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A Way of Proceeding: Ethical Decision-Making for Management Students at Jesuit Colleges

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A Way of Proceeding: Ethical Decision-Making for Management Students at Jesuit Colleges



Photo credit: University of San Francisco

By Kimberly Rae Connor, PhD

Created for the University of San Francisco MBA Program
Fall 2020

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Introduction and Acknowledgements

What follows is a suggestion for how to teach *Ethical Decision-Making* for graduate students at Jesuit universities and colleges. This content has also been adapted for undergraduates. This course is based on a seven-week instructional model. We included citations for readings but not full text. We reasoned that instructors may wish to choose or update the readings; also, the combined text with readings would be unwieldy. Included are a course syllabus with assignments for groups and individuals, a redacted list of suggested readings, and lectures for each weekly topic.

Concluding the *Ethical Decision-Making* “book” is an appendix of a program called the *Management Exercises*. In the tradition of the *Spiritual Exercises* of St. Ignatius Loyola, the founder of the Jesuits, the *Management Exercises* reflect the more – the *magis* – to better prepare students as leaders and citizens. The *Management Exercises* seek to further orient students toward a life of questioning and engagement as students learn to exercise discernment, to build character, and to enact citizenship. To participate in the *Management Exercises* is to reflect on one’s journey through life.

Management Exercises was designed to be an online program for MBA students that also included face-to-face gatherings of cohorts of students. *Management Exercises* also included a graded component; each module was linked to academic coursework. Students were introduced to the program in *Ethical Decision-Making*, an early core course, which set a strong foundation for the program. More information about how to add *Management Exercises* to a program or how to apply it in other settings is included in this appendix.

I wish to thank Juman Khweis for editing and assembling this text, especially laboring under pandemic circumstances. Also, thanks to Charlotte Roh, librarian at Gleeson Library at the University of San Francisco, who also provided a grant and encouragement to create Open Access resources. Thanks and praise go to Father Michael Garanzini, SJ, whose encouragement for Jesuit schools of business and management to create a new paradigm for instruction and to freely share resources, inspired my effort. I’m grateful for the support of several Jesuit organizations, including the CJBE and IAJBS, for hosting conferences where me and my colleague in *Management Exercises* could present our work and Loyola Andalucia, Spain, for inviting us to present *Management Exercises* to their faculty and students. Finally, thanks to the students and their response to this way of proceeding.

Ad Maiorem Dei Gloriam

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Syllabus



UNIVERSITY OF
SAN FRANCISCO

School of
Management

MBA 6003 Ethical Decision-Making

Kimberly Rae Connor, PhD

Professor

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COURSE OBJECTIVES

- To become empathetic to diverse social contexts in a pluralist society
- To become responsive to our obligations as citizens and a globalized economy
- To acquire tools for analyzing moral dilemmas and reaching ethical conclusions
- To become proficient in articulating ethical arguments
- To exercise and develop oral and written communication skills
- To develop a capacity for systematic inquiry and critical thinking
- To develop ethical awareness of the effects of managerial decision-making
- To identify and clarify personal values as they relate to one's work and career
- To increase awareness of the organizational, legal, and regulatory context in which managers face ethical dilemmas

Student Disability Statement

Students needing extra time for exams or other accommodation must present a letter stating the accommodations required from the Student Disability Services office no later than 2 weeks prior to when consideration is required.

<http://www.usfca.edu/sds/>

Laptop Use

A mutually supportive learning environment depends on active attention and engagement, yet to complete in-class activities it is necessary to bring a laptop. We will be using the web and doing in-class research. However, please be mindful about how

the use of other electronic devices communicates indifference and lack of engagement and can affect how you are evaluated for the participation part of your grade.

Academic Honesty Policy

As a Jesuit institution committed to *cura personalis*—the care and education of the whole person—USF has an obligation to embody and foster the values of honesty and integrity. All students are expected to know and adhere to the University’s Honor Code. You can find the full text of the code online at: www.usfca.edu/fogcutter. Also, it is worth noting that this is an ethics class so any deviance from the honor code is also a compelling example of irony.

Weekly Class Schedule

Opening Reflections
Discussion of Readings
Examen/Break
Group Work
Presentations and Discussion of Group Work
Wrap up and Prepare for Next Class

Weekly Preparation

All readings are available in designated Canvas Modules.

All readings should be completed **before** class. *Students should come to class prepared with a discussion question or prompt for each reading.* Each week I will randomly solicit reading observations from students so it is best to organize your reading by developing your thoughts as you go.

Group work is completed in class and does not require a written outcome. Individual writing assignments are due one week after the topic is covered in class. They should be 2-3 pages typed, double-spaced, in Word, and submitted on Canvas under the appropriate Assignment.

Weekly Individual Writing Evaluation

Your weekly writing will be an essay that offers some combination of analysis and reflection. You should have a *thesis* that contains the following elements: an observation and an interpretation. Or as I put it, a “what” and a “so what.”

Tell your reader what you have observed and describe your ideas with sufficiency and relevance. Then offer your interpretation, which will involve your opinion and your evidence-based argument for why your opinion commands attention. Does your essay have the elements of Aristotle's rhetoric? Do you demonstrate the *logos* (knowledge) to offer sufficient and relevant evidence? Have you established your *ethos* (character) so your reader will trust you? Does your reflection bring the reader to a new awareness and elicit *pathos* (feeling) as a moral affirmation? (You'll read more about Aristotle's rhetoric in the first lecture).

Write with discernment, recognizing the need to consider multiple perspectives when arguing a position while also sustaining a thesis throughout. Your writing is strengthened when you cite directly from the readings. Your essay should include at least one reference to the weekly terms or theory and quote from one of the sources.

Weekly Group Work Evaluation

Group work is a challenge in any academic setting but especially when there are time constraints. Nonetheless, we build classes with this component to provide alternate learning opportunities and to encourage collaborative thinking. We also appreciate that among the most desired traits expressed by employers is the ability to work collaboratively.

How each group measures and manages its participants' contributions is tricky but that is also part of the learning environment and the challenge. I'm sure in your workplace and other settings you've encountered examples of people who ride on the coattails of others without contributing in equal measure. While this is unfair in any setting, it seems particularly insulting in an academic environment where one assumes a code of honor.

I purposely do not manage the strategies that groups create to develop their work; I only evaluate the assignment when you present it. I do not monitor student conversations or group dynamics; I do offer encouragement and advice as we work in class. My role is limited to assessing the work presented during class. Everyone in the group receives the same grade, either Pass or Fail. Let me offer an analogy. Should a baseball player who was a mediocre performer who used performance-enhancing drugs, and had to leave the team mid-way through the season because of rules violations, also share in the World Series profits even though he did not contribute fully to the victory? Well, no. But yes, because the contract says so. Everyone began the season with the same rules. And so goes this class.

Weekly Opening Reflections

Observe and Interpret/BYOC (Bring Your Own Case)

Among the principles that guide ethical decision-making is the ability to pay attention and reflect on experience and arrive at a conclusion after considering multiple points of view and trying to cleanse yourself of cognitive biases and implicit assumptions. To practice paying attention and recognizing the daily acts of moral conduct, each student will be asked to lead an Opening Reflection in which they will talk about some moral moment they recently observed and interpret it in light of ethical choices. Your reflection may come from reading, personal experience, or other sources. It can be a persuasive speech, an opinion piece, a “how to,” or a plea or a rant. Remember who your audience is—the class—and have fun. Be humorous if you want, but not ridiculous. As the writer G.K. Chesterton observed, “Funny is not the opposite of serious. It’s the opposite of not-funny.” Topics that arise for moral consideration deserve dignity.

There will be a sign-up sheet available on Canvas for you to select the date on which you want to present. Do not use technology in your presentation. It slows us down and it diminishes the authority of your personal argument.

Criteria on which your case will be evaluated include:

- Relevance to the course theme and ability to teach us or show us something we may not have known and/or that presents a new angle on an old issue
- Application of some theory/concept/model/influence from the course
- Presentation that is clear, concise, and dignified but also reflective of your own interests, style, and outlook and *lasts no longer than 5 minutes*. I will time your presentation and cut you off if you exceed 5 minutes.

You are not required to turn in a written summary of your BYOC to complete this assignment other than a link to or description of your source which you should post under the appropriate Assignment in Canvas where I will record my comments and your grade.

When making your presentation, feature the values of *Eloquentia Perfecta*, the Ignatian tradition of regarding speech as a moral act. Some rhetorical figures you might employ include:

1. **Rhetorical Question:** Can we really expect the government to keep paying out of taxpayer’s money?

2. **Emotive language:** Imagine being cast out into the street, cold, lonely, and frightened.
3. **Parallel structure:** To show kindness is praiseworthy; to show apathy is dull, to show hatred is evil.
4. **Sound patterns:** Callous, calculating cruelty – is this what we must expect?
5. **Contrast:** Sometimes we have to be cruel to be kind.
6. **Description and Imagery** (using metaphor, simile, personification): While we wait and do nothing, we must not forget that the fuse is already burning.
7. **The “rule of three:”** I ask you, is this fair, is it right, is it just?
8. **Repetition:** Evil minds will use evil means to secure evil ends.
9. **Hyperbole** (using exaggeration for effect): While we await your decision, the whole school holds its breath.
10. **Other?** There are so many and I can spot them from a mile away...Go for it!

Grading (by points)

Weekly Group Work: 100 (x7)
 Weekly Individual Reflections: 100 (x7)
 Opening Reflection/BYOC: 200
 Ethical Will: 300
 Participation: 100

Grades are based on the following percentage scores:

98-100=A
 90-97=A-
 88-89=B+
 82-87=B
 80-81=B-

Schedule

Week 1: Introduction to Class and Each Other
 Week 2: Organizational and Personal Ethical Climates
 Week 3: Social Context and Implicit Assumptions
 Week 4: Rhetorical and Philosophical Foundations
 Week 5: Virtue Theories (Self): What evokes beauty at work?
 Week 6: Utilitarian Theories (Society): What accomplishes good at work?
 Week 7: Deontology (World): What upholds truth at work?
 Final Exam: Ethical Will

(For commentary on the topics we discuss in class, see Dr. Connor’s blog at:
<https://usfblogs.usfca.edu/kimberlyrae/>)

Week 1: Introduction to Class and Each Other

Assignments

Group Assignment 1:

According to the Yoruba people, "nommo," or the sacred act of naming, "brings a thing into existence." For your first group assignment, introduce yourselves to each other (by whichever method you prefer) by explaining the meaning of your name. Once everyone has shared their name history, come up with a name that describes you all as a collective that will work together for the next 7 weeks.

After you have determined your collective identity, pick a partner and read to each other your Moral Decision Points essay (see Individual Assignment 1) as an empathy exchange exercise. Each student will, for 10 minutes uninterrupted, read their essay. Let your conversation partner proceed without interruption or comment.

When listening to each other, practice the *Ignatian Presupposition* that establishes ethical norms for listening to and learning from each other:

It is necessary to suppose that every good [person] is more ready to put a good interpretation on another's statement than to condemn it as false. If an orthodox construction cannot be put on a proposition, the one who made it should be asked how he understands it. If he is in error, he should be corrected with all kindness. If this does not suffice, all appropriate means should be used to bring him to a correct interpretation, and so to defend the proposition from error.

Individual Assignment 1:

Come to the first class with a 2-3 page *Moral Decision Points* reflection essay that you will share with another student. Be prepared to engage in an "empathy exchange" with a partner in class. Each student will, for 10 minutes uninterrupted, read a reflection that describes a moral decision point in their lives when they felt the personal weight of the moral implications of their choice.

The setting may be professional or personal but for our purposes, a workplace drama is more helpful and also allows a critical distance and discretion. Be specific setting forth the circumstances and any relevant context, factors, or attributes that influenced your decision. Finally, evaluate your decision not just in terms of its success in achieving a

specific outcome but also if it was the best time to make this choice: did you miss a moral decision point earlier or should you have waited to make a choice?

Readings

Lecture 1—An introduction to the issues surrounding business ethics and social responsibility and suggestions for how to approach their study and application. In the lecture, I look at ethical business issues using Silicon Valley practices as an example. Anna Weiner’s essay, “**Four Years in Start-Ups,**” describes her growing disillusionment after working for 4 years in start-ups encountering some of the issues raised in the lecture.

Ethical Theories—A descriptive list created by the instructor to introduce you to some basic moral theories most commonly engaged in western academic settings.

“**The Golden Rule**” and “**From Foreign to Familiar**” —This pair of aids illustrates the cultural similarities and differences in approaches to a universal ethical standard.

“**The Ethicist**” —Two examples from a weekly column in the *New York Times Magazine* that applies moral theory to everyday ethical dilemmas.

Poems—“To A Friend Whose Work Has Come to Nothing.” W.B. Yeats; “Ars Poetica #100: I Believe.” Elizabeth Alexander

Lecture 1

This class is guided by a pedagogy derived from our founders, the Jesuits, an order of priests founded by St. Ignatius of Loyola. As the course progresses, we will explore Jesuit, or rather Ignatian morality and its applicability to management in more depth through the *Management Exercises*, a co-curricular enhancement to your MBA program that looks to the wisdom traditions of the past for guidance on how to exercise

discernment, build character, and enact citizenship, a program that is derived from the *Spiritual Exercises* of St. Ignatius.

But for now, consider how the Ignatian process of spiritual formation shapes this class.

We investigate moral conduct and decision-making by moving in a direction that begins in the center—with you—and concentrically expands. We will expand from an examination of the **Individual** to a consideration of the wider **Contexts** and the **Organizations** that make up our lives. Moving from **Self** to **Society** to **World** will also involve other shifts in discourse and knowledge; thus, we will encounter content that is **Expressive, Analytical, and Reflective**.

This class also adopts the following criteria for ethical problem solving in contemporary management settings: the evidence we gather to support our ethical choices should be **Contextual, Inclusive, Intentional, and Diverse**.

The foundation for this course is not the science of management but the art of philosophy. Rather than spread sheets and executive summaries, our studies will be narrative-based. We will come to appreciate how telling a story can facilitate how we contemplate on the meaning of our lives and how we reason our moral choices. Editing and rewriting, accepting ambiguities, recognizing multiple paths to the truth, and confronting the necessity to continually adapt and be present in order to conduct a moral life or business are what the humanities can contribute to a business curriculum.

Other professions, like law and medicine, have adapted the humanities but here we do it with an Ignatian spin. The basis for decision-making as understood by Jesuits—discernment—will support our study of ethical conduct and social responsibility. This approach assumes that there is no single best solution to an ethical problem but rather recognizes numerous possible solutions, some of equal value but others of greater or lesser worth. Your task as a manager is to design a response to a problem at hand that addresses the immediate short-term situation but looks to the wider organizational, legal, and social contexts for the longer-term answers; in other words, to discern. Like other normative domains (law, religion, etiquette), ethical reasoning often begins with some basic assumptions upon which most agree will lead to a fair and rational outcome:

- Don't jump to conclusions when assessing human behavior.
- Investigate any problem from several angles.
- Be mindful of time limitations and respond with measured alacrity.
- Remember ethical problems are fluid and contingent.
- Don't be afraid to innovate.
- Be resolute in facing scrutiny but open to challenge.
- Balance duty and consequences.

In this class, we will follow the example set by our Jesuit founders as we discern how to honor the privileges and suffer the indignities of choosing to serve professional lives in

the for-profit sector. St. Ignatius, however, will not be our only guide. Just as Jesuits progress in their deliberate discernment that engages all their faculties, we will advance our reflective analysis by expanding from self, to society, to world. Along the way, we will extract lessons from each setting. This expansion includes time as well as space. We will consider what a C.E.O. said last month and what Aristotle said in the 4th century, B.C. E.

In a July 24, 2011 *New York Times* interview, Nitin Nohria, the Dean of Harvard Business School, suggested that ethical leadership in the 21st century would be characterized by teamwork. An ability to work collaboratively, he claimed, indicates that a manager has developed not just financial but emotional intelligence. This capacity enables a manager to investigate deeply the purpose of leadership and understands its global implications. It also cultivates an appreciation for entrepreneurial imagination and the ability to integrate knowledge across disciplines and boundaries.

This complex of decision-making skills parallels a Jesuit concept of *discernment*. Ignatian spirituality has been described as a spirituality of decision-making. Discernment, the Ignatian process of making good decisions, acknowledges that decisions are often between two goods, understanding that the better good, or “the more” (*magis*), is what we instinctively want (and what God/Good wants for us).

One need not be Catholic, Christian, or even particularly religious to apply the method of discernment as a decision-making tool. Discernment is rooted in the understanding

that God or some power greater than self is ever at work in one's life, "inviting, directing, guiding and drawing" one "into the fullness of life." Discernment's central action is reflection on the ordinary events of one's life; it is a prayerful 'pondering' or 'mulling over' the choices a person wishes to consider. In discernment, a person's focus should be on a quiet attentiveness to the movements of spirit and feeling we often ignore and sensing rather than thinking, although our rational minds are not jettisoned. Rather we add to our rational discovery what we discover from using other human faculties.

Discernment is a repetitive process, yet as the person continues, some choices should of their own accord fall by the wayside while others should gain clarity and focus.

Discernment is a process that should move inexorably toward a moral decision. These Ignatian principles articulate what Dean Nohria suggested should be the goal of any degree awarded by a school of business or management: to develop the moral humility of students.

We will begin each discernment identifying and understanding the **context** of a moral dilemma; gaining **experience**—actual and empathetic—to support our knowledge; pausing for **reflection** on choices and arguments; choosing an ethical course of **action**; and finally **evaluating** it all in order to continue the pattern of moral inquiry and engagement. (This sequence is known to Jesuit educators as the Ignatian Pedagogical Paradigm). The Jesuit perspective goes further than the Association to Advance

Collegiate Schools of Business (AACSB) in its concern for educating the whole person. It orients business education through moral and justice perspectives, avoiding a singular focus on business profits. Its goals include:

- The development of the moral and spiritual character of the manager
- The responsibility to use one's managerial skills for the benefit of "others"
- A concern for the welfare of employees in the manager's organizations
- A focus on the social impact of business and organizational decisions
- A special concern for the poor and marginalized frequently left out of the economy

These themes were reaffirmed in early 2016 when the Society of Jesus (Jesuits) released a Task Force report titled "Justice in the Global Economy"

(http://www.sjweb.info/documents/sjs/pj/docs_pdf/pj_121_eng.pdf). Key dimensions of the report are relevant for *Ethical Decision-Making*, among them appreciating our own context and how we are positioned in the global economic reality.

The report is framed by a central and motivating question first raised by Pope Francis in 2013 (*Evangelii Gaudium*): "Will the economic advancements we are clearly capable of making benefit all people or will they be reserved for a privileged few?" The Pope raises this question to underscore the reality of a 2016 study cited by the Task Force (https://www.oxfam.org/sites/www.oxfam.org/files/file_attachments/bp210-economy-one-percent-tax-havens-180116-en_0.pdf).

The study indicates that the wealth of the world's top 62 richest individuals equaled the wealth of the bottom 3.5 billion people in the world—half of humanity. Equally troubling, since 2010, Oxfam found that the wealth of the world's poorest fell 41%. Since 2000, the most impoverished half of the global populations has received just 1% of the total increase in global wealth, while 50% of the increase has gone to the already richest 1%.

In response to this reality, the Task Force Report offers three forms of justice that support the kinds of moral business approaches we undertake in Ethical Decision-Making:

1. **Contributive (general) Justice**—the duties individuals have to contribute to the common good; rights imply obligations. Not just shareholder but stakeholder.
2. **Commutative Justice**—fair transactions in the marketplace between buyer and seller, employer and employee. Creating the conditions to ensure a just, efficient, and effective exchange.
3. **Distributive Justice**—how the common good of the larger society should be made accessible and allocated to its members. Generating economic outcomes that insure social equity.

Introduction to Ethical Decision-Making and the *Management Exercises*

In this course, we will undertake the study of business as a fundamentally ethical practice. We will explore the moral challenges and opportunities that commercial life affords so that students may become more reflective and responsible business leaders, entrepreneurs, and consumers. This course also manifests the central tenets of Jesuit moral education: attentiveness, reflectiveness, and lovingness. The co-curricular program, *The Management Exercises*, derived from *The Spiritual Exercises* of St Ignatius, founder of the Jesuits, is designed to complement your required academic management curriculum, offering a constant thread of perspective throughout the program that you can apply to each semester's particular content.

Like *The Spiritual Exercises*, *Management Exercises* offers practical tools for developing experience and cultivating awareness. The *Management Exercises* will help orient you toward a life of questioning, learning, and engagement as you consider your relationship to yourself, others, your organizations, and society. To learn to manage yourselves so that your lives are aimed not only at the pursuit of a career but focused on a journey towards human fulfillment is the goal of both the *Management Exercises* and *Ethical Decision-Making*.

Using contemporary business terms, we can observe how a Jesuit approach to ethical decision-making in business re-positions some of the dynamics that describe our workplace engagement. A student trained in ethical decision-making at USF will begin

with the *Ignatian Presupposition* that whenever we engage another, we do so assuming good will and seeking to understand before correcting. They will take a *dialogic* approach rather than an *authority*-based approach, seeking to *influence* rather than *control*. They will pursue *relational* rather than *transactional* forms of doing business and seek to *contribute*, not merely *participate*. By recognizing and addressing the multiple *objective* and *subjective* roles they play and the responsibilities they accept, students will appreciate *value* more than cost or worth, prioritize *stakeholders* over shareholders, enact both *internal* (personal) and *external* (organizational) forms of control to create an ethical culture. And they will apply *evidence-based reasoning* that is not driven by data but applies both *qualitative* and *quantitative* measures to discern a moral solution that prioritizes *effectiveness* over *efficiency*. The great trifecta of ethics as derived from classical western thought concerns the *good, the true, and the beautiful* in an overall effort to create in us a moral habit of being that demonstrates itself, by *rule* or *act*; in deeds, not just words.

We build this habit of being in *Ethical Decision-Making* by beginning with an examination of our specific contexts, personal and professional, and expand to consider how our conduct and language reflects our moral positions and articulates our arguments. Then we look more deeply at the ethical trifecta to identify methods for applying a rational form of moral decision-making aimed at enacting the kinds of justice available to us in any given scenario—contributive, commutative, or distributive.

While these are the dominant theories that inform the academic understanding of moral decision-making, their core values are found in many philosophical, religious, and cultural systems.

The ethical trifecta describes the core concerns of a moral pursuit: the good, the true, and the beautiful. The *good* is reflected in the consequentialist theory of *Utilitarianism* which aims to produce the greatest good for the greatest number using sound empirical evidence and reasoning. The *true* is reflected in *Deontology* which aims to identify the universal moral principle that upholds every ethical choice when one considers people as ends unto themselves and acts in accordance with duty to that principle. Finally, *Virtue* theory asks us to reflect on and develop our character in accordance with our conduct so that the development of our virtue excels to the level of virtuosity. We create the *beautiful* which, in turn, affirms and inspires more creation of beauty.

What we hope to avoid is an approach to ethical decision-making that is framed by moral fundamentalism, a position that asserts a single basis for a moral life and, moreover, that this supreme basis determines the right way to proceed. One taking this position might express: "I have access to this supreme basis. When others don't agree with me, it's because they have the wrong faith commitments or they aren't analyzing things properly. Agreement with me is a prerequisite to solving our problems.

Consequently, I have nothing to learn about these matters from those who disagree with me. Their participation is, at best, an irrelevant distraction, and, at worst, an evil to

be defeated. My diagnosis of the issue has precisely captured all that is morally relevant and therefore is beyond revision and reformulation.”

We see this kind of moral fundamentalism operating in our systems of government, forms of religion, other sectors of human activity. We think we are broad-minded souls but we often act as if complex moral problems come prepackaged with our singular interpretation of them, prejudice and dismiss alternative positions. In this course, that includes students from diverse backgrounds, we hope to learn our way across a spectrum of values, beliefs, and concerns that reflect our varied contexts and our histories. But we always return to reason as the foundation for a moral argument.

Silicon Valley: A Case Study in Contemporary Moral Dilemmas

Our proximity to Silicon Valley is worth a special look as an example of the kinds of moral issues we are facing in workplace settings that have wide-reaching influence on the moral character of our society. Although this brief sketch does not pretend to be comprehensive, it can introduce you to the process of moral decision-making. Take, for example, the “ethics test” proposed by Katherine Boyle, a venture capitalist at General Catalyst in San Francisco. She begins by introducing a classic conundrum set forth in ethics classes—the trolley problem—but with a current twist. “There’s a runaway trolley plunging toward a widow and five orphans, but if you pull the lever to divert it, you’ll hit Elon Musk. Which do you choose?” According to Boyle, this diabolical choice

was, in the early days of Silicon Valley, the most difficult moral question a technologist would face. Today, however, the average employee in the tech-sphere is likely to face more frequent and more realistic moral quandaries like taking investor money from questionable sources, creating addictive products, spreading false information, and engaging in invasive data-gathering. When the dominant industry of technology is decentralized and able to grow \$40 billion companies in just 18 months, there is little internal or external pressure to take on complex and little-understood moral implications.

As tech companies face recurring media and regulatory scrutiny, company founders are finding it difficult to avoid ethical challenges. What was once seen as a bastion of progressive values and where being “woke” was the basic moral standard, it is now harder to avoid the varying ethical debates concerning privacy, addiction, and growing geopolitical discord. The 2019 Great Google Revolt was spurred by the firing of activist employees who were dismayed by Google’s choice of clients and their shift in corporate culture. From its earliest days, Google urged employees to “act like owners” and speak up at any opportunity. But recently, Google has appeared to clamp down and gradually scaled back opportunities for employees to grill their bosses and imposed a set of workplace guidelines that forbid “a raging debate over politics or the latest new story.” It has tried to prevent workers from discussing their labor rights with outsiders and is taking other active anti-union measures. Behind all this is Google’s choice to tolerate

mistreatment of workers and relationships with customers like U.S. Customs and Border Protection or foreign agents meddling in U.S. elections, a charge also leveled at Facebook by Microsoft, presenting many employees a clear moral conflict.

The CSR (corporate social responsibility) movement has had some influence with investors and watchdogs. *The Time Well Spent Initiative* (<https://humanetech.com>) is one example of Silicon Valley's ethical conscience, encouraging founders to monitor how product architecture affects the daily lives of their users. An approach Boyle cites from her own firm is applying a list of questions they developed asking how they can build "minimum virtuous products" instead of "minimum viable" ones.

Yet by choosing "minimum" rather than "maximum" this firm stays relatively complacent in their understanding of their moral accountability. A mythic aura surrounds Silicon Valley's origin and supports its image as a highly evolved ecosystem and dream-catcher that passed as a form of altruism that blinded everyone from taking a deeper look. Aside from promoting their moral good, when things get more complicated, tech companies often begin with a premise that assumes technology is morally neutral and valorizes the act of creation itself—build first and ask for forgiveness later. As Kara Swisher remarked after the downfall of a Silicon Valley titan, "But make no mistake, this story of looking-the-other-way morals should not be seen as an unusual cautionary tale of a few rogue players. These corner-cutting ethics have too often become part and parcel of the way business is done in the top echelons of tech,

allowing those who violate clear rules and flout decent behavior to thrive and those who object to such behavior to ensure exhausting pushback.” Changing this culture asks that the new workforce, like you, will be trained to consider the ramifications of innovations—like autonomous weapons or self-driving cars—before they go on sale. Artificial Intelligence (AI), in particular, presents unseen challenges now that we have popularized powerful tools like machine learning—computer algorithms that can autonomously learn tasks by analyzing large amounts of data—that have the potential to alter human societies. The overwhelming concentration of technical, financial, and moral power is in the hands of people who often lack the training, experience, wisdom, trustworthiness, humility, and incentive to exercise that power responsibly. Although algorithms have been proffered as an objective way to manage data, a recent study conducted at Berkeley demonstrates that in the lending business, algorithms have actually increased discrimination against people of color. The nearly decade-long study found that whether they apply for a mortgage loan face-to-face or online, Blacks and Latinos are charged 5.6 to 8.6 basis points higher than white borrowers with comparable credit history. The same problem applies to face recognition technology which has been proven to be less reliable identifying women and people of color. Algorithms, in other words, have not removed discrimination but may have shifted the mode by way of the formulas fed into the algorithms that include behavioral ethnic or demographic profiling.

Careful choices about what products they develop and what policies they adopt around user data rely on both individual responsibility and the role of the broader enterprise, further complicating the question of who can be held to account. This applies to the consumer as well as the corporation. Take, for example, the reality that the average person would have to spend 76 working days reading all of the digital privacy policies they agree to in the span of a year. Is the consumer responsible when it appears they don't really have a choice if they wish to be active in the current climate? Is a minor who accepts payment to download an app that tracks their phone activity and usage habits responsible to understand what they gave up by agreeing to use these apps? Building ethical artificial intelligence is an enormously complex task. It gets even harder when stakeholders realize that ethics are in the eye of the beholder. Consider, for example, the ways in which AI is being deployed by the military industrial complex. In this and other settings, often it has been employees who have driven the most significant changes by their protests.

Finally, although not exhaustively, consider the "gig-economy" that Silicon Valley has helped promote and make the norm. The quality of disruption was accepted uncritically as a force for good, a welcome change. But recent statistics reveal that nearly two-thirds of drivers who worked for ride-hailing services did so full time. They held no other jobs and approximately 80 percent bought cars for the purpose of making a living by driving them, yet many were in debt from that purchase and making very little money.

Nine out of ten drivers are immigrants and approximately 54 percent are responsible for providing more than half of their family incomes. Meanwhile, the number of drivers for this service grew ten times faster than the rate of blue-collar employment while others who drove conventional cabs and enjoyed a relatively stable and productive life have fallen into debt and poverty, in some cases suicide in despair over their loss of a livelihood and the value of their taxi medallions, now worth little. In other words, the gig economy is failing to provide for financial stability in the transportation sector.

A reporter who covers technology for the *New York Times*, Kara Swisher, has a record of challenging Silicon Valley on moral matters. She considers the wide-reaching implications of not just the use of technology for profit, but its abuse for more nefarious purposes, like spreading misinformation, promoting extreme acts. She holds social media platforms accountable for designing so that the awful travels twice as fast as the good, operating with sloppy disregard of the consequences of that awful speech, and contributing to disasters that they do not participate in cleaning up.

She writes: "What is happening on social networks and across digital communications platforms is disturbing and even metastasizing." She also calls out those who pay for these platforms. In asking "who will teach Silicon Valley to be ethical," Swisher is unconvinced that merely hiring a "chief ethics officer" will be enough; many already have compliance officers and CEOs who have been reluctant to become the face of moral corporate responsibility. But she also thinks some of our problems are

preventable, not by imposing principles and rules but by paying attention to values. By values, she means “a code that requires making hard choices.”

These hard choices include recognizing that all economic activity has moral dimensions.

In a recent Vatican document, Pope Francis recognizes that “At stake is the authentic well-being of a majority of the men and women of our planet who are at risk of being excluded and marginalized from development and true well-being while a minority, indifferent to the condition of the majority, exploits and reserves for itself substantial resources and wealth.” Hard choices also include questioning the capitalist system on which our economy is based, much of it legal.

Consider the morality of usury and tax evasion, executive bonuses based on short-term profit, the operation of offshore financial bases that can facilitate tax evasion, shadow banking systems, the creation of stocks of credit like subprime mortgages, the outflow of capital from developing countries, and the tepid response to climate change when we ask ourselves what Pope Francis asks, whether profit is legitimate “when it falls short of the objective on the integral promotion of the human person, the universal destination of goods, and the preferential option for the poor.” We can see this effect in the San Francisco Bay area where Initial Public Offerings (IPOs) and other legal transfers of wealth have created a city of disproportion, where a family of four making nearly \$120,000 is now considered low income by the Department of Housing and Urban Development, where a one-bedroom apartment rents for nearly \$4,000 a month, where

100,000 vacant homes has led to an un-housed population of over 8,000 people living on the streets and in their cars.

Underscoring many of these moral dilemmas we face in our economy and from our way of doing business is the relationship we have with our professional identities.

“Workism” is a current term used to describe the shift we have seen where work has evolved from a means of material production to a means of identity production.

Workism is based on the belief that work is not only necessary to economic production, but also the centerpiece of one’s identity and life purpose; and the belief that any policy to promote human welfare must always encourage work. Work, in many instances, has replaced leisure, even spiritual practice, as the place where people feel most themselves.

The American conception of work has shifted from jobs to careers to callings—from necessity, to status, to meaning. Yet given current economic realities, is it fair to ask if work can meet this expectation? Many are finding it does not accomplish this identity trick but actually generates more stress, less joy, and locks them in a Sisyphean effort to arrive at a place few ever achieve.

For a thoughtful and nuanced description of the moral pitfalls of working in Silicon Valley, see Anna Weiner’s essay, “Girl, Disrupted,” in the September 30, 2019 issue of the *New Yorker* magazine. In this essay, Weiner describes her growing disillusionment after working for 4 years in start-ups, observing as she left, “I was no longer high on the energy of being around people who so easily satisfied their desires—on the feeling that

everything was just within reach. The industry's hubris and naivete were beginning to grate; I had moral, political, and personal misgivings about Silicon Valley's accelerating colonization of art, work, every day life."

While the *Management Exercises* are intended to evoke this kind of moral reflection and to provide you with spiritual tools to use on your journey, some folks are more comfortable with the language of therapy so it is not surprising that Silicon Valley is approaching its moral anxiety the way it knows best—by applying tech. (See, for example, *Kip*, *Stoic*, *Quirk*, *Mindset Health* or *Two Chairs*). There is now on-demand therapy, therapy metrics, therapy R.O.I. matching therapists with clients using the tools of online dating. But is the cure for tech's ills more tech, especially when the enterprise is already treading on privacy?

We hope that this class will inspire you to take a broader approach to work-life balance, to look to different sources for wisdom, and to do so in consideration of the personal and global implications of how we develop our moral characters and care for one another.

A Word on Group Work and Current Research on Teams

Finally, since an ethics course is an ideal time to practice what we learn; and since much of your learning will take place in working groups, I'd like to offer a few reflections on group work as it pertains to recent evidence-based research and as it supports an ethical outlook. As we will see throughout the course, there is a dynamic between quantitative and qualitative moral assessments. Both have value.

A recent *New York Times* article explored Google's research on how to build the perfect team, an endeavor led by a special team: *Project Aristotle*. Members of the People Operations department scrutinized everything employees do in order to study why people succeed in group settings. Google and other companies observe what MBA programs have come to adopt as a standard part of a competitive curriculum: that there is a need for employees who can adroitly navigate group dynamics and who are committed to team-focused learning.

As commerce becomes increasingly global and complex, the bulk of modern work is more team-based. One study published in the *Harvard Business Review* in early 2016, found that the time spent by managers and employees in collaborative activities has ballooned by 50 percent or more over the last two decades and at many companies, more than $\frac{3}{4}$ of an employee's day is spent communicating with colleagues.

In Silicon Valley, software engineers are encouraged to work together, in part because studies show that groups tend to innovate faster, see mistakes more quickly, and find better solutions to problems in collaborative settings. Studies also show that people working in teams tend to achieve better results and report higher job satisfaction.

Yet, when the *Project Aristotle* team tried to identify an evidence-based trait or blend of traits that made a successful team, surprisingly, no matter how researchers arranged the data, it was impossible to find any patterns. Of 180 teams around the country examined, nothing showed that a mix of specific personality types or skills or backgrounds made any difference. The “who” part of the equation didn’t seem to matter.

In the process of scrutinizing almost everything, the Google People Operations department arrived at surprising conclusions; for example, looking at how frequently particular people eat together, they found that the most productive employees tend to build larger networks by rotating dining companions. Unsurprisingly, they found that the best managers share good communication and avoid micromanaging, but what was shocking was that these simple observations were news to managers.

Their conclusions about groups, after year-long study, were equally transparent but ignored. Just as we teach in early education, understanding and influencing group norms are the keys to improving teams. Members who practice this understanding of group norms reported feeling psychological comfort in the shared belief that the team is safe for interpersonal risk-taking that often leads to creative problem-solving. Team

members may behave in certain ways as individuals—they may chafe against authority or prefer working independently—but when they gather, the group’s norms typically override individual proclivities and encourage deference to the team.

This group dynamic performance prompts the *Project Aristotle* team to wonder if there is a collective IQ that emerges within a team that is distinct from the smarts of any single members. In a sense they did determine that a collective intelligence was at work. What distinguished good teams from dysfunctional groups was how teammates treated one another. The right norms could raise a group’s collective intelligence whereas the wrong norms could hobble a team, even if as individuals they were exceptionally bright. Good teams shared two outstanding behaviors. One, members spoke in roughly the same proportion, a phenomenon the researchers referred to as “equality in distribution of conversational turn-talking.” Second, the good teams all had high “average social sensitivity” — a fancy way of saying they were skilled at intuiting how others felt based on other non-verbal cues.

So, let’s keep in mind as we work in groups and as a collective to listen more than speak; pay attention to others.

Week 2: Organizational and Personal Ethical Climates

Keywords/themes: System ½ Thinking; qualitative awareness (value vs. worth); quantitative perception (climate vs. culture); internal/external controls

Assignments

Group Assignment 2:

Prepare for group work by reading these documents: “Measuring Your Organization’s Climate for Ethics,” which provides the theoretical and structural basis for assessing an organization’s ethics; “Organizational Climate Survey,” a survey that you should apply to your own experience, current or recent; and “Pope to Curia,” (or Pope Francis, the CEO of the Vatican’s advice to his managerial staff), a list of corporate “sins” against which you should compare your own working experience. Discuss in groups the outcome of your survey and your overall impression of the process of measuring and evaluating your work experience for its ethical dimensions.

Note that measuring implies **quantitative** precision (as in the workplace climate survey) whereas evaluating suggests a **qualitative** assessment (as in the Pope's observations). Both are part of the process of moral inquiry. Also, remember that climate measures perception; culture measures values. Be prepared to share what you discovered—what experience do you have in common and what differentiates your workplace experiences?

As you tally survey results, observe patterns based on other factors like term and length of employment, type of employment, personal characteristics, geographic location, etc. Apply any standards mentioned in the article, “Measuring,” that you determine the survey did not address.

Individual Assignment 2:

Write an essay using the article, “Can You Train Business Students to Be Ethical?,” that describes “System 1 Thinking” — the thinking that is driven by emotion and intuition; and “System 2 Thinking” — the part of our brain that reasons logically through decisions. Analyze how System 1 thinking has contributed to the conditions described in “Beyond Selfishness,” where the authors demythologize common corporate creeds

that glorify self-interest and seek ways to restore a balance with social concern. What corporate myths do you find most pervasive and difficult to change at an organizational level, even if on an individual level, one has resisted System 1 thinking?

Readings

Lecture 2—An introduction to the issues surrounding business ethics and social responsibility and suggestions for how to approach their study and application. The lecture introduces a dynamic for moral assessment that will guide the class conversation: the difference between *measuring* implies a *quantitative* precision (as in the workplace climate survey) whereas *evaluating* suggests a *qualitative* assessment (as in the Pope's observations). Both are part of the process of moral inquiry.

“Can You Train Business School Students to Be Ethical?”—An article that explores the consequences of not understanding the differences between System 1 and System 2 thinking as developed by Nobel Prize winner, Daniel Kahneman, which identifies how we commit unintentional ethical failings.

Organizational Climate Survey; “Measuring Your Organization’s Climate for Ethics”—The essay suggests a need to apply quantitative analysis to an organizational setting to assess its ethical “climate”—how ethics are “perceived” as functional in your organization. The author provides a theoretical and structural basis for assessing an organization’s ethics. This simple survey illustrates one tool for measuring the ethical climate.

“Pope to Curia”—Pope Francis, the CEO of the Vatican, offers scripturally-derived advice to his managerial staff as a list of corporate “sins” that have secular resonance as well.

“Beyond Selfishness”—This essay co-written by a trio of distinguished management scholars explores the myths that supports what they call a “syndrome of selfishness...that has taken hold of our corporations, societies, as well as our minds.” Like the Pope, the authors recommend making an honest assessment of business practices and principles in order to establish moral foundations and ethical cultures.

“Why Silicon Valley Needs Jesuit Values”—An essay written by the President of Santa Clara University positions our class in the larger context of Jesuit higher

education, with special attention to the concept of disruption that is so highly prized in our Silicon Valley context. Here, as in other readings, the authors are reflecting how well our climates measure our cultures and how both match our missions, personal and organizational.

Poem—“The Mystery of the Hunt.” Michael McClure

Lecture 2

After completing the workplace ethical assessment, it should be apparent to all that most companies have elaborate systems in place to address issues of moral conduct from the point of view of an external control—not how we “manage” ourselves but how we are managed by rules and regulations. We also came to consider the ways in which we view the role of organizations, like for-profit entities, in broader society. Some consider them economic entities only, that provide benefit to society by engaging in the economic exchange processes of capitalism. *Pareto Optimality*, the concept that supports this position, is achieved when the participants work to optimize profit and in so doing, achieve the most beneficial distribution of resources. Others take a *compliance-reactive* approach, recognizing first and foremost the important role governments play in regulating business activity. Recognizing that these perspectives on business are well represented elsewhere in the MBA curriculum and in your business practices, our approach in this class will help managers be cognizant of the broader societal implications of their actions.

While it is not the focus of this class, all responsible employees should take the time to identify their company's compliance programs and how they address **Managerial Misconduct, Criminal Liability and Risk Management**.

Please also take time to learn how to **Distinguish Individual from Organizational Culpability**. Who takes the fall for a criminal violation—the organization, the individual manager, or both? Related to that and important for every employee to consult is the **Corporate Governance and Accountability** of your employer. Who's in charge here? To whom do they answer?

And while most of us assume we don't have the luxury to explore the broader implications of those from whom we accept employment, a mature manager will seek out **Alternative Views of Corporate Purpose**. What interests does the corporation serve? What interests should it serve? Are there **Alternative Measures of Economic Well-Being**?

Finally, there are professional codes specific to different professions in management and from different entities representing those professionals. For example, accountancy has at least 5 bodies that establish codes for their profession; finance, management, marketing, and information systems are some of the professions that have established professional codes of conduct and ethics. Take time to research not just your company's professional code but also your profession and its exemplary standards.

While it is incumbent on all of you to verse yourself in the external controls of

government and other forms of regulation and compliance, in this class we will be approaching ethics from a different perspective. Law is the moral minimum; it is the minimum level of conduct that we, as a society, can agree to impose on all of us through the threat of force and sanctions. To solve an ethical dilemma from a legal or **regulatory** point of view is to accept an **authority-based** system of moral problem solving. While legal structures help us to regulate and understand some of the roles we play in society, often we don't have a simple map to ethical conduct and need to step outside of a legal perspective. That is where the approach we are taking in this class comes in, as a **problem-based** approach to moral decision-making that requires not compliance with an authority but the exercise of **critical thinking**.

If you are comparing your work experience to the social, legal, and regulatory environment in which you practice your profession, it is worth doing the same with any entity or institution with which you are aligned, including your educational institution.

If our moral existence encourages us to take the time to “shop for a better world,” (<http://www.shoppingforabetterworld.com>), then we would be wise to take the same approach to how we allocate resources for our education in that world.

Current research in management also points to the relationship between productive organizations and the well-being of its employees—not just their salaries and their working conditions but the ways in which they see their job as relational, not merely transactional. One way of putting it is to recognize that what works in life also works in

your profession. Adam Grant, a professor of management at the University of Pennsylvania, leads the way in demonstrating how often the simplest and most obvious of choices is usually the best one to promote good work and a good life. For example, he suggests that the one question you should ask about every new job is not the title, position, or even salary—ask about the culture. The culture of a workplace—an organization’s values, norms, and practices—has a huge impact on our happiness and success. Framing the question by referencing the wisdom tradition of Judaism that asks during the holy days of Passover—how is this night different from all others?—Grant suggests you ask: “How is the organization different from all organizations?”

Moreover, the answer should come not as statistics or flow charts but in the form of a story. Ask employees to tell you a story about something that happened at their organization but wouldn’t elsewhere. Then identify common themes, recognizing that these common themes may also be stated by people in other professional settings, from small to large, private and public.

An organizational bias leads people to think their cultures are more distinctive than they really are. Common themes among the stories include those that highlight the humanity of the boss, that demonstrate an opportunity to rise in status, that offer job security, and that do not punish failure. Together, Grant recognized, three fundamental issues arise in all the stories. First is *justice*—is this a fair place? Second is *security*—is it safe to work here? Third is *control*—can I shape my destiny and have influence? The

unique elements of a culture are the least important part whereas the most visible parts of an organization's culture are the artifacts and practices—how people talk, look, and act. Values are the principles people say are important but principles people show through their actions are more important.

Another study Grant recommends, apropos of MBA students, demonstrates that academic excellence is not a strong predictor of career excellence. Across industries, research shows that the correlation between grades and job performance is modest at best or trivial at worst. Grant explains that academic grades rarely assess qualities like creativity, leadership and teamwork skills, or social, emotional, and political intelligence. Career success, Grant offers, "is rarely about finding the right solution to a problem and more about finding the right problem to solve." An unblemished academic record may indicate an unwillingness to take on tough topics and students lose the experience they need in the workforce that they acquire coping with failures and setbacks that build resilience.

Students may also miss out on developing social skills that are important for participating in and influencing company culture. Among the traits most often cited is kindness, which to many management professionals is not an attribute one possesses but a skill one demonstrates. Cultivating this skill can be accomplished in several ways, the writer David Brooks has found by consulting several management guides. Brooks recommends that in meetings, "the rule of how many" applies, as six will generate

intimate conversation, twelve will provide diversity of viewpoints and moving in to three digits will help create a larger organism that can move as one. These various settings cultivate different modes of kindness that can be reinforced if in these settings you also disrupt the power dynamics, by an act as simple as not setting up the meeting room beforehand. Icebreakers—like asking everyone how they got their name—can illustrate how most people share the same essential values. Try not to meet around a problem but rather an opportunity; but also ask others what challenges they face. And when expressing yourself, don't retreat to a tribal identity or a rehearsed script but find a new narrative that others can be part of, too. Even when disagreements are vivid, try to find something you can agree on to create a shared reality. Show gratitude and presume the good. All these skills add up to kindness.

One simple and common demonstration of this kindness is proffered by Adam Grant who insists that not answering emails is rude, an act of incivility that communicates to someone that they are not a priority. Responding in a timely manner, however, shows that you are conscientious—organized, dependable, and hardworking. Grant suggests that even if you feel overwhelmed, remember that a short reply is kinder and more professional than none at all. Not answering emails is but one example of a larger problem in organizational culture that allows rudeness to dominate. Incivility is not only unkind, it is unproductive and can fracture a team, destroy collaboration, and remove employees' sense of psychological safety. Leaders and managers can and must

set the tone not by trying to impose civility but by engaging employees in an ongoing conversation about the culture they all create together. Even establishing a civility code or norms of behavior is insufficient if employees are not engaged in developing and practicing these norms.

One of example of a CEO who has built a business around a culture of kindness is Google's former head of "people operations" who has a 2018 start-up with the goal of making software that helps managers and co-workers act more human. Laszlo Bock started *Humu*, whose software combines behavioral science and machine learning to "nudge" managers and employees toward behavior change with time-based alerts. It acts like a digital personal coach, prodding managers to offer praise and inquire about their employees' health and happiness. The hope is that these nudges will lead to a culture change that prioritizes the human in human resources.

Week 3: Social Context and Implicit Assumptions

Keywords/themes: internal/external controls; implicit assumptions; privilege; emotional intelligence, empathy

Assignments

Group Assignment 3:

Among the conclusions in our readings so far is that we should be paying attention not to the spectacular examples of malfeasance and bad corporate behavior like Wells Fargo or Volkswagen but the “moral blind spots” and unintentional ways people commit ethical failings.

For example, most of us fall prey to a self-serving bias and discriminate unconsciously not because we lack the capacity for moral reasoning but because we make moral choices only using “System 1 Thinking” when it is “System 2 Thinking” — the part of our brain that reasons logically through decisions, with a full appreciation of the many biases that plague our intuitions and instincts — that is most useful in moral decision-making. Changing the way we make moral decisions, how to activate our System 2 thinking, derives in part from greater self-knowledge.

So, to that end, I’d like each of you to take a test from **Project Implicit**:

<https://implicit.harvard.edu/implicit/takeatest.html>

Also take the test from the **Empathy Index**:

<https://info.businessolver.com/empathyindex#gref>

Compare results among your group and notice any patterns but also the feelings that taking the test arouses. Be prepared to summarize your findings for the class.

Individual Assignment 3:

In a brief essay, comment on your results from taking the survey provided in Peggy McIntosh’s essay. Compare what you learned from McIntosh with the group activity on implicit assumptions with what you learned from the readings about emotional intelligence and other “soft” skills and interests that benefit your professional growth. How are they related to the practice of ethical decision-making? Do you find **internal**

controls, like managing implicit assumptions, or **external controls** like those imposed by companies making the most empathetic list, effective in promoting ethical conduct? Note the challenges that arise as you scale from individual to corporate and the corresponding necessity to include multiple points of view in assessing and shaping moral responsibility.

Readings

Lecture 3—Introduces the subjects of bias and implicit assumptions and applies the terms of internal and external control as they function in the practice of management theory.

“The Roots of Implicit Bias”—This item introduces the concept of implicit bias that we will explore more deeply in our group work around Project Implicit and its quantitative effort to measure awareness. It also proposes a method that managers can adopt to address implicit bias. **“The Big Business of Unconscious Bias”** illustrates how even this well-intentioned effort to overcome bias can be commodified and perhaps diminished.

“Undoing Racism”; **“White Privilege: An Account to Spend”**—These are essays by a legendary academic who first introduced to a wider audience a recognition of the role unconscious privilege plays in how our lives unfold. She encourages us to understand these dynamics of privilege that benefit us without feeling accused. Being fair isn’t about being nice; everyone has earned and unearned advantages and disadvantages. Recognizing them, as McIntosh’s writings show us how to do, is the first step in exercising our internal controls and applying them to our external circumstances.

“What Does it Take to Climb Up the Ladder?”—uses an evidence-based argument to demonstrate how internal and external controls shape our experience of privilege or its absence.

“The Most Empathetic Companies”—This report demonstrates how exercising the internal core value of empathy can be applied in the external practice of running a business. Establishing a process for measuring empathy recognizes the need for an “empathy nudge and raises questions about how we can take external measurements of internal values. But as with the commodification of bias counseling, profit and principle have the potential for conflict.

“Four Years in Start Ups,”—by Anna Weiner, explores how weak emotional intelligence scales up to the organizational level.

“People Don’t Actually Know Themselves Very Well”—This essay by Professor Adam Grant addresses the soft skills necessary for empathy in the language of emotional intelligence. The author looks at the subject from media, management, and psychological perspectives and points out that our most persistent implicit bias is about ourselves. **“How Emotional Intelligence Can Be a Key to Success,”** prepared by GoodTherapy.org, gives a simple primer for how emotional intelligence can be recognized in the workplace.

“The Sacred Spell of Words”—This reflection by Kiowa writer N. Scott Momaday begins from the premise: “I have lived my life under the spell of words; they have empowered my mind.” I allude to the reflection in the lecture and offer the entire piece for your pleasure.

Poem—“Between the World and Me.” Richard Wright

Lecture 3

Extending our awareness beyond the concepts of System 1 and System 2 thinking, we can look outside of management theory and practice to explore both quantitative and qualitative understanding of the social contexts and implicit assumptions that shape our moral decision-making in ways we do not always recognize.

We can also consider the difference between applying *internal, individual controls* and *external, organizational controls* to manage our implicit assumptions about a variety of socially constructed categories of identity like privilege, race, class, or gender. From this

hard look at our own limitations, we can discern strategies for developing our emotional intelligence to elicit an empathetic level of moral engagement.

Empathy is a quality described by Leslie Jamison in her book, *Empathy Exams*, as an effort that “is always perched precariously between gift and invasion.” Humility is a pre-requisite. Although one reading tries to measure empathy, according to Jamison, empathy can’t be measured by a checklist of items.

She writes, “empathy isn’t just remembering to say *that must be really hard*—its figuring out how to bring difficulty into the light so it can be seen at all. Empathy isn’t just listening; it’s asking the questions whose answers need to be listened to. Empathy requires inquiry as much as imagination. Empathy requires knowing you know nothing. Empathy means acknowledging a horizon of context that extends perpetually beyond what you can see...and realizing that no trauma has discrete edges...empathy comes from the Greek *empathēia*—*em* (into) and *pathos* (feeling)—a penetration, a kind of travel. It suggests you enter another person’s pain as you’d enter another country, through immigration and customs, border crossing by way of query: *What grows where you are? What are the laws? What animals graze there?*”

Fundamentally, Jamison concludes, “empathy isn’t just something that happens to us—a meteor shower of synapses firing across the brain—it’s also a choice we make: to pay attention, to extend ourselves. It’s made of exertion, that dowdier cousin of impulse...The act of choosing simply means we’ve committed ourselves to a set of

behaviors greater than the sum of our individual inclinations: *I will listen to his sadness, even when I'm deep in my own.*"

Imaginative empathy is what allows one individual to take the role of another so he or she can attempt to understand that person's thoughts, feelings, and actions. Frederick Douglass creates imaginative empathy for his readers in his book, *Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself*. When he was trying to explain to his reader what life was like for a fugitive slave, he wrote: "to understand it one must needs experience it or imagine himself in similar circumstances," We can also exercise the principle of imaginative empathy.

Recent management research demonstrates that empathy is not just a desired trait to "be a person for others", as the Jesuits say, but it is effective in helping organizations create the kind of culture that supports this value. Gabrielle S. Adams, a professor at the London Business School, found that misunderstandings exist between the victims of harm and the people who committed the harm. In many cases, the transgressors did not intend a negative effect, whereas the victims tended to think that the damage was intentional. Moreover, the transgressors frequently felt guilt and wanted to be forgiven much more than their victims realize. She suggests that actively empathizing with the person who is perceived as not just the victim but as the wrongdoer can lead to growth all around. Part of the process of moving towards reconciliation and conflict resolution, therefore, is listening to all the different version of the events in question. Our most

common implicit biases are to assume we are good and we are right. Empathy, in other words, is not a moment but a dialogue.

Indeed, one can choose empathy and many do not. Recent studies have shown that our empathy is dampened or constrained when it comes to people of different races, nationalities, or creeds, suggesting that empathy is a limited resource and a choice we make whether to extend ourselves to others, just as we do in examining our implicit bias or privilege in an effort to understand others. One interesting finding of recent research in to empathy correlated lower empathy to people occupying higher positions of power and authority, leading us to reflect on the example set by leaders.

Not surprising, therefore, is the development of an “empathy index” as for-profit entity (<https://info.businessolver.com/empathyindex#gref>), offering a quantitative way to accomplish what the *Harvard Implicit Assumption* (<https://implicit.harvard.edu/implicit/>) tests offers—a hard look at what we know of our own emotional intelligence. *Project Implicit* is a non-profit organization and international collaboration between researchers who are interested in implicit social cognition - thoughts and feelings outside of conscious awareness and control. It was founded in 1998 by three scientists. The goal of the organization is to educate the public about implicit social cognition and to provide a “virtual laboratory” – a novel way for researchers to collect data on the Internet. Project Implicit also provides consulting, education, and training services on implicit bias,

diversity and inclusion, leadership, applying science to practice, and innovation.

[Note, when I took a USF required HR test on sexual harassment, we were directed to Project Implicit to learn more about how our implicit assumptions contribute to inappropriate workplace behavior].

Rather than self-understanding, as the Harvard test measures, the Empathy Index is an organizational measure designed to help companies improve their culture and their reputation. Indeed, marketing for empathy has become important for a product's success or failure and helps marketing teams avoid the kinds of social missteps in their advertising campaigns that have hurt their market-share.

Demonstrating empathy and recognizing our implicit assumptions are two indications of emotional intelligence. Daniel Goleman is a forerunner in supporting the idea that emotional intelligence—the ability to identify and monitor emotions, your own and others' and to manage relationships—is key to organizational success, especially when demonstrated by leaders. There is a considerable body of research suggesting that a person's ability to perceive, identify, and manage emotion provides the basis for the kinds of social and affective competencies that are important for success in any job. In other words, high emotional intelligence among a workforce improves both productivity and psychological well-being. In *Leadership: The Power of Emotional Intelligence*, Goleman offers a short list of the competencies that characterize one

possessing emotional intelligence:

1. Self-Awareness:

Realistic self-confidence—You understand your own strengths and limitations; you operate from competence and know when to rely on someone else on the team.

Emotional Insight—You understand your feelings. Being aware of what makes you angry, for example, can help you manage that anger.

2. Self-Management:

Resilience—You stay calm under pressure and recover quickly from upsets. You don't brood or panic. In a crisis, people look to the leader for reassurance; if the leader is calm, they can be, too.

Emotional balance—You keep any distressful feelings in check; instead of blowing up at people, you let them know what's wrong and guide them towards a solution.

3. Empathy:

Cognitive and emotional empathy—Because you understand other perspectives, you can put things in ways colleagues comprehend. And you welcome their questions, just to be sure. Cognitive empathy, along with reading another person's feelings accurately, makes for effective communication.

Good listening—You pay full attention to the other person and take time to

understand what they are saying, without talking over them or hijacking the agenda.

4. Relationship Skills:

Compelling Communication—You put your points in persuasive, clear ways so that people are motivated as well as clear about expectations.

Team Playing—People feel relaxed working with you; they laugh easily with you.

There are many other sources and methods for improving your emotional intelligence that we will encounter along the way, including an activity suggested by a recent article in *Science*, that reading literary fiction (which we do in this course and in the *Management Exercises*), sharpens our imaginative capacity and encourages readers to make inferences about characters and be sensitive to their emotional nuance and complexity. The experiment conducted for the *Science* study is distinguished among works on emotional intelligence because it suggests a direct effect—quantifiable by measuring. The non-profit organization Books@Work (<https://booksatwork.org>) was an early supporter of this approach to an organizational effort to improve workplace culture and performance by encouraging and providing time for employees to spend reading and discussing works of fiction. Even more impressive is that Books@Work aims their efforts exclusively at front-line workers, those often excluded from the kinds

of enrichment opportunities other employees enjoy.

Whatever method one chooses to promote the development of emotional intelligence, understanding their source and method of influence can be helpful. Individuals practice deploying *internal controls* while organizations deploy *external controls*. Both have a place in establishing an environment where moral decision-making can flourish.

Internal and External Controls

The process of moral reasoning may involve several steps:

1. One can explain (provide just the facts);
2. One can excuse (remove causes or blame);
3. One can justify (support by way of theory, principle, rule, and act).

Each of these involves the exercise of internal and external controls to guide moral conduct, applied in varying ways to each moral dilemma.

How we apply internal and external controls determines whether or not we can sustain responsible conduct within an organization. But the critical task for fully responsible conduct of a manager is to design a balance between internal and external control and to develop congruence between them.

For purposes of using these terms to analyze moral dilemmas, here is a fuller description of internal and external controls:

Internal Controls

We cultivate and strengthen professional values and standards through training, education, and formal and informal exchange of ideas, scholarly research, and professional socialization (e.g., values, beliefs, concepts knowledge and ethical standards cultivated within each employee/citizen). We often make implicit assumptions about where we can/cannot look for multiple opportunities to exercise this kind of growth in moral awareness; Jesuits believe that every moment is an opportunity to grow.

So even when your organization recognizes supports for your internal controls (encouraging volunteerism, mindfulness, civic and family obligations), rather than thinking about adding institutional safeguards, one could focus on internal factors related to conduct: to make sure you know your stuff; to make sure you have the character to perform the task honorably and for the benefit of the corporation. To exercise an internal control is a choice we have every day.

Pros and Cons of Internal Controls

Pros include:

- Internalized values always present in decision-making process
- Internalized control likely to create a more responsive and creative bureaucracy

Cons include:

- Pluralistic society makes it difficult to achieve agreement about which values managers should adopt
- Internal controls not completely reliable without public and/or other forms of external review
- Possibility of conflict among competing values

External Controls

We impose on the conduct of an individual employee constraints that originate from outside themselves, based on the assumption that their individual judgment and professional standards cannot be relied on to maintain ethical conduct. The most common external control you will recognize is a Code of Conduct, which varies considerably in sanctioning power and mechanisms for enforcement; many carry only the authority of professional peer esteem. Also, recent studies indicate that codes of conduct are effective only on a small scale and do not promote higher levels of ethical behavior in organizations. Yet research also suggests that when codes of ethics are adopted by employing organizations, they will positively increase an individual's ethical beliefs and decision behavior.

Pros and Cons of External Controls

Pros include:

- Can go further than legislation to project ideals, norms, and obligations and make positive prescriptions for moral optimum rather than moral minimum
- Can be tailored to specific setting
- Can provide mechanism for clarifying and internalizing the values of a group

Cons include:

- Can be too vague, abstract, and lofty to apply
- Often lack means of gaining compliance
- Consequences for individual can be avoided since profession lacks licensure, etc.
- Can stifle manager's discretion and ability to perform

But before you have the influence over external controls, exercise the internal controls at your command—your implicit assumptions. Ways to resist making implicit assumptions include:

- Practice continual self-reflection
- Ask empathetic questions of others
- Resist the need to assign blame
- Take responsibility for your privilege
- Contemplate how ethical forces drive action
- Convert aggression to empathy by considering context
- Examine your own intentions

Recent scholarship, including sixteen rigorous studies of thousands of people at work, have shown that people's co-workers are better than they are at recognizing how their personality will affect their job performance. Rather than survey yourself, you are better off asking your coworkers to rate you on those same traits; they are more than twice as accurate. They see things that you can't or won't and these studies reveal that whatever you know about yourself that your coworkers don't is basically irrelevant to your job performances.

These studies show that we are better at possessing insight in to our emotional stability (i.e., predicting anxiety)—traits that are tough to observe and easy to admit. Emotional stability is an internal state, so your friends don't see it as vividly as you do. Yet people consistently overestimate their intelligence (more pronounced among men) and their generosity; they are desirable traits. But they are most vulnerable to the "I'm not biased bias." The more objective people think they are, the more they discriminate because they don't realize how vulnerable they are to bias.

Any trait is easy to observe or hard to admit so we all need others to hold up a mirror, people who are motivated to see you accurately. Advice for managers to promote this kind of discourse include:

1. Set up meetings that take deep dives in high-intensity setting
2. Write down what you learned, even your own job description and how you plan to contribute to the company's mission.

3. Seek out situations where you receive feedback from multiple sources.

One of the most insidious ways to make an implicit assumption that those of us in academic achievement circles are especially prone to is the myth of meritocracy, that we deserve all the good that comes our way. Peggy McIntosh's extended work around the ways privilege limits opportunities for some, while silently benefiting others, identifies meritocracy as even more insidious than race and gender privilege because it is so deeply tied to our national and cultural values of hard-work and independence.

Meritocracy prevents us from seeing that many are born in to an unfair system and lack the power we automatically receive through privilege to shape their lives as we do.

McIntosh encourages us to recognize that with the power that is conferred by privilege, comes the power to use it in moral ways, to tilt the balance towards justice and to appreciate our accomplishments with humility and gratitude.

The attention we pay to implicit assumptions should also be reflected in our writing as something more than transaction; our language can be festive, recreational, and medicinal, too. In his essay, "The Sacred Spell of Words," the Kiowa writer N. Scott Momaday uses language to give us a different way to think about power and how we exercise it, recalling a native people's beautifully non-violent way to create the conditions for peace in our organizations and our world.

"Put your feet down with pollen.

Put your hands down with pollen.

Put your head down with pollen.

Then your feet are pollen;

Your hands are pollen;

Your body is pollen;

Your mind is pollen;

Your voice is pollen.

The trail is beautiful.

Be still.”

Week 4: Rhetorical and Philosophical Foundations

Keywords/themes: role of language (e.g., passive voice, inclusive); narrative elements of moral decision-making (e.g., plot, character, setting); rhetoric; logical fallacies and cognitive bias; reason vs. rationalize

Assignments

Group Assignment 4:

After reviewing the logical fallacies and cognitive bias handouts and websites, get together with your team to find a fallacy or bias operating in a work of media. Your group may use whatever research tools are available to you to identify other examples of logical fallacies or fallacies that are similar to the ones we encountered but that go by a different name.

Then, take your understanding of these communication barriers and apply them to the week's readings. Each group will be responsible for a different reading. Do the authors cite and or commit any of these fallacies or biases? To begin, identify the thesis (observation/interpretation) of your group's assigned reading and list the evidence the author provides to assess it for its relevance and sufficiency. In this way, each group will be building an outline for each essay that all students can use to develop their reflection papers.

Individual Assignment 4:

After reading the essays, write your own essay in which you consider how each writer approaches the phenomena of not paying attention, a human condition or perspective that may lead to an ethical laziness or carelessness, or result in a diminishment of the quality and meaning of life outside of work, or lead to clumsy and potentially damaging ways of misunderstanding each other. What advice do they offer about how we can be more engaged and find meaning? How do you practice "simple awareness" or activate your "moralization switch" and avoid lazy "rationalization" rather than "reasoning" on moral matters?

Readings

Lecture 4—Describes the cultural context for understanding and communicating moral values and enacting ethical practice with special attention to the moral dimensions of imaginative thought and logical argument.

Logical Fallacies handout—<https://yourlogicalfallacyis.com/>

Cognitive Biases handout—<https://www.yourbias.is/>

“This is Water” —“This Is Water: Some Thoughts, Delivered on a Significant Occasion, about Living a Compassionate Life” is an essay by the writer David Foster Wallace. The text originates from a commencement speech given by Wallace at Kenyon College on May 21, 2005.

This essay covers subjects including “the difficulty of empathy,” “the importance of being well adjusted,” and “the essential lonesomeness of adult life.” Additionally, Wallace’s speech suggests that the overall purpose of higher education is to be able to consciously choose how to perceive others, think about meaning, and act appropriately in everyday life. He argues that the true freedom acquired through education is the ability to be adjusted, conscious, and sympathetic. But don't just accept this summary. Read his beautiful language full of striking metaphors, familiar images, and relatable analogies so you can ask yourself “what is water?”

“The Moral Instinct” —Harvard psychologist Stephen Pinker asks whether humanity has a sixth sense or moral instinct that helps us to apply reasoning (not rationalization) to accept our adult reality that all people are not like us.

“The Life Biz” —explores the connections between popular literature of self-help and management practices, demonstrating that industry needs shape the promotion of qualities that satisfy employer needs as a business person but not necessary employee needs as a human.

“Three Callings for Your Life and for Our Time” —is a commencement speech given recently by Krista Tippett, the originator and interviewer for the podcast “On Being.” Here she invokes the value of literature and other cultural offerings to help us apply our moral imaginations.

“What the Fortune 500 Read”—is a self-published, open-access book by undergraduate management majors. It may interest you to see what books are read by folks with corner offices.

Poem—“Thirteen Ways of Looking at a Blackbird.” Wallace Stevens

Lecture 4

Literature and Ethics

“...in making clear to ourselves what is best and noblest in art, we are making clear to ourselves what is best and noblest in morals; in learning how to estimate the artistic products of a particular age...we are widening our sympathy and deepening the basis of our tolerance and charity.”

—George Eliot

Now that we are moving into philosophical and literary content, I want to take the time to discuss the course logic and why these kinds of texts are relevant for an MBA ethics course. The course focuses on narrative construction as a way to build arguments for or against a moral position; it uses story as a way to analyze a workplace conflict that requires an ethical intervention and solution; and it asks students to not just acquire information but to process it and adapt it for many “genres” — variety of sources and types of information—so that students learn how to manage multiple viewpoints, just as they must negotiate multiple institutions and constituencies.

In the coming weeks, we will explore how the belief systems that support our ethical awareness and analyses undergo a process of sharpening, deepening, and intensifying our ethical sensitivity; how they extend, elaborate, and refine our understanding of moral leadership. We will continue to do this throughout the course by reading provocative works, by exploring our professional settings for their ethical commitments, and by establishing our own educational, professional, and personal standards for ethical conduct. The movement of the syllabus parallels the movement of ideas and our moral consciousness—from self, to society, to world and is complemented by the flow of the *Management Exercises*. Indeed, Nobel Prize winning economist Joseph E. Stiglitz “encourage[d] anyone interested in understanding the Great Depression or mid-19th century Britain to turn to Steinbeck or Dickens.”

A Story of Work in the West

What follows is a sweeping and admittedly incomplete overview of western ideas about work as they have evolved over time and as filtered through philosophical and cultural systems. Work, across cultures, is the site of many moral decisions ranging from whether or not to take pens home to pressure to cook the books. A recent survey of American workers found that 56% of workers felt some pressure to act unethically or illegally on the job. Current global episodes of fraud and corruption suggest that the combination of ethics and economics is not a harmonious one. While few question the

existence and significance of medical ethics, the term business ethics is often said to be an oxymoron. This is because of the differing nature of business and a profession like medicine.

In early western civilizations, among them the ancient Greeks, there was considerable suspicion about acquiring money. Aristotle thought that it was natural to want to acquire the things that one needs, and even to store up for needs that could be anticipated; but for the wise person, money was always only a means to an end—to develop virtuosity. To seek to accumulate money for its own sake was to mistake the means for the end. By this standard, there are plenty of foolish billionaires in the world today.

Christianity, for its first fifteen hundred years, took an even stronger line against wealth. Jesus said that it was easier for a camel to pass through the eye of a needle than for a rich man to go to heaven. Early Christians took this teaching to heart, and debated such questions as “Can a merchant be pleasing to God? They generally answered in the negative. Usury—which was defined not as charging excessive interest, but simply as charging any interest at all on a loan—was one of the most damnable sins, and avarice, or greed, was always top of the medieval table of vices. Medieval artists delighted in portraying the way in which the greedy would suffer in hell, often with devils crushing them under bags of gold.

All this changed during the Protestant Reformation in part because the reformers needed the support of the rising middle classes and their accumulated wealth. While part of Martin Luther's reformation in Germany challenged the Church's confiscation of resources from its parishioners and shined a light on corporate corruption, John Calvin, the stern reformist leader from Geneva, swept aside the traditional prohibitions on usury, and, for the first time, treated earthly wealth not as something that makes it difficult to go to heaven, but rather as a sign that one belongs to "the elect" — those predestined to be saved. That made it possible for the middle class to grow in prestige and status.

But it was not until the nineteenth-century industrial revolution that capitalism really began to transform the working life of the majority of the population, creating the conditions described by Charles Dickens in his novels. Although 19th century capitalism led to twelve-hour days for workers, some of them children, in dangerous and unhealthy conditions, the factory workers fought to keep labor unions out of their factories, and argued against state regulation of working hours or occupational health and safety. In support of their case, they championed "social Darwinism," a misappropriation of Darwin's theory of evolution purported to show that, as John D. Rockefeller, Jr. argued:

"The growth of the large business is merely the survival of the fittest... The American Beauty rose can be produced in the splendor and fragrance, which bring cheer to its

beholder only by sacrificing the early buds, which grow around it. This is not an evil tendency in business. It is merely the working out of a law of nature and a law of God.” Curiously, Karl Marx, one of capitalism’s greatest critics, would have agreed with Rockefeller to the extent that he did not see any role for ethics in softening the impact of capitalism on the lives of the working class. Although he vividly described the way in which the factories of nineteenth-century England over-worked and maimed their workers while paying them bare subsistence wage, Marx ridiculed reformers who tried to make capitalism more just. In capitalist terms, the wages paid to laborers were set by the laws of supply and demand; that was a “just wage.” But in Marx’s view, morality is determined by the economic mode of production and under a capitalist system, one must expect capitalist morality to prevail. A better society could only come into existence, he thought, as the result of a revolution that abolished the capitalist mode of production and assigned “from each according to his ability; to each according to his need.”

Although the horrors of the industrial revolution are no longer the rule in the developed world, they have not disappeared there or elsewhere. Globalization has led corporations to establish factories in developing countries where wages are low, unions are illegal, or easily bought off, and state regulation is virtually non-existent. Even in the US, immigrants, including many in Silicon Valley, can work in appalling conditions.

Is there an alternative view to those of social Darwinism and Marxists, one that makes it possible for ethics to be taken seriously in a free market system? Some corporate leaders appear to be taking seriously the idea that they have a responsibility not only to maximize profits for their shareholders but also to be concerned for the interest of all their stakeholders—including workers, customers and communities in which they operate. But in the competitive world of business, ethics can only thrive if it brings economic advantage; that is not impossible. Workers will respond with greater loyalty to a corporation that treats them as more than cogs in the machine and communities will be more supportive of enterprises that show concern for their welfare. But perhaps the most important prerequisite for more ethical business is to educate customers who are prepared to switch their purchase away from corporations that they see as behaving unethically, as in the *Grab Your Wallet* movement: (<https://www.grabyourwallet.org>).

Though these large questions are of global significance, the ethical issues workers face are more specific. They work to earn money to be able to live but few are fortunate enough to have work they both enjoy and know to be worthwhile. Therefore, simply doing the job one has been employed to do often involves an ethical compromise.

Artists and writers who would like to create something significant may end up designing ads and writing copy for deodorants and stomach tablets. When does work become contrary to one's ethical principles? Or so degrading, that one ought to refuse to do it, no matter what the consequences are? And if that moment arrives, is the right

course of action simply to leave, or should one try to subvert the project on which one is working? Role conflict is common—between loyalties to employers and to others to whom one is obliged. Loyalty is generally regarded as a virtue and whistleblowers usually end up pariahs rather than heroes. For the individual, the problem is to decide when loyalty and legitimate self-interest are outweighed by other ethical concerns. When wrongdoing is not life threatening, ethical decisions become more difficult.

From History to Your Story

Historical and cultural forces we cannot control, therefore, shape ethics in the workplace and provide the context for where you find yourself now. However, we can match individual attributes with organizational structure, culture, and societal expectations. (We can balance internal and external controls). Here are some dimensions to consider when designing a setting for your story that is supportive of ethical conduct:

1. Individual attributes (virtues, values, mental attitude)
2. Organizational culture (role models, norms, symbols)
3. Organizational structure (procedures and arrangement for accountability, collaboration, participation, and dissent)
4. Societal expectations (public participation, laws, policy)

Read your workplace like a story, applying basics of textual criticism: plot, character,

setting, point of view, style, tone; different modes of discourse; code switching. This task is necessary to interpret the landscape in which you make moral decisions and necessary to describe your moral position.

Ethical Leadership in Literature

Reading literature is a way to acquire good judgment, self-knowledge, and a deeper understanding of human nature. Writers strive to develop complex portraits of characters whose actions lead us to understand different approaches to moral decision-making. Literature can be used as a case study. It is more subjective and open-ended than the typical case study, which is fact-based, highly researched, and focused on particular issues but literature has the advantage of resisting a formulaic response to moral dilemmas. Reading literature also has been cited as a key to professional success. A recent article in *Business Insider* studied pioneers like Elon Musk, Oprah Winfrey, Bill Gates, Warrant Buffett and Mark Zuckerberg and found a common practice the author calls the “five-hour rule”: they set aside a least an hour a day (or five a week) for deliberate learning. Accomplishing this goal means establishing reading as a priority, a “habit of being.”

Reading can also help us resist the ways in which “work is like water: it quickly spreads and seeps in to fill spaces in our personal lives,” according to the publisher Karen Rinaldi in her essay “Work is Like Water.” Work, the author reminds us, is mainly

about goals and performance. It is largely transactional. Without proper barriers to keep it in its place, work, like water, takes over our lives. Rinaldi extends the water metaphor in striking ways: “Water’s special qualities help it to find the path of least resistance, and before you know it, it has traveled into unwanted and unexpected spaces where it can erode and destabilize otherwise sound environments or structures. The properties of fluid dynamics make water difficult to control or predict. All surfers are confronted with this each time we paddle out. With the relatively recent we-can-work-from-anywhere mind-set that modern technology encourages, work is becoming more like water: harder to manage and protect against. Before we notice it, work’s demands have permeated time we should have for our families, our communities, and ourselves. Like water, it is stealthy and powerful. It can crack or wear away the strongest foundations. When work is like water, it can erode and destabilize our lives.”

But if we engage in reading literature, practice bibliotherapy – reading for therapeutic effect – we find both the release from work, pleasures akin to meditation and the opportunity to learn. Reading literature raises more questions than it answers.

Literature guides one in how to take responsibility for challenges or opportunities and explores how we deal with them. Does one possess the inner resources, the direction, the pragmatism, and the force of will to assume these challenges? Literature and other forms of cultural production raise questions of character and choice. How to balance empathy with obligations? How to come to grips with your “secret side” – your shadow

or reflective side? There are a lot of unexplored selves that you have to integrate before you can become a moral leader.

Reading literature which opens up your world-view demonstrates how important it is to learn more about yourself before you set out to change the world and manage other people. Reading encourages you to reflect, which in turn lowers risks of error and prevents tragedies. Productive deliberation, like reading a page-turning novel, often is a chaotic process of going back and forth, zigzagging between feelings, thoughts, facts, and analysis; it resists the temptation to grasp hold of a single grand principle and allow it to tyrannize all other considerations. Stories teach us more than one thing and more often than one time.

“The breakdown in the old agreements about reality is not the most significant reality, and the world can perhaps best be explained in terms of conflicting and often incompatible narratives...Any society’s idea of truth is always the product of an argument...writers need to rebuild our readers’ belief in argument from factual evidence, and to do what fiction has always been good at doing—to construct, between the writer and the reader, an understanding about what is real...when we read a book we like, or even love, we find ourselves in agreement with its portrait of human life. Yes, we say, this is how we are, this is what we do to one another, this is true. That, perhaps, is where literature can help most. We can make people agree, in

this time of radical disagreement, on the truths of the great constant, which is human nature.”

--Salman Rushdie

Here are some ways you can come to develop your own moral position that some managers have derived from reading literature:

--Resist the flow of success. For many leaders, the daunting challenges to overcome aren't poverty or oppression or lack of skill or opportunity—it is all that accompanies a successful life. Question what is actual vs. what is real (apparent success and achievement). Learn how to pursue success and achievement without being pulled into powerful, dangerous currents; you have obligations to others and to self.

The conventional view suggests that selfishness and altruism are opposites. The more selfish a person is, the less he cares about others; the more altruistic a person is, the more his is willing to sacrifice her own interests. Literature suggests a more complicated view. The most admirable people live and work for others and for themselves.

Sometimes we need to learn to underachieve—it is risky and self-destructive to put all of yourself into work and leave too little of yourself for anything else.

--Recognize what is luck. Another “implicit assumption” we make is believing a meritocracy is always working. Moments of testing come in unexpected ways.

Challenges can leap at you.

--Remember that blind adherence to rigid moral codes in times of change can be dangerous. “Beliefs” can turn determination into a liability rather than an asset.

Literature suggests that in facing their day-to-day challenge, moral leaders may need to embrace a more complex code of ethical behavior than they may have learned as children. Real morality is not binary. Leaders need moral codes that are as complex, varied, and subtle as the situations in which they find themselves. This does not mean abandoning basic values or embracing moral relativism. What it does mean is that over the course of a career, leaders may have to embrace a wide set of human values. Often it is harder to stay and work through a moral problem rather than take a stand and depart.

The clash between principles and pragmatism is one of the hardest tests of a moral leader’s character. Sometimes choosing between two strongly held principles is harder than choosing crass pragmatism. Yet if we lack the ability or remain unwilling to see beyond our own agendas for truth, change, and human development, we will limit our moral development.

--Appreciate dreams as an inner resource for a leader. But when do they become toxic?

A better test of a dream may be the love of its drudgery. A successful management career is challenging and rewarding but appreciating drudgery may be a better test of a healthy dream than excitement or inspiration.

--Accept that there are no quick hits of inspiration. No matter what you may think you

see, there are no stories of unalloyed success or five-step programs for happiness.

Struggle and failure are part of the process of growth, but reading about these dynamics in literature we are given a mirror (to reflect ourselves back to us) and lamp (to illuminate our vision) and can better understand our conflicts and maybe identify a way out.

--**Never confuse movement with action.** This was Hemingway's advice to writers and it works for life, too. Be purposeful in your behavior and live out your life story with intent.

Rhetorical and Philosophical Foundations

In the past few weeks, we have looked at the organizational and personal ethical climates from which we each emerge, using quantitative and qualitative methods to take this climate assessment and to become aware of the external controls that guide our moral conduct.

As we deepened our investigation into internal controls that influence not just the climate, but the culture of a workplace, we looked out the social context and implicit assumptions that shape our System 1 thinking and interfere with our efforts to apply reason to ethical problems.

This week, we will begin to explore the conditions required of a sound argument necessary for ethical decision-making in management. We will start by examining the

process of decision-making as grounded in logical and evidence-based forms of argument. By examining logical fallacies and cognitive biases we become aware of how they prevent us from forming clear and principled ethical arguments. As with what you have already learned from our previous discussions, you are building a repertoire of tools to use in making moral judgments so that ethics will become an obligation, not an inclination.

As the Jesuits do, let's begin with the ordinary.

Every day we hear ethical slogans being tossed around or invoked to explain a certain outcome or conduct. Many are steeped in irony. Here are a few examples I recall:

- *Ask Why* (Enron slogan)
- *Waddya gonna do?* (Tony Soprano)
- *On my honor, I will try:*

To serve God and my country,

To help people at all times,

And to live by the Girl Scout Law. (Girl Scout Promise)
- *It's Fate*
- *It's Karma (what goes around comes around)*
- *The Bible tells me so*
- *Do unto others as you would have them do unto you* (The Golden Rule)
- *The devil made me do it*

And so forth; there are many more...what mottos do you recall? Do you find them effective? What would be effective?

In order to assess the value of ethical guidelines, it is important to recognize exactly what we mean when we invoke the term “ethics.” It is helpful to distinguish between ethics vs. morality:

Ethics is the systematic endeavor to understand moral concepts and to justify moral principles and theories. Ethics is also the academic/philosophical discipline dealing with questions of right and wrong, dealing with questions of moral duty and obligation.

Morality refers to the principles or rules governing an individual’s life.

Morals are rules; ethics are theories.

Ethics may be descriptive as well as normative—i.e., explain what is right vs. wrong OR how one ought to act. To put it another way, descriptive ethics would be concerned with determining what proportion of people believe that killing is always wrong, while normative ethics is concerned with whether it is correct to hold such a belief. In most ethical reflection, the goal is to promote action—ethics is best understood and considered in functional, dynamic terms.

Where the personal and the social intersect is ethics. We interact in a world that presumes a moral foundation supported by ethical systems we create to provide humanity the following:

- a method to discern between good and evil or right and wrong
- a method to allow individuals to reach goals in socially acceptable ways
- a method to resolve conflicts of interest
- a method to develop character
- a method to promote happiness and health
- a way of life and reason to live

Ethical vs. Legal

A moral dilemma does not present a choice between your inclination and your obligation; a moral dilemma is a conflict between two obligations, or between two principles. You are a person, an employee, and a family member, and so forth. Each of those roles has its obligations, and these may conflict.

Resolving dilemmas calls for judgment. We can't apply hard and fast rules so we need the capacity to reason.

Our capacity to reason allows us to begin a moral reflection by identifying our motives for being in a decision-making situation. It is important to understand that our **intrinsic** and **extrinsic values** may be in conflict:

- **Intrinsic**—pertains to the essential nature of the thing. Good in and of itself, good for its own sake. Goodness is a quality of the thing, regardless of circumstance. e.g., friendship??

- **Extrinsic**—originates from the outside, not inherent in the thing. Not for its own sake, but for what it can do for you. Means to and end (the end of gaining happiness). Something extrinsically evil would be evil in its effects or results, not because the action itself was evil.

Another important step in the moral decision-making process is to consider how binding are the ethical propositions on which we rely? We can view them on a continuum from:

Absolute → Prima facie → Relative (rules of thumb)

- **Absolute.** Binding in all cases, at all times
- **Prima facie.** “At first glance.” Have a binding weight, i.e., you should generally follow, but may be overridden by other principles in a conflict.
- **Relative (rules of thumb).** No binding rules; but if we don’t judge similar cases similarly, how can we say we have an ethics?

Relativism: People of different backgrounds will have different values.

Relativism in a positive sense means having sensitivity to others’ circumstances. Hence,

Ethical Pluralism: Other moral perspectives may be reasonable. No one perspective will be accepted completely by a rational person. You can’t stop making judgments because that would be abdicating your responsibility, but in a pluralistic society, you must have conversations about those judgments; in a public or professional

setting that means you must be able to explain not only what your point of view is, but to offer reasons or justifications for your opinion.

When moving from reflection to action, one then considers the roles one plays in this specific moral dilemma.

Aspects of human action include:

1. agent
2. act or decision
3. goal (**end**) or result/consequence

One way to approach learning in ethics is to be able to answer for each theory: “this theory asks....” as the handout you reviewed on Week 1 guided you. For the 3 foundational theories we will explore in Ethical Decision-Making, we will ask:

Virtue theory

Does the action help actualize one’s character or virtue or does it promote vice?

Consequentialist/Utilitarian theory

Does this action (or rule) produce the greatest good for the greatest number; is their more benefit than cost?

Deontological theory

What is one’s duty regardless of results, to show respect and autonomy for all

Returning to the role reason plays in ethical discernment, we intuitively understand that ethics is not so much a process to generate a comprehensive list of do's and don'ts—don't say this, don't do that—so much as it is to be aware of the power of language and how it can clarify, how it can obfuscate. We have a responsibility to use language wisely and carefully in making moral decisions.

One example I typically cite is the use of *passive voice* which objectifies people and removes any relationship between an agent and an action, as often invoked in political-speak: "bombs were dropped" "mistakes were made." Or a more personal example would be to consider who you would trust: someone who says "you are loved by me" or "I love you"? The former, in passive voice, is the language of someone who wishes to distance themselves from responsibility for the comment and who objectifies the person they presume to love.

There is a philosophical/literary critical school of thought called *speech action theory* that maintains that words do things and actions say things, underscoring the point I am making here. A word can wound and incite, as with a racial epithet; and an action can say something, as in burning a flag. The point is to keep our discourse close to our behavior. *Inclusive language* is another example of the ways language influences our orientation to reality. If we identify someone who fights fires as a "fireman," we are excluding from our consciousness the possibility that women may wish to claim the opportunity to fight fires. If we say "firefighter," or "letter carrier," rather than a term

ending with “-man,” we are inviting for consideration that one of any gender can perform the job.

There are other examples in language that prevent us from a clear expression of a moral dilemma. A kind of reductionism has seeped in to our pronouns, our verbs, our adjectives, and our phraseology. “It” has come to replace “I” and an empty “thing” has come to replace “they” as subjects of our typical sentences. When “we” is retained, it has become largely manipulative or managerial, like our mother’s “And we will take our medicine, won’t we?” Now it is the manager who says “We don’t do it that way here.” Verbs have become less passive and more active: “It has come to our attention...”; “Information that has reached this office”; “It can now be confirmed that”, all positioning the focus and reference on external rather than internal responsibility. Adjectives have followed suit and become less expressive. “Authorized,” or “acceptable,” replace more descriptive terms based on human observation.

Promoting reason in moral decision-making includes identifying valuable insights wherever you find them. Consulting the comic George Carlin may not seem like a logical leap to you, but I am suggesting that you go to the following link and listen to his monologue on euphemisms. He observes, “You can’t be afraid of words that speak the truth.” Here he offers compelling illustrations of the use of language as an ethical tool. His humor is raw so if you are uncomfortable with “bleeped” language, then don’t watch. But I would think that at least the first part, when he discusses combat veterans

and the ways we use language to distance ourselves from their trauma would be especially meaningful to all citizens who have seen the impact of military conflict on our personnel. He follows our naming of their trauma from “shell shock,” to “battle fatigue,” to “operational exhaustion,” to “post-traumatic stress disorder.”

<https://www.youtube.com/watch?v=vuEQixrBKCCc>

Benjamin Dryer, author of *Dreyer's English: An Utterly Correct Guide to Clarity and Style*, spoke eloquently on the moral aspects of language use on the podcast “Stay Tuned.” *I think that language is important because good writing is a kind of truth telling, and honest writing is a kind of truth telling, and I think that one has easily witnessed the way that language can be distorted and used to tell lies, and to make them persuasive. I think that you can certainly see, when you're reading wonderful things, what it does to your spirit and what it does to your heart, but also I find myself, and I imagine that you do too, witness to this process of using words to mislead. Some people do it really well, and some people just do it sort of bluntly, and poorly, and obviously. It didn't occur to me when I was writing the book, it was not my thought. It's only become my thought after the fact, as people tell me about what I've written, which is a fascinating experience, but it has occurred to me that good writing is a kind of morality... I think that honest communication, I think thoughtful use of words, I think that the way we talk to one another, the way we write to one another, is about how we are interacting with one another, and an attempt at basic human decency. I mean, your language is one of your prime mechanisms. We*

can all communicate with tone of voice, and eye contact as much as we want, but it's the very words that we're choosing that are most important.

Aristotle's rhetoric is helpful to understanding the morality of how we use language because, if one follows his "rules" of establishing a sound argument, then one will most likely be engaged in ethical activity characteristic of a virtuous person. These three aspects of teaching are also central to Aristotle's rhetoric. In basic terms, an effective argument will possess and utilize several sources of persuasion: *logos, ethos, and pathos*.

Logos, of course, implies reason and demonstrating that one is soundly in command of a body of information. Logos is what we know. *Ethos* is how, in argument, we communicate that knowledge by basing it not just on our intellectual authority but on our character, on the kind of person we demonstrate ourselves to be, as one who can be trustworthy and fair or even admirable. *Ethos* is who we are. *Pathos* is the emotional component of any argument, how we involve our hearers in the subject matter and make them care about it. *Pathos* is why we do it. In Aristotelian terms, as moral agents we want to be rhetoricians who lucidly expound on a subject matter while projecting an impression of virtue and goodwill so that we can create a suitable disposition among those who we wish to persuade.

Aristotle revolutionized rhetoric because he moved it from the abstract realm of philosophical contemplation to the practical level of persuasion. He maintained the intellectual credibility of rhetoric while also insisting on its functional role. In moral decision-making, it is hard to resist the pull of the emotional but as public administrators, it is important that reason guide your ethical conduct in order to protect the rights and beliefs of all.

Week 5: Virtue Theories (Self): What evokes beauty at work?

Keywords/themes: Imagination and beauty; virtue and virtuosity; *Examen*

Assignments

Group Assignment 5:

Benjamin Franklin worked toward constant self-improvement. In 1760, Franklin began writing "The Art of Virtue" to record what he believed to be the most important principles to follow to lead a successful life. Franklin exercised a ritual not unlike *The Examen* that Jesuits practice. In a secular fashion, Franklin woke every day and asked himself, "What good can I do today?" After reading Franklin's "The Art of Virtue," your group will be asked to produce two outcomes:

First, list the virtues Franklin enumerates as they relate to the balance between deficiency and excess that Aristotle set forth. (Note that Franklin does some of this work for you.)

Reflect on the virtues and decide if they are sufficient and necessary for our present times and for your profession; add those that you think should be part of a balanced approach to management and present the complete list with a brief explanation of why these virtues are important for your profession. Remove any that you think no longer apply.

Second, create a day-book as Franklin has done and deduce how a manager should spend a typical day and what virtues she will call forth to be an effective and virtuous leader engaged in these activities. You have already compiled the list of virtues, now connect them to the activity that embodies them in your professional life. Try to adapt Franklin's scheme to make it more Ignatian, building in the kinds of reflective moments that are a hallmark of the Ignatian spirituality of our founders as well as identifying the concrete actions that illustrate virtue at work.

Individual Assignment 5:

Write an essay on any composition of your choosing from the anthology *Speaking of Work*. How does the story or poem evoke beauty? What feelings or ideas did it elicit from you? What virtues are illustrated? Show that beauty by citing at least one passage from your chosen reading that especially spoke to you. And remember to apply, where

appropriate, the correct literary critical terms—plot, character, setting, tone, point of view, imagery; use these terms to describe the work of fiction or poetry specific to the genre that inspires you.

Readings

Lecture 5—This reflection explores the relationship between individual human conduct and how that can be reflected in organizational settings through the exercise of virtue and related attributes that develop character and generate a sustainable practice in life and work.

Aristotle—For background, consult this reliable resource and pay special attention to the description of Nicomachean Ethics. <http://www.iep.utm.edu/aris-eth/>

Benjamin Franklin, “Chapter VI: The Art of Virtue”—This excerpt from Franklin’s autobiography presents us with an 18th century version of virtue theory that has remarkable resonance today with current practice, including the Jesuit practice of an *Examen*.

“Wealthy, Successful, and Miserable”—a Harvard MBA reflects on the lack of meaning and/or beauty in people’s work, despite their wealth and status and explores reasons why more and more employees feel this way.

“What Would Jesus Do About Inequality?”—In this piece, Molly Worthen, author and professor of history, looks the other direction, away from the wealthy and miserable and to the “faith and work movement” as an example of a morally-driven response to business practice.

Speaking of Work—This anthology features stories solicited from twelve writers distinguished in various genres reflect on the modern workplace. Read the brief introduction and you will be asked to choose one work as the basis for your individual reflection assignment.

Poems—This sequence of 4 poems (Theodore Roethke, “Dolor”; Wendell Berry, “The Real Work”; Thomas Centonella, “On the Way to Work”; Richard Wilbur, “The Beautiful Changes”) illustrates different approaches to work and how to transform that experience.

Lecture 5

Managing a Virtuous Life

This week we explore the **Virtue Theory** of moral decision-making as set forth by Aristotle and Franklin where an ethical choice is not presented as a matter of external consequences but internal intention. Morality does not present as a neat dualism but as a way of proceeding through life as a certain kind of person: demonstrating an appreciation of value and reflected in how we make our worlds balanced — where virtue is expressed as the golden mean. In management terms, virtue theory presents us with the opportunity to pronounce our *value proposition*, a different matter from assessing cost or worth. Using a term from our past reading, virtue theory asks us to resist our System 1 thinking and to recognize, as Pinker reminds us, of our kinship with each other, our shared human weaknesses that once accepted can become the foundation for empathy.

We will explore humanity's virtuous capacity through a selection of poetry and prose. Virtue theory, as originating in the thought of Aristotle, is the first of the three dominant strains of western ethical theory. After this week, you will understand better what we mean by virtue and character development, and how we can identify and appreciate virtue in others.

You will also come to appreciate, as we apply virtue ethics to works of literature, that

creative writings (as opposed to analytical or research-based arguments), show us the narrative aspect of ethical decision-making that does not always present as a neat scenario that can be easily dissected. Reading literature (like the collection from which we will read, *Speaking of Work*), and exploring the dilemmas of fictional characters and settings reminds us of the multiplicity of points of view that we need to take in to account before we make an ethical recommendation. More often than not, ethical scenarios will present themselves with multiple, conflicting, overlapping or competing points of view. We may not even be aware of other relevant points of view that should be explored as we go deeper into understanding the motivations of characters. From literature we come to understand our ideas not as facts set forth in a case study but as a story or story fragments, a constructed reality that mirrors the limited perspective from which most moral choices are made. Literature, in other words, can remind us to begin from a position of moral humility. Literature also participates in that aspect of Aristotle's virtue theory that emphasizes excellence and beauty, balance and poise, as ethical traits indicating the presence of virtue.

Finally, reading literature forces us to slow down, a "think slow process," a way to examine a topic or scenario skeptically, before deciding whether to accept it or not, and that is a vital skill in the workplace. You will be practicing a form of "contemplative" education, also a kind of discernment where you slow your body and brain and become more aware of your thoughts, bodily sensations, feelings, and immediate environment,

which helps you to manage stress in our constantly over-stimulating world and workplaces.

For Aristotle, a notable life is one in which we apply an aesthetic sensibility to our moral upbringing, to our civic or political life, and to our contemplative life. We do this through the virtuous development of our character. Aristotle and Franklin would both affirm that the good is that to which all things aim. Good is happiness of the highest order—an activity of the soul in conformity with excellence or virtue, guided by reason. It is final and self-sufficient. It is its own end. As Aristotle reminds us: “Both virtue and art are always concerned with what is harder, for success is better when it is hard to achieve.”

The literary selections we read in class may not move you, yet something else will.

Seeking beauty is what matters. Slow down and see a blackbird from different perspectives; when facing injustice, turn inward to your core values; find what your real work is, not what is actual but what is real, what has value, not just cost or worth.

What we learn from virtue ethics is to pay attention: to beauty, to balance, to ourselves and how we, as the Jesuits would say, find our "way of proceeding."

Exercising ethics is choice. We choose our dispositions in accordance with reason in order to improve, to achieve virtuosity. Steady moral improvement is the task of living—it makes you happy and it produces good. Those who regulate their desires and

actions by a rational principle will greatly benefit from the knowledge they acquire because they will have balanced their emotions (pleasure and pain), their capacities (who we are), and their characteristics (how we act). This is practical wisdom.

But it all starts with beauty and how we order our lives, find the balance between excess and deficiency and build lives that give us the foundation in character to make moral decisions.

Here are some Aristotle quotes to remember as you move through Management:

- “As for the money maker, his life is led under some kind of constraint: clearly, wealth is not the good which we are trying to find, for it is only useful, i.e., it is a means to something else.”
- “The fact here is the primary thing and the fundamental principle. Some fundamental principles can be apprehended by induction, others by sense perception, others again by some sort of habituation, and others by still other means. We must try to get at each of them in a way naturally appropriate to it, and must be scrupulous in defining it correctly, because it is of great importance for the subsequent course of the discussion. Surely, a good beginning is more than half the whole, and as it comes to light, it sheds light on many problems.”
- “There are three factors that determine choice and three that determine avoidance: the noble, the beneficial, the pleasurable on the one hand, and on the other their opposites: the base, the harmful, and the painful.” (This observation is

also supported by St. Ignatius's description of consolation and desolation, concepts we explore in the *Management Exercises*).

EXAMEN

Recognizing the value that Aristotle places on the contemplative life as a path towards understanding how to lead a virtuous life, I offer a ritual from the Jesuit tradition of the *Examen*. St. Ignatius Loyola (the "founder" of your university about whom we will learn more later) included in his *Spiritual Exercises* a prayer called "the *Examen*," which derives from the Latin word for examination. It is a meditation with roots not only in Ignatian spirituality, but also in the spiritual practices of the ancient Stoics. There are many versions of the *Examen* today, but all have five steps. I've given you a version that is secularized so no matter your belief system, you can apply the practice to your own life. *The Examen* is also introduced in and a regular feature of the *Management Exercises*.

An Ignatian way of approaching the process Franklin described in his day book might look like this:

Morning: What good shall I do?

Afternoon: What more good can I do this day?

Evening: What good have I done and what can I do better?

Night: What good can I accomplish tomorrow?

While aware of multiple points of view that we should take in to account in moral decision-making, in a business setting, one initially can apply virtue theory to management practice by approaching ethical decisions from two points of view: as **individual choices** or **organizational policies**, another way of looking at internal and external controls.

Individual managers can:

- Cultivate awareness of ethical dilemmas (pay attention)
- Develop ways to conceptualize problems (reading literature helps with this; see prior lecture)
- Practice ways to develop resolutions (Franklin's Day Book, e.g.)

Organizations can:

- Design and manage an environment that is supportive of ethical conduct through systemic and comprehensive planning
- Insure that obligation to protect ethical standards increases with movement up the organizational hierarchy
- Guide systemic planning by policies that enforce and reinforce moral values.

Week 6: Utilitarian Theories (Society): What accomplishes good at work?

Keywords/themes: Objective and Subjective Responsibility; rule vs. act (words vs. deeds); philanthropy; hedonistic calculus

Assignments

Group Assignment 6:

As a way to understand the Hedonistic Calculus, try to apply it to a situation and evaluate its consequences. Find a case from *The Ethicist*, the column we discussed the first week:

http://topics.nytimes.com/top/features/magazine/columns/the_ethicist/index.html

Apply the Hedonistic Calculus using Bentham's categories and develop a measurement strategy to assess the presence and degree of these aspects of pleasure and pain: Intensity, Duration, Certainty, Propinquity, Fecundity, Purity, Extent.

Summarize key decision points in the case and provide your group's recommendation for the most ethical course of action based on your application of the hedonistic calculus and compare it to *The Ethicist's* conclusion. Reflect on the process and evaluate the usefulness of the Hedonistic Calculus as a tool for moral decision-making.

Then compare that direct application of the Hedonistic Calculus to a specific moral dilemma with making a choice about a sound charity using *MyGoodness*, a test developed by researchers at MIT which aims to evaluate philanthropy in much the same way Singer argues for "effective altruism." <https://mygoodness.mit.edu>

Individual Assignment 6:

Write a Letter to the Editor for a publication of your choice. You may choose the venue in which the letter will be published but be specific—why is this venue relevant to the issue you are taking up? Your letter should be connected to a particular act—not a general moral argument—in which you comment on a social good that you identify could be addressed. Either provide existing examples or imagine an effort that organizations could address. Incorporate principles derived from a utilitarian framework. Explain what problem you are trying to address and how this utilitarian principle might successfully target that problem. What conduct insures the greatest

good for the greatest number while also supporting individual liberties? How do you “measure” ethical conduct?

Readings

Lecture 6—Establishes the terms for applying utilitarian theory’s hedonistic calculus for measuring subjective and objective responsibilities and explores how this is reflected (or not) in philanthropic work and other utilitarian methods to promote the good for the greatest number.

Bentham and Mill—For a reliable source on the thought of the two early utilitarian theorists on whom subsequent work is based, see: <http://www.iep.utm.edu/bentham/>; and <http://www.iep.utm.edu/mill>

"The Trader Who Donates Half His Pay"—is introduced by a third-party who considers Peter Singer's notion of "effective altruism" and while identifying some weaknesses, recognizes the power of Singer's position. Singer presents his own point of view in **"Good Charity, Bad Charity."**

In **"The Feel-Good School of Philanthropy,"** however, the author introduces a challenge to the notion of effective altruism, as an approach to generating good for the greatest number. Note the challenges offered in the article which insists on the presence of virtue if a utilitarian good is to be effectively accomplished. This point is reinforced by the essay **"Bill Gates, Mark Zuckerberg and The Case Against Philanthropy as We Know It."**

The authors of **"Philanthropists Don’t Deserve Our Gratitude,"** and **"Beware Rich People Who Say They Want to Change the World,"** caution against the consequences of trusting a few with the greatest resources to provide the greatest good for all. **"Being Rich Wrecks Your Soul"** questions whether or not any management or economic practice can be squared with a virtuous or truthful life. In **"How to Be Good,"** the author addresses a very simple question and looks to multiple sources to answer it.

Poem—Amen. Stuart Kestenbaum

Lecture 6

Managing a Good Life

For a Utilitarian ethicist, it is not the process that matters but the outcome. The ends justify the means. The upbringing of a child as a vegetarian, for example, could be strictly moral, wisely spent in contemplation on character as a virtue theorist; but our engagement in a broader definition of civic life might mean that being vegetarian is the only virtuous act because if everyone were on a plant-based diet, then there would be no starvation and the lack of meat production would slow down climate change. In other words, the Utilitarian brings big data.

This week, we begin exploring ethical theory by considering the "more" of Bentham, Mill, and other utilitarian thinkers. In so doing, we are also making a shift from less *qualitative* to more *quantitative* measurements of morality. What matters to utilitarian thinkers is not the enactment of virtue or the recognition and creation of beauty but producing the greatest good for the greatest number. There is also a shift away from emphasizing *internal controls* of self-awareness and development towards *external controls* that generate goodness, as an act or as a rule. We also shift from the individual more towards the corporate, recognizing different types of utility, some being more *subjective* and others being more *objective*.

As the lecture explains, utilitarians recognize a difference between *objective responsibility* (or general utility) and *subjective responsibility* (or individual utility). In order to achieve the greatest good for the greatest number, Bentham derived a hedonistic calculus to measure the greatest objective good, a concept we see extended in the notion of effective philanthropy developed by Singer.

Going in to this week's readings you might ask yourself, recalling the Steven's poem, not just "what is my blackbird?" but "what blackbird can everyone hear?" In other words, after considering what is it that you need to pay attention to and from how many different perspectives can you seem to understand the object of your attention, how can you expand your vision to recognize other songs that are just as good, even if you don't hear them every day? Remember during our first weeks we focused on the benefits of training our awareness and ability to pay attention and avoid assumptions as a preliminary posture for ethical decision-making. We explored multiple sources, not all conventionally "business" sources, and looked widely for information on how to make a moral decision. Aristotle reminded us to pay attention to the beautiful. Bentham and Mill want to train our sights on the good.

Simply put, utilitarian theory posits moral dilemmas as choices between the good and the bad. This week, we will justify using utilitarianism, a consequentialist theory that justifies certain behaviors by way of Bentham's concept of the hedonistic calculus and the belief that happiness is intrinsically valuable. Rationalism, Bentham believed, could

be a method for achieving social equality and the greatest happiness for the greatest number. Whether of intrinsic value or instrumental value, what determines happiness can be discerned by way of the hedonist calculus that measures outcomes. Utility can take two types, individual and general, and sometimes is measured by act and other times by rule. Bentham's categories for measuring by a hedonistic calculus include:

Intensity—How intense is the pleasure or pain?

Duration—How long does the pleasure or pain last?

Certainty—What is the probability that the pleasure or pain will occur?

Propinquity (nearness or remoteness)—How far off in the future is the pleasure or pain?

Fecundity—What is the probability that the pleasure will lead to other pleasures?

Purity—What is the probability that the pain will lead to other pains?

Extent—How many persons are affected by the pleasure?

With J.S. Mill, we will see a redefinition of the goal of utilitarianism in terms of higher and lower pleasures, which, to the delight of an academic, are biased in favor of intellectual pleasures. But Mill was also a champion of justice and rights who wished to educate the general population in order to make more options available to everybody.

No matter the theorist, however, a central feature of utilitarianism is the contrast between emphasizing good consequences vs. asking whether something is morally right or wrong in and of itself. For example, it may seem unethical to ask people in

developing countries to pay for a cell phone that may dramatically change their lives. Yet some argue that asking even poor customers to pay for their devices avoids the problem of a lack of perceived value—if you give something away, its value diminishes. But for a small price, then more people can be connected and more data shared, an example of a utilitarian approach towards generating value, not just cost or worth. Governments tend to adopt this approach and push agendas in a utilitarian direction because governments can count up how many people were made better or worse off by their legislation and also build in accountability.

Yet it is difficult to make a utilitarian choice when you don't know the exact outcome of your intended action. A *hypothetical* circumstance used to support a moral theory could be challenged as applying the logical fallacy of *ad speculum*. A question of degree, therefore, is operative here (and possibly the fallacy of the slippery slope?). Are there rules that apply to everyone? Utilitarianism is sometimes described as “quandary ethics”—ethics conceived as solving puzzles wherein it can be close to impossible to calculate the costs and benefits of the various outcomes you consider.

Another moral concern raised by utilitarianism is: Big data/little details: what are we doing with all the measurements?

Today, we will also consider how to distinguish between our objective and our subjective responsibilities in order to effectively enact a utilitarian or other moral

agenda. Steps for ethical problem solving begin with distinguishing between *objective* (external) and *subjective* (internal) responsibility:

Objective Responsibility

- Determine accountability (responsible to someone) and obligation (responsible for something) dimensions of objective responsibility
- Determine principals (primary authority) v. agents (secondary actors)
- Determine order of accountability (note: accountability priority is not necessarily the same as obligation priority)
 1. Organizational superiors/corporate management (hierarchy)
 2. Elected officials/law enforcement (law)
 3. Citizenry/stakeholders (public interest)
 4. Shareholders (investment)
- Establish a *rule* (word) by which objective responsibility can be enforced

Subjective Responsibility

- Determine beliefs (descriptive v. prescriptive)
- Assess values (fundamental principles)
- Identify attitudes (opinion)
 1. Consider facts of objective responsibility

2. Determine what information is certain
 3. Clarify what information is necessary to obtain
 4. Reflect on personal implication
- Perform an *act* (deed) that embodies subjective responsibility

In considering these responsibilities under a utilitarian framework that insists on the greatest good, the act of being philanthropic comes under scrutiny. While the notion of “effective altruism” is gaining credence as an effective utilitarian approach, to some, it doesn’t go far enough in identifying the greatest good. To give away resources acquired from a system that is structurally unequal and unfair, they argue, does not achieve a utilitarian goal; it only redresses an immediate situation. Rob Reich, director of the Heart for Ethics in Society at Stanford College, states that major philanthropy is: “the odd encouragement of a plutocratic voice in a democratic society.” By featuring philanthropists nothing but gratitude, we make it possible for a huge volume of ability to go unchecked. Moreover, philanthropists often donate towards limited-term solutions or evade non-profit status by becoming LLC’s which are significantly less transparent. According to Reich, “we must reserve civic gratitude for the types of philanthropy that provide democratic aspirations.” Also under scrutiny are the compensation packages offered to managers in non-profits that are sustained by philanthropy. According to the Economic Policy Institute, the CEOs of the largest 350

companies in the US were paid on average 300 times as much as their average employee, a trend the non-profit sector is following.

Also falling under a kind of utilitarian umbrella is the business of philanthropy, of doing good by donating great sums to support a cause or promote an improved change. Many critics, however, are challenging the very systems that allow 1% of individuals to accumulate so much wealth that they can redress social ills that government and other entities cannot address. Some argue that the outsize influence wielded by those with wealth who wish to apply it to a public good, like education, for example, are disrupting the democratic process itself and summarily deciding (based on no qualifications to do so other than being wealthy) what approach is best—the one where they put their money. Anand Giridharadas calls what philanthropists effect “fake change...it is change the powerful can tolerate,” because it fundamentally does not require them to surrender any privilege or comfort. Or as Giridharadas explains by example, “it’s impact investing—not the closing of carried-interest loophole.” Others go farther and speaking like virtue theorists, question whether any life aimed at allowing the accumulation of vast wealth can be called moral at all, or as one writer put it, “being rich wrecks you soul,” no matter how much good you accomplish for the most people. The Nobel laureate Toni Morrison was asked to speak about altruism and did so by looking at her own literary production and the sweep of American literature to see how we write about and represent the good. She comes to a simple and personal

understanding of goodness: “the acquisition of self-knowledge.” Insights that lead us to moral clarity, Morrison observes, have “nothing to do with winning” — the most, the biggest, the best—but everything to do with learning.

Week 7: Deontology (World): What upholds truth at work?

Keywords/themes: Conflicts of Responsibility/Role; CSR; Cultural Humility; Golden Rule; relational vs. transactional

Assignments

Group Assignment 7:

Choose any case from *The Ethicist* and decide how resolving the conflict would benefit from applying Kant's categorical imperative.

In order to address a variety of dilemmas, apply the categorical imperative to each agent from the case and address the dilemmas from this agent's perspective. Come up with an ethical action this agent might take. Does this action meet the categorical imperative?

Once all the agents' actions have been tested against the imperative, make a decision whether acting upon this decision is important in achieving a moral outcome; why or why not? Discuss this with your group and be prepared to share with the class.

Steps for assessing whether a proposed action violates the Categorical Imperative:

1. Formulate the maxim: I am to do _____ in circumstances _____ in order to bring about _____.

Example: I am to lie on a loan application when I am in severe financial difficulty and there is no other way to obtain funds in order to ease the strain on my finances.

2. Generalize the maxim into a law of nature: Everyone always does _____ in circumstances _____ in order to bring about _____.

Example: Everyone always lies on a loan application when they are in severe financial difficulty and there is no other way to obtain funds in order to ease the strain on finances.

3. Ask: Could I rationally act on my maxim in the world?
4. Could I rationally choose the world as one in which I would be a member?

Then, compare this process with your experience using *Moral Machine*, a platform for gathering a human perspective on moral decisions made by machine intelligence. (<http://moralmachine.mit.edu/>). Can AI be an effective tool to achieve universal moral principles?

Individual Assignment 7:

Read the article “How to Be a CEO” and compare the advice given by suits in the corner office to the advice for CEO’s extracted from the diaries of Dorothy Day as set forth by Dr. Connor. Add to this to your own experience as lived in the workplace and as understood after taking *Ethical Decision-Making*. How does their advice support or challenge the notion of CSR? Do they articulate a categorical imperative, recognize stakeholders, and treat all the rational kingdom’s individuals as ends in themselves, instead of means to achieving one’s own selfish goals?

Readings

Lecture 7—Introduces the moral theory of deontology and the ways in which it is being translated into corporate conduct, primarily through the CSR movement and challenges to the capitalist economic system. Deontology’s application of reason to assess moral priorities is often manifested in how we resolve role conflicts and other conflicts in our business decisions.

Kant and Rawls—For background on each theorist, consult: Kant, <http://www.iep.utm.edu/kantmeta/>; Rawls, <http://www.iep.utm.edu/rawls/>

In a classic exchange from 2005, a business leader and an economist from opposing points of view engage in “**Rethinking The Social Responsibility of Business.**” John Mackey of Whole Foods promotes the notion of corporate social responsibility with attention to multiple stakeholders while Milton Friedman presents his shareholder first views.

“**Black Rock’s Message**” and “**The Social Responsibility of Business,**” recount recent statements by business leaders that lend more weight and wealth to the idea of CSR. Following their 2018 statements, the Business Roundtable, a collection of executives representing some of America’s largest companies in 2019, agreed as seen in the article,

“Shareholder Value is No Longer Everything.” How they got to this position is explained by the article, **“How Shareholder Democracy Failed the People.”**

“Progressive Capitalism is Not an Oxymoron,” by Joseph E. Stiglitz, a professor at Columbia and the 2001 recipient of the Nobel Prize in Economics, reconsiders our economic system and how it fails moral principles. This article is a redaction of the main points of his book, *People, Power, and Profits: Progressive Capitalism for an Age of Discontent*. Also re-thinking what we mean by capitalism is Benioff’s essay, **“We Need a New Capitalism,”** and **“The Virtuous Corporation is Not an Oxymoron.”** Related to these ways of rethinking our economic system is **“Ex-Corporate Lawyer’s Idea: Rein in Sociopaths in the Boardroom,”** which sets forth ethical standards for the conduct of corporate leaders.

For your reflection, you will be reading **“How to be a CEO,”** a compilation of advice from corporate leaders published in the *New York Times*, and **“How to be a CEO: Advice from Dorothy Day’s Diaries,”** an essay written by Dr. Connor to identify a different source for this kind of advice.

Poems—Tao Te Ching #68; Rumi

Lecture 7

Managing a True Life

The final ethical system we explore tries to answer the question of what makes a true life, but not necessarily in ways that we can all agree are useful in today’s complex and pluralistic society.

Deontological ethics asks us what our moral duty is, a decision-making process that requires us to be as objective as we can in resolving apparent conflicts of responsibility in order to promote a rational enactment of morality that applies to all. By insisting on

universal standards, deontology seems to offer a simple resolution. Seldom, if ever, does a moral dilemma present us with a simple choice and a clear indication of where our responsibilities lie. Hence, ongoing conflicts of responsibility persist. What deontological ethics and its categorical imperative offer is a way to rank or develop a hierarchy of responsibilities so that the one that meets the highest ethical standard after careful reflection and includes the presence of good will, the refusal to use people as means to an end, the application of reason, and the standard of universal applicability, is the one that rises to the top. Still, remember, too, that "ought implies can," and Kant would affirm that it is unreasonable to hold people to a duty they are unable to perform. A hard universalism like Kant proposes is difficult to achieve in our complicated and diverse settings. The best example across cultures is The Golden Rule, but even those multiple forms of expression of a similar idea have cultural attributes that often interfere with a universal appreciation of what is common in the morality of "do unto others as you would have done unto you."

As we move towards a conclusion of our consideration of the ethics of conduct or a consideration of what actions we should perform, we recall that consequentialism or utilitarianism sets forth the principle that the right action is the one that produces the most intrinsic good, more benefit than cost.

Deontology, as set forth by Kant, however, defines the good independent of the right; and right implies duty or obligation, regardless of the results. Duty is what satisfies the

categorical imperative. Will directs us towards what we ought (duty) to do, not what we want to do (inclination).

As set forth by Rawls, ethics must stay in the world and not simply concern itself with meta-level theoretical exploration of its own meaning and terms but be applied to address the pressing needs of society. Rawls, like Kant, subordinates the individual and happiness in order to promote the greater good of the social contract. But Rawls stays in the realm of the real and addresses not the abstractions of duty as reasoned governance but duty as a fair agreement between persons who are equal and free. As such, we are obliged morally to drop a “veil of ignorance,” on all those inessential aspects of one’s identity that lead us to evaluate some lives as more valuable than others. A simpler way of putting it is that Rawls asserted that we should have a certain level of humility in assuming that everything we get is something we deserve and others don’t.

Understanding that life’s lottery assigns us different circumstances and different gifts means that success is not correlated with virtue. Intention matters for both Kant and Rawls, but how that intention is informed is shaped by the concept of freedom and consent. Freedom is also a necessary requirement to enact virtue, as Aristotle understood, but here freedom is tied to the exercise of reason rather than virtue. Kant’s is a top-down, a priori theory of discerning truth; Rawls’ is a bottom-up, posteriori method for enacting justice; but both theories as applied to management practice recommend a *relational* rather than merely a *transactional* approach.

Kant's deontology is an ethical theory that attracts a strong polarity of opinion. But even those who assent to his all-or-nothing approach readily admit how difficult it is to enact a purely deontological approach to leading a moral life. The theory of rational beings as ends in themselves (including oneself), not a means to an end, seems obviously correct, as does the enactment of good will: i.e., what counts is not the assurance of good consequences but the presence of a good will. There is an egalitarian aspect to Kant's theory that appeals to citizens of democracy. But can human nature support a categorical imperative, the absolutism or hard universalism of deontology? We can complicate our understanding of duty when we consider conflicts of responsibility that emerge in ethical decision-making, an invitation we will follow in assessing the conflicts between our identities as individuals and the roles we play in our work settings.

Conflicts of Responsibility

Confronting conflicting responsibilities is the most typical way employees experience ethical dilemmas. They are the result of conflict between the role we are assigned at work and the repertoire of roles we all play in our actual lives.

To resolve requires the ordering of values and principles that carry practical as well as ethical implications. An ethical resolution does not resolve practical problems; it only helps you identify your *primary obligations* and establish a basis for justification.

Conflicts of responsibility (or duty, as Kant would say) arise from attending to the obligations and interests of our multiple roles in 2 ways—as a conflict among interests (personal, public, organizational) or as a conflict among sources of authority (superiors, religion, law).

The three most common ways of experiencing conflicts of responsibility are:

1. Conflicts of authority
2. Role conflicts
3. Conflicts of interest

Conflicts of authority require identifying both:

- objective responsibilities (formal obligations, some of which may require subordination)
- subjective responsibilities (underlying values)

Role Conflicts

Role conflicts require identifying the values that underlie roles. Types of role conflicts common in management settings include conflicts among roles within the organization; between sub-roles of larger administrative roles; among components of the managerial role; between workplace role and one or more roles outside of the work organization.

When we confront our role conflicts, sets of values or internalized expectations emerge in response to role demands.

As one rises up the organizational ladder, it becomes increasingly difficult to behave responsibly, to respond consistently and dependably to the many demands on the many roles.

In the face of conflicts, to avoid moral deterioration, withdrawal, avoidance, or diminution, employees are encouraged to develop an ability to construct alternative measures that satisfy immediate desires or requirements without violating codes. This kind of moral creativity requires:

- Understanding of accessible and relevant facts
- Understanding of roles, codes, and values
- Consideration of alternatives
- Projection of consequences
- Anticipation of feelings
- Preparation of justification

Conflicts of Interest

Conflicts of interest require identifying conflicts between objective responsibility and the possibility of personal gain or advantage. In deontological terms, this is when self-interest meets duty: the individual vs. collective, private vs. public, career vs. calling.

Common examples include: bribery; influence peddling; information peddling; financial transactions; gifts and entertainment; outside employment; dealings with relatives.

Does your employment role carry with it a sense of a universal form of collective obligation or are you experiencing multiple role conflicts?

Corporate Social Responsibility

Aligning with the recognition of our universal duty, as outlined in deontological ethical theories, is the notion of Corporate Social Responsibility (CSR). CSR usually refers to a company's commitment to practice environmental and social sustainability and to be good stewards of the environment and the social landscapes in which they operate.

Philanthropy and ethical labor practices are also characteristic of a CSR approach. Some companies and economists rejected the idea of CSR because it implied an obligation to society and future generations beyond those contained in the binding legal

requirements of business. However, most companies now embrace some notion of CSR.

Approaches to CSR vary. Some companies invest in CSR as reputation management or to sustain the profitability of a company, and some invest in CSR out of a sense of moral obligation to society. These organizations focus on sustainability and CSR primarily in terms of moral obligation, and offer insight into ethics concepts relevant to economic sustainability, environmental sustainability, and social equity. Key to any effort at CSR

is the overall principle of sustainability—the ability to maintain various systems and processes—environmentally, socially, and economically—over time. Sustainability originated in natural resource economics, but has since gained broader currency in terms of sustainable development and social equality.

A CSR perspective continues to be expressed and measured in a variety of ways. Benefit corporations, or B-Corps, adopt a corporate charter that allows a company's governing board to consider social or environment objectives ahead of profit. They adopt a legal structure that is intended to shield the board from investor law suits aimed at maximizing shareholder value only. It is also hoped that B-Corps will add another level of accountability and transparency. There is a small fee to incorporate as a B-Corps. This designation does not carry with it any "certification." B-Corps designation is a privately administered program to label companies aiming to tackle social and environmental problems. This designation is overseen by B Lab, a nonprofit that developed benefit corporation legislation and oversees the designation process for over 500 firms.

Practicing some form of CSR deploys both internal and external controls—the internal changes include attracting talent that is inspired by the mission and external changes include exercising a cohesive representation of an organization's mission and control over that mission. While other corporations may engage in some socially-minded activities on an ad hoc basis or even regularly, a benefit corporation law solidifies the

role of social purpose and cements its place in the management of the organization.

Current statistics count more than 5,000 in the US.

Multiple examples abound of companies practicing, or not, some version of CSR, wherein their success is measured not only on the profitability but also the common good and welfare of others, including how they treat employees and customers with the essential human dignity of each person, as a deontological ethics would have us do.

Indeed, preserving human—and animal and environmental—dignity are at the heart of a CSR perspective. Notable examples include REI, a female-founded and early model that developed a system that makes it not a corporation in the regular sense of the word, but a consumer cooperative owned not by shareholders but by members. REI is thriving as a retail industry and now gives back more than 70% of its profits to the outdoor community and other worthwhile projects. As a “corporation with a conscience,” REI has also demonstrated a way to achieve branding authenticity.

Patagonia, also founded on CSR principles, has further extended this benefit in making its client list, choosing not to align with certain corporate entities that operate against their B-Corps mission.

Gravity Payments recently enacted a rare CSR principle when the founder raised everyone’s salary to a minimum \$70,000 annually while also slashing his own pay to the same level. The result is that business has surged and profits are higher than ever and the company grew to 200 employees, attracting new talent and improving the

company's overall management. And Grameen Capital, founded by the originator of micro-finance on a large scale, is planning to expand to a broader social investment bank, a social debt vehicle, a social equity fund, and a social stock exchange.

Recognizing that not just corporations but banks and investment firms can also adopt a CSR approach, Grameen's approach has influenced others to consider their portfolios and how they grow their wealth by aligning with the principle of SRI—Socially Responsible Investing.

Kickstarter is a version of SRI but not for individuals with substantial wealth. Perry Chen, CEO of Kickstarter describes it as "micro-Medici." With the company's platform, a larger number of individuals can become patrons of new cultural initiatives by committing lesser amounts. Kickstarter is not a public foundation or a private charity but it does generate profit by helping others to achieve success for otherwise cash-starved creative venues, serving as a kind of VC for the little person. As a B-Corps, their mission was always to do more than perpetuate its existence, grow, and fend off competition. They sought to transcend a commercial environment in which the pursuit of profit could cause the company to depart from its original purpose of helping to bring creative projects to life. Kickstarter embeds the support of five social benefits in its corporate charter—art, charity, culture, education, and environment—and specifies its commitment to each area as part of the way it pursues its mission. It refuses to sell user data to third parties. Unfortunately, even the most visionary and progressive companies

can falter, as when Kickstarter management pushed back on their employees' efforts to unionize which may spell trouble. Etsy, which also started as a grass-roots way to promote small business, hit hard times when they moved away from their CSR priorities. And CSR alone isn't enough to guarantee success of the company or the mission, as Tom's Shoes has learned by being hit with aggressive competition, a failure to diversify, and the implosion of the retail market.

Still, success stories abound, often with compelling founding stories, like Ben & Jerry's ice cream and its hippie roots, or Chobani, founded by an immigrant who hired other immigrants, or Impossible Foods, founded by a retired Stanford professor who applied his scientific expertise to developing plant-based products that mimicked meat so well he could move food production away from the use of animals which accelerates environmental catastrophe. Even people without the same commitment to addressing climate change are altering their diets to plant-based. Ual Mayen, former Sudanese refugee and now CEO of his own video game company, Junub Gabes, has shifted the activity's emphasis on violence and has successfully developed games that promote peace, creating a whole new genre of social impact gaming.

Not all CSR approaches align, however, nor have they considered all they could do in order to promote their social visions (just as we saw with philanthropists whose imagination for change is also limited). Some have found CSR a profitable way to market the concept of doing good, like Conscious Company Media, which publishes a

magazine that focuses on sustainable business and business as a force for good. They also run events—actual and virtual—and serve as a media company for CSR-inclined organizations. A marketing approach to CSR can be found across sectors—financial, manufacturing, retail, etc.—a local example being “Dolby Cares,” the system by which the Dolby corporation lauds its social responsibility. Dolby is not a B-Corps and may not entirely practice CSR by those standards, but in San Francisco, they did enact a move championed by civil rights activist Brian Stevenson, when they chose to locate their offices in a particularly stressed neighborhood of the city, the Tenderloin. Stevenson argues that proximity of the leadership class—culturally and geographically—with the struggling class of citizens, is an important pathway to achieving true corporate social responsibility. It helps expand their vision of who and how they serve.

Applying the metaphorical language of Pope Francis, CEOs should “smell like people,” just as priests who are shepherds who serve a flock should smell like sheep. CEOs of other prominent corporations, like Black Rock and Salesforce, have advocated for an attention to CSR. Even nonprofit entities are feeling the pressure to not accept wealth that was earned by irresponsible accumulations of wealth, such as major museums refusing or returning gifts from the Sackler family who developed and marketed OxyContin which fueled the opioid epidemic. As one museum director offered, “We feel it’s necessary to step away from gifts that are not in the public interest.”

Others demonstrate a kind of CSR by taking stands on issues of public importance and urgency, as in 2019 when there was corporate momentum around the issue of gun violence and the ready availability of guns. Walmart's CEO, Doug McMillon, used his leverage as the leader of the country's largest retailer to create a model for more responsible gun-selling practices after a mass shooting at a Walmart in El Paso resulted in 22 deaths. Dick's Sporting Goods CEO Ed Stack did something similar in his stores to limit gun sales. And collectively, the chief executives of some of the nation's best-known companies went beyond business, changing their own business practices to advocating before Congress to address the issue of gun violence by expanding background checks and providing stronger "red flag" laws. Some have gone even further in political activism, like Bill Penzey, founder of a Spice company, who spent considerable resources on Facebook ads to challenge the 45th President and his policies and actions.

The growth of B-Corps and CSR suggest a shift in not just the way we do business but the very premise on which our economic system is built. As Perry Chen puts it, "the classic corporation is a sociopath and the benefit corporation is a human."

Unsurprisingly, a movement among thought leaders to challenge the very premise of capitalism as insufficient to encourage or even allow the practice of CSR is gaining attention. Just as we earlier read Pope Francis's advice as CEO to his managers, so too

has the Dalai Lama recognized that the moral core of a free enterprise system is neither profits nor efficiency; it is creating opportunity for individuals who need it most.

Markets, however, are instrumental, not intrinsic, for human flourishing and as with any tool, wielding capitalism for good requires deep moral awareness. Included in this moral awareness is the recognition that work should be meaningful, that everyone capable of contributing can do so. As the Dalai Lama states, we are united by “a shared belief in compassion, in human dignity, in the intrinsic usefulness of every person to contribute positively for a better and more meaningful world.” That premise is deontological, but it is supported by a utilitarian principle of engaging in an effort that results in the greatest good for the most, too: “Selflessness and joy are intertwined. The more we are one with the rest of humanity, the better we feel.” And it adheres to the development of virtue, as service to others is a demonstration of our “highest nature,” as expressed in a Buddhist saying: “If one lights a fire for others, it will also brighten one’s own way.”

Religious leaders are not the only ones challenging capitalism. Peter Gerogescu—a refugee turned CEO—has observed that “capitalism has been slowly committing suicide.” His life experience as a refugee introduced to him the notion that “the hero of my story is America,” a land he perceived as “full of possibility and opportunity for all.” This was during the post-WWII era, that while flawed, fostered a sense of community over individuality. In that society he encountered and thrived in, corporate

executives did not pay themselves outlandish salaries; workers enjoyed consistently rising wages. But as shareholder capitalism—which optimized the well-being of customers, employees, shareholders, and the nation—gave way to the Friedman principle of stockholder first, that idea took over MBA programs and executive suites, profits soared at the expense of worker pay and other benefits. Georgescu, however, puts his hope not in government but in business itself, aligning with CSR core concepts that executives should resist pressure to maximize short-term profits, invest in their workers and become more productive and innovative. This view of capitalism is called “progressive capitalism,” and is supported by the work of Joseph Stiglitz, a Nobel laureate in economics.

Martin Parker has taught at business schools since 1995, including at Warwick, Leicester and Keele Universities. He is currently Professor at the Department of Management, University of Bristol (my alma mater!) and in supporting a more CSR-inclined approach to doing business, traces the problem back to MBA programs, suggesting that business schools should be bulldozed. Also challenging our economic system, he writes, “The business school assumes capitalism, corporations and managers as the default form of organization, and everything else as history, anomaly, exception, alternative.” He finds them to have an outsized influence in fostering a culture of “short-termism and greed.” (You may enjoy his MBA jokes about what the initials really stand for: Mediocre but

Arrogant; Management by Accident; More Bad Advice, Master Bullshit Artist, for example).

Parker cites, in particular, that if we want to become more responsible, “we must stop teaching students that heroic transformational leaders are the answer to every problem, or that the purpose of learning about taxation laws is to evade taxation, or that creating new desires is the purpose of marketing. In every case, the business school acts an apologist, selling ideology as if it were science.” His argument touches on those that challenge capitalism as he suggests that even teaching ethics or CSR becomes a kind of window-dressing because these courses seldom “systematically address the simple idea that since current social and economic relations produce the problems that ethics and corporate social responsibility courses treat as subjects to be studied, it is those social and economic relations that need to be changed.” His reasoning rests on the impact of implicit assumptions we make—that market managerial forms of social order are desirable, that human behavior is best understood as if we were all rational egoists, and finally, that the knowledge being produced and communicated is merely transactional, not relational, creating an instrumental approach to education.

Some of the issues that emerge in a deontological argument are related to ones we encountered in the first lecture, the problem of “workism,” and the belief that work should be our passion. Firmin DeBrabander, a professor of philosophy, has urged us to return to the notion of work as “duty,” to focus on what we can do, where we can help.

“Our duties,” he writes, are a surer guide in life—and we are happier for embracing them,” than seeking all our worth and value and meaning in our careers.

And many of the issues return to the earlier challenges we read to the practice of philanthropy, where change is tolerated only if it does not disrupt the status quo, laying much of the blame for social inequality and injustice at the feet of CEOs who may create utopian business statements modeled on CSR principles but who continue business as usual with themselves anointed as visionary leaders, no matter their conduct. As one observer put it, “It’s not Milton Friedman’s 1970s shareholder value world anymore. Except when it is.”

Although investing typically provides an example of this truism, it can also provide a way to influence social responsibility in corporate practice. Several recent examples have emerged. BlackRock’s Larry Fink has had outsized influence in drawing attention to the fact that the climate crisis will reshape finance and has encouraged others to make investment decisions with environmental sustainability as a core goal. As the world’s largest asset manager, BlackRock could reshape how corporate America does business and put pressure on other money managers to follow suit. Starting in 2019, Black Rock has already begun shifting its investments but while there may be a CSR outcome, Fink’s goal is financial: to exit investments that “present a high sustainability-related risk.” It is also worth noting that Black Rock has a long way to go—it has had among the worst voting records on climate issues, leading some to call Fink’s actions a

“greenwash.” Nonetheless, BlackRock’s decision, like the influence of wealthy philanthropists, may set off a chain reaction and provide cover for banks and other financial institutions that finance carbon-emitting businesses to change their own policies.

The pressure to “do good” is often repeated in CSR conversations as a way to morally de-legitimize the changes but in some respects, one could identify a deontological premise because of the application of reason to investment and business decisions. But without the presence of good will, which is contested among many of the self-proclaimed CSR practitioners, then the act, no matter the outcome, is not moral, leading many to challenge the implied premise that we must work with capitalism as our only way to achieve a just society shaped by responsible business practices.

Final Exam

Assignment

Ethical Will

For this reflection, we ask you to create an Ethical Will. An Ethical Will is an informal document that is often included with your other estate planning papers. It is a “letter to the future,” in which you can share the relationships, accomplishments and values that made your life satisfying. This letter takes no special training to write, and does not have to follow any particular format; it is simply your opportunity to tell your beneficiaries what matters to you.

- What are the important things you have done? Why are they important to you?
- What is your greatest achievement? What is your greatest regret?
- What aspirations do you have now?
- What does “family” mean to you? What does “friendship” mean to you?
- Whom have you loved? What gifts did you receive from them? What do you want them to remember you for?
- What has made your life worthwhile?
- What do you believe about life and death? How have your beliefs helped create your life?

A version of an ethical will is also present as one of the meditations St. Ignatius encouraged those working the *Spiritual Exercises* to attempt. In advising a “way of making correct and good choice of a way of life,” St. Ignatius recommends the following:

“186. THIRD RULE. I will consider, as if I were at the point of death, what procedure and norm I will at that time wish I had used in the manner of making the present election. Then, guiding myself by that norm, I should make my decision on the whole matter.”

This Final reflection asks you consider what advice, values, experiences you would bequeath to your loved ones. As you reflect, consider types of knowledge (intellectual, emotional, spiritual) and apply what you have learned so far. We encourage you to avoid speaking in broad platitudes and worn clichés and to make your examples and discourse personal and meaningful to you, but with enough universal application to make it meaningful to others, also.

This is also an opportunity to choose consolation over desolation when evaluating a life. Discernment leads to desolation when we reflect on our weakness and flaws; but we can turn those desolations into consolations when we remember what is strong and true. If this approach is difficult to apply to your own life, think of your loved ones—would you want them remembered by their desolate moments, by the worst thing they did? Or would you choose to remember their consoling presence in your life?

Finally, consider the epistolary form itself; are you comfortable communicating all this information in a letter? Is there another form that is a more accurate expression of your feelings and sensibility? If a video, a mix tape, a collage, a poem, or some other form of expression moves you, please follow your spirit. Google the NAMES Project AIDS Memorial Quilt and view each quilt panel as an example of an Ethical Will.

Remember, put the emphasis on *will* as a verb, not just as a noun—it is documentation of your *intention* to lead/have led, a life shaped by certain moral values and ethical principles. What do you *will* for your life? How have your values shaped and guided the exercise of your will as you manage your life and career?

Ideally, you will share your ethical wills with those also named in your estate trusts.

Note: This version of *Management Exercises* was designed for use on a Canvas platform. Included throughout are some links and descriptions of content but not documents. Users should add Discussion Boards and Assignments where appropriate and desired.

Appendix

Welcome to *Management Exercises*



To prepare for your journey through Management Exercises, take some time to look at the overall structure and discern where we are starting and where we are going...

*When you finish reading through the structure, click **Modules** in the left navigation menu and select **Module 1**.*

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The Structure of *Management Exercises*

Management Exercises combines three perspectives in its overall design. Each module is framed by core concepts drawn from the Ignatian tradition, the tradition of Catholic Social Thought, and terms more commonly applied in management settings. Terms that appear in regular font are derived from Chris Lowney's Jesuit-inspired management treatise, *Heroic Leadership*. Terms that are *italicized* are derived from the tradition of Catholic Social Thought. Terms that are **bold** are from the Ignatian tradition. These three terms are then gathered under broader categories that introduce each of the four modules and establish the perspective from which the student is engaging the recommendations for reflection derived from these three intellectual traditions.

Module 1: Self

How shall I lead myself?

Self-Awareness—Understands one's strengths, weaknesses, values, and worldview

Synchronicity—Is my decision true to my deepest values and uncompromising principles?

Discernment—A process for making choices often not between good and evil, but between several possible actions that are potentially good. The process of discernment, that relies on multiple human faculties, helps the individual to find the greater good.

Module 2: Others

How shall I accompany my stakeholders?

Love—Engages others with a positive, compassionate attitude

Solidarity—Is my decision empowering others and promoting leadership development in my organization?

Cura Personalis—From the Latin for "care for the person," this attitude encourages one to establish personal relationships with respect for the dignity of each individual.

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Module 3: Organization

How shall I contribute to our cultures?

Ingenuity—Confidently innovates and adapts to embrace a changing world

Subsidiarity—Is my decision empowering others and promoting leadership development in my organization?

Cura Apostolica—From Latin, the counterpart to *cura personalis* and, as that refers to the personal care of individuals, this one is concerned with the care of an individual's organization or collective mission.

Module 4: Society

How shall I summon a higher purpose?

Heroism—Energizes themselves and others through courageous and spirited ambitions

Sustainability—Is my decision making a positive change for the community and future generations?

Magis—From the Latin for “greater.” Magis was traditionally used by Ignatius of Loyola and the Jesuits continue its usage to suggest the spirit of generous excellence in which one’s work should be carried on.

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How Management Exercises Proceeds

A special feature of an education at a Jesuit university like the University of San Francisco is the way it is anchored in the spirituality of the Society of Jesus, or Jesuits, the order of priests who founded USF. Jesuit spirituality is derived from the writings of the Society's founder, St. Ignatius of Loyola, who developed the *Spiritual Exercises*, a compilation of meditations, prayers, and contemplative practices to help people deepen their relationship with God/Good.

For centuries, the *Exercises* were most commonly given as a "long retreat" of about 30 days in solitude and silence. In recent years, there has been a renewed emphasis on the *Spiritual Exercises* as a program for lay people and non-Catholics who can substitute "good" for "God" in their quest to deepen their awareness of what matters in their lives and what actions matter. USF strongly endorses in its mission statement that it welcomes all persons of any faith or no faith but also hopes that students who attend USF will benefit from the spiritual and intellectual resources derived from Ignatian spirituality. The purpose of *Management Exercises* is to provide an opportunity for students to engage this tradition in ways that are also relevant to their ongoing academic and professional development.

This narrative introduces students to the structure and forms that will guide their experience of *Management Exercises*.

We begin by inviting students to practice mindfulness techniques derived from many wisdom traditions, including USF's Jesuit tradition, framing the meditations as an *Examen*, a unique form of prayer created by St. Ignatius. Each module includes an *Examen* particular to the core concepts of the week and positions students to begin working the module in a balanced and receptive state.

We connect this spiritual positioning to our social positioning and how we rely on the practice of Ignatian rhetoric as derived from the *Ignatian Presupposition* which begins the first week of the *Exercises*. We also introduce the tradition of *Eloquentia Perfecta*, an Ignatian rhetorical tradition that links virtue with expression. Applying principles from these sources will help lead us towards relationships and engagements that are more humane and productive.

Developing self-awareness, however, is the first task to proceed through *Management Exercises*. The importance of continually improving our self-awareness is reinforced by the **Practice** exercises included in each module.

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Module 1

We begin every module with a poem and the first one poses a question that positions where students begin their *discernment*: “What is it you plan to do with your one wild and precious life?” In **Module 1**, students start simply with a **Practice** represented by a *discernment* meditation derived from Zen and Jesuit spirituality. As students will do in each module, they will be led to three additional sections—**Watch, Listen, and Read**—that comprise the core content of each module.

In **Module 1**, students will **Watch, Listen, and Read** as people in different vocations consider what they are doing with their lives and demonstrate how they advise others in personal and professional settings. The final **Reflection**, like all *Management Exercises* reflections, is derived from a contemplative exercise recommended by St. Ignatius in *The Spiritual Exercises*. (Translation: George E. Ganss, SJ). Because he suggests answering complex moral questions by imagining ourselves on our deathbed, so do we ask students to compose an **Ethical Will**.

Students’ *discernment* in **Module 1** will lead them to shape their *self-awareness* on to a path towards *leadership* in *synchronicity* with their values. This module gives students the opportunity to deepen their understanding of the moral choices they make and to articulate the principles and arguments on which they base their choices in conscious and intentional ways, culminating in a gathering during which students share their **Ethical Wills**.

self-awareness/synchronicity/discernment

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Module 2

Module 2 of *Management Exercises* asks students to deepen their process of self-inquiry by focusing not on themselves but on *others*. Rather than discerning their own character, students will turn their gaze towards the many *stakeholders* in their lives and explore the ways that they develop loving relationships in *solidarity* with them, engaging the core dimensions of their characters and recognizing their connectedness. The poem that begins this module reminds students of the most important test of their career: “In the evening we shall be examined on *love*.”

The module’s **Practice** asks students to focus their attentive mindfulness on the subject of gratitude, how they define their experience through the gifts they receive from others. **Watch, Listen, and Read** all offer examples of how others, in a variety of settings, domestic and professional, encountered and negotiated their relationships and moved from attention, to reverence, to devotion—the Jesuit path we take from noticing to loving—and how we do so collectively for and with each other.

The **Reflection** asks students to compose a **Mission Statement**. As students refine their professional aims and ambitions in the context of their program and a deeper academic immersion in their chosen career path, they will also be identifying how all they hope to accomplish is part of a wider sense of purpose, a mission that includes but transcends their personal goals, that transforms their jobs into a calling, positioning them, as the USF Mission Statement states, to become “a person for others.”

In developing their **Mission Statement**, students will link their identity to *others*, and recognize that as they mature in their professional identity, *love* can continue to guide them in *solidarity* with the multiple *stakeholders* who make up our worlds. Students demonstrate their heightened awareness by how they begin to observe the Jesuit value of care of the whole person: *cura personalis*.

love/solidarity/*cura personalis*

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Module 3

Module 3 of *Management Exercises* extends students' vision beyond caring for selves and others to care for institutions—what Jesuits call *cura apostolica*. The content is designed to move students towards this more expansive vision of who they are in the cultures all around them. As students reflect and position themselves in a new organizational setting, their experience will reflect what they have learned about themselves this far in the *Management Exercises*.

Whatever shape their career takes, students can apply the learning they encounter in **Module 3** which aligns them with a larger organizational or institutional identity, no matter how ambiguous or ambitious that relationship may be. Knowing what they do know about themselves and how to engage others, they can, as the poet advises, “walk forward in that light.” Students will appreciate that stating a mission is not enough; they need to embody that personal mission by *dedicating* themselves to a public role as citizens of the world and as members of an *organization* they chose to join. That organization is part of a larger *culture* made up of diverse approaches and individuals aimed at accomplishing an organization's mission. When our leadership is aimed at *subsidiarity*, when we recognize how to lead through accompaniment and apply *ingenuity* towards providing expansive opportunity and democratic choice, we practice *cura apostolica*.

The **Practice** asks students to meditate on how they can demonstrate *dedication* to a role in an organization. After encountering examples in **Watch, Listen, Read**, of remarkable individuals who model this kind of relational, rather than transactional, engagement, **Module 3** asks students to move from people to places and to reflect on how we arrange the places and spaces in which we move as organizational collectives. Going back to our first practice, this module asks, what are you paying attention to? The **One Block** reflection guides students in answering this question as they compose a narrative describing their professional setting from their point of view but with a focus on someone whose experience in the same setting offers a different perspective.

ingenuity/subsidiarity/cura apostolica

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Module 4

Module 4 of *Management Exercises* concludes students' experience of the program and takes them to *higher ground* from which to launch from their program. The opening and final poem gives students no direction other than to "dwell in possibility." **Module 4** is designed to help students find a sustainable way to practice all they have learned in ways they have yet to discover. Students celebrate the conclusion of all that they have accomplished by imagining more—reaching back to the past and forward to the future and confirming their bonds in a shared meal.

The **Practice** for **Module 4** asks students to embrace the Jesuit concept of *magis*, or more, the value of striving for better, *confirming* their commitment to the search for excellence. **Watch, Listen, and Read** offer examples from poets to activists on how they reached as far away as space and prison and as close as nature and home. Students will see embodied in each a form of *heroism* that possesses *sustainability* because of a compelling *higher purpose* that inspires their action and promotes a *society* of engaged citizenship.

The concept of *magis* that directs this final module, brings together the many aspects of students' academic experience, including who they were before enrolling in the academic program and who they hope to become after leaving the program. Thus, an **At the Table Reflection** asks each individual student to use their imagination to create a dinner party across time among themselves and 4 invited guests, to use the image of a dinner gathering as an occasion for contemplation on the more. By imagining themselves "at the table," students can relax after a long journey and share the fruits of their labor with their fellow souls, and eventually pick up and continue their journey in the steps of St. Ignatius.

heroism/sustainability/magis

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Techniques for Developing Self Awareness

Because each module of *Management Exercises* begins with an Ignatian *Examen*—a form of meditative reflection—we offer below some context and explanation for why we take the time to engage in this practice and to describe its origins in the Jesuit Tradition.

Reasons and Techniques for Developing More Self-Awareness

There are hundreds of types and variations of techniques to develop self-awareness, and, in a sense, several types of self-awareness. Variations of these techniques are thousands of years old. They come from multiple cultures and traditions. This kind of meditation practice has been the basis for the development of most of the saints or enlightened people throughout the ages. In modern times it has been shown to improve happiness, health, and performance. Moreover, this kind of meditation gradually helps us become more connected with others and with nature at a deep level, and this improves our ability to get along and work with others - in our families, at work, and anywhere. Indeed, the CEO of *Aetna*, Mark Bertolini has extolled how mindfulness and related practices helped him heal not only his body after a traumatic injury but how they shape his approach to doing business as a health care insurer and management leader. Marc Benioff, the CEO of *Salesforce*, has installed meditation rooms throughout Salesforce Tower in San Francisco. He approaches management with a "beginner's mind," which allows him to "listen deeply," "to step back," and "be here in the moment." These are not the only CEOs embracing mindfulness; moreover, the practice extends throughout the workforce in a variety of settings. Those interested in learning more about mindfulness at work should look up the writings of David Gelles for the *New York Times*.

Among the mindfulness or meditative practices that emerged from *The Spiritual Exercises* that can be adapted to many settings is *The Daily Examen*, a technique of prayerful reflection on the events of the day in order to detect the presence and discern the will of God's/the Good's direction for us.

Here are the basic steps of an *Examen* practice that we have adapted for the *Management Exercises*:

1. Recall your blessings. Give thanks.
2. Reflect on your challenges; consider your feelings.

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3. Review your thoughts; ponder your actions.

4. Regret your mistakes; ask for help.

5. Renew your character. Hope for the future.

An *Examen* invites us to slow down and pay attention to our day; so, too, is discernment another way to adjust our perspective and to solve a problem more slowly.

Before you begin the *Examen* meditations that initiate each module, you may want to listen to the Dalai Lama as he gently guides us through a simple breathing meditation.

Video: <https://www.youtube.com/watch?v=QUieZeyDLrM>

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Eloquentia Perfecta

The practice of an *Examen* as a tool for achieving moral poise and clarity is tied to the Ignatian tradition of *Eloquentia Perfecta*, the joining of knowledge and wisdom with virtue and morality. Applying these principles establishes the terms for a dialogue rather than an exchange; it is relational, not transactional.

Early in the *Exercises*, St. Ignatius establishes a practice that promotes the moral purpose of communication when he offers seekers the Ignatian Presupposition: *“It is necessary to suppose that every good Christian is more ready to put a good interpretation on another’s statement than to condemn it as false. If an orthodox construction cannot be put on a proposition, the one who made it should be asked how he understands it. If he is in error, he should be corrected with all kindness. If this does not suffice, all appropriate means should be used to bring him to a correct interpretation, and so to defend the proposition from error.”*

And as you engage yourself and others during your *Management Exercises* explorations, try to promote a “spirituality of citizenship” and to adopt the advice St. Ignatius gave “to put a good interpretation on another’s statement rather than to condemn it.” As you proceed:

- Learn the surpassing worth of conversation; be slow to speech;
- Be considerate and kind;
- Pay attention to the whole person;
- Understand the meaning, learnings, and wishes of those who speak;
- Be free of prejudice; argue from authority cautiously;
- Quote from important persons only if arranged beforehand;
- Consider the reasons on both sides without showing attachment to your own opinion;
- Be modest when you are certain;
- Choose to speak at the other’s convenience even when certain;
- Give conversation the time it needs. Forget about your own leisure or lack of time—that is your own convenience; accommodate yourself to the convenience of your conversation partners.

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Introduction to Module One

Module 1– Self: Self-Awareness/Synchronicity/Discernment

How shall I lead myself?

The Summer Day

By Mary Oliver

Who made the world?
Who made the swan, and the black bear?
Who made the grasshopper?
This grasshopper, I mean-
the one who has flung herself out of the grass,
the one who is eating sugar out of my hand,
who is moving her jaws back and forth instead of up and down-
who is gazing around with her enormous and complicated eyes.
Now she lifts her pale forearms and thoroughly washes her face.
Now she snaps her wings open, and floats away.
I don't know exactly what a prayer is.
I do know how to pay attention, how to fall down
into the grass, how to kneel down in the grass,
how to be idle and blessed, how to stroll through the fields,
which is what I have been doing all day.
Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do
with your one wild and precious life?

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Photo by Dr. Kimberly Rae Connor.

Now, begin **Management Exercises** and move through the first module by clicking the "next" buttons at the bottom of the screen.

You will encounter prompts to **Practice, Watch, Listen, Read, and Reflect.**

You are also offered an open forum at the end of the module to **Discuss** your movement through the module and share your impressions of the experience. This is also where you should post and share your final **Reflection.**

While the module is designed to move you through a specific process, you may always jump around and go back and forth through the material. Indeed, we hope you will return often. The meditation, video, podcast, and readings are offered as views on how you might approach the Reflect assignment. So begin your journey like the poet, asking what you will do with your one wild and precious life. We hope what follows gives you some answers.

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Discernment Examen

Discernment is a form of decision-making practiced by Jesuits. Discernment of spirits is the interpretation of what St. Ignatius Loyola called the “motions of the soul.” These interior movements consist of thoughts, imaginings, emotions, inclinations, desires, feelings, repulsions, and attractions. Spiritual discernment involves becoming sensitive to these movements, reflecting on them, and understanding where they come from and where they lead us.

Ignatius gives seekers a choice. He counsels us away from one standard and towards another, from desolation and towards consolation, a direction we can take only when we cultivate the interior freedom to separate ourselves from what Ignatius calls a “disordered attachment,” what keeps us from moving towards consolation. Discernment helps us understand where we stand so we know how to proceed.

We begin *Management Exercises* with a meditation for discernment that was created by drawing on both Ignatian language and Buddhist contemplative practices. It will gently prepare you for meditation. It will also help you move towards the kind of freedom that allows true discernment to happen.

Discernment Examen: Stop and See

Consider Spirit as Breath.

With intention and gratitude, welcome Spirit into your day and in this company of co-conspirators, breathing together.

Take a pose conducive to stillness.

Become aware of breath.

Silence and still your mind.

- Deepen your prayer by breathing it in silence
- Follow where your breathing leads to new Spirits
- Receive guidance from Spirits in your life
- Recall your own Spirit to awaken

Trust your breathing. Doubt your habits. Resolve your Spirit.

Find your Way. Be mindful of each moment.

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Watch: James Ryan

James Ryan, currently President of the University of Virginia, gave the following speech to the graduating class of Harvard's School of Education in 2016.

In the speech, he considers the art of asking (and answering) good questions. Whether we're in the boardroom or the classroom, we spend far too much time and energy looking for the right answer. But the truth, Ryan reminds us, is that questions are just as important as answers, often more so. If you ask the wrong question, for instance, you're guaranteed to get the wrong answer. A good question, on the other hand, inspires a good answer and, in the process, invites deeper understanding and more meaningful connections between people. Asking a good question requires us to move beyond what we think we know about an issue or a person to explore the difficult and the unknown, the awkward, and even the unpleasant.

Five questions in particular are invoked by Ryan: *Wait, what?; I wonder...? Couldn't we at least...?; How can I help?; and What truly matters?* Using examples from politics, history, popular culture, and social movements, as well as his own personal life, Ryan demonstrates how these essential inquiries generate understanding, spark curiosity, initiate progress, fortify relationships, and draw our attention to the important things in life—from the Supreme Court to Fenway Park. By regularly asking these five essential questions, Ryan promises we will be better able to answer life's most important question asked by Raymond Carver in "Late Fragment," his final poem: "And did you get what you wanted out of life, even so?"

Video: <https://www.youtube.com/watch?v=XBvyBn6crLE>

LATE FRAGMENT

By Raymond Carver

*And did you get what
you wanted from this life, even so?
I did.
And what did you want?
To call myself beloved, to feel myself
beloved on the earth.*

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Listen—Alain de Botton

The podcasts featured in Management Exercises are chosen from the program "On Being," a Peabody Award-winning public radio conversation. "On Being" opens up the animating questions at the center of human life: What does it mean to be human, and how do we want to live? The podcast explores these questions in their richness and complexity in 21st-century lives and endeavors. The conversations pursue wisdom and moral imagination as much as knowledge and esteems nuance and poetry as much as fact.

For Module 1 you will be listening to:

"A School of Life for Atheists"

Alain de Botton is the founder and chairman of The School of Life. His books include *Religion for Atheists*, *How Proust Can Change Your Life*, and the novel *The Course of Love*. He is a philosopher who likes the best of religion, but doesn't believe in God. He says that the most boring question you can ask of any religion is whether it is true. But how to live, how to die, what is good, and what is bad—these are questions religion has sophisticated ways of addressing. So he's created The School of Life—where people young and old explore ritual, community, beauty, and wisdom. He explains why these ideas shouldn't be reserved just for believers.

Link: <https://onbeing.org/programs/alain-de-botton-a-school-of-life-for-atheists-2/>

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Read—David Foster Wallace

"This Is Water: Some Thoughts, Delivered on a Significant Occasion, about Living a Compassionate Life" is an essay by the writer David Foster Wallace. The text originates from a commencement speech given by Wallace at Kenyon College on May 21, 2005.

This essay covers subjects including "the difficulty of empathy," "the importance of being well adjusted," and "the essential lonesomeness of adult life." Additionally, Wallace's speech suggests that the overall purpose of higher education is to be able to consciously choose how to perceive others, think about meaning, and act appropriately in everyday life. He argues that the true freedom acquired through education is the ability to be adjusted, conscious, and sympathetic. But don't just accept this summary. Read his beautiful language full of striking metaphors, familiar images, and relatable analogies so you can ask yourself "what is water?"

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Read—William Torbert

Following your literary reading, we offer a perspective from an academic point of view but aimed at the same kinds of questions. This essay explores whether or not there is a concept of a good life that is applicable across cultures but sufficiently idiosyncratic as to allow for human creativity. William Torbert proposes four "goods" that make up the good life. What makes up yours?

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Reflect—Ethical Will

After working through the first module of *Management Exercises*, you have in your possession a body of knowledge you cannot pretend not to have. In other words, when taking a moral stand or making an ethical decision, you should be able to, and are responsible to, use this knowledge. For this reflection, we ask you to create an Ethical Will.

An ethical will is an informal document that is often included with your other estate planning papers. It is a “letter to the future,” in which you can share the relationships, accomplishments and values that made your life satisfying. This letter takes no special training to write, and does not have to follow any particular format; it is simply your opportunity to tell your beneficiaries what matters to you.

- What matters to you and how do you demonstrate that?
- What is your greatest achievement? What is your greatest regret?
- What aspirations do you have now?
- Who do you love? What have you shared?
- What has made your life matter ?

A version of an ethical will is also present as one of the meditations St. Ignatius encouraged those working the *Spiritual Exercises* to attempt. In advising a “way of making correct and good choice of a way of life,” St. Ignatius recommends the following:

“186. THIRD RULE. I will consider, as if I were at the point of death, what procedure and norm I will at that time wish I had used in the manner of making the present election. Then, guiding myself by that norm, I should make my decision on the whole matter.”

This reflection asks you consider what advice, values, experiences you would bequeath to your loved ones. As you reflect, consider types of knowledge (intellectual, emotional, spiritual) and apply what you have learned so far. We encourage you to avoid speaking in broad platitudes and worn clichés and to make your examples and discourse personal and meaningful to you, but with enough universal application to make it meaningful to others, also.

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This is also an opportunity to choose consolation over desolation when evaluating a life. Discernment leads to desolation when we reflect on our weakness and flaws; but we can turn those desolations into consolations when we remember what is strong and true. If this approach is difficult to apply to your own life, think of your loved ones—would you want them remembered by their desolate moments, by the worst thing they did? Or would you choose to remember their consoling presence in your life?

Finally, consider the epistolary form itself; are you comfortable communicating all this information in a letter? Is there another form that is a more accurate expression of your feelings and sensibility? If a video, a mix tape, a collage, poem, or some other form of expression moves you, please follow your spirit. Reflect on the content of this module. Ryan's guidance for his students, Wallace's advice to graduates, for example, are expressions of ethical wills. The panels created for the NAMES Project AIDS Memorial Quilt, shown below as displayed in Grace Cathedral, are examples of ethical wills.

Remember, put the emphasis on *will* as a verb, not just as a noun—it is documentation of your *intention* to lead/have led, a life shaped by certain moral values and ethical principles. What do you *will* for your life? How have your values shaped and guided the exercise of your will as you manage your life and career?

Ideally, you will share your ethical wills with those also named in your estate trusts.

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The panels created for the NAMES Project AIDS Memorial Quilt, shown below as displayed in Grace Cathedral, are examples of ethical wills. Photo by Dr. Kimberly Rae Connor.



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Introduction to Module 2

Module 2- Others: Love/Solidarity/Cura Personalis

How shall I accompany my stakeholders?

In the Evening We Shall Be Examined on Love

By Thomas Centolella

—St. John of the Cross

And it won't be multiple choice,
though some of us would prefer it that way.
Neither will it be essay, which tempts us to run on
when we should be sticking to the point, if not together.
In the evening there shall be implications
our fear will change to complications. No cheating,
we'll be told, and we'll try to figure the cost of being true
to ourselves. In the evening when the sky has turned
that certain blue, blue of exam books, blue of no more
daily evasions, we shall climb the hill as the light empties
and park our tired bodies on a bench above the city
and try to fill in the blanks. And we won't be tested
like defendants on trial, cross-examined
till one of us breaks down, guilty as charged. No,
in the evening, after the day has refused to testify,
we shall be examined on love like students
who don't even recall signing up for the course
and now must take their orals, forced to speak for once
from the heart and not off the top of their heads.
And when the evening is over and it's late,
the student body asleep, even the great teachers
retired for the night, we shall stay up
and run back over the questions, each in our own way:
what's true, what's false, what unknown quantity
will balance the equation, what it would mean years from now
to look back and know
we did not fail.

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Photo by Dr. Kimberly Rae Connor.

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Gratitude Examen

Cura Personalis is a Latin phrase meaning "care for the person." *Cura personalis* is having concern and care for the personal development of the whole person. This implies a dedication to promoting human dignity and care for the mind, body and spirit of the person. Jesuits regard *cura personalis* as a guiding perspective in how they approach their students, their colleagues, indeed all of humanity. In Jesuit terms, practicing *cura personalis* is part of their "way of accompanying" each other, as a company of brothers, and their way of accompanying all of humanity. It is our hope that you will develop a reflective practice in your personal and professional life to deepen your understanding of your own ways of identifying and embodying the God/good in your life and to prepare you for moments of active discernment.

In order to appreciate your own unique traits and abilities as well as those of others, continue to practice the *Examen* as we did in the first module but this time with a recognition of all you have to be grateful in others. Consider how you accompany others through life and, in turn, how they accompany you.

Gratitude Examen: Inhale Love, Exhale Fear

Settle into a comfortable position. Be aware as you breathe in and out; maintain this awareness with each breath.

As you breathe, recall individuals in your life who have shown you love. Stay with each individual to appreciate his or her particular grace. Acknowledge this love with gratitude. Let your prayer be a silent exclamation of thanks to them. Continue to inhale love.

After you acknowledge the ways you have been loved by others, recall those who have hurt you. Confront your fear and give it a name. Silently speak to those who hurt you. Listen and learn their fear. Continue to exhale fear.

Now recall individuals who you may have harmed. Place them before you and ask forgiveness. Breathe deeply your awareness of their hurt and your role in causing it. Expel your selfishness.

Continue to inhale love and exhale fear. **Inhale love, exhale fear.**

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Watch: Chimamanda Adichie, "The Danger of a Single Story," and Taiye Selasi—"Storytelling"

Take some time to watch this pair of TED talks on storytelling delivered by two female African writers. Each describes how we can practice *cura personalis* as rooted in our stories—how we share and how we listen.

Our lives, our cultures, are composed of many overlapping stories. Novelist Chimamanda Adichie tells the story of how she found her authentic cultural voice—and warns that if we hear only a single story about another person or country, we risk a critical misunderstanding.

When someone asks you where you're from ... do you sometimes not know how to answer? Writer Taiye Selasi speaks on behalf of "multi-local" people, who feel at home in the town where they grew up, the city they live now and maybe another place or two. "How can I come from a country?" she asks. "How can a human being come from a concept?"

Videos:

https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en

https://www.ted.com/talks/taiye_selasi_don_t_ask_where_i_m_from_ask_where_i_m_a_local

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Listen: James Martin, SJ

“Finding God in All Things”

Before Pope Francis, James Martin was perhaps the best-loved Jesuit in American life. He’s followed the calling of St. Ignatius of Loyola, the founder of the Jesuit order, to “find God in all things” — and for him that means being a writer of books, an editor of *America* magazine, and a wise and witty presence on Twitter, Facebook, and Instagram. To delve into Father Martin’s way of being in the world is to discover the *Spiritual Exercises* on which this is based. St. Ignatius designed his program to be accessible to everyone more than six centuries ago but we are still using it today. James Martin began his adult life as a success in the corporate world and still recognizes its potential as a force for good. He has also positioned himself as an advocate for LGBTQI persons.

Link: <https://onbeing.org/programs/james-martin-finding-god-in-all-things-2/>

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Read: Gabriel Garcia Marquez

“The Most Handsome Drowned Man in the World”

We include the work of short fiction for several reasons, among them the conviction that literature gives us a perspective on life we wouldn't appreciate otherwise. It opens our minds to the experience of others and plants seeds of empathy. This short story by Gabriel Garcia Marquez illustrates how enacting love supports the principles of a sound society. What makes a better life also makes a better business.

This simple but potent tale illustrates how a community uses imagination to resolve a potentially fearful mystery and the multiple ways those imaginative responses manifest in their lives. What is undeniable in the plot trajectory is how the characters' capacity for moral conduct grows as they exercise the ability to tolerate mystery, to choose the good, and to create beauty, all while explaining an actual event and imagining a better life.

When the villagers set their vision on a **higher purpose** and start creating a **conscious culture of values supported by a mission**; when they change their orientation away from their smallness and dreariness and embrace possibility, **recognizing multiple stakeholders** and responding to the unavoidable contingencies of the external world, they enact a **preparation for embodied citizenship** that changes their community. When they see each other whole, when they apply *cura personalis*, their desolations become consolations and the Good is restored.

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Read: The Discipline of Building Character—Joseph L. Badaracco, Jr.

This classic management essay was written for the *Harvard Business Review* by Joseph L. Badaracco, Jr., the John Shad Professor of Business Ethics at the Harvard Business School. He draws our attention to the basic moral truth about defining moments in our lives: "They force us to find a balance between our hearts in all their idealism and our jobs in all their messy reality." Reflect on "defining moments in your life," and try to consider them in the way Badaracco recommends: not merely as "intellectual exercises," but as "opportunities for inspired action and personal growth." The author provides a helpful summary and suggestions for further reading.

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Reflection—Mission Statement

Many management scholars have argued that defining a strong mission for companies and corporate entities is a useful step toward improving performance. As a result, managers and CEOs across the spectrum have begun adopting formal mission statements to do just that. However, remarkably little empirical research has examined the case for or against mission statements. Although skeptics doubt that talking about organizational mission is constructive, results suggest that missions do vary substantially and that the choices that managers make in the content and rhetorical style of their mission statements can have consequences that facilitate or impair subsequent performance. In this reflection, we are making the case for the benefits of creating a mission statement.

To recognize their role in the world, in *The Spiritual Exercises*, St. Ignatius pointed his followers towards an image that projects a “way of proceeding,” that moves towards consolation (rather than the alternate image which moves towards desolation), an approach to the process of fulfilling a vision, or in this case, a mission. How do you want to proceed?

335. 7. In the case of those who are going from good to better, the good angel touches the soul gently, lightly, and sweetly, like a drop of water going into a sponge. The evil spirit touches it sharply, with noise and disturbance, like a drop of water falling onto a stone.

Start big and scale down, from the universal to the personal, remembering the path of perfection St. Ignatius outlines—seek *consolation, not desolation*.

The Charter for Compassion projects a global process by which we might construct a universal mission statement, perhaps guided by the ethical doctrine of the Golden Rule. <https://charterforcompassion.org/charter/charter-overview>

Jesuits at USF, however, set forth this model in the context of a mission statement that affirms “The Jesuit Catholic tradition that views faith and reason as complementary resources in the search for truth and authentic human development, and that welcomes persons of all faiths or no religious beliefs as fully contributing partners to the University...”.

<https://www.usfca.edu/about-usf/who-we-are/vision-mission>

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Refined further, the *Jesuit Higher Education for Business* (<https://issuu.com/creightonbiz/docs/jesuitbusiness/2>) reading explains the way the academic institution in which you are enrolled envisions the relationship between its values and the practice of business and business education, beginning with the premise that “business is not a morally neutral endeavor.”

Using these guides as organizational inspirations, get personal and create a mission statement for yourself that could apply to your role as part of many organizational groups. Ignatius describes this process of identifying our calling as an *election*, a concept that emphasizes the freedom necessary for this kind of declaration.

Declare your professional goals and aspirations as a *Six Word* statement, following the inspired logic of *Smith Magazine’s Six Word* method (<https://www.sixwordmemoirs.com/>). This method is developed from Ernest Hemingway’s famous Six Word novel: “*For Sale. Baby Shoes, Never Worn.*”

By applying an economy of form, you distill your complex personality to a memorable statement of purpose.

Consider using your mission statement like a mantra, to repeat it at times when you need to be grounded in consolation. St. Ignatius gives frequent instructions for those with active contemplative lives to practice repetition as a way to unfold their interior motions and to move towards relishing—a word he uses for love on several occasions—all for which you are grateful. Love is not an attachment that can become disordered; it is a process of living in the world with purpose and taking actions that matter.

Ideally, your mission statement would appear on and distinguish your LinkedIn profile.

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Photo by Dr. Kimberly Rae Connor.

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Introduction to Module 3

Module 3—Organization: Subsidiarity/Ingenuity/Cura Apostolica

How shall I contribute to our cultures?

Praise Song for the Day

By Elizabeth Alexander

A Poem for Barack Obama's Presidential Inauguration

Each day we go about our business,
walking past each other, catching each other's
eyes or not, about to speak or speaking.
All about us is noise. All about us is
noise and bramble, thorn and din, each
one of our ancestors on our tongues.
Someone is stitching up a hem, darning
a hole in a uniform, patching a tire,
repairing the things in need of repair.
Someone is trying to make music somewhere,
with a pair of wooden spoons on an oil drum,
with cello, boom box, harmonica, voice.
A woman and her son wait for the bus.
A farmer considers the changing sky.
A teacher says, *Take out your pencils. Begin.*
We encounter each other in words, words
spiny or smooth, whispered or declaimed,
words to consider, reconsider.
We cross dirt roads and highways that mark
the will of some one and then others, who said
I need to see what's on the other side.
I know there's something better down the road.
We need to find a place where we are safe.
We walk into that which we cannot yet see.
Say it plain: that many have died for this day.
Sing the names of the dead who brought us here,
who laid the train tracks, raised the bridges,

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picked the cotton and the lettuce, built
brick by brick the glittering edifices
they would then keep clean and work inside of.
Praise song for struggle, praise song for the day.
Praise song for every hand-lettered sign,
the figuring-it-out at kitchen tables.
Some live by *love thy neighbor as thyself*,
*others by first do no harm or take no more
than you need*. What if the mightiest word is love?
Love beyond marital, filial, national,
love that casts a widening pool of light,
love with no need to pre-empt grievance.
In today's sharp sparkle, this winter air,
any thing can be made, any sentence begun.
On the brink, on the brim, on the cusp,
praise song for walking forward in that light.



Photo by Dr. Kimberly Rae Connor.

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Dedication Examen

Cura apostolica is a Latin term that extends care from the person to the corporate body. Practicing *cura apostolica* means the duty to show solicitude for the good of the institutions we identify with as a whole. Care of the work, in other words, is connected to care of the person because the soundness and well-being of our institutions directly affects the lives of everyone, as represented in the vision that is expressed in the poem that introduces this module—a national ideal of unity in diversity. In order to accomplish this kind of vision, we need to call on the resources of the previous two weeks—to practice discernment and to enact love. Both will keep us from slipping back into the solipsistic state Ignatius calls “vainglory,” where even doing the right thing is compromised by our pride and attachment to our own righteousness.

For this module, we ask you to again practice the *Examen* but this time with specific attention to your workplace—actual, from the past, or projected into the future. Apply this form in your own setting as a way to recognize how discernment has shaped your professional experiences and choices as you practice your own examined way of proceeding with dedication.

Dedication Examen: Reviewing Your Mission

Begin a Dedication *Examen* by considering the following questions about how you are living your mission and proceeding through them in the way you would a Daily *Examen*.

- From your perspective, what was the high-point of the day?
 - Why?
 - Can you discern a pattern in what constitutes high points?
 - What can you do to increase the number and duration of these high points?
- The low point of the day... Again, look for reasons and patterns.
 - What would you do differently if you were given the chance for a “do over”?
 - How can you decrease the likelihood of repeating the same kinds of low points?
- When were you working at your best during the day?
 - Recall as many details as you can. What made it your best work?
 - Were you working alone? With others?
 - Who brings out the best (and worst) in you? Why?

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- When did you struggle to stay focused and engaged?
 - What were you doing that challenged your focus?
 - Was this an isolated incident, or is this something you deal with a lot of the time?
- How hectic was the day?
 - Do you prefer to be busy and on-the-go all the time, or would you rather have more time to pause and reflect? Why?
- Think about each of your encounters with others. Imagine how they might have pictured interacting with you.
 - Do you think there might be a disconnect between their perceptions and reality? Why?
 - What concrete things could you do to improve communication between you and your colleagues?
- Look toward tomorrow.
 - Are you going to make any changes in your demeanor, communication styles, and attitudes?
 - What are you going to do to help your teams work more effectively and with greater satisfaction?

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Watch: Greg Boyle

We can think of no one better to represent the Jesuit tradition of serving others through love and ingenuity than Father Gregory Boyle, SJ, founder of Homeboy Industries. Father Boyle has been a real-life and fully alive Esteban to the people of Boyle Heights, Los Angeles, as his arrival in the community led to its transformation.

Father Boyle's message reaches across demographics to inspire all. Father Boyle explains in part how he moved through the same process you are moving through in the *Management Exercises*: from radical self-awareness to activated love and energized ingenuity, a process that begins when we put our love for others before ourselves.

Video: <https://www.youtube.com/watch?v=A6xA4vdo8hw&t=4s>

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Listen: Jacqueline Novogratz

Moral reckonings are being driven to the surface of our life together: What are politics for? What is an economy for? Jacqueline Novogratz says the simplistic ways we take up such questions—if we take them up at all—is inadequate. Novogratz is an innovator in creative, human-centered capitalism. She has described her recent book, *Manifesto for a Moral Revolution*, as a love letter to the next generation. Several times in this interview she invokes Jesuit frameworks for interpreting her life and work.

Jacqueline Novogratz is the founder and CEO of Acumen, a venture capital fund that serves some of the poorest people in the world. She's also the author of a memoir, *The Blue Sweater: Bridging the Gap between Rich and Poor in an Interconnected World*.

Link: <https://onbeing.org/programs/jacqueline-novogratz-towards-a-moral-revolution/>

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Read: Rebecca Solnit

"Visible Cities" is a review essay that considers the work of Rebecca Solnit, one of our most moral public intellectuals, who takes the time to recognize the multiple ways our lives interconnect. Writer, historian, and activist, Solnit intentionally applies the concept of *discernment*, so foundational to Jesuit decision-making, when she recognizes that "all cities are practically infinite." She writes, "An atlas is a collection of versions of place, a compendium of perspectives...Maps are always invitations in the ways that texts and pictures are not; you can enter a map, alter it, add to it, plan with it."

Here we recognize her work as a cultural cartographer. What makes a place? *Infinite City*, Rebecca Solnit's brilliant reinvention of the traditional atlas, searches out the answer by examining the many layers of meaning in one place, the San Francisco Bay Area. Aided by artists, writers, cartographers, and twenty-two gorgeous color maps, each of which illuminates the city and its surroundings as experienced by different inhabitants, Solnit's *Invisible City* takes us on a tour that will forever change the way we think about place. Across an urban grid of just seven by seven miles, she finds seemingly unlimited landmarks and treasures—butterfly habitats, queer sites, murders, World War II shipyards, blues clubs, Zen Buddhist centers.

She also roams the political terrain, both progressive and conservative, and details the cultural geographies of the Mission District, the culture wars of the Fillmore, the South of Market world being devoured by redevelopment, and much, much more. Her atlas of the imagination invites us to search out the layers of wherever we find ourselves that carry meaning for us—or to discover our own infinite city.

Her aspiration is that readers will go beyond her accomplishment and "map their own lives and imagine other ways of mapping, to bring some of the density of mapping we've suggested to this place and to other places, perhaps to become themselves some of the living books of this city or their cities, or to recognize that they always have been. This atlas is a beginning, and not any kind of end, as a comprehensive representation might be."

While we encourage you to seek out Solnit's book, this review essay by Laura Yoder considers the work of Solnit (who also has atlases of New York and New Orleans) as part of a larger thought piece on how we think about our connections to other innovations elsewhere. "The maps in this project," Yoder writes, "do not just show the variety of the city. They are products of it."

How do you recognize and appreciate the variety of your "cities" and your surroundings while at work?

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Read: Dorothy Day

Dorothy Day was born in Brooklyn, New York on November 8, 1897. Her family moved to the San Francisco Bay area where she experienced the 1906 earthquake and then to Chicago. She attended the University of Illinois at Urbana and became interested in radical social causes as a way to help workers and the poor. In 1916, she left the university and moved to New York City where she worked as a journalist on socialist newspapers, participated in protest movements, and developed friendships with many famous artists and writers. During this time, she also experienced failed love affairs, a marriage, a suicide attempt, and an abortion.

Dorothy had grown to admire the Catholic Church as the “Church of the poor” and her faith began to take form with the birth of her daughter Tamar in 1926. Her decision to have her daughter baptized and embrace the Catholic faith led to the end of her common law marriage and the loss of many of her radical friends. While covering the 1932 Hunger March in Washington, D.C. for some Catholic magazines, she prayed that some way would open up for her to serve the poor and the unemployed. The following day, back in New York, she met Peter Maurin, a French immigrant and former Christian Brother, who had a vision for a just and compassionate society. Together they founded the *Catholic Worker* newspaper which spawned a movement of houses of hospitality and farming communes that has been replicated throughout the United States and other countries.

At the *Catholic Worker*, Dorothy Day lived a life faithful to the injunctions of the Beatitudes. Day’s life was spent trying to live out the blessings called forth in the Sermon on the Mount. She was shot at while working for civil rights, prayed and fasted for peace, served the poor, encouraged sustainable living, marched with migrant workers and went to prison. Her pilgrimage ended at *Maryhouse* in New York City on November 29, 1980, where she died among the poor.

In this selection from her writings, Day considers the role poverty plays in shaping people's lives, a reality we face every day walking the streets of our city. She, like Father Boyle, recognizes kinship among all and helps us reorient, as Solnit does, towards looking at our contexts from the perspectives of others, especially those we often ignore. As Dorothy wrote in one of her diary entries: “One rule is sure. Do all with love.”

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Reflect: One Block

This reflection asks you to prepare for your work life by picking a “block” where you will “engage.” We ask you to begin by walking, paying attention to, and noting multiple features of this one city or suburban or rural block—whatever context your project engages.

If you can’t do this in actuality, then do it virtually. Get to know the community at large—do a stakeholder analysis. Then, on subsequent “walks,” or during further research, deepen your view of the “block”—the most immediate stakeholders—by undertaking a critical examination of the interconnections among as many facets of the block that you can identify and describe.

This kind of deep dive into the context where you may be working is an example of *cura apostolica*, caring deeply enough for the overall organization that you will seek relationships among all stakeholders.

In *The Spiritual Exercises*, St. Ignatius recommends a particular practice of contemplation called “composition of place,” wherein he would imagine himself in the biblical scenes he read in scripture. This was his attempt to understand more deeply the context in which scripture emerged so that he might have a better appreciation for its meaning as it applied to how he lived his life. Jesuits practice a version of this exercise regularly in their spiritual devotions and prayers.

St. Ignatius introduces the practice in the FIRST EXERCISE of the First Week.

47. FIRST PRELUDE. A composition is made by imagining the place...to see in imagination the physical place where that which I want to contemplate is taking place...When a contemplation or meditation is about something abstract and invisible...the composition will be to see in imagination and to consider my soul...

Use this technique as you reflect on your One Block experiences—put yourself in other people's stories as Rebecca Solnit tried to do in her urban atlas and adapt her technique in the manner developed by Daniel R. Gilbert, Jr. in his article, “The Expanding Significance of One Acre.”

Instead of one acre, you'll be looking at one block (actual or virtual). Gilbert's rural acre is many worlds in one place and his methodology demonstrates how we can make

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connections between our environment—rural or urban—and the privileged human act known as management. While crafting your *One Block* narrative, use these questions to guide your experience and reflection:

- In what patterns of interwoven human institutions and social phenomena is the privilege of management embedded at any given time?
- In each interwoven pattern, what kinds of civic life and civil society does the privileged management support and stymie?
- In each interwoven pattern, what kinds of socio-cultural phenomena thrive and suffer at the hands of the privileged acts of management?
- In what ways does the exercise of managerial privilege sit atop layers of historical interconnections between human acts and the societies they inhabit?
- Are you practicing cultural humility, which, unlike cultural competence, initiates a life-long commitment to self-evaluation and to redressing social imbalances through new partnerships?

Proceeding this way, you will be establishing a strong and informed foundation for undertaking your Innovation Project. You will have practiced the vision of a discerning and caring human who strives to look at a situation from many points of view before deciding how to act or what to do.



Photo by Dr. Kimberly Rae Connor.

And as you engage your memory, hone your reflections by recalling the narrative dimensions of your experience: Who are the **characters** you meet, human and otherwise? What is the **setting** like when you use all your senses? How is the **plot** unfolding in predictable or surprising ways?

Ideally, this exercise will be one you want to repeat throughout your life as you consider where you will work.

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**Module 4—Society:
Sustainability/Heroism/Magis**

How shall I summon a higher purpose?

I dwell in Possibility – (466)
By Emily Dickinson

I dwell in Possibility –
A fairer House than Prose –
More numerous of Windows –
Superior – for Doors –

Of Chambers as the Cedars –
Impregnable of eye –
And for an everlasting Roof
The Gambrels of the Sky –

Of Visitors – the fairest –
For Occupation – This –
The spreading wide my narrow Hands
To gather Paradise –

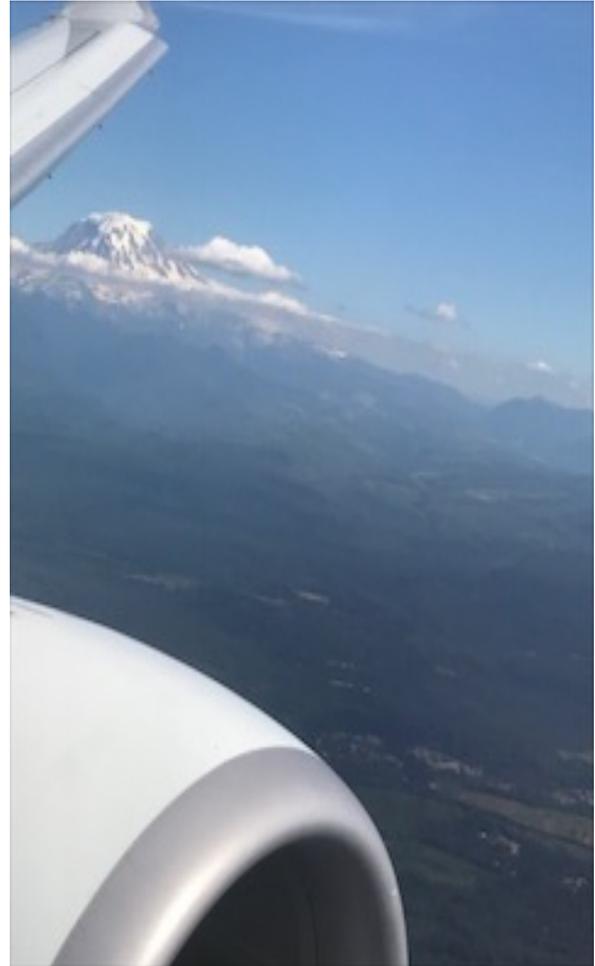


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Confirmation Examen

Latin for the “more,” the concept of *magis* embodies the act of discerning the best choice in a given situation to better glorify or serve God/Good. Magis does NOT mean to always do or give “more” to the point of exhaustion. Magis is the value of striving for the better, striving for excellence. Magis asks us to expect more from ourselves in our journey through life. You may be sailing along exploring new frontiers, but what can you do to life your sails and catch more wind, more spirit?

We conclude *Management Exercises* with a broader reflective *Examen* that will ask you to step back and take on a final program assessment whereby you will ask yourself how your experience has intensified and improved your life and those of others.

Confirmation Examen: Preparing For More

1. Reflect on your past—what led you to undertake an MBA degree?
2. Reflect on the present—what has changed, personally or professionally, since you became a student and over the course of your program?
3. Reflect on the future—how do you anticipate your educational experience will chart a course for your future, personally and professionally?

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Watch: Dave Eggers

In this TED Talk, Dave Eggers discusses the ways individual citizens can enact *magis*, to do more for their society and for others. Eggers was a well-established writer when he got the idea to start a non-profit to support public school educators and children. Along with Ninive Calegari (who USF awarded an honorary doctorate in 2019), Eggers recognized that struggling students need the undivided, positive attention of encouraging adults to succeed. In co-founding 826 Valencia, he began an organization that supported the efforts of overburdened teachers whose underserved students needed help developing their writing skills.

Now occupying three imaginatively-themed and community-resourced storefronts in San Francisco, 826 Valencia welcomes learners to writing and podcast labs, where adult volunteers connect with neighborhood students who need on-on-one tutoring and provide them with opportunities to expand their imaginations through language. The 826 Valencia model quickly went national and currently operates in eight US cities and in dozens more like-minded groups around the world.

Although not trained in management, Eggers united his disposition of *cura personalis* with a plan for *cura apostolica*, to create an organization that would recognize the worth of the whole person, do more, and demonstrate courage in ways that don't often get noticed.

Video:

https://www.ted.com/talks/dave_eggerts_my_wish_once_upon_a_school?language=en

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Listen: Nikki Giovanni

“Sex, Food, and Space.”

In the 1960s, Nikki Giovanni was a revolutionary poet of the Black Arts Movement that nourished civil rights. Her heroism was on display in those times just as BLM activists are taking risks today. As a professor at Virginia Tech, she brought beauty and courage by the way of poetry after the 33 were murdered on campus in 2007:

(https://www.remembrance.vt.edu/2007/archive/giovanni_transcript.html). Today, she is a self-proclaimed space freak and a delighted elder—an adored voice to hip-hop artists and the new forms of social change this generation is creating. No one embodies the spirit of *magis* and the desire for more than Giovanni in this exuberant interview.

Link: <https://onbeing.org/programs/nikki-giovanni-soul-food-sex-and-space-aug2017/>

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Read: Letter from Birmingham Jail

Begin by reading Martin Luther King, Jr's "Letter from Birmingham Jail": <https://abacus.bates.edu/admin/offices/dos/mlk/letter.html>

To deeply appreciate King's remarkable piece of writing, it helps us to apply the skills of discernment that students have developed throughout *Management Exercises*.

First, we can reflect on how King's letter is relevant to a socio-economic perspective:

In society, the importance of business cannot be understated. It is a dimension of our social life but not the only or even the most important. We often offer two aims of our working lives: to make a living and to make a contribution to society, both of which have the potential to demonstrate and make a contribution to a collective understanding of human goodness and how each of us can bring a commitment to this notion of goodness in to our working lives and how we interact with each other. An individual goal aimed at collective responsibility, as the philosopher William James has observed, can help us to live a unified life. The implied premise of this logic is the dignity of all human life as intrinsic but as we know all too well, this logic is not always attributed equally to all.

As King's letter illustrates, humans need freedom to grow to the responsibility of active participation in the social good, including an economic life of material survival and sufficiency, as well as a cultural life to which we all contribute and from which we all benefit, and a political life in which we make decisions on behalf of others.

With this concept of unity in mind, King urges us to break down hierarchies and retain only those that are necessary to maintain order. While training in management, it is all too simple to accept the perceived primacy of the economic; but it is worth remembering that even broad-based economic structures can be historically specific and aimed not at profit but progress. Note, for example, that the EU started for peace, not prosperity, and as a method to sustain conditions for peace. Economic stability and the provision of a safety net for all citizens were viewed as essential for any economic benefit.

Most of us must work. But providing a livelihood of work and labor and necessity means a corresponding lack of freedom, which can become oppression when the costs and benefits of earning a livelihood are not equally distributed. Moreover, while many

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of us include bliss fulfillment as a goal of our working lives (“when my two eyes see with one sight,” as Robert Frost memorably put it in a poem), seeking our bliss can become oppression when it impinges on the lives of others.

An ethical orientation towards a common good, however, is all-inclusive and recognizes that everyone has a duty to share in promoting the welfare of the community as well as a right to benefit from that welfare. Just morality cannot exclude or exempt.

King’s letter also encourages us to make a distinction between a free economy and a free market economy: is freedom in the market or in the persons active in the market? Is government resented or essential? Are conditions with no rules freedom or is regulation necessary for greater opportunities for freedom for all?

Part of the historical context in which King wrote his letter was in response to local concerns that his non-violent resistance activity was damaging southern economies. But this is a short view of his actions. King saw the economy as less than society; business is less than the economy. He recognized business as but one human activity embedded in a community of persons. Profit can be seen as a valid signal of a social contribution or its opposite when profit comes with human costs and imbalanced distribution among stakeholder.

We can also consider Ignatian discernment at work in the letter:

King discerns by engaging multiple sources to support his argument (across time, place, religion, philosophical systems, etc.). He includes 20+ references to philosophers and/or models of argument for justice. Despite its single authorship, the writer deploys multiple points of view and perspectives. Note how the voice and tone changes throughout as appropriate to context. In so doing, he draws attention to his audience—both the specific audience of “concerned clergy” but also a broader audience of citizens who, in the words of James Baldwin, are enacting a kind of “willed innocence.” But he also dignifies ordinary lives and challenges his reader. To know if you are ethical, ask your neighbor.

He writes in a prophetic voice rooted in the exigencies of the time but also rising to the level of universal truths (think Aristotle, Bentham, and Kant combined!). In one astonishing 300-word sentence, a veritable litany that in its accumulating

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momentum builds and sustains empathy (note: do not try this grammatical technique on your own—it ain't easy to pull off!).

Recalling terms you would have encountered in an ethical decision making course, King names multiple “role conflicts,” “authority conflicts,” and “responsibility conflicts” (prisoner, preacher, teacher, father, husband, leader, traveler) that he seeks to unite.

And we can put his letter in its historical context and learn from the conditions surrounding its composition:

Newspapers were smuggled to King in his cell so he could keep track of reports about recent events. His incarceration was getting national press and attention from President John Kennedy and Attorney General Robert Kennedy.

He composed the letter as a response to an article in the April 13, 1963 issue of the *Birmingham News* headlined: “White Clergymen Urge Local Negroes to Withdraw from Demonstrations.” In their open letter to King, clergy invoked religious authority against the civil disobedience of the Civil Rights Movement. These 13 short paragraphs transfixed King because liberal clergy, whom he anticipated as being his supporters, were rebuking him. King realized they had not made full commitment to the cause and started writing an argument not to his enemies but to his allies. He began the letter by scribbling around the margins of the newspaper smuggled in by Clarence Jones (a USF Distinguished Professor). King’s intricate scrawl created a wandering skein of ink into every vacant corner of the available newsprint. Jones smuggled the papers out of prison after a visit and with clerical help reassembled King’s words into the document we know today.

In biographies, King claims he wrote the letter for himself as a way to soothe his anxieties while in prison; the result after transcription was a 22-page letter. The document did not spring quickly to acclaim and was private for some time until it was published in the June issue of a Quaker magazine. But by July, the letter reappeared in the *Atlantic Monthly* and *Christian Century* where it got wider acclaim and led to publication the next year (1964) in King’s book, invoking his refrain to the clergy: *Why We Can’t Wait*.

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Read: Thoreau

Henry David Thoreau was a naturalist, philosopher, and author of the classic *Walden; or A Life in the Woods* and the influential essay "Civil Disobedience." The month after his death from tuberculosis, in May 1862, *The Atlantic* magazine published "Walking," another famous essay, which extolled the virtues of immersing oneself in nature and lamented the inevitable encroachment of private ownership upon the wilderness. Thoreau was advocating for his position while the country had just begun the Civil War. A staunch abolitionist, Thoreau knew where he stood on the important issues of his day, even when he was in the woods. The description applied to Jesuits, "contemplatives in action," also suits Thoreau.

While the state of division that characterized the nation when Thoreau wrote is one of our current challenges, Thoreau implicitly drew our attention to a greater challenge. *The Atlantic* magazine revisited Thoreau's essay in 2006 with an introduction by a Thoreau for our times, the environmental activist Bill McKibben. What becomes apparent, given what we know now, beyond this 2006 reappraisal, is that the state of our environment and our relationship to it is damaged nearly beyond repair. Moreover, by invoking the notion of private versus public ownership of property, Thoreau asks those dedicated to capitalist systems of management to re-consider what it means to own and as many concerned citizens are doing today, points us towards stewardship rather than domination over nature. Improving and balancing our relationship to nature is another way to demonstrate *magis*, to do more than work on our human relationships and organizations and to consider our relationship to the great ecological organization that is nature. In other words, we can do more.

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Reflect: At the Table

In *The Spiritual Exercises*, St. Ignatius is explicit in emphasizing how hospitality is an essential practice for people building a civil and just society. He concludes the Third Week with "RULES WITH REGARD TO EATING" recognizing lessons one can learn from the necessary act of eating that also develop awareness: of sufficiency and waste, cleanliness and modesty, silence and conversation, freedom and attachment. He also recommends it as a contemplative time:

215. SIXTH RULE. At another time, while one is eating one can use a different consideration, drawn from a life of the saints, or some pious contemplation, or some spiritual project at hand. When the attention is thus directed to some good object, a person will be less concerned with the sensible pleasure from the bodily food.

We are asking you to adapt this reflection and take it one step further. Rather than contemplating the life of a saint while you eat, imagine you are eating with people you consider saints! For this **At The Table** reflection, let your mind wander and imagine more.

The concept of **magis** that directs this final module brings together the many aspects of your educational experience, including who you were before the program and who you hope to become after the program concludes. Thus, this last assignment asks you to be creative in your appreciation of time and to use your imagination to create a dinner party across time among you and 3 invited guests, to use the image of a dinner gathering as an occasion for contemplation.

The guests may be from any time or place, personal or public, famous or common. The only requirement is that you explain why they are there. Finally, add a late, surprise guest, someone who accompanied you through a *Management Exercises* experience—a peer, a family member, even someone you don't know but whose words and actions have sustained you.

Because you are limited (as with the six-word mission statement) in your choices, you'll be making many implicit assumptions and conscious choices along the way about who supported your personal and professional development. So try to consider: Should there be a gender or ethnicity balance? Should your companions be familiar or challenging?

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Extend your imagination further, beyond the “characters” and decide other details: What is the “setting” of the dinner party (location, time, decoration, weather, dress)? How will the “plot” unfold as you demonstrate hospitality (dress, menu, activities, gifts, entertainment)? Does your event have a “theme” or a vision or thought you want your guests to carry away with them? How does your event generate consciousness in the ways Ignatius describes? How do you see yourself at your imaginary gathering?

Present your dinner party documentation as you are inspired: an invitation, a program guide, a newspaper account, a diary entry—however you feel most comfortable imagining yourself “at the table,” relaxing after a long journey and sharing the fruits of your labor with your fellow souls.

Ideally, this narrative exercise would be accompanied by a concluding banquet during which all who completed *Management Exercises* would share their stories and give all a taste of the feast to come.

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Photo by Dr. Kimberly Rae Connor.

Conclusion

As you conclude your experience of *Management Exercises*, consider ways that you can sustain the experience and continue to apply these methods for discernment and renewal. Continue to practice the meditations, to chant your mission statement, or try

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Ignatian Yoga (<https://ignatianyoga.com/>) as a way to center and reconnect. Here's a brief example of how this practice can be consoling and healing to your body and spirit:

<https://www.youtube.com/watch?v=tFppmhjNfYc&t=2s>

Finally, reflect on this image of the simple shoe wear of a 16th-century pilgrim. We encourage you to continue your journey, seeking *magis* and accompanying each other as you walk in the steps of St. Ignatius:



Photo by Dr. Kimberly Rae Connor.

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Management Exercises – Background and Suggestions for Proceeding

Management Exercises was conceived by Kimberly Rae Connor and Richard W. Stackman, colleagues in the School of Management at the University of San Francisco. They shared the concept with others at various meetings of Jesuit Colleagues in Business (JCBE), and in the article, “The Management Exercises: A Way Forward with Purpose,” published in the open-access journal, *Jesuit Higher Education: A Journal*: (<https://epublications.regis.edu/jhe/vol5/iss2/7/>).

Their work was also featured in the article, “Management Exercises: Climbing the Steps of Ignatius,” featured in *Inner Compass* magazine: (<https://www.ignited.global/publications/inner-compass-magazine/management-exercises-climbing-steps-ignatius>)

Richard is an organizational management expert and Kimberly is trained in the humanities and Ignatian spirituality. Each contributed uniquely to their shared vision of a formation program based on the *Spiritual Exercises* that could speak to and support students in management. Richard provided the overall architecture and developmental structure of the program. Kimberly developed the online structure of the program, creating Canvas modules shaped by activities (Practice, Watch, Listen, Read, Reflect). She also created the Practices and the Reflections, each of which derived from a recommendation found in the *Spiritual Exercises*. Both Richard and Kimberly chose the content for Watch, Listen, and Read. Their intention was to offer a variety of resources that engage students in management but also apply Ignatian spirituality. Since beginning the program, Kimberly, who has led the program for MBA students for several years, has adjusted the readings based on student responses and her own deepening understanding of Ignatian spirituality. But Kimberly and Richard encourage anyone who finds value in using this program to feel free choosing their own resources that best suit their context and intentions for the experience.

Since launching that program 4 years ago, they have adapted *Management Exercises* for different settings, including 2 week-long “retreats” at the Jesuit university in Seville, Spain, one each led by Kimberly and Richard. The program has also been adapted, in parts, for Executive and undergraduate courses. And it is offered fully online as an elective for degree completion undergraduate students. They recommend moving through all four modules if you can; but some of the content or exercises may be useful in other settings. In several annotations to the *Spiritual Exercises*, Ignatius encouraged us to borrow and adapt freely his methods.

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While Discussion Boards can be cumbersome in large groups (ideally a fully online class would only have 20 students), there are creative ways to organize more intimate student groups for sharing reflections. Also, it is a good practice to communicate regularly with the students, to send them some quote or poem to keep them mindful of the resources available to them through the program and your stewardship of it and them.

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Special Section: *Management Exercises Continued: Accompaniment* During COVID-19

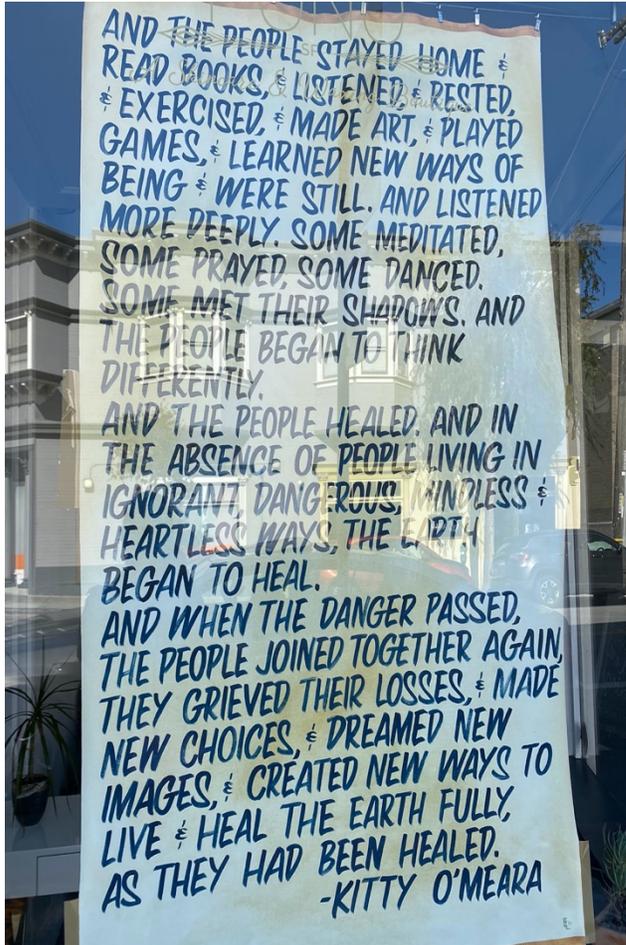


Photo by Dr. Kimberly Rae Connor.

The concept of accompaniment, walking with a person toward their fulfillment, is deeply rooted in the Ignatian tradition.

During this period of physical distancing, we are working to find ways to accompany students, providing person-centered care in the midst of uncertainty. Adapting Ignatian language, we are trying to create “*cyber-personalis*,” a new form of *cura personalis* we may all have to adopt more often going forward.

In this special module of *Management Exercises*, we offer some resources to help you negotiate these times and to stay connected to each other. One way to think about how we can accompany each other online is to consider the space between the screen and the persons as the holy ground where we meet.

On this ground—wherever we actually are on the planet—we are building what Dr. Atul Gawande describes as the four

pillars necessary to keep ourselves and others safe—hygiene measures, screening for infection, social distancing, and masks. All are sacred practices rooted in the final pillar of culture where we balance two desires, safety and freedom, around an ethos of promoting the common good.

Following the direction for Jesuit formation as set forth by Howard Gray, SJ, in his enduring essay, “*Soul Education: An Ignatian Priority*,” this module will be shaped by focusing on the three progressive stages of experience and reflection that he articulates for this process: attention, reverence, and devotion. These terms can also describe how we proceed as “soul” students and educators. Gray writes that there are “three activities for a soul education: be attentive to the reality about you, reverence what you

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encounter, and appreciate how this kind of presence leads to revelation, what Ignatius calls devotion.”

Attention:

Practices and readings that will help you settle and be receptive to the reality about us

Reverence:

Readings and suggestions for how to reverence or love what we encounter

Devotion:

Resources to help reveal what matters in the midst of mystery

We begin by remembering how Ignatian spirituality can help us reframe our reality, including our educational reality.

The pedagogy that informs how we approach education at USF is shaped by 5 elements: context, experience, reflection, action, and evaluation. Yet our current circumstances have radically altered our immediate contexts, limited our opportunities for experience, intensified or disrupted our reflective capacities, redirected our actions, and established new standards for evaluation.

Below is an adaptation of these elements that adds a descriptor to reflect how each element can be extended in a way that reflects our times, specifying the kinds of contexts, experiences, reflections, actions, and evaluations that are characteristic of our new forms of *cyber-personalis* accompaniment. The elements are value neutral; the added descriptors for our current moment are also value neutral.

Yet if we look at these elements from an Ignatian perspective of what brings consolation or what brings desolation, we are invited to see the possibilities when we reframe our challenges in terms of consolation.

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Context: Online

Consolation—New forms of connection

Desolation—New forms of separation

Experience: Virtual

Consolation—New forms of intimacy

Desolation—New forms of distance

Reflection: Asynchronous

Consolation—New forms of contemplation

Desolation—New forms of interruption

Action: Disruptive

Consolation—New forms of engagement

Desolation—New forms of isolation

Evaluation: Applied

Consolation—New forms of measurement

Desolation—New forms of obstruction

Keeping in mind this way of proceeding, fare forward to Attention.

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Attention

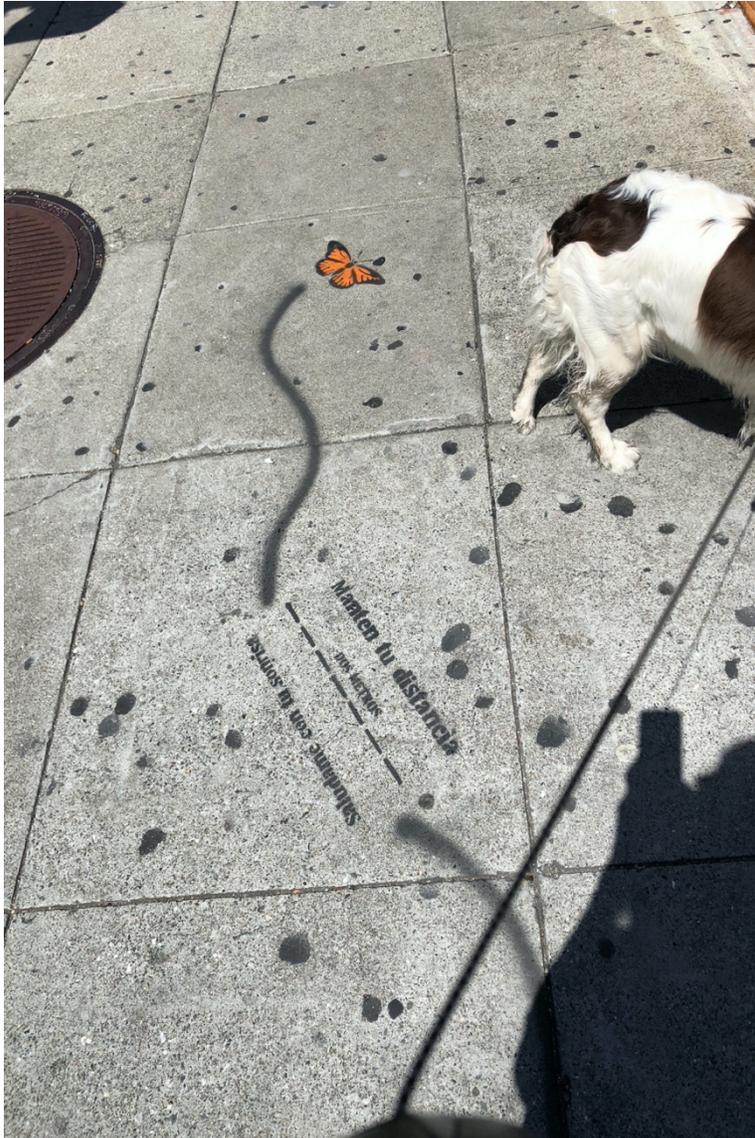


Photo by Dr. Kimberly Rae Connor.

As we social distance, try to find new ways of building community while practicing safe self-care by trying a new practice, like Ignatian Yoga:

<https://ignatianyoga.com/>

The creators of Ignatian Yoga describe it this way:

"Ignatian Yoga grew out of our lived experience of bringing together practices from both Ignatian Spirituality and Yoga. We work to maintain the integrity of each of these rich traditions while also exploring ways in which the integration of the two can deepen and enliven our engagement in the spiritual life."

Try this simple meditation to console your mind and body:

<https://www.youtube.com/watch?v=tFppmhjNfYc#action=share>

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When you are settled, read John O'Donnell's poem to help you position yourself in this moment in history by what we are missing:

“When” by John O'Donnell

Lynn Unger's poem leads us to recognize the consolation available if we take a different perspective:

“Pandemic” by Lynn Unger

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Reverence



Photo by Dr. Kimberly Rae Connor.

As you seek to learn more and better ways to understand your experience and to make it matter—to reverence the consolations you have received—consider reflecting through writing and sharing your story world-wide. You may also find consolation in the stories of others and their expressions of loving engagement.

<https://pandemicarchive.com>

If reading more serious literature that reflects on pandemic conditions appeals to you, use these essays on Shakespeare and works of fiction to guide your reading.

“What Shakespeare Teaches Us About Living With Pandemics” - The New York Times

“What the Great Pandemic Novels Teach Us” - The New York Times

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Also, here's a reflection that looks to Thoreau (who you will encounter in Module 4 of *Management Exercises*) for counsel on how to turn a desolate loneliness into a consoling solitude through encounters with the natural world.

“Lessons in Constructive Solitude From Thoreau” - The New York Times

You can reflect on this consoling perspective that illustrates how our practical and everyday loss is nature's long-term gain.

“Now We Know How Quickly Our Trashed Planet Can Heal” - The New York Times

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Devotion



Photo by Dr. Kimberly Rae Connor

Asking why Black Lives Matter encourages us to think about matter as both meaning and substance, or rather meaning in substance. How do we embody what matters to us? And at what cost? Devotion means taking this next step, fully aware of and attentive to our circumstances and having found beauty and value in what remains and what has arisen during these extraordinary times.

Among the most compelling acts of literary devotion during times like these was written by Albert Camus in his novel *The*

Plague. In this

reflection on Camus' novel, the author points us to how individuals can exercise the

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same kind of moral courage under challenging circumstances that Camus advocates for in his novel.

“Camus’s Inoculation Against Hate” - The New York Times

Also, think about collective ways we can use this upheaval to create new forms of equality.

“How to Make America 2.0 a More Equitable Society” - The New York Times

Or even think practically, like *The Ethicist* does, and re-consider all your implicit personal and social choices. Ongoing since Shelter-in-Place began, the Ethicist has taken on moral challenges raised by the pandemic. Here’s an early query:

“Amid Covid-19, Should I Shop for Myself or Opt for Delivery?” - The New York Times

Finally, spread joy on behalf of the common good, like this guy:

https://www.youtube.com/watch?v=m_HZectGDlo#action=share