law, If Something Can Go Right, It Should*, Arcade Publishing, 1997

Cassidy John, *Dot.con: How America Lost Its Mind and Money in the Internet Era*, Harper Perennial, 2003

Cassidy John, *How Markets Fail: The Logic of Economic Calamities*, Farrar, Straus and Giroux, 2009

Chatfield Cheryl A., Ph.D., *The Trust Factor, The Art of Doing Business in the 21st Century*, Sunstone Press, 1997

Chomsky Noam, *Profit Over People: Neoliberalism and Global Order*, Seven Stories Press, 1999

Coates David, *Models of Capitalism: Growth and Stagnation in the Modern Era*, Polity, 2000

Cohan William D., *House of Cards: A Tale of Hubris and Wretched Excess on Wall Street*, Doubleday, 2009

Cohan William D., *Money and Power: How Goldman Sachs Came to Rule the World*, Doubleday, 2011

Cohen-Almagor Raphael, Arbel-Ganz Ori, Kasher Asa, *Public Responsibility in Israel*, Hakibbutz Hameuchad Publishing House/The Jerusalem Center for Ethics, 2012, in Hebrew

Cohen Ben and Greenfield Jerry, *Ben & Jerry's Double-Dip, Lead with Your Values and Make Money, Too*, Simon & Schuster, 1997

Cooke Robert Allan and Young Earl, "*The Ethical Side of Takeovers and Mergers*", Madsen, Essentials of Business Ethics, A Meridian Book, 1990, pp. 254-269

Cory Jacques, *L'éthique des affaires et les actionnaires minoritaires*, Éditions Universitaires Européennes, 2012, in French

Cory Jacques, *Business Ethics for a Sustainable Society: Conquering the Corporate Frankenstein*, The Edwin Mellen Press, 2009. Paperback edition in 2010

Cory Jacques, *Selected Issues in Business Ethics and Social Responsibility*, Magnes – The Hebrew University of Jerusalem, 2008, in Hebrew

Cory Jacques, *Business Ethics and the Minority Shareholders*, PhD dissertation, CNAM, Paris, 2004, in French

Cory Jacques, *Activist Business Ethics*, Kluwer Academic Publishers, Boston, 2001. Paperback Edition by Springer, 2004

Cory Jacques, *Business Ethics: The Ethical Revolution of Minority Shareholders*, Kluwer Academic Publishers, Boston, 2001. Paperback Edition by Springer, 2004

Cory Jacques, *Beware of Greeks' Presents*, Bimat Kedem Publishers, 2001, in Hebrew

Cory Jacques with Amalia Eyal, *Le choix de Nelly*, a play translated from Hebrew into French by Saskia Cohen, Edilivre, 2012 (The play in Hebrew - *Nelly's Choice*, 2005 - is at the library of the University of Haifa. Reading of the play was performed at the Hebrew University of

Jerusalem on July 30, 2008). A play in Hebrew by Jacques Cory *Nelly Doron* was published on Cory's website in 2012

Cory Jacques, *Entretien avec Jacques Cory, de l'Université de Haïfa (Israël): "Une manière originale d'enseigner la RSE"*, a chapter in the book by: Lepineux François, Rose Jean-Jacques, Bonanni Carole, Hudson Sarah, *La RSE, La responsabilité sociale des entreprises, Théories et pratiques, Stratégie*, Dunod, 2010, in French

Vigoda-Gadot Eran and Cory Jacques, *"In the Name of Citizens, Business or Officials? Insights on the Public Responsibility of the Government and Public Administration"*, a chapter in the edited book *Public Responsibility in Israel* by Cohen-Almagor Raphael, Arbel-Ganz Ori, Kasher Asa, published by Hakibbutz Hameuchad Publishing House/The Jerusalem Center for Ethics, 2012, in Hebrew

Cory Jacques, *Social, Economic & Governmental Justice: Essays, Articles & the Play "Nelly Doron"*, eBook published on the Internet at Jacques Cory's website in HOME, BOOKS and HEBREW, at the University of Haifa's Library website - <http://lib.haifa.ac.il> (search by name of author or book), Transparency International Israel website, Ometz website, etc., 2012, in Hebrew

eBooks published in Jacques Cory's website, the University of Haifa's Library, INSEAD, etc.:

Cory Jacques, *Capitalism: Crises and Solutions – Essays, Articles, Case Studies, Courses*, 2017, in Hebrew and English

Cory Jacques, *Academic Proof that Ethics Pays*, 2017, in English

Cory Jacques, *Latest Book of Other Works*, 2017, in Hebrew and English

Cory Jacques, *Ethics Pays: A Comprehensive Atlas of Salient Parameters in the 300 Countries of the World Proving that Ethics Pays*, 2016, in English

Cory Jacques, *Ethical Codes and Case Studies, Essays and Articles on Social, Economic and Governmental Justice*, 2016, in Hebrew

Cory Jacques, *Essays, Memoirs and Articles on General and Personal Topics*, 2016 in Hebrew and English

Cory Jacques, *Cory's Cosmopolitan Cultural Credo: Autobiography – A Lifetime Companion for the Universal Intellectual Humanist*, 2016, in English

Cory Jacques, *A Voyage Into My World's Culture*, 2016, in English

Cory Jacques, *The Book of Ruthy*, 2016, in Hebrew

Cory Jacques, *Ijiko and His Grandparents in the Jungle*, 2016, in Hebrew

Cowen Tyler, *The Great Stagnation: How America Ate All the Low-Hanging Fruit of Modern History, Got Sick, and Will (Eventually) Feel Better*, Dutton, Penguin Books, 2011

Cruver Brian, *Anatomy of Greed, The Unshredded Truth from an Enron Insider*, Carroll & Graf, 2002

De George Richard T., *Competing with Integrity in International Business*, Oxford Univ. Press, 1993

DeMartino George F., *The Economist's Oath: On the Need for and Content of Professional Economic Ethics*, Oxford University Press, 2011

Dent Harry S., *The Great Depression Ahead: How to Prosper in the Crash Following the Greatest Boom in History*, Free Press, 2009

Derber Charles, *The Wilding of America, How Greed and Violence Are Eroding Our Nation's Character*, St. Martin's Press, 1996

Dodd-Frank Wall Street Reform and Consumer Protection Act, Enacted into Law on July 21, 2010, Enrolled Final Version (HR 4173), via the U.S. Government Printing Office, 2010

http://frwebgate.access.gpo.gov/cgi-bin/getdoc.cgi?dbname=111_cong_bills&docid=f:h4173enr.txt.pdf

Summary, Davis Polk, & Wardwell LLP, 2010

http://www.davispolk.com/files/Publication/7084f9fe-6580-413b-b870-b7c025ed2ecf/Presentation/PublicationAttachment/1d4495c7-0be0-4e9a-ba77-f786fb90464a/070910_Financial_Reform_Summary.pdf

(see also Wikipedia and Skadden, Arps)

Donaldson Thomas, *The Ethics of International Business*, The Ruffin Series in Business Ethics, Oxford University Press, 1992

Dresner Simon, *The Principles of Sustainability*, Earthscan Publications, 2002

Driscoll Dawn-Marie, Hoffman W. Michael, Petry Edward S., *The Ethical Edge, Tales of Organizations that Have Faced Moral Crises*, MasterMedia Limited, 1995

Edwards Andres R., *The Sustainability Revolution: Portrait of a Paradigm Shift*, New Society Publishers, 2005

Ehrenreich Barbara, *Nickel and Dimed: On (Not) Getting By in America*, Holt Paperbacks, 2008

Eichengreen Barry, *The European Economy since 1945: Coordinated Capitalism and Beyond*, Princeton, 2008

Eichengreen Barry, *Exorbitant Privilege: The Rise and Fall of the Dollar and the Future of the International Monetary System*, Oxford University Press, 2011

Einhorn Eric S. and Logue John, *Modern Welfare States: Scandinavian Politics and Policy in the Global Age*, Praeger Paperback, 2003

Ellis Charles D., *The Partnership: The Making of Goldman Sachs*, Penguin, 2009

Estes Ralph, *Tyranny of the Bottom Line, Why Corporations Make Good People Do Bad Things*, Berrett-Koehler Publishers, 1996

Ethics at Work, A Harvard Business Review Paperback, 1991

Etzioni Amitai, *The Moral Dimension, Toward a New Economics*, The Free Press, 1990

Faber Emmanuel, *Chemins de traverse, Vivre l'économie autrement*, Albin Michel, 2011, in French

FCIC – Financial Crisis Enquiry Commission, *The Financial Crisis Inquiry Report*, Public Affairs Report, 2011

Ferguson Charles H., *Predator Nation: Corporate Criminals, Political Corruption, and the Hijacking of America*, Crown Business, Random House, 2012

Fox Justin, *The Myth of the Rational Market: A History of Risk, Reward, and Delusion on Wall Street*, HarperBusiness, 2009

Freeland Chrystia, *Plutocrats: The Rise of the New Global Super-Rich and the Fall of Everyone Else*, The Penguin Press, 2012

Friedman Milton, *Capitalism and Freedom*, University of Chicago Press, 2002 (1962)

Friedman Milton, "The Social Responsibility of Business Is to Increase Its Profits", Madsen, *Essentials of Business Ethics*, A Meridian Book, 1990, pp. 273-281

Friedman Thomas L., Mandelbaum Michael, *That Used To Be Us: How America Fell Behind in the World it Invented and How We Can Come Back*, Farrar, Straus & Giroux, 2011

Friedman Thomas L., *Hot, Flat, and Crowded, Why We Need a Green Revolution and How it Can Renew America*, Farrar, Straus and Giroux, 2008

Friedman Thomas L., *The World is Flat - A Brief History of the Twenty-First Century*, First Updated and Expanded Edition, Farrar, Straus and Giroux, 2006

Fukuyama Francis, *Trust, The Social Virtues and the Creation of Prosperity*, A Free Press Paperbacks Book, 1996

Galbraith John Kenneth, *The Great Crash of 1929*, Mariner Books, 1997

Gasparino Charles, *The Sellout: How Three Decades of Wall Street Greed and Government Mismanagement Destroyed the Global Financial System*, HarperBusiness, 2009

Ginsburg Sigmund G., *Managing with Passion, Making the Most of Your Job and Your Life*, John Wiley & Sons, Inc., 1996

Girardet Herbert & Mendonca Miguel, *A Renewable World: Energy, Ecology, Equality, A Report for the World Future Council*, Green Books, 2009

Gitlin Todd, *Occupy Nation: The Roots, The Spirit, and The Promise of Occupy Wall Street*, itbooks HarperCollins Publishers, 2012

Goodpaster Kenneth E., Nash Laura L., de Bettignies Henri-Claude, *Business Ethics: Policies and Persons*, McGraw-Hill Irwin, 2006

Gore Al, *An Inconvenient Truth: The Crisis of Global Warming*, Viking, 2007

Grover Ron, *The Disney Touch*, Richard D. Irwin, Inc., 1991

Hacker Jacob S. & Pierson Paul, *Winner-Take-All Politics: How Washington Made the Rich Richer – And Turned Its Back on the Middle Class*, Simon & Schuster, 2010

Hagstrom Robert G., *The Warren Buffett Way*, John Wiley & Sons, Inc., 2005

Hall William D., *Making the Right Decision, Ethics for Managers*, John Wiley & Sons, Inc., 1993

Handy Charles, *The Hungry Spirit, Beyond Capitalism: A Quest for Purpose in the Modern World*, Broadway Books, 1998

Hankel Wilhelm & Isaak Robert, *Brave New World Economy: Global Finance Threatens our Future*, John Wiley & Sons, 2011

Harmon Frederick G., *Playing for Keeps, How the World's Most Aggressive and Admired Companies Use Core Values to Manage, Energize and Organize Their People, and Promote, Advance and Achieve Their Corporate Missions*, John Wiley & Sons, Inc., 1996

Harr Jonathan, *A Civil Action*, Vintage, 1996

Harvey Brian, Edited by, *Business Ethics, A European Approach*, Prentice Hall, 1994

Hawken Paul, *Blessed Unrest: How the Largest Movement in the World Came into Being and Why No One Saw It Coming?*, Viking, 2007

Hawken Paul, *The Ecology of Commerce*, HarperCollins, 1994

Hawken Paul, Lovins Amory, Lovins Hunter L., *Natural Capitalism: Creating the Next Industrial Revolution*, Back Bay Books, 2000

Heilbroner Robert L., *The Worldly Philosophers: The Lives, Times, and Ideas of the Great Economic Thinkers*, 7th Revised Edition, Touchstone, 1999

Herrera Remy, *Un autre capitalisme n'est pas possible*, Editions Syllepse, 2010, in French

Heuvel Katrina Vanden, *Meltdown: How Greed and Corruption Shattered Our Financial System and How We Can Recover*, Nation Books, 2009

Hirsh Michael, *Capital Offense: How Washington's Wise Men Turned America's Future Over to Wall Street*, Wiley, 2010

Holliday Chad, Schmidheiny Stephan, Watts Philip, *Walking the Talk: The Business Case for Sustainable Development*, Berrett-Koehler Publishers, 2002

Hornstein Harvey A., Ph.D., *Brutal Bosses and Their Prey*, Riverhead Books, 1996

Inoue Shinichi, *Putting Buddhism to Work, A New Approach to Management and Business*, Kodansha International Ltd., 1997

Jackall Robert, *Moral Mazes, The World of Corporate Managers*, Oxford University Press, 1989

Jackson Jennifer, *An Introduction to Business Ethics*, Blackwell Publishers, 1996

Jacobs Joseph J., *The Anatomy of an Entrepreneur, Family, Culture, and Ethics*, ICS Press, 1991

Jay Antony, *Management and Machiavelli: An Inquiry into the Politics of Corporate Life*, Bantam Books, 1969

Johnson Simon, *13 Bankers: The Wall Street Takeover and the Next Financial Meltdown*, Pantheon, 2010

Johnston David Cay, *Free Lunch: How the Wealthiest Americans Enrich Themselves at Government Expense (and Stick You with the Bill)*, Portfolio Trade, 2008

Jorion Paul, *Le capitalisme a l'agonie*, Fayard, 2011, in French

Kahneman Daniel and co-authors, *Rationality, Fairness, Happiness: Selected Writings*, in Hebrew, Keter and the University of Haifa, 2005. Based on Kahneman Daniel and co-authors, *Choices, Values, and Frames*, Cambridge University Press, 2000

Kahneman Daniel, Knetsch Jack L., Thaler Richard H., *Anomalities: The Endowment Effect, Loss Aversion, and Status Quo Bias*, The Journal of Economic Perspectives, Vol. 5, No. 1 (Winter, 1991), pp. 193-206

Kansas Dave, *The Wall Street Journal Guide to the End of Wall Street as We Know It: What You Need to Know About the Greatest Financial Crisis of Our Time and How to Survive It*, Collins Business, 2009

Kaufman Allen, Zacharias Lawrence, Karson Marvin, *Managers vs. Owners, The Struggle for Corporate Control in American Democracy*, The Ruffin Series in Business Ethics, Oxford University Press, 1995

Kelley Michael, *On Stone or Sand, The Ethics of Christianity, Capitalism, & Socialism*, Pleroma Press, 1993

Keynes John Maynard, *The General Theory of Employment, Interest and Money*, Classic House Books, 2008 (1936)

Kidder Rushworth M., *How Good People Make Tough Choices, Resolving the Dilemmas of Ethical Living*, A Fireside Book published by Simon & Schuster, 1995

Klein Naomi, *Fences and Windows, Dispatches from the Front Lines of the Globalization Debate*, Picador, 2002

Klein Naomi, *No Logo: Taking Aim at the Brand Bullies*, Picador, 2000

Klein Naomi, *The Shock Doctrine: The Rise of Disaster Capitalism*, Picador, 2008

Kotlikoff Laurence J., *Jimmy Stewart is Dead: Ending the World's Ongoing Financial Plague with Limited Purpose Banking*, Wiley, 2010

Krugman Paul, *End This Depression*, W. W. Norton, 2013

Krugman Paul, *A Country is Not a Company*, Harvard Business School Press, 2009

Krugman Paul, *The Return of Depression Economics and the Crisis of 2008*, W. W. Norton, 2009 (1999)

Lapavitsas Costas et al., *Crisis in the Euro Zone*, Verso, 2012

Lee Kuan Yew, *Memoirs: From Third World to First, The Singapore Story: 1965-2000*, Singapore Press Holdings, Times Editions, 2000

Leeson Nick, *Rogue Trader, How I Brought Down Barings Bank and Shook the Financial World*, Little, Brown and Company, Boston, 1996

Leopold Les, *How to Make a Million Dollars an Hour: Why Hedger Funds Get Away with Siphoning Off America's Wealth*, John Wiley & Sons, 2013

Lepineux François, Rose Jean-Jacques, Bonanni Carole, Hudson Sarah, *La RSE, La responsabilité sociale des entreprises, Théories et pratiques, Stratégie*, Dunod, 2010, in French

Lewis Michael, *Liar's Poker, Rising through the wreckage on Wall Street*, Penguin, 1990

Lewis Michael, *Panic: The Story of Modern Financial Insanity*, W. W. Norton, 2009

Lewis Michael, *The Big Short: Inside the Doomsday Machine*, W.W. Norton, 2010

Lordon Frédéric, *D'un retournement l'autre, Comédie sérieuse sur la crise financière en quatre actes et en alexandrins*, Editions du Seuil, 2011, in French

Lowenstein Roger, *The End of Wall Street*, Penguin, 2010

Lowenstein Roger, *When Genius Failed, The Rise and Fall of Long Term Capital Management*, Random House, 2000

Lubbers Eveline, edited by, *Battling Big Business*, Common Courage Press, 2002

Lynn Jonathan and Jay Antony, *The Complete Yes Minister, The Diaries of a Cabinet Minister by the Right Hon. James Hacker MP*, British Broadcasting Corporation, 1984

Lynn Matthew, *Bust: Greece, the Euro, and the Sovereign Debt Crisis*, John Wiley & Sons, 2011

Machiavelli Niccolo, *The Prince*, Bantan Books, 1981

Madsen Peter and Shafritz Jay M., *Essentials of Business Ethics*, A Meridian Book, 1990

McDonald Duff, *Last Man Standing: The Ascent of Jamie Dimon and JPMorgan Chase*, Simon & Schuster, 2009

McDonald Lawrence G. and Robinson Patrick, *A Colossal Failure of Common Sense: The Inside Story of the Collapse of Lehman Brothers*, Crown Business, 2009

McGee Suzanne, *Chasing Goldman Sachs: How the Masters of the Universe Melted Wall Street Down... And Why They'll Take Us to the Brink Again*, Crown Business, 2010

Mackey John & Sisodia Raj, *Conscious Capitalism: Liberating the Heroic Spirit of Business*, Harvard Business Review Press, 2013

McLean Bethany & Nocera Joe, *All the Devils are Here: The Hidden History of the Financial Crisis*, Portfolio Penguin, 2010

Minsky Hyman, *Stabilizing an Unstable Economy*, McGraw-Hill, 2008

Monks Robert A.G., *The Emperor's Nightingale, Restoring the Integrity of the Corporation in the Age of Shareholder Activism*, Addison-Wesley, 1998

Morgenson Gretchen, Rosner Joshua, *Reckless Endangerment: How Outsized Ambition, Greed, and Corruption Led to Economic Armageddon*, Times Books, Henry Holt and Company, 2011

Morita Akio, with Reingold Edwin M. and Shimomura Mitsuko, *Made in Japan: Akio Morita and Sony*, E.P. Dutton, 1996

Morris Charles R., *The Two Trillion Dollar Meltdown: Easy Money, High Rollers, and the Great Credit Crash*, Public Affairs, 2009

Mott Graham M., *How to Recognize and Avoid Scams Swindles and Rip-Offs, Personal Stories Powerful Lessons*, Golden Shadows Press, 1994

Nash Laura L., Ph.D., *Believers in Business, Resolving the Tensions between Christian Faith, Business, Ethics, Competition and our Definitions of Success*, Thomas Nelson Publishers, 1994

Nash Laura L., *Good Intentions Aside, A Manager's Guide to Resolving Ethical Problems*, Harvard Business School Press, 1993

- O'Neill Jessie H., *The Golden Ghetto, The Psychology of Affluence*, Hazelden, 1997
- Parks Robert H., Ph.D., *The Witch Doctor of Wall Street, A Noted Financial Expert Guides You through Today's Voodoo Economics*, Prometheus Books, 1996
- Paulson Henry M. Jr., *On the Brink: Inside the Race to Stop the Collapse of the Global Financial System*, Business Plus, 2010
- Péguy Charles, *L'Argent, suivi de L'Argent Suite*, Gallimard, 1932, in French
- Péguy Charles, *Une éthique sans compromise, textes essentiels de Charles Péguy*, Agora Pocket, 2011, in French
- Peicuti Cristina, *Crédit, Déstabilisation et Crises*, L'Harmattan, 2010, in French
- Peters Thomas J. and Waterman, Jr. Robert H., *In Search of Excellence, Lessons from America's Best-Run Companies*, Warner Books, 1984
- Piketty Thomas, *Capital in the Twenty-First Century*, The Belknap Press of Harvard University Press, 2014
- Pontusson Jonas, *Inequality and Prosperity: Social Europe Vs. Liberal America*, Cornell University Press, 2005
- Posner Richard A. The Honorable, *A Failure of Capitalism: The Crisis of '08 and the Descent into Depression*, Harvard University Press, 2009
- Pozen Robert, *Too Big to Save?: How to Fix the U.S. Financial System*, Wiley, 2010
- Pratley Peter, *The Essence of Business Ethics*, Prentice Hall, 1995
- Precht Richard David, *L'art de ne pas être un égoïste: Pour une éthique responsable*, Belfond, 2012, in French, translated from German
- Prins Nomi, *It Takes a Pillage: Behind the Bailouts, Bonuses, and Backroom Deals from Washington to Wall Street*, Wiley, 2009
- Rae Scott B. & Wong Kenman L., *Beyond Integrity, A Judeo-Christian Approach to Business Ethics*, Zondervan Publishing House, 1996
- Rajan Raghuram G., *Fault Lines: How Hidden Fractures still Threaten the World Economy*, Princeton University Press, 2010
- Reich Robert B., *Aftershock: The Next Economy & America's Future*, Vintage Books, 2011
- Reich Robert B., *Beyond Outrage: What Has Gone Wrong with Our Economy and Our Democracy, and How to Fix It*, Vintage Books, 2012
- Reid T.R., *The United States of Europe: The New Superpower and the End of American Supremacy*, Penguin, 2005

Reinhart Carmen M. & Rogoff Kenneth S., *This Time Is Different: Eight Centuries of Financial Folly*, Princeton University Press, 2009

Richardson Janice, Edited by, *World Ethics Report on Finance and Money*, Editions Eska, 1997

Rifkin Jeremy, *The European Dream: How Europe's Vision of the Future is Quietly Eclipsing the American Dream*, Tarcher, 2005

Ritholtz Barry, *Bailout Nation: How Greed and Easy Money Corrupted Wall Street and Shook the World Economy*, Wiley, 2009

Roberts Michael, *The Great Recession: Profit Cycles, Economic Crisis, A Marxist View*, Michael Roberts, 2009

Rolfe John and Troob Peter, *Monkey Business, Swinging through the Wall Street Jungle*, Warner Business Books, 2000

Roubini Nouriel and Mihm Stephen, *Crisis Economics: A Crash Course in the Future of Finance*, Penguin, 2010

Rozen Aharon, *Crisis and Punishment, What Happened to the World in 2007-2009 and Why the American Way of Life Is Bankrupt*, Globes Hasifria, 2009, in Hebrew

Sachs Jeffrey D., *The Price of Civilization: Reawakening American Virtue and Prosperity*, Random House, 2012

Sapir Jacques, *La démondialisation*, Editions du Seuil, 2011, in French

Schroeder Alice, *The Snowball: Warren Buffett and the Business of Life*, Bantam, 2009

Senor Dan & Singer Saul, *Start-Up Nation: The Story of Israel's Economic Miracle*, Twelve Hachette Book Group, 2011

Shelp Ron with Ehrbar Al, *Fallen Giant: The Amazing Story of Hank Greenberg and the History of AIG*, Wiley, 2009

Shiller Robert J., *Irrational Exuberance, Second Edition, Revised & Updated*, Broadway, 2009

Skadden, Arps, Slate, Meagher & Flom LLP & Affiliates, *Dodd-Frank Act, Commentary and Insights*,

http://www.skadden.com/Cimages/siteFile/Skadden_Insights_Special_Edition_Dodd-Frank_Act1.pdf, 2010

Smilansky Saul, *10 Moral Paradoxes*, Haifa University Press, Yediot Ahronot – Sifrei Hemed, 2012

Solomon Robert C., *Above the Bottom Line, An Introduction to Business Ethics*, Second Edition, Harcourt Brace College Publishers, 1994

Solomon Robert C., *Ethics and Excellence, Cooperation and Integrity in Business*, The Ruffin Series in Business Ethics, Oxford University Press, 1993

Sorkin Andrew Ross, *Too Big to Fail: The Inside Story of How Wall Street and Washington Fought to Save the Financial System – and Themselves*, Viking Adult, 2009

Soros George, *The Crash of 2008 and What it Means: The New Paradigm for Financial Markets*, Public Affairs, 2008

Stern Gary H., *Too Big to Fail: The Hazards of Bank Bailouts*, Brookings Institution Press, 2009

Stewart James B., *Den of Thieves*, Simon & Schuster Paperbacks, 1991

Stiglitz Joseph E., *The Price of Inequality: How Today's Divided Society Endangers Our Future*, W. W. Norton, 2012

Stiglitz Joseph E., Sen Amartya, Fitoussi Jean-Paul, *Mismeasuring Our Lives: Why GDP Doesn't Add Up*, New Press, 2010

Stiglitz Joseph E., *Freefall: America, Free Markets, and the Sinking of the World Economy*, W. W. Norton & Co., 2010

Stiglitz Joseph E., *The Stiglitz Report: Reforming the International Monetary and Financial Systems in the Wake of the Global Crisis*, New Press, 2010

Stiglitz Joseph E., *Making Globalization Work*, W. W. Norton & Company, 2007

Stiglitz Joseph E., *The Roaring Nineties: A New History of the World's Most Prosperous Decade*, W. W. Norton, 2004

Stiglitz Joseph E., *Globalization and its Discontents*, W. W. Norton & Company, 2003

Strauss Michael, *Volition and Valuation*, University Press of America, 1999

Strober Gerald and Strober Deborah, *Catastrophe: The Story of Bernard L. Madoff, The Man Who Swindled the World*, Phoenix Books, 2009

Taibbi Matt, *Griftopia: A Story of Bankers, Politicians, and the Most Audacious Grab in American History*, Spiegel & Grau, 2011

Taibbi Matt, *The Great American Bubble Machine (Goldman Sachs)*, Rolling Stone 1082-1083, July 9-23, 2009
http://www.rollingstone.com/politics/news/12697/64796?RS_show_page=0

Taleb Nassim Nicholas, *The Black Swan: The Impact of the Highly Improbable*, Random House, 2007

Tamari Meir, *The Challenge of Wealth, A Jewish Perspective on Earning and Spending Money*, Jason Aronson Inc., 1995

Velasquez Manuel G., "*Corporate Ethics: Losing It, Having It, Getting It*", Madsen, *Essentials of Business Ethics*, A Meridian Book, 1990, pp. 228-244

Wallwork Ernest, *Psychoanalysis and Ethics*, Yale University Press, 1991

Ward Gary, *Developing & Enforcing a Code of Business Ethics, A Guide to Developing, Implementing, Enforcing and Evaluating an Effective Ethics Program*, Pilot Books, 1989

Wessel David, *In Fed We Trust: Ben Bernanke's War on the Great Panic*, Crown Business, 2009

Wikipedia: Dodd-Frank Wall Street Reform and Consumer Protection Act, July 2010, 2010 European sovereign debt crisis (Greece, Goldman Sachs, Downgrading of debt, danger of default, role of speculators), PIGS (economics), Financial Crisis of 2007-2010 (Housing Bubble, Sub-prime Lending, Deregulation, Over-leveraging, Financial Innovation and Complexity, Incorrect Pricing of Risk, Boom and Collapse of the Shadow Banking System, Commodities Boom, Systemic Crisis, Greece, Iceland, Ireland, Spain), Late-2000s Recession/The Great Recession, References, Links, and other Articles.

Williams Oliver F., Houck John W., edited by, *A Virtuous Life in Business, Stories of Courage and Integrity in the Corporate World*, Rowman & Littlefield Publishers, Inc., 1992

Williams Oliver F., Reilly Frank K. & Houck John W., edited by, *Ethics and the Investment Industry*, Rowman & Littlefield Publishers, Inc., 1989

Wilson Rodney, *Economics, Ethics and Religion, Jewish, Christian and Muslim Economic Thought*, New York University Press, 1997

Woodstock Theological Center, Seminar in Business Ethics, *Ethical Considerations in Corporate Takeovers*, Georgetown University Press, 1990

Wright Lesley and Smye Marti, *Corporate Abuse, How "Lean and Mean" Robs People and Profits*, Macmillan, 1996

Wuthnow Robert, *Poor Richard's Principle, Recovering the American Dream through the Moral Dimension of Work, Business, & Money*, Princeton University Press, 1996

Yunus Muhammad, *Creating a World Without Poverty: Social Business and the Future of Capitalism*, PublicAffairs, 2009

Zakaria Fareed, *The Post-American World, Release 2.0, Updated and Expanded*, Norton, 2011

Zola Emile, *Money (L'argent)*, Mondial, 2007

Zuckerman Gregory, *The Greatest Trade Ever: The Behind-the-Scenes Story of How John Paulson Defied Wall Street and Made Financial History*, Broadway Business, 2009

Dr. JACQUES CORY – CURRICULUM VITAE

PERSONAL INFORMATION

Home Address: 2, Costa Rica Street, Haifa, Israel 34981

Telephone: 972-4-8256608 or 972-4-8246316. Mobile: 972-544-589518.

Fax: 972-4-8343848

E-mail: coryj@zahav.net.il

Website: <http://www.businessethicscory.com> or <http://www.businessethics.co.il>

EDUCATION

Ph.D. Business Administration (with distinction), CNAM - Conservatoire National des Arts et Metiers, Paris, France, 2004. Doctoral Dissertation in French - 'Business Ethics and the Minority Shareholders' - the first dissertation on this subject in the world.

MBA Business Administration, INSEAD, Fontainebleau, France, 1968. An International MBA in a trilingual program: English, French and German.

BA Economics and Political Sciences, Hebrew University of Jerusalem, Israel, 1966.

ACADEMIC ACTIVITIES

2004-2013 Lecturer at the MBA, International MBA, MA, BA programs, and 17 classes of the Naval Academy, at The University of Haifa, Israel, on: Corporate Governance, Business Administration, Social & Economic Justice, Business Ethics, CSR - Corporate Social Responsibility, Sustainability, Globalization, M&A - Mergers & Acquisitions, Business and Government, Leadership and Stakeholders, NGOs and the Public Sector. Elected in 2005 as the Best Lecturer of the University of Haifa and received appreciation letters from deans and students.

2010-2011 Lecturer at the International MBA program in English, at The Tel Aviv University, Israel, on: The Future of Capitalism in a Sustainable Society, a Contemporary Course in the Context of the Great Recession of 2007-2010; and a Course on Business Ethics.

2009-2010 Lecturer at the Executive MBA program, at The Technion Israel Institute of Technology, Tel Aviv, Israel, on: Business Ethics & the Future of Capitalism in a Sustainable Society.

2006 Visiting Professor, INSEAD, Singapore, on: Semestrial Course of Business Ethics - 'Individual, Business & Society: The Ethical Dilemma'.

2005 Lecturer at the Ruppin Academic Center on Business Ethics.

2010-2014 Lecturer at the Carmel Academic Center in English and in Hebrew on Business Ethics and the Future of Capitalism.

BUSINESS ACTIVITIES

2014 Writing of Ethical Code, 10 Case Studies, and Training for Sibat, the International Defense Cooperation Agency

- 2006** Chairman of the Advisory Board, Taditel, Israel.
2005 Business Manager CycleTec, affiliate of American Israeli Paper Mill, Israel.
2002 General Manager Corporate Recovery Management, W&S Israel.
1981 - 2000 Top-level management of large and small hi-tech companies, M&A and strategic partnerships, international business, know-how transfer with conglomerates, shares and debentures offerings in the US & Israel, subsidiaries management, international turnarounds, initiating new ventures. Business activities in France, US, Europe, Israel.

Turnaround Plans and successful implementation of Elbit (1981-1982), Elscint's subsidiaries (1987-1988), NBase (1995-1996), and other companies, in hi-tech and low-tech, in France, the US and Israel, increasing in several cases valuation by more than 1,000%.

M&A and JV Negotiations of Israeli, U.S., Canadian, French, German, and Spanish companies in the computer, Internet, data communication, telecom, imaging, semi-conductor, and aerospace industries. Due diligence, negotiations, 100 business plans, strategic planning.

Technology Transfer: conducting of negotiations and agreements, including development, manufacturing and marketing rights, between large European, American and Israeli companies, such as Nixdorf, Alcatel, Hon and Global. Management of a Satellite Communications Consortium (1991-1993) comprised of some of the largest Israeli companies: IAI, Rafael/Galram, Elisra, Gilat, Technion.

Management: (1981-1987) Vice President in charge of business activities, sales and finance of Elbit, one of the largest Israeli hi-tech companies. Was directly responsible for the transition from heavy losses to peak profits, M&A, and international business breakthrough. Managed U.S. and Israeli public offerings. Member of U.S. and Israeli Boards of Directors. Initiated and managed Strategic Planning.

1973-1980: Sales Manager and Head of the Defense Sales Department at Elbit, Israel.

1970-1973: Export Manager and Assistant to the Executive CEO at Electra, Israel.

1968-1970: Assistant to the Strategic Planning VP of Israel Aircraft Industries, Israel.

BOOKS

"Business Ethics for a Sustainable Society: Conquering the Corporate Frankenstein", The Edwin Mellen Press, US, 2009. An academic book in English, focusing on the Economic Whirl, starting in the eighties with damages of billions and culminating in the Great Economic Crisis of 2008 with damages of trillions, its origins, analysis and potential solutions. The book comprises of theoretical issues, cases based on business experience, and works: on business ethics, sustainability, globalization, corporate governance, & social responsibility. Hard cover - 2009, soft cover - 2010, used as textbook.

"Selected Issues in Business Ethics and Social Responsibility", published by Magnes Publishers, the Hebrew University of Jerusalem, Israel, in July 2008: Analysis of theoretical issues and ethical dilemmas in original cases, films, plays & novels, forecasting the world economic crisis & presenting practical vehicles to overcome the crisis. Received an outstanding acclaim and used as textbook.

Two books - "**Business Ethics: The Ethical Revolution of Minority Shareholders**" and "**Activist Business Ethics**", published by Kluwer Academic Publishers Boston, US, in 2001 (now Springer). Paperback Editions by Springer, US, 2004. Pioneer research, based on case studies of U.S., French & Israeli companies and extensive business experience, with a modern approach on activism in business ethics. The books found the rules that govern unethical conduct towards minority shareholders, which were validated by the Enron scandal. Activist Business Ethics is quoted on Wikipedia & other websites, is quoted several times in the entry "Business Ethics" of Wikipedia, is recommended in Wikipedia and Answers.com for "Further Reading", and is treated as a standard text/source book in Talk: Business Ethics in Wikipedia. The book is in about one thousand university libraries all over the world (USA – 750, Germany – 41, Canada – 36, France, UK, Netherlands, Belgium, Norway, Denmark, Poland, Italy, Switzerland, Romania, Slovenia, Spain, Mexico, Colombia, Lebanon, Israel, Saudi Arabia, United Arab Emirates, Turkey, Qatar, South Korea, South Africa, Malaysia, Singapore, China, etc.), and sells also in Russia, India, Japan, Greece, Thailand, Brazil, etc.

Doctoral Dissertation in French - '**Business Ethics & the Minority Shareholders**', 2004, at CNAM, Paris, France, in 2004 and at other locations. Book "**L'ethique des affaires et les actionnaires minoritaires**", published by Editions Universitaires Europeennes in France in 2012. Used as textbook.

Novel in Hebrew "**Beware of Greeks' Presents**", Bimat Kedem, Israel, 2001, a modern Odyssey on Business Ethics, with the essay "**Business Ethics in Israel – the Dream and the Calamity**", one of the first essays on this topic. Used as textbook. A Play in Hebrew - "**Nelly's Choice**", Jacques Cory with Amalia Eyal, in 2005 (on Cory's website and at the library of the University of Haifa). Used as textbook. Reading of the play was performed at the Hebrew University of Jerusalem on July 30, 2008. Translated into French in 2008 by Saskia Cohen - "**Le choix de Nelly**", published in 2012 in France by Edilivre. A Play in Hebrew "**Nelly Doron**" by Jacques Cory, written in 1997 and published on Cory's website, University of Haifa, Transparency International Israel, Ometz, Carmel websites, etc. in 2012.

Chapters in Edited Books – "**Une maniere originale d'enseigner la RSE**" (An original method to teach CSR), in the book "La RSE – La responsabilite sociale des entreprises – Theories et pratiques", by Francois Lepineux, Jean-Jacques Rose, Carole Bonanni, Sarah Hudson, published by Dunod in France in 2010. "**In the Name of Citizens, Business or Officials? Insights on the Public Responsibility of the Government and Public Administration**" by Eran Vigoda Gadot and Jacques Cory, in the book "Public Responsibility in Israel" by Raphael Cohen-Almagor, Ori Arbel-Ganz, Asa Kasher, published by Hakibbutz Hameuchad Publishing House & The Jerusalem Center for Ethics, in Hebrew, in Israel, 2012. One of the first essays on Business & Government & Social Justice in Israel.

"**Capitalism: Crises and Solutions – Essays, Articles, Case Studies, Courses**" – an academic free eBook textbook in Hebrew and English, published in 2017, with new texts for the new courses in Hebrew and English, focusing on the recent crises of capitalism, devising original solutions for the crises. The contemporary courses include also for the first time the findings of the breakthrough pioneering book "Academic Proof that Ethics Pays", the ethical code of Israeli's MOD/Sibat and international case studies on the implementation of ethical

codes, essays & articles on the Great Recession of 2007-2010, bibliography of the most recent books published by the best authors on the crises of capitalism and potential solutions, etc.

"Academic Proof that Ethics Pays" – An academic free eBook in English published in 2017, a breakthrough pioneering research book proving for the first time ever statistically that "Ethics Pays" for the ethical countries and they are the most prosperous on earth. Cory's Index integrates 50 of the most salient and unequivocal parameters, devised by the most objective organizations, giving a common determination to the performance of countries. As the countries with the best ranks in Cory's Index are also the most ethical and have a very strong statistical correlation between their ethical and prosperity rankings, it proves that Ethics Pays. The eBook was sent to some of the best universities and published on Cory's website.

"Ethics Pays: A Comprehensive Atlas of Salient Parameters in the 300 Countries of the World Proving that Ethics Pays" - An academic free eBook in English published in 2016. The eBook proves that the most ethical countries obtain the best results in all the parameters - GDP per capita, democracy, peace, equality, freedom, happiness, social progress, efficiency, globalization, competitiveness, etc., and the most corrupt countries obtain the worst results. The book is also a geography book describing the 18 - 55 most salient parameters of the world's countries, and comparing the achievements of all the 300 countries of the world. The most salient parameters can be allocated to each country, or can remain in the tables of the book and in the links of the book. The free eBook can be found at the websites of the libraries of the University of Haifa, Carmel Academic Center, Israel, Cory's website, organizations...

"Ethical Codes and Case Studies, Essays and Articles on Social, Economic and Governmental Justice" - An academic free eBook in Hebrew published in 2016, comprising ethical codes, generic case studies on ethical codes, professional essays and articles on social, economic and governmental justice, published until 2015. The free eBook is at the libraries websites of the University of Haifa, Carmel Academic Center, Cory's website, organizations...

"Social, Economic & Governmental Justice: Essays, Articles & the Play "Nelly Doron"" - A free eBook in Hebrew, published in 2012 on the Internet at Jacques Cory's website in HOME, BOOKS and HEBREW, at the University of Haifa's Library website - <http://lib.haifa.ac.il> (search by name of author or book), Transparency International Israel, Ometz, Carmel Academic Center websites, etc. Includes also short stories: "Baruch Ashem", "Rain Fairy", correspondence, appreciation letters, social justice projects, satires, Ladino activities, case studies... Based on **"Essays & Articles on Social & Economic Justice, Business & Government in Israel"**, published since 2010 on journals & websites.

"The Future of Capitalism in a Sustainable Society" in English, based on The Great Recession of 2007-2010: book in progress, along an outline on Cory's website. Bibliography of 120 books, a similar number of videos, and hundreds of articles, was read and hundreds of notes were prepared as basis for writing the book upon receipt of adequate financing. The book calls into question the conduct of corporations, leaders, executives and regulators before, during and after the Recession and shows how the invisible hand, minimal regulation and maximization of profits have a perverse impact on the world economy, society, stakeholders, business and profitability. Finally, the book suggests a new political economy of the state, new strategy for the private and public sectors, new economy of income and wealth distribution, in the context of a proper humane policy bringing sustainable development.

"Essays, Memoirs and Articles on General and Personal Topics" – A free eBook in Hebrew on general and personal topics published in 2016, comprising essays and articles on general topics, memoirs and personal topics based on Cory's autobiography, on literature, biographies, drama, linguistics, correspondence, a youth diary **"A Portrait of the Idealist as a Young Man"**, showing how the character of Cory was shaped in his early youth, Cory's Ladino activities, and views on the Israeli-Palestinian conflict. The free eBook can be found at the libraries websites of the University of Haifa, Carmel Academic Center, Cory's website...

"Cory's Cosmopolitan Cultural Credo: Autobiography – A Lifetime Companion for the Universal Intellectual Humanist" – A free eBook in English published in 2016, describing Cory's experience, works and thoughts on his fields of interest, a new kind of literature, comprising of a mixture of: novels, drama, biographies, non-fiction, linguistics, geography, business, ethics, academics, economics, history, music, arts, films, philosophy, poetry, folklore, sociology, travel, and even humor. The book is Cory's credo and truth, an ode to humanism, moderation and harmony, in Cory's cosmopolitan, polyglot and holistic approach. It can be read, seen, or heard during thousands of hours, which will arise hopefully a desire to learn languages, literature, philosophy, history, geography, ethics and drama, and watch the best films, plays, classical and folkloric music, arts... The free eBook can be found at the libraries websites of the University of Haifa, Carmel Academic Center, Cory's website...

"A Voyage Into My World's Culture" – A free eBook in English published on Cory's website in 2016. It exists also in a book format. A voyage of an intellectual, any intellectual into the World's Culture, mainly European Culture, with lists and surveys on literature, theater, travel, cinema, music, arts, languages, philosophy, history; focusing on the culture and memories from the many countries visited in Europe, America, Asia, Australia, Africa...

"The Book of Ruthy" - A free eBook in Hebrew published on Cory's website in 2016. It exists also in a book format. Ruthy, Cory's wife biography, as perceived through memories, **correspondence of the young couple**, the Children Book **"Rain Fairy"** written by Jacques and illustrated by Joseph, Cory's son, the play **"Nelly's Choice"**, songs and poems on Ruthy, greetings from friends, family, colleagues, hundreds of photos – family, work, trips, screenplay and audio play with links to videos and audios, travel memories from trips... **Appendix** – Schedule, Greetings and Photos of the celebration on Ruthy's 70th birthday.

"Ijiko and His Grandparents in the Jungle" – A free eBook in Hebrew published on Cory's website in 2016. The children book by Jacques Cory, illustrated by Elena Gat, edited by Shirly Garfunkel, exists also in a book format with illustrations. This book is based on the author's jungle stories to his children and grandchildren, who also contributed their inputs to the plot, with names primarily deriving from funny words in Ladino, as lion Hastrapula, giraffe Siskerina, monkey Sholobolo, witch doctor Melizina, rhinoceros Haftona, teacher Troncho...

"Latest Book of Other Works" – A free eBook in English, Hebrew, French, Ladino, etc. published on Cory's website in 2017. The book comprises for the first time in a book format the Essays and Articles published in the last few years on business ethics, culture, Sephardic heritage, poetry, satire, eulogy, etc., Details on 40+ Cory's Books, Table of Contents and Covers of Books, Outline of the Book Project "The Future of Capitalism in a Sustainable Society", List of the Lists on Culture and Other Topics in Cory's eBooks, CVs of Jacques Cory, Essay on the Greek/Ladino Heritage of Cory's Family, The Christian Heritage Business Plan, Original Initiatives in Business Ethics, Correspondence with Family and Friends, Courses in English, French and Hebrew, and other texts in those and other languages.

PROFESSIONAL ACTIVITIES

- 2013** – Member of the Advisory Board of I.Q.L. The Israeli Directors Forum Ltd. The Forum (Integrity, Quality & Leadership) is designed to upgrade the work of directors as well as to enrich and equip them with professional tools for performance of their duty.
- 2012** - Initiating a proposal for the Award of Sustainable Justice Prizes in Israel and in other countries, member of the Prize Committee with well-known ethical experts in the award fields of: Social Justice, Economic Justice, Governmental Justice, Environmental Justice, Media Justice, Educational Justice & Cultural Justice, i.a. Nobel Prize laureate Professor Dan Shechtman, famous playwright Joshua Sobol, and leading professors, journalists & activists.
- 2011** - Organization of Symposium on Social & Economic Justice with the University of Haifa & Ometz in Haifa, Israel. Lecture by Cory, Participation of Leading Professors, Businessmen, Social Activists, NGO Leaders & Daphni Leef. Symposium filmed by the Academic Channel.
Participation in the Forums of the Israeli Social Protest Movement and Others for Enhancing Social Justice in Israel, Transparency, Ethics, & Reducing Business & Government Relations.
- 2001** - Lectures at Conferences, Universities, Organizations, Companies and Governmental Forums, in the U.S., Europe and Israel. Transcripts, Films & Articles on Lectures – on Cory's website.

Transparency International, Berlin – Drawing Lessons from the Great 2008 Recession - 2010

Insead, Fontainebleau, France - Lectures and Workshops at Ethics Days – 2001/2003

European Union - Stresa, Italy, Lecture on Trends in M&A - 2001

Ethics & Management - Symposium of Paris' high ranking executives - 2003

In Europe – meetings for promoting Cory's books in Paris, London, Frankfurt, Amsterdam and Copenhagen, with collaboration of Kluwer – 2001

In the USA – meetings for promoting Cory's books in Washington, Boston and New York, participating at the annual meeting of Society for Business Ethics in Washington – 2001

Israel: Keynote Speaker - Top Management of Israeli Bank Leumi, Transparency International, Israeli SEC, the Israeli Electric Company, Elbit, IAI, Apax & Insead Anciens Association, Ernst & Young. Magnes Launching of Book – ZOA hall, Tel Aviv, Bimat Kedem Launching of Book – Suzan Dalal hall, Tel Aviv. Speaker at the Hi-Tech Summit (Technology & People), Directors' Convention, Ethics Center at the Israeli Stock Exchange, Internal Auditors Convention, Mishkenot Shaananim Ethics Center, Ethics & Engineering, BDO, Migdal Insurance Group, Izraeli Ethics Center, Ometz, forums of the Technion and the University of Haifa, Reali High School, and on Israeli radio & TV.

2013 – Articles in Walla Business and Ethics Center Mishkenot Shaananim Bulletin

2010 - Publicist, News First Class, NFC, News 1, a leading Israeli News Website

2009-2011 – Columnist, "Ethics and You" – The Israeli CPA Review

2008- Articles in Transparency International Israel and Ometz

2006 - Member of the Editorial Advisory Board, Society and Business Review, Emerald.

2001 - Israel: Essays and Articles on Social & Economic Justice, Business Ethics, Business & Government

PUBLIC ACTIVITIES

2015 – Award of the Israeli highest ethical prize by Ometz "Itur Hamofet".

1981 - Member of the Society for Business Ethics in the US; the France and United Kingdom Chambers of Commerce in Israel. Member of the Boards of Directors/Management of Transparency International Israel, Ometz ethical NGO, Haifa Theater, Haifa Film Festival.

LANGUAGES

Fluent in English, French (mother tongue), Spanish, Ladino, Hebrew. Fair knowledge of Italian, German, Portuguese, Romanian, Interlingua. Reading capabilities in more than 40 other languages.

AVOCATIONS

Theater, Literature, Cinema, Languages, Research, Travel.

FAMILY AND PERSONAL STATUS

Married Ruthy Popliker, August 19, 1969. Three children: Joseph, Amir, Shirly, all of them married with children. Born in Cairo, Egypt, June 5, 1944, studied in French at the Lycee Francais du Caire. Living in Israel since 1953. Israeli citizen (mother Pauline Simon Cory was a Greek citizen).

COUNTRIES OF THE WORLD'S DATA – BIBLIOGRAPHY AND INTERNET LINKS

BASIC DATA ON THE COUNTRIES OF THE WORLD

[CIA- The World Factbook: Flags, Maps & Data on Independent and Dependent Countries](#)

[Encyclopaedia Britannica – Independent States - Populated Dependent States](#)

[Wikipedia: Countries - Independent \(UN\) – Dependent – De Facto Independent](#)

[Nations Online – Independent and Dependent Countries](#)

[UN Data – Countries – Independent and Dependent, World Statistics Pocketbook](#)

[UN Statistical Yearbook – Independent and Dependent Countries](#)

[BBC – Countries Profiles – Independent, Dependent, and De Facto Independent](#)

[World Atlas – Independent and Dependent States](#)

[Maps of World, Basic Data on Independent and Dependent Countries](#)

[Countries of the World – Independent and Dependent](#)

[List of Independent and Dependent Countries of the World](#)

[Index Mundi – Independent and Dependent States](#)

[Operation World – Independent and Dependent States](#)

[Internet World Stats, Basic data on Independent and Dependent Countries](#)

[Larousse Encyclopaedia in French](#)

Geographica, The Complete Illustrated Atlas of the World, in English

Atlas Haolam, Atlas of the World, Edited by Oren Nahari, in Hebrew

Ha - Encyclopedia Ha – Ivrit, in Hebrew

National Geographic – Countries: <http://travel.nationalgeographic.com/travel/countries>

FLAGS

Of Sovereign States: http://en.wikipedia.org/wiki/Gallery_of_sovereign_state_flags

Dependent territories: http://en.wikipedia.org/wiki/Gallery_of_flags_of_dependent_territories

Of Unrecognized States: http://commons.wikimedia.org/wiki/Flags_of_unrecognized_states

Of Country Subdivisions: http://en.wikipedia.org/wiki/Flags_of_country_subdivisions

Of Formerly Independent States: http://commons.wikimedia.org/wiki/Flags_of_extinct_states

VIDEOS

Videos and Trips of National Geographic to Most Countries of the World:

<http://www.nationalgeographicexpeditions.com/destinations/africa>

<http://video.nationalgeographic.com/video/player/places/countries-places>

Videos on the Countries of the World – View from Space, the 10 Most Populated Countries, 10 Largest, 10 Smallest, 10 Poorest, 10 Greenest, 10 Most Polluted, 10 Most Dangerous, 10 Most Corrupt, 10 Strongest, 10 Most Beautiful, 10 Fattest, We Are Happy in 157 Countries...

https://www.youtube.com/results?search_query=videos+on+the+countries+of+the+world

The Top 10 World's Safest Countries in the World: 10. Finland, 9. Austria, 8. Sweden, 7. Australia, 6. Ireland, 6. Netherlands, 5. Denmark, 5. Switzerland, 4. Norway, 3. Japan, 3. Iceland, 2. Singapore, 2. Tuvalu, 1. New Zealand. 9 of them are among the 11 most ethical countries in the world, according to Transparency International's Index, Austria is no. 23 in TI's index, Ireland – 17, Japan – 15, Iceland – 12. So, here again Ethics Pays in safety also.

<https://www.youtube.com/watch?v=vE6IIYB0wI8>

Video Clip – Top 15 Best Countries in the World: 15. South Korea, 14. United Kingdom, 13. New Zealand, 12. Germany, 11. USA, 10. Denmark, 9. Japan, 8. Netherlands, 7. Canada, 6. Norway, 5. Luxembourg, 4. Australia, 3. Sweden, 2. Switzerland, 1. Finland. These countries were ranked according to education, health, quality of life, economic dynamism and political environment. All the first 8 countries as well as Denmark (no. 10) are among the 11 most ethical countries in the world by Transparency International Index. New Zealand (TI – 2) is ranked no. 13. Only Singapore (no. 7 in TI's index) is not part of the best 15, but Japan (TI – 15), United States (TI – 17), Germany (TI – 12), United Kingdom (TI – 14) are also part of the best 15. Only South Korea ranks much lower in TI's index – no. 43. Ethics Pays!

<https://www.youtube.com/watch?v=uT41RPzfX1E&list=RDuT41RPzfX1E#t=407>

INTERNET WEBSITES

The Wikipedia: Articles on the countries and other data, Member States of the United Nations, Dependent Territories, States with Limited Recognition, Outlying Territories, Exclusive Economic Zones, List of Enclaves and Exclaves, Members States of the European Union, the Commonwealth of Nations, Articles on Antarctica, Territorial Claims in Antarctica, Demographics of Antarctica, Research Stations in Antarctica, etc.

http://en.wikipedia.org/wiki/List_of_sovereign_states - Independent, Dependent and De Facto

http://en.wikipedia.org/wiki/Member_states_of_the_United_Nations

http://en.wikipedia.org/wiki/Dependent_territory

http://en.wikipedia.org/wiki/List_of_states_with_limited_recognition

http://en.wikipedia.org/wiki/Member_state_of_the_European_Union

http://en.wikipedia.org/wiki/Member_states_of_the_Commonwealth_of_Nations

<http://en.wikipedia.org/wiki/Antarctica>

http://en.wikipedia.org/wiki/Territorial_claims_in_Antarctica

http://en.wikipedia.org/wiki/Demographics_of_Antarctica

http://en.wikipedia.org/wiki/Research_stations_in_Antarctica

http://en.wikipedia.org/wiki/Outlying_territory - An Outlying Territory is a state territory geographically separated from its parent territory and lying beyond Exclusive Economic Zone of its parent territory: in the same continent, outside the continent, outlying uninhabited dependent territories, outlying dependent territories and areas of special sovereignty.

http://en.wikipedia.org/wiki/Exclusive_economic_zone - Exclusive Economic Zone

http://en.wikipedia.org/wiki/List_of_enclaves_and_exclaves - List of Enclaves and Exclaves

US – CIA – The World Factbook

[US - CIA - The World Factbook](#): Data on most of the countries in the world (except most of the disputed de facto independent states, such as Transnistria, South Ossetia, Somaliland...), with the following chapters: Introduction, Geography, People and Society, Government, Economy, Energy, Communications, Transportation, Military, Transnational Issues.

US – CIA – The World Factbook: [Regional and World Maps](#).

US - CIA – The World Factbook: [Flags, Maps and Data](#) on Each Country of the World.

US – CIA – The World Factbook: Country Comparisons (some of the total):

Geography: Area.

People and Society: Population, Population Growth Rate, Birth Rate, Death Rate, Net Migration Rate, Life Expectancy at Birth, Total Fertility Rate.

Economy: GDP (PPP), GDP – Real Growth Rate, GDP – Per Capita (PPP), Labor Force, Unemployment Rate, Industrial Production Growth Rate, Taxes and Other Revenues (% of GDP), Distribution of Family Income – Gini Index, Budget Surplus or Deficit, Gross National Saving, Public Debt (% of GDP), Inflation Rate, Central Bank Discount Rate, Current Account Balance, Exports, Imports, Reserves of Foreign Exchange and Gold.

Energy – Electricity Production and Consumption, Electricity from Fossil Fuels,...From Other Renewable Sources, Crude Oil/Natural Gas – Production, Exports, Imports, Proved Reserves.

Communications: Telephones - Main Lines in Use, Mobile Cellular, Internet Users.

Transportation: Airports, Railways, Roadways, Waterways, Merchant Marine.

[Military Expenditure: % of GDP](#).

US – CIA – The World Factbook: [International Organizations and Groups](#)

US – CIA – The World Factbook: [Exchange Rates of World Currencies](#) to the US \$

Lists of Sovereign and Dependent Countries

List of Sovereign States: http://en.wikipedia.org/wiki/List_of_sovereign_states

List of Dependent Territories: http://en.wikipedia.org/wiki/Dependent_territory

[List of States with Limited Recognition](#)

List of World's Countries in Alphabetical Order: <http://www.listofcountriesoftheworld.com>

BBC News – Country Profiles: http://news.bbc.co.uk/2/hi/country_profiles/default.stm

Countries and Regions: http://www.nationsonline.org/oneworld/countries_of_the_world.htm

Countries Listed by Continent and Other Data: <http://www.worldatlas.com/cntycont.htm>

[List of Countries, Name of Inhabitants and Name's Adjective](#)

Regional and World Maps

Regional and World Maps and links to maps of every country – CIA's World Factbook:

<https://www.cia.gov/library/publications/the-world-factbook/docs/refmaps.html>

Maps of the countries of Africa: http://www.nationsonline.org/oneworld/africa_map.htm

http://www.nationsonline.org/oneworld/map/google_map_africa.htm

<http://www.nationsonline.org/oneworld/africa.htm>

<http://www.nationsonline.org/oneworld/map/africa-political-map.htm>

<http://www.mapsofworld.com/africa>

Maps of the countries of Asia: <http://www.nationsonline.org/oneworld/asia.htm>

http://www.nationsonline.org/oneworld/google_maps_index_asia.htm

<http://www.mapsofworld.com/asia>

Central and Eastern Asia: http://www.nationsonline.org/oneworld/asia_map.htm

Western Asia: http://www.nationsonline.org/oneworld/western_asia_map.htm

Maps of the countries of Europe: http://www.nationsonline.org/oneworld/europe_map.htm

<http://www.nationsonline.org/oneworld/europe.htm>

http://www.lib.utexas.edu/maps/europe/europe_ref_2012.pdf

<http://www.lib.utexas.edu/maps/europe.html>

<http://www.mapsofworld.com/europe>

Maps of the countries of America: <http://www.nationsonline.org/oneworld/america.htm>

North America: http://www.nationsonline.org/oneworld/map/north_america_map2.htm

<http://www.mapsofworld.com/north-america> (including Central America and the Caribbean)

Central America: http://www.nationsonline.org/oneworld/map/central_america_map2.htm

South America: http://www.nationsonline.org/oneworld/map/south_america_map2.htm

<http://www.mapsofworld.com/south-america>

Maps of the countries of Australia, Oceania and Antarctica:

http://www.nationsonline.org/oneworld/map/oceania_map.htm

<http://www.nationsonline.org/oneworld/oceania.htm>

http://www.nationsonline.org/oneworld/map/antarctica_map.htm

<http://www.mapsofworld.com/australia>

World Maps: http://www.nationsonline.org/oneworld/countries_of_the_world.htm

http://www.nationsonline.org/oneworld/map/google_map_earth.htm

<https://www.google.co.il/maps/> <http://www.nationsonline.org/oneworld/earth.htm>

<http://www.mapsofworld.com/world-map-in-world-languages.html> (in different languages)

Lists of Capitals, Languages, Religions, Ethnics, Government, Population, Area, Density

[List of States, capitals, largest city, population, area](#), etc., and Territories of the United States

List of Sovereign Nations & Their Capitals <http://www.nationsonline.org/oneworld/states.htm>

List of Capitals: http://en.wikipedia.org/wiki/List_of_national_capitals_in_alphabetical_order

List of World Capitals: <http://www.english-for-students.com/World-Capitals.html>

List of Countries and National Languages: http://en.wikipedia.org/wiki/National_language

Official Languages by State: http://en.wikipedia.org/wiki/List_of_official_languages_by_state

[List of Countries and Dependencies](#), Their Capitals and Official Languages

List of Countries and Religions, etc.: <http://www.operationworld.org/countries-alphabetically>

[Religions by Countries, Population](#), % of Christians, Moslems, etc.

[Ethnic Groups by Countries](#)

Ethnic Groups by Countries (Europe): http://en.wikipedia.org/wiki/Ethnic_groups_in_Europe

World Ethnic Groups: http://en.wikipedia.org/wiki/Category:Ethnic_groups_by_country

[List of Countries by System of Government](#), Constitutional Form, Head of State

[List of Countries and Territories](#) by various definitions

List of Current Population: http://www.nationsonline.org/oneworld/world_population.htm

Countries' List by Population: http://en.wikipedia.org/wiki/List_of_countries_by_population

Population Country Ranks [by Alphabetical Order](#) and [by Ranks](#)

[List of Countries and Dependencies by Population](#) (including de facto states)

[List of Countries and Dependencies by Area](#) km², mi² – Land and Water, % of Water

[List of Sovereign States & Dependent Territories by Population Density](#), Area & Population

[List of Population Density, Alphabetical](#)

List of State Leaders in 2015: http://en.wikipedia.org/wiki/List_of_state_leaders_in_2015

[List of Current Heads of State and Government](#)

[List of Current Longest Ruling Non-Royal National Leaders](#)

[List of Current State Leaders by Date of Assumption of Office](#)

[Current Reigning Monarchs by Length of Reign](#)

[List of Current Dependent Territory Leaders](#)

[List of Colonial Governors in 2015](#)

[List of Current United States Governors](#)

[List of Elected or Appointed Female Heads of States](#)

[List of Elected or Appointed Female Heads of Governments](#)

Trading Economics: 300,000 indicators for 196 countries

<http://www.tradingeconomics.com/indicators>

<http://www.tradingeconomics.com/analytics/indicators.aspx>

[Economics Lists by Countries](#)

[Lists of Countries with Various Parameters](#)

Lists of International Rankings http://en.wikipedia.org/wiki/List_of_international_rankings

[The Economist: Economic and Financial Indicators](#)

[NationMaster - Country Info Profiles](#) of 300+ independent and de-facto states & dependencies

EPILOGUE

36 sayings, poems, extracts of the Bible & plays on the topics of this book in ten languages

1. "Morten: And what are we going to do, when you have made liberal-minded and high-minded men of us?"

Dr. Stockman: Then you shall drive all the wolves out of the country, my boys!"
(Ibsen, Norwegian, *An Enemy of the People*, Act V)

2. "Selon que vous serez puissant ou miserable,
Les jugements de Cour vous rendront blanc ou noir."
According to your mighty or miserable position,
The judgment of court will render you white or black.
(La Fontaine, French, *Fables*, Livre septieme, Fable I)

3. "All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it's accepted as being self-evident."
(Arthur Schopenhauer, German philosopher, 1788-1860)

4. "I've become rich, friendless and mean,
and in America, that's as far as you can go."
(Mr. Vandergelder, US, "Hello, Dolly!")

5. "The accomplice of a thief is his own enemy;
He is put under oath and dare not testify."
(The Bible, Jewish, Proverbs, 29:24)

6. "In a too limpid water, there are no fishes."
(Zen Proverb, China)

7. "Je fis souffler un vent révolutionnaire.
Je mis un bonnet rouge au vieux dictionnaire.
Plus de mot sénateur! plus de mot roturier!
Je fis une tempête au fond de l'encrier,
Et je mêlai, parmi les ombres débordées,
Au peuple noir des mots l'essaim blanc des idées;
Et je dis: Pas de mot ou l'idée au vol pur
Ne puisse se poser, toute humide d'azur!...
Je bondis hors du cercle et brisai le compas.
Je nommai le cochon par son nom; pourquoi pas?"
(Victor Hugo, *Reponse a un acte d'accusation*, Reply to a bill of indictment)
"I have swept a revolutionary wind.
I have put a red hat on the old dictionary.
No more noble! no more common people!
I have made a tempest at the bottom of the inkstand,
And I have blended, between the overloaded shadows,
The white swarm of ideas with the black multitude of words;
And I said: No words where the pure flight of ideas
Cannot land on, all humid from the azure sky!..."

I have leaped out of the ring and broken the compass.
I have pointed the finger at the pig; why not?

8. “Now a traveler came to the rich man,
But the rich man refrained from taking one of his own sheep or cattle
To prepare a meal for the traveler who had come to him.
Instead, he took the ewe lamb that belonged to the poor man
And prepared it for the one who had come to him.”
David burned with anger against the man and said to Nathan,
“As surely as the Lord lives, the man who did this deserves to die!
He must pay for the lamb four times over,
Because he did such a thing and had no pity.”
Then Nathan said to David: “You are the man!”
(The Bible, Jewish, 2 Samuel, 12:4-7)

9. “Obsequium amicos veritas odium parit”
Readiness to oblige creates friends, frankness engenders hatred
(Terence, Latin, Andrienne, I,1,68)

10. “Hippolyte – Quelques crimes toujours precedent les grands crimes.
Quiconque a pu franchir les bornes legitimes
Peut violer enfin les droits les plus sacres;
Ainsi que la vertu, le crime a ses degres;
Et jamais on n’a vu la timide innocence
Passer subitement a l’extreme licence.”
(Racine, French, Phedre, Acte IV, Scene II, 1094-1098)

“Hippolyte – Some crimes always precede major crimes.
Whoever has crossed the legitimate borders
Can ultimately violate the most sacred rights;
As with virtue, crime has its degrees;
And never have we seen timid innocence
Cross over suddenly to extreme license.”

11. “He who walks righteously and speaks what is right,
Who rejects gain from extortion and keeps his hand from accepting bribes,
Who stops his ears against plots of murder
And shuts his eyes against contemplating evil –
This is the man who will dwell on the heights,
Whose refuge will be the mountain fortress.
His bread will be supplied, and water will not fail him.
Your eyes will see the king in his beauty
And view a land that stretches afar.
In your thoughts you will ponder the former terror:
‘Where is that chief officer?
Where is the one who took the revenue?
Where is the officer in charge of the towers?’
You will see those arrogant people no more,
Those people of an obscure speech,
With their strange, incomprehensible tongue.”

(The Bible, Jewish, Isaiah, 34:15)

12. "The problem with being in the rat race is, even if you win, you're still a rat."
(Lily Tomlin, US)

13. "Les vertus se perdent dans l'interet comme les fleuves se perdent dans la mer."
Virtues get lost by personal interests like rivers that disappear into the sea.
(La Rochefoucauld, Maximes)

14. "God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre moved, a circle strait succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first will it embrace;
His country next; and next all human race."
(Alexander Pope, English, 1688-1744, An Essay on Man)

15. "The truth can wait, for it lives a long life"
(Arthur Schopenhauer, German philosopher, 1788-1860)

16. "This is the land of the great big dogs, you don't love a man here, you eat him! That's the principle; the only one we live by."
(Arthur Miller, US, All My Sons, Act Three)

17. "It is often easier to fight for principles than to live up to them."
(Adlai E. Stevenson in a lecture in New York City in 1952, US)

18. "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."
(The Bible, The New Testament, Christian, Luke, 16:13)

19. "Do not exploit the poor because they are poor
And do not crush the needy in court,
For the Lord will take up their case
And will plunder those who plunder them."
(The Bible, Jewish, Proverbs, 22:22-23)

20. "על דאטפת – אטפוך, וסוף מטיפיך – יטופוך"
Al deateft atafouh - vesof metifaih yetoufoun (Aramaic).

"Because you have drowned others - you were drowned, and those who have drowned you - will be drowned." When Hillel the wise, as told in the Jewish Mishna, saw the head of a robber whom he knew, floating in the river, Hillel said: "Because you have robbed and murdered your victims and thrown their bodies into the river, your murderers who are also criminals have murdered you, and their crime will be punished by other criminals who will also kill them and throw their bodies into the river."

And also - The Mishna says in Sanhedrin (kof, ain aleph): in Hebrew

BEMIDA SHEADAM MODED – MODEDIN LO – "במידה שאדם מודד – מודדין לו"

"A criminal is punished by the same measure of his crime."

Haman wanted to hang Mordachai and he himself was hanged. The Egyptians drowned the Hebrew babies and were drowned while chasing the Hebrews who fled from Egypt.

ARAMAIC – (שבת לא א – הלל) "דעליך סני לחברך לא תעביד" .21

The Golden Rule - One should not treat others in ways that one would not like to be treated. (Shabat, 31:1). In Judaism, Christianity, Islam, Confucionism, Buddhism, Hinduism, etc.

22. "And We showed them the two highways. But they have not embarked upon the steep road. And what will convey to you what the steep road is? Emancipating a slave, or feeding on a day of hunger an orphaned relative or a pauper in misery. The one will be of those who believe, and enjoin patience on one another, and exhort each other to kindness: they are the company on the Right Hand. But those who repudiate our signs, they are the company on the Left Hand: over them will be a vault of fire."

(Koran, Arab, The City, 10-20)

23. "Dr. Stockman: Well, but is it not the duty of a citizen to let the public share in any new ideas he may have?"

Peter Stockman: Oh, the public doesn't require any new ideas. The public is best served by the good, old-established ideas it already has."

(Ibsen, Norwegian, An Enemy of the People, Act II)

24. "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven."

(The Bible, The New Testament, Christian, Matthew, 18:3-4)

25. "- Signor Hakham, el asno se cayo al poso!

- No se puede hazer nada, car c'est Hilul Shabat, il est défendu de travailler le jour du Sabbath.

- Ma es su asno, signor Hakham!

- Ah Dio santo! Se deve salvarlo! Mon Dieu, dans ce cas la, Pikuah nefesh dokhe Shabat, pour

sauver une âme on peut faire outre du Sabbath."

(Kuento, Judeo-Spanish folk story, told in Ladino, French and Hebrew, by Pauline & Albert Cory, Israel)

"- Mister Rabbi, the donkey has fallen into the well!

- We cannot do anything, as it would be the sacrilege of Sabbath if we work on the holy day.

- But it is your donkey, Mister Rabbi!

- Good Lord! We have to save him! It is permitted in the Law to work on Sabbath in order to save a soul."

26. "Conscience is but a word that cowards use,

Devis'd at first to keep the strong in awe:

Our strong arms be our conscience, swords our law.

March on, join bravely, let us to't pell-mell;

If not to heaven, then hand in hand to hell."

(Shakespeare, English, Richard III, Act V, Scene III)

27. Philosophie ist eigentlich Heimweh - Trieb überall zu Hause zu sein. (in German)

Philosophy is properly Home-sickness; the wish to be everywhere at home. (Novalis, a Poet)

28. "Who will guard the guards themselves?"
(Juvenal, Roman, Satires)

29. "A gift from the Danaans, and no ruse?
Is that Ulysses' way, as you have known him?
Achaeans must be hiding in this timber,
Or it was built to butt against our walls,
Peer over them into our houses, pelt
The city from the sky. Some crookedness
Is in this thing. Have no faith in the horse!
Whatever it is, even when Greeks bring gifts
I fear them, gifts and all. 'Timeo Danaos et dona ferentes.' "
(Virgil, Roman, The Aeneid, Book II, 62-70, about Greek Odyssey)

30. Nihil agis, nihil moliris, nihil cogitas, quod non ego non modo audiam, sed etiam videam planeque sentiam.

Nothing you do, nothing you undertake, nothing you plan that I would not only hear but would indeed plainly see and observe.

(Cicero in the Senate, the first oration against Catiline, Latin)

31. "There are seven things that will destroy us: Wealth without Work, Pleasure without Conscience, Knowledge without Character, Religion without Sacrifice, Politics without Principle, Science without Humanity, Business without Ethics." (Mahatma Gandhi, Indian)

32. "Hoy resulta que es lo mismo ser derecho que traidor...! Ignorante, sabio o chorro, generoso o estafador...! Todo es igual. Nada es mejor." Tango Cambalache, Discepolo.

"Today, there is the same result if you are honest or you don't keep your promises! Ignorant, wise, licentious, generous or scoundrel! Everybody is the same. No one is better!" (Tango Cambalache, Enrique Santos Discepolo, Argentina, in Spanish)

33. "Les lois sont des toiles d'araignées à travers lesquelles passent les grosses mouches et où restent les petites" (La maison Nucingen, Honoré de Balzac, French)

"The laws are spider's webs that the fat flies succeed to go through, while the small flies get stuck to them." (La maison Nucingen, Honore de Balzac, in French)

34. "Qui tacet, consentire videtur, ubi loqui debuit ac potuit" (Latin proverb, in Latin)
"He who is silent, when he ought to have spoken and was able to, is taken to agree."

35. "Chi va con lo zoppo impara a zoppicare".
"He who goes with the crook learns to be a crook". (Italian proverb, in Italian)

36. "Den sterkeste mann i verden, det er han som står mest alene." (En Folkefiende, Ibsen)
"The strongest man in the world is he who stands alone most of the time." (An Enemy of the People, Henrik Ibsen, in Norwegian), and this is probably the motto of my life!

THE SECOND REPUBLIC OF
ISRAEL – PART II IN ENGLISH
CAPITALISM – CRISES & SOLUTIONS
THE MOST ETHICAL COUNTRIES
ARE ALSO THE MOST PROSPEROUS

BY JACQUES CORY

