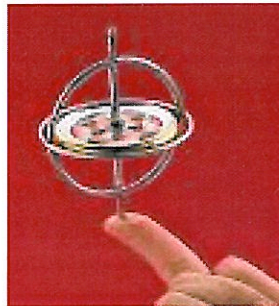


“FOLLOW THE YELLOW BRICK ROAD”

Ways to gyroscopic self-management



Toine Sterk, Joop Vinke, Frank Vonk



Book Announcement

Things do not change; we change.

Henry David Thoreau (1817 - 1862), *Walden (1970)*

Common sense is the collection of prejudices acquired by age eighteen.

Albert Einstein (1879 - 1955)

General aspects:

- Practical approach which almost all books about business ethics lack
- Our approach is that of the acting subject who needs to make decisions
 - o These decisions are taken on the basis of “parameters”, we call them elements of a flywheel, that is in the (moving) centre of the gyroscope, which is the metaphor for the acting subject
 - o Many reasons for acting are working on a subconscious level, ingrained habits, traditions, environmentally defined, the subject is “triggered”, almost to the level of an involuntary, conditioned reaction (Pavlov’s dog!)
 - o We want to make students/readers aware of what happens when he/she/we/I act, make the subconscious reaction conscious, what goes through me when I do things?
 - o Then, when we look at business, we want to know if things are the same, similar, (re)actions, feelings, since in business it works in a similar way: environment, traditions, culture, ethics, etc are ALSO triggers for my behaviour
 - o This process has a certain level of reciprocity: I am influenced by my environment, my culture, my habits, my ethical view, but these aspects of my gyroscope are also influenced by me (and by my behaviour: my actions), they are subject to change!
 - Example: students often have a job, must be at a certain place at a certain time, and be representative. The school, however, also has requirements about presence and preparation. The question of course is: what are my priorities at what time? How do I communicate them? How do I motivate myself? What does culture have to do with all this (work means money, work means not being able to be in class, work means extra’s on my CV, work means status, work means networking opportunities, work means experience, work means not doing nothing, work means ...)

Good communication is
as stimulating as black coffee and just as hard to sleep after.
Anne Morrow Lindbergh

Introduction

In this book we, the authors, will try to outline and thereby help you follow a path which leads to yourself. This sounds rather ambitious since we are aware that most readers think they know who they are and what it is that makes them do the things they do in their particular way. Are we that ambitious? Can we make you look at yourself in a different way? If we succeeded in doing this it would mean that knowing different ways to perceive ourselves means reconsidering modes and backgrounds of our behaviour and the relationship to other subjects who are influenced, triggered, touched by our actions or our behaviour.

The New Dictionary of Cultural Literacy, Third Edition. 2002.



Man is the measure of all things

A statement by the ancient Greek [philosopher](#) Protagoras. It is usually interpreted to mean that the individual human being, rather than a god or an unchanging moral law, is the ultimate source of value.

(Source: <http://www.bartleby.com/59/5/manisthemeas.html>)

This book is meant to be a workbook, not a textbook written by academics, as there are already so many of in the field of business and management, ethics, communication and intercultural thinking, presenting you with the background theories (cf. our “References” at the end of this book). This does not mean that these “traditional” ways of looking at ourselves behaving and acting, is not included – of course we are all individuals standing on the shoulders of our ancestors, giants compared to us. We will however *focus* on a completely different approach and on different issues in business ethics. Traditional business cases are focusing on ethical dilemmas arising when we struggle with what to do in particular contexts: the outlined situation gives you the opportunity to reflect your own possibilities but most of the time relevant information is missing; the death of your cat for instance may lead you to completely different solutions and most of the time this issue is not part of your business decisions! We will argue that in ANY context it does not matter where you are and what you are, but how you **feel** when you are trying to solve or reconcile your dilemmas. Thus, although our context of course is business, we will focus upon the human side of solving ethical dilemma's, communicative problems, business objectives and cultural issues.

Business ethics, as usual, brings us stereotypical ways of reasoning and arguing about normative theories, like ethical theories based upon duty, consequences, virtue or justice, about issues like whistle-blowing, casuistry, employee-employer-relationships, bribery, environment or sustainability, to name just a few. Of course these issues are topical and that when trying to get a grip on them we are moving in circles and our behaviour, our thoughts do not lead us any further, is something we read in the paper or hear on radio or television practically every day. The only way, according to our experiences and to our beliefs, to solve these issues is to go back to the persons who are involved and are keen on solving the problems at stake.

To make it clear we will give an example:

CEO's, earning a lot of money because the market makes this possible or even legitimate, is something we notice and can't help but have our opinions about. It seems, however, that only governmental regulations can solve this issue which might be considered to be an ethical problem. But here we see both dimensions of the issue: The ways of thinking in governmental circles, based upon rules, and self-reflection, based upon the freedom of thought, creativity and thinking out of your box.



On the one hand, we feel that privatization is necessary to make responsible for business who *should* be responsible, not only morally but especially financially. On the other hand, however, we see that governments feel it has to stop this enormous self-enrichment, though it seems inevitable that not being in charge any longer the only thing the government can do is to launch a **moral** appeal: think of your responsibility! But then again if it is the responsibility of the CEO to run a big company and to pull the strings, to make profitable decisions: making money and continuing business is the first responsibility and as a matter of course the CEO wants to be paid for this. So maybe CEO's have a right to this money? There are several ways to look at this ethical issue: we could, for instance, also refer to human virtues like temperance (*temperantia*) which is something we might ask from subjects although the right measure is always individually defined: for some it is good to drink two or three glasses of wine; for someone else this might be fatal. If you feel that **you** are entitled to over € 1 million a year, who am I, who is the government, who are the employees to maintain that it is unfair (and unfair to whom, by what standards, etc.)?

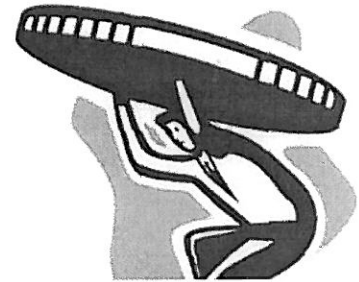


Then of course, we still do not know WHO decides about this issue: the CEO him- or herself? The stockholders? The journalists? The government? Us? I?

It is clear that every stakeholder, the ones having an interest in this issue, will decide individually differently. We could ask ourselves for whom this is an issue? We don't hear much about it in election times. And if it were not because of journalists running after these topics of (apparently) general human interest, would we really care? Would I really care? There is also the issue of time, since what the government decides is something temporary.

Different governments might decide differently, another time, another decision. Then what is the issue? And how about us? Are not there as many opinions as there are individuals? Can there be any justification for this problem — let us assume for the time being that it *is* a real problem? What do we mean when we are talking about its justification? About its status as a problem? What makes whatever behaviour just or right, what makes it unjust or wrong? The only one who can answer these questions is I, the one who feels responsible for it: the responsible subject itself, me receiving the money, is responsible for the decision to accept such an enormous sum: the CEO him-/herself. And all of us can come up with the standard answers to questions about why do we accept all this money:

They pay me for my responsibilities
 Internationally this amount of money is more or less agreed upon, so why bother?
 It is not my responsibility but that of the stockholders
 It is none of your business



By collecting these answers we will find out what motivates these people not to say:

You are completely right, I will have my income reduced to that of for instance the Prime Minister.



Internationally these people would make a complete fool of themselves, at least that is how the free market would respond to this. And here we are talking about the (international) status related to the function of CEO.

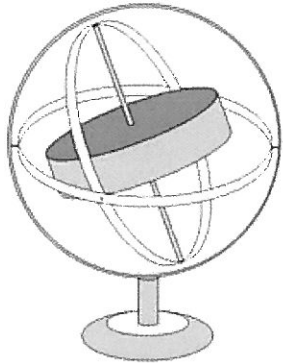
Let us go back to the CEO. What might be reasons for him to go for the money? We will not claim that he does not care for his employees, the environment or other stakeholders. He might be a charitable person, spending thousands of euros on charity, building schools and other primary needs in, for instance, third world countries. But then again it seems that this is not the issue. It is more about our collective indignation and a sense of jealousy that makes us respond to this problem. And then it seems that not the CEO but that we are the ones who are ethically triggered. Our empathy makes us feel sorry for this person, makes us feel sad, makes us feel that we should behave differently if we were in his position. But still that does not solve the problem, especially because we are not able to change the situation, despite of lots of pressure groups trying to influence this issue of earning money, that the CEO will lower his standards.

To summarize: neither we, nor the government; neither the CEO, nor the stockholders have any interest in solving the problem. Nothing will change! But is this the outcome of our analysis? It is rather poor, in some sense. In fact everyone has a good reason to accept this as well as a good reason to reject it (it is not **my** problem). We found out that issues like the above are not easy to solve, if they can be solved at all.

This leads us to our deepest motivation to write exactly this book. We feel that in our contact to (international) students in business schools it is important not only to give answers to burning questions but also and much more importantly to make the burning questions essential to the motivation of students to solve or not to solve the issues at hand. And it is as important to be aware of the fact that lots of factors do play hidden roles in decisions we make, answers we are too willing to give, because students might think that we, the teachers, have answers to all their questions. And it is important to found ethical, communicative, cultural and person-oriented reasoning

on personal needs, motives, questions, choices, etc. Because then we know that you have a better chance to learn to handle what you are confronted with in your business. This sounds rather moralizing but is not to be confused with your own decisions to be made when working through this book. This was our decision!

We will even take it a little further: this way of thinking - and it is nothing else - offers you tools to use when cracking ethical, communicative, cultural and HR-related nuts. These nuts in organizational contexts, in business, are sometimes hard to crack but when using the right tools you have a better chance at succeeding. Dilemmas which can be found in almost every practical situation when the questions rises: what to do and what not to do and for what (personal) reasons? Finally I myself will decide to act, because it feels that I am the one who has to do it - it is my responsibility. That is something I am paid for. It will not be accepted that I, being put in this position, do **not** act. But to include in this decision my reasons, my feelings and that what generally makes



me act or perhaps makes me do nothing in a particular situation (my culture, the way I communicate, how I treat people in business settings and my decision about what options there are to do this or that and what are relevant options to me) is something that might help me to overcome specific problems I have encountered in business situations. To make it concrete, we have developed a model that might be helpful when getting involved in situations in which ethical thinking is wanted.

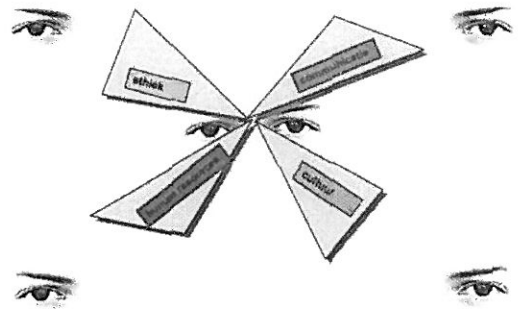
In fact it is quite simple. In business culture, communication, acting and putting people in the right place are important aspects of personal decisions. It is not obvious that only one of these aspects is dominant but usually there is a focus on one aspect: it is made dominant by those in charge. This is quite relevant to our way of thinking, because the acting subject, acts according to these presupposed aspects of human decisions. These aspects are interconnected in every single decision. We will try to make these interconnections clear to you (it is like building a neural network, very similar to how the brain works) and hope that these interrelations make clear WHY you act the way you do in business settings - but of course actually in all settings in which (ethical) decisions have to be made. Hence our title *Follow the yellow brick road*.

Here we should make clear what model we have in mind to illustrate this process: It is represented as a kind of flywheel which consists of four blades representing the four aspects that according to us make up every ethical decision in personal and business situations: culture, communication, human resources and ethics. As we have shown before, all aspects can be found in the way you approach a particular situation. Every situation implies communication, ethical and moral reasoning (the latter being the role of ethical decisions in social environments), cultural awareness and sensitivity and last but not least seeing people as added value to the business. When you are confronted with dilemmas the solution you choose encompasses all aspects of the flywheel. Without considering all aspects we feel that decisions made are in an "unbalanced" way. You make up your mind and decide what to do being able to reflect all aspects. This balance in making decisions is related to the metaphor of a gyroscope (see the picture above). The gyroscope is an instrument used in navigating ships and aircrafts in whatever form to set course without being influenced too much by its environment. Its principle is that based upon a top, which can only function by spinning around its own axis. When it stops spinning it will fall down and show its surface in detail. When spinning, your eye is unable to see these details but sees "movement". This is, in fact, what we consider to be the added value of this metaphor of the gyroscope: it is not about analyzing into every detail what exactly is the contribution of communication, HR, ethics or culture to a specific way of problem solving but what is the interrelatedness of the acting subject (moving in circles) and its environment which enables it to show its qualities in decision-making. It is, however, our conviction that you have to go over all blades - to *know* something about ethics, communication, culture or HR -, to look at the problem from all aspects to create a *skilled* momentum in which you feel secure to bring in the solution. It is like keeping a fine balance between all four aspects which led us to the subtitle of our book: *Ways to gyroscopic self-management*. The revolving gyroscope shows this balance of the four aspects which disappear and re-appear in a new combined colour which can only be perceived when the distance between you and the revolving wheel is enough. And of course it is you again who decides what the distance should be (an ethical distance as it were). This "way" of doing business ethically is like sailing through the Scylla and Charybdis of dogmatism and relativism in ethics, culture, communication and human resources.

We wish you lots of fun and a lots of *Aha-Erlebnisse* in browsing through this book and finding out what it means to be or to feel a balanced individual.

To the users of this book

What about this book? What is the use of browsing through it and trying to keep up with those who were in our classes and tried hard to understand what they were DOING, because this is one of our main goals: to make you more certain and secure about what you are doing when you act in an ethical context. We will not give you standard situations nor situations you might not recognize. This book is about YOU in YOUR CONTEXT, in particular: business



Why this book?

Because we wanted to have a different approach, more practical than other books about ethics and business, in which a lot of room is usually reserved for theory. Although the theoretical background will not be neglected, we want to put more stress on the practical use of ethics in decision making processes in business.

We argue that ethics is one of four major aspects that influence individuals in practical daily life, and especially in business. We will offer a “model” to describe and analyse processes linked to change, motivation, and other important issues in management, the so-called Gyroscopic model.

What is the structure of this book?

After description of and reference to some vital theories connected to human behaviour and business in general and management in particular, we will describe our ideas on Gyroscopic Management, how vital it is to see it in THIS particular way in business AND in education (!) and how it can be used in different contexts.

We will argue that Ethics, Human Resources, Culture and Communication, are aspects mutually influenced by and influencing each other, and which are mainly understood by looking at **me** (e.g.) as a highly individually acting subject and **my** feelings, since the decision about acting lies always with **me**, the individual, and hence with the setup of **my** gyroscope!

In our book we will not answer your questions, since we find it more important to **ask** questions, in order to make the decision process, that usually works rather subconsciously, more conscious. That means we are more concerned with the creation of a sensitivity towards the awareness that the acting subject is weighing several aspects of my gyroscope in the process of making a balanced decision, than the actual awareness itself.

We want to avoid the trap of giving too many answers, especially in respect to decisions for which the reasoning can be so enormously different from one individual (one gyroscope) to the other, and in the process give readers instruments to be able to learn to make their **own** (ethical) decisions as ethically, communicatively, culturally and personally **balanced** individuals.

We will make extensive use of our own practise as trainers and the very rich material our international students from all over the world, who participate in our trainings in Arnhem Business School, have provided us with in the course of the years of our experience. The link with business is not only based on these practical and theoretical approaches and experiences but also on practical experiences in our jobs within the business. This relation gives an extra dimension towards our approach because it explains our own struggles in keeping the balance.

The cases we will present to the reader will be practical and useful and will try to show the kaleidoscope of reality in decision making processes. And although the focus will be on business and management related issues,

the model we offer will also be of great help in education, for teachers and trainers, and in private circumstances, where communication, culture, ethics and people are involved.

We would like to thank the following gyroscopes for their useful input and help in finding a good balance between our drive to write this book and to fulfil our duties: <Names>

Arnhem, May 2006

Toine Sterk
Joop Vinke
Frank Vonk

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- Making the wheel swing

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- a. Ways of perceiving cultural, ethical, personal and communicative issues
- b. Perspectivism

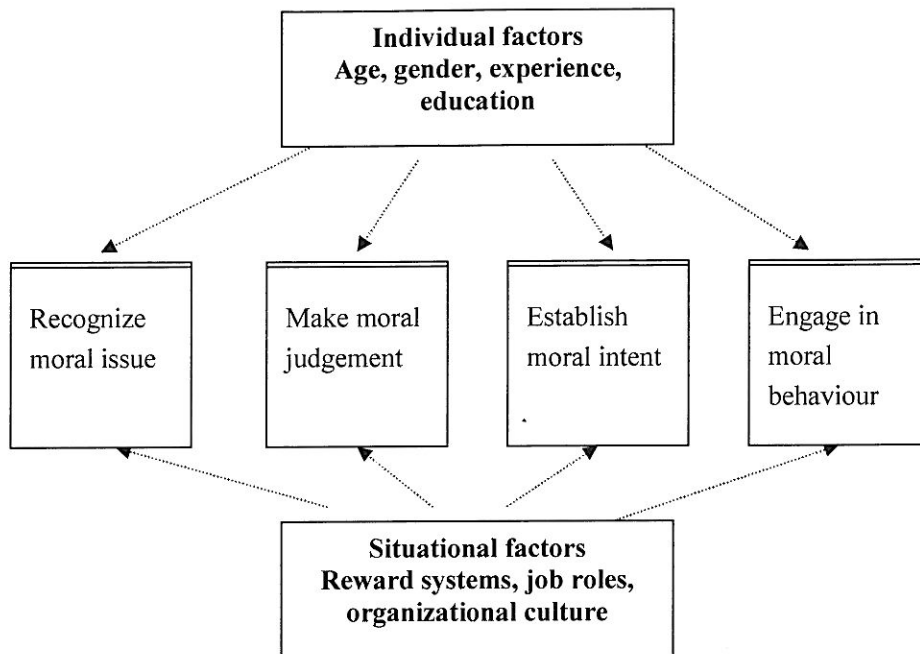
B. How do I behave?

- a. Behaviour and action
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- d. The message of behaviour
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- a. Dilemma's
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(Source: Crane/Matten 2004: 115)

Crane & Matten make a difference between European and American ways of decision-making. The American focus is more on the individual and its psychological structure, the European is about the economic institutions and their way of functioning in a morally acceptable way. This means that issues like hierarchy, individualism, authority, company culture in the US and in Europe function in different ways

D. What is my context?

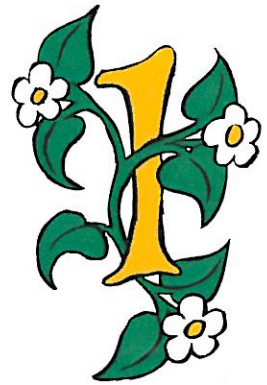
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Thinking about gyroscopical management

You will find questions and texts below as if they were written by you and meant for your eyes only. It is a surprise tour through your caves, being there but up to now unexplored by you or the others. Is it nice to go inside and look with your torchlight at the issues driving you to behave and act the way you do? It is sometimes threatening. It is sometimes rather cold and lonely, although your torchlight is always with you and a constant source of inspiration. It makes things visible to you and we will guide you through this exploration. You will be surprised by the topics we discuss, the assignments and questions but we intended that. Without doing it this way you would fall back into your daily routine: "Oh yeah, it's these questions again; well let's go through them and see what comes out".

To be confronted with your own motives or drives is rewarding, we think. You will find the exclusive you in several situations, whether they are personal, social or cultural, based upon communication or ethical thinking and the ways in which people can be considered in almost every situation you may think of — we will concentrate however on business although the exercises and reflections not always seem to relate to it.



A conversation

Now then, let's start somewhere. Ehhh..... perhaps with YOU. With me? Yes it is you we are talking to. You are the number 1 in our book, so you enjoy it, because it's your party. This sounds rather populist. Do you, the authors, intend to be populist? Then I'll move on. Because this seems to be rather boring. Most teachers and authors of books try to be on the same level with me but I really want more out of it. Well, this in fact is your chance, because you only know that you've got more out of reading this book when you continue and try to work on the assignments and exercises we have to offer you. Here's our first interesting assignment:

Exercise 1

I bought this book and it was rather expensive. What were my main motives to buy it?
 The cover (the gyroscope)?
 The table of contents?
 The number of pictures and illustrations?
 The number of pages, you know, not too many, remember secondary school and your reading list?
 My teacher asked me to do so
 Because I do not want to read one of these specialists works on ethics, culture, communication and HRM.

Wait, this an unexpected start. It looks as if the publisher wants to know why I bought the book and decided to use it to develop my own gyroscope. Is this ethical? And how will he find out? He did not ask me to send him the results. Nevertheless, you're thinking of this, because we suggested you to do so. And of course, we would be pleased as well to know why you bought this book and how you worked with it.

Now, you see, that this book is MAINLY ABOUT YOU. Please, don't yell at me, you would advise us. We're sorry to use capital letters. They sort of break up the traditional way of writing and printing books (we are so pleased that the publisher allowed us to do so).



So let's continue our way over the flywheel and visit some nice places created by culture, communication, HR and ethics — you may have noticed already that we do not use this list of our subjects in a rigid way. It is intended to make you familiar with our feeling that the sequence is rather arbitrary and that these subjects can be used interchangeably in our book. Mind, that your teachers or advisors have other opinions and that they are proud of being a specialist in (business) ethics, HRM, (inter-)cultural studies or communication. We are proud that in working together we have found a way to complete each others expertise and by doing so have become more or less generalists on gyroscope management. We'll come back to that somewhat later.

We were having a conversation. Here is another one. Read it carefully and try to express what you felt when reading it:

Exercise 2

It's at the reception of a hotel on the coast in England. You are probably familiar with this hotel and its management. If not, well, you will find out

Mrs. Richards Isn't there anyone else in attendance here? Really, this is the most appalling service I've ever...

Polly: *(spotting Manuel)* Good idea! Manuel! Could you lend Mrs Richards your assistance in connection with her reservation. [...]

Mrs Richards *(to Manuel)* Now, I've reserved a very quiet room, with a bath and a sea view. I specifically asked for a sea view in my written confirmation, so please be sure I have it.

Manuel *Qué?*

Mrs Richards ... What?

Manuel ...*Qué?*

Mrs Richards K?

Manuel *Si.*

Mrs Richards C? *(Manuel nods)* KC? *(Manuel looks puzzled)?*

Manuel No, no—*Qué—what?*

Mrs Richards K — what?

Manuel *Si! Qué—what?*

Mrs Richards C.K. Watt?

Manuel ... Yes.

Mrs Richards Who is C.K. Watt?

Manuel *Qué?*

Mrs Richards Is it the manager, Mr Watt?

Manuel Oh, manager!

Mrs Richards He is

Manuel Ah ... Mr Fawltly.

Mrs Richards What?

Manuel Fawltly

Mrs Richards What are you talking about, you silly little man. *(turns to Polly, [...])* What is going on here? I ask him for my room, and he tells me the manager's a Mr Watt and he's aged forty

[...]



(Source: Cleese, Booth 1988: 162ff.)

Try to make clear to yourself why this dialogue is as it is, funny, boring, hard to understand etc. Does culture play a role? The way of communicating and the presuppositions in it?

And the last question, be honest: Did the picture influence your way of reading the text? In what way?

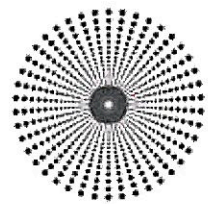
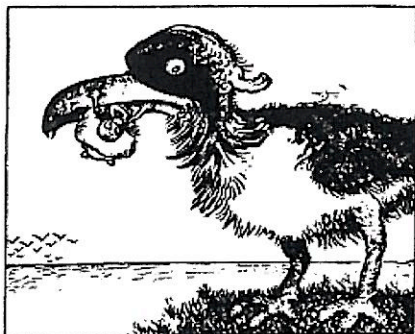
Did you enjoy reading this scene from "Fawlty Towers"? I suppose you did, because what is more pleasant than not being Mrs Richards or Manuel and see how they clumsily use the language to get informed and inform others

on what they thought the other meant by using the words he or she did. But more important is the question what did I learn from reading the text and answering the questions? What is exactly that motivated me to do this? And to answer this question is not easy. Because it is based upon this particular moment —tomorrow you might look at it and interpret it in a completely different way. But perhaps you will remember the answers you wrote down in answering the questions. This is not bad but what we would like to see is that you look at your answers from different perspectives, different angles.



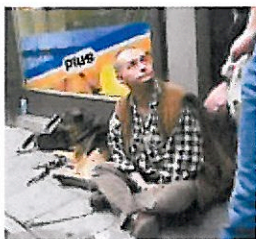
Look at the coins below. You will see that the coins have different forms when they are photographed from different angles. A coin, therefore, is not always round. Our ways of perceiving objects, in this particular case: coins, determines how it looks like. This means that OUR ways of perceiving things determines the world of objects: we just can't see it in ways different from the ways we are able to perceive the real world. This means that there is no real world apart from the world as we see, hear, feel, smell and taste it. The interesting part in here is our cognition, the way in which intellect is able to correct obvious problems in perception. We know that the stick wasn't broken before we put it in a glass of water. Nevertheless, it *seems* to be broken. How come? We are distracted by external circumstances and our visual apparatus is not able to correct these circumstances. Only our "knowledge" from the external world as perceived by us is able to correct these obvious optical illusions.

Let's make things more concrete. The drawing below obviously is big bird swallowing a cowboy — at least there is a cowboy hat on his head. The bird doesn't seem too happy with his meal and we doubt whether the bird will finally eat the man. But is that all there is? If



we look carefully at the bird's head we notice from its form that it might also be a fish, some sort of whale. And once we know that the visual context changes rapidly. We might even put the book upside down and spot a totally different scene: a man in a boat, an island with trees, the big fish. Familiar objects all of a sudden become ambiguous in its interpretability. We see trees instead of legs, a boat instead of a beak etc. We attribute different notions to the "same" real world.

Why, you may ask, do we bother about this issue. It is quite obvious that different circumstances, contexts, create different frameworks of interpretation, frameworks of reference. If we write down the capital letter B it is obvious that we mean a B by this; but when writing this B it may easy become something like 13 which of course is not a B. Still, you find this rather trivial, and of course it is. What we want to do in this book, however, is to make the trivial less trivial but an aspect of communicative, cultural, HR, and ethical awareness. If I write, for instance, a 13 instead of a B in the following password: cd1451313Hu this might cause some trouble. Or when I use the l (small letter l) instead of the 1 (the number 1). This means that it is not only we but mainly our fellow men who determine what is considered to be relevant to the message we intended to send. And it even becomes more complex when, like Manuel in the scene above, shows that he does not master the tool that is necessary to communicate, language. His own language is in the way of understanding the other and the other



felt that someone was pulling her leg, although being unfamiliar with the situation in the hotel it led to questions about the words and letters Manuel uses . But even if we speak the same language, this might cause a lot of upheaval in communicative settings, mainly when the conditions, the premises or assumptions are not clear to the interlocutors. Ambiguous words like 'meet' and 'mead' are understandable within a context. You can't think of sentences in which the could be mixed up, unless acoustic conditions for instance are that bad that the other might mistake one for the other. On the other hand, situations might be ambiguous as well and your behaviour might be unwanted although you feel that that what you did was right. Giving an amount of money to someone who in fact doesn't need it but sits on the street begging for it. In other words, when and how can you be sure that what you do is right, just, adequate etc.?

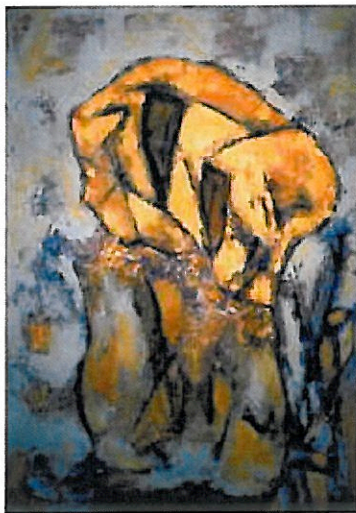
This is ethical management. Your conscious behaviour in different circumstances without having any doubt what

to do — although ethical dilemma's are not always that easy to solve. In fact there is no right or wrong in them, the consequences may turn out to be negative or positive for those involved, the stakeholders

Stakeholdermanagement

Now the stakeholders, those who have any interest in your daily practice, your way of producing and using human resources in your company, are more important nowadays than those who support you financially, the stockholders. Concepts like 'sustainability', 'corporate governance', 'social responsibility' are related to stakeholders, less to stockholders. The ways we produce and not the profit alone influences the continuity in management. Let's make this more clear to you by referring to the phenomenon of customer service. Customer service is somehow related to...

Example 1



Art

Your business partner wants to give you this painting (coloured black and brown). You really like it but you are not sure what to do: accept or reject it? By the way, do you know where this painting comes from? Who painted it and where it was painted?



You see this picture (to the right) in a psychological magazine. What will the story in this magazine be about. Why are you or are you not interested in this story? Does it contribute to your functioning in your group, team, company, school?

Perception or ways of looking at

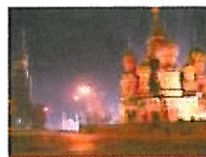
Look at the four pictures below and describe what you see. What is your description based upon? Answer as comprehensively as possible:



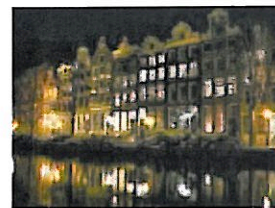
A



B



C



D

A	
B	
C	
D	

Try to find out what different ways of looking at these pictures you can find (at least 5 different ways)

1

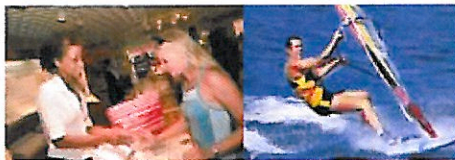
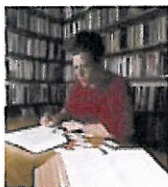
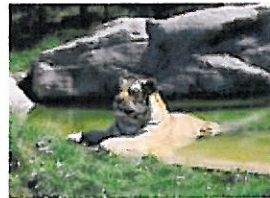
2

3

4

5

Below you see different pictures. Pick out the one you find very attractive and explain this to yourself:



Please name your favourite activity and explain why this one appeals to you:

Were there any doubts concerning the definite choice. Make clear why you had these doubts in choosing . Give five more choices and explain every time why you wanted to opt for these.

- 1
- 2
- 3
- 4
- 5

Example 2:

Decision-making

The following exercises are based upon Socrates (470-399 B.C.) and his appearance in Athens. It is remarkable that Socrates' approach and his way of convincing people that real truth can be obtained has had such an

Socratic method

Perhaps his most important contribution to [Western](#) thought is his dialogical method of inquiry, known as the Socratic Method or method of *elenchos*, which he largely applied to the examination of key moral concepts such as the Good and Justice, concepts used constantly without any real definition. It was first described by [Plato](#) in the *Socratic Dialogues*. For this, Socrates is customarily regarded as the father and fountainhead for [ethics](#) or moral philosophy, and of philosophy in general.

In this method, a series of [questions](#) are posed to help a person or group to determine their underlying [beliefs](#) and the extent of their knowledge. The Socratic method is a *negative* method of [hypothesis](#) elimination, in that better hypotheses are found by steadily identifying and eliminating those which lead to [contradictions](#). It was designed to force one to examine his own beliefs and the validity of such beliefs.

(Source: <http://en.wikipedia.org/wiki/Socrates>)

enormous impact upon our way of dealing with the reality we are supposed to make ourselves.



Above you find a way of looking at research: you find out according to this method how you are going to proceed in problematic situations. Use this method to find out why you attend class, do your work the way you do. Try to focus upon the contradictions you run into when questioning your motives.

Look if you can find something on this Socratic method in the work of Karl Popper (1902-1994: use the notions: hypothesis testing, inductive fallacy and falsification

Above you see Socrates on his deathbed drinking the poisoned cup. The reason for this death penalty was a rather complex trial before court and a jury and the complaint against him: introducing new gods and spoiling the Athenian youth by his dialectical way of convincing them of THE truth.

Imagine, in 2005, you were charged with these facts and had to decide whether you would drink the cup

or not. It is YOUR plea which makes you guilty or not guilty of the complaint.

1. What tools could you (= I) use to convince the jury?	
2. Would you (= I) drink the poisoned cup with hemlock if you finally were charged with the facts?	

One of the famous quotations of Socrates is:

The only true wisdom is in knowing you know nothing.

What appeals to you in this quotation and do you agree or not agree with it? What could Socrates mean by this, communicating it to the world.

Example 4

Reading graphs. You find the calculation below in one of your e-mails. Your partner tells you that it is very important to respond within two days. What are you going to do?

ENERGY OF BB GUN = 0.5 J
(Manufacturer's figure)

ASSUME 80% EFFICIENCY;
PROJECTILE ENERGY = $0.5 \times 0.8 = 0.4 \text{ J}$

AT NEAR-POINT-BLANK RANGE (1M)
ASSUME ENERGY LOSS OF $10\% \pm 10\%$ DUE TO
AIR RESISTANCE (RAG)

KINETIC ENERGY 0.4 J BECOMES
 $(0.4 - (0.4 \times 0.1)) = 0.36 \text{ J}$
 $\pm 0.04 \text{ J}$
 $= \frac{1}{2} m v^2$

WHERE $m = \text{mass of projectile} = 0.2 \text{ g} = 0.0002 \text{ kg}$
 $v = \text{speed of projectile}$

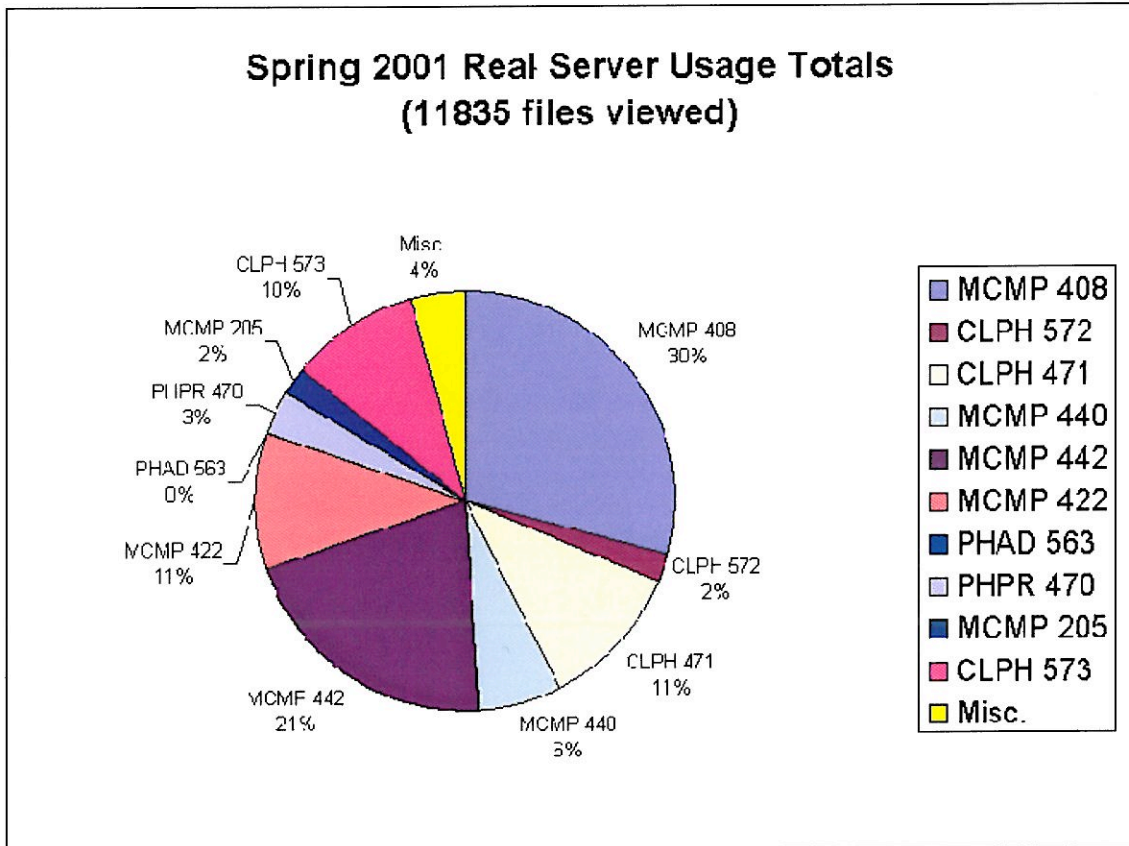
$\Rightarrow v = \sqrt{\frac{2(0.36)}{0.0002}} = 60 \text{ ms}^{-1} \pm \sim 5 \text{ ms}^{-1}$

$\approx 135 \text{ mph} \pm \sim 12 \text{ mph}$

1	I'll ask my colleague who is mathematically trained
2	I'll try to find out myself what it is all about
3	I'll write back that I only respond when your partner can make clear to you what is all about
4	You're not responding. Your partner should know that you're not well-versed in mathematics
5	You send it back without any comment
6	Something else, viz.

Explain why you chose this particular answer:

Explain the following graph to someone very familiar to you without, however, losing your integrity:



Tell us here, how you proceeded, and how you felt when explaining this to your best friend

Example 5

Legality

Read the following passage from Franz Kafka's (1883-1924) *The Trial* (1925). Kafka was a Prague author writing in the evenings his strange stories of which the following are examples. He worked as a legal advisor to a Prague insurance company and had many troubles with authority, especially his father.

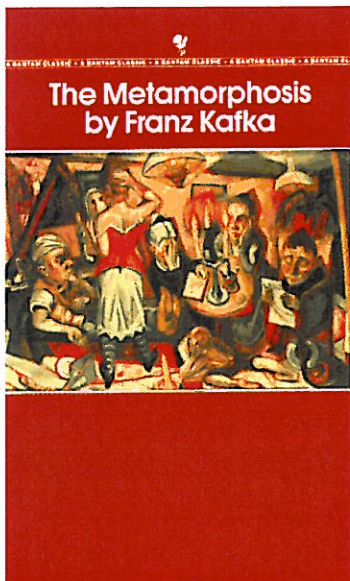
Someone must have been telling lies about Josef K., he knew he had done nothing wrong but, one morning, he was arrested. Every day at eight in the morning he was brought his breakfast by Mrs. Grubach's cook - Mrs. Grubach was his landlady - but today she didn't come. That had never happened before. K. waited a little while, looked from

his pillow at the old woman who lived opposite and who was watching him with an inquisitiveness quite unusual for her, and finally, both hungry and disconcerted, rang the bell. There was immediately a knock at the door and a man entered. He had never seen the man in this house before. He was slim but firmly built, his clothes were black and close-fitting, with many folds and pockets, buckles and buttons and a belt, all of which gave the impression of being very practical but without making it very clear what they were actually for. "Who are you?" asked K., sitting half upright in his bed. The man, however, ignored the question as if his arrival simply had to be accepted, and merely replied, "You rang?" "Anna should have brought me my breakfast," said K. He tried to work out who the man actually was, first in silence, just through observation and by thinking about it, but the man didn't stay still to be looked at for very long. Instead he went over to the door, opened it slightly, and said to someone who was clearly standing immediately behind it, "He wants Anna to bring him his breakfast." There was a little laughter in the neighbouring room, it was not clear from the sound of it whether there were several people laughing. The strange man could not have learned anything from it that he hadn't known already, but now he said to K., as if making his report "It is not possible." "It would be the first time that's happened," said K., as he jumped out of bed and quickly pulled on his trousers. "I want to see who that is in the next room, and why it is that Mrs. Grubach has let me be disturbed in this way." It immediately occurred to him that he needn't have said this out loud, and that he must to some extent have acknowledged their authority by doing so, but that didn't seem important to him at the time. That, at least, is how the stranger took it, as he said, "Don't you think you'd better stay where you are?" "I want neither to stay here nor to be spoken to by you until you've introduced yourself." "I meant it for your own good," said the stranger and opened the door, this time without being asked. The next room, which K. entered more slowly than he had intended, looked at first glance exactly the same as it had the previous evening. It was Mrs. Grubach's living room, over-filled with furniture, tablecloths, porcelain and photographs. Perhaps there was a little more space in there than usual today, but if so it was not immediately obvious, especially as the main difference was the presence of a man sitting by the open window with a book from which he now looked up. "You should have stayed in your room! Didn't Franz tell you?" "And what is it you want, then?" said K., looking back and forth between this new acquaintance and the one named Franz, who had remained in the doorway. Through the open window he noticed the old woman again, who had come close to the window opposite so that she could continue to see everything. She was showing an inquisitiveness that really made it seem like she was going senile. "I want to see Mrs. Grubach ...," said K., making a movement as if tearing himself away from the two men - even though they were standing well away from him - and wanted to go. "No," said the man at the window, who threw his book down on a coffee table and stood up. "You can't go away when you're under arrest." "That's how it seems," said K. "And why am I under arrest?" he then asked. "That's something we're not allowed to tell you. Go into your room and wait there. Proceedings are underway and you'll learn about everything all in good time...."



(Source: <http://www.gutenberg.org/dirs/etext05/ktria11.txt>)

If you read this text carefully you will find some strange things. List them and try to find out why these things are that strange to you. Use your imagination and ask yourself whether these things might ever have happened to you. Could you trace any relation between the legal system of your country and "the strange way" in which you have experienced this legality .



Now relate this text to Nazi-Germany ("Why Nazi-Germany? What do I know about this country and its past?"). What is your opinion about this text right now?

Empathy

In 1912 Kafka wrote the book *Metamorphosis*. This book is about a strange sensation: The protagonist of this story, Gregor S., wakes up one morning and finds himself transformed into a strange beetle. Until his untimely death, caused by a rotten apple under his back he had to cope with his family, sisters, father and mother, who, of course, have NOT changed and don't recognize him at first

1. How would you respond to this strange uncommon situation?
2. Do you sometimes have the feeling that you are from another planet? That no one understands you? How do you respond to this?
3. Your colleagues, fellow students think that you are a beetle. How could you profit from this?

These questions are rather general and vague. We expect you to find and create situations in which these questions can be answered.

Example 6

An ethical case:

Read the case below carefully. There is one single question at the end of this case (to be found under: <http://www.scu.edu/ethics/dialogue/candc/cases/underwater.html>). Try to answer this question in relation to the notions fairness and justice.

Fairness and justice are related to the notion of the “social contract”, meaning that people come together to agree upon basic assumptions which count in a particular community. This agreement is based upon the inviolable rights of man (cf. Hayden 2002: 17)

The Case of the Underwater Options

By **Miriam Schulman**

An acquisition raises questions about fairness and an employee's right to know in this fictionalized case about a biotech start-up.

A salary of \$85,000 plus options to buy 30,000 shares of common stock it sounded like a reasonable deal to Leanne Gallagher.

It was April 1999, and Gallagher was being recruited to join a start-up venture, MoniMed. The company, which had already been in operation for two years, made medical monitoring devices. Marc Cornwall, the director of engineering, who interviewed Gallagher, said the company was expected to go public within the year.

If Gallagher took the job, she would be joining the 30-person firm as a senior software engineer. She had been working at an established corporation for 15 years and had recently completed her master's degree. Now she felt ready for a more demanding challenge.

Of course, she was currently making \$105,000 a year, but she was willing to risk the salary differential on stock in what looked like a viable concern. MoniMed had a good strategy that would take advantage of imminent changes in flat panel display technology. But the company had to get its product to market within the next 12 months to exploit this niche. Gallagher thought she was just the person to kick the manufacturing arm of the company into high gear. As far as the stock went, 30,000 options at 30 cents a share seemed like a good offer though she had no way of knowing for sure. She had asked what percentage of the total outstanding shares her options represented, but Cornwall didn't have that information. None of the employees, he said, really knew what percentage of the stock they owned, but all the IPOs had been doing so well recently that everyone assumed they would come out ahead. Although Gallagher knew from other engineers that a failure to share financial information was not uncommon at Silicon Valley start-ups, she hoped to be a little better informed before she accepted the offer. She learned from a friend with an MBA that all corporations in California had to file certain information about their boards of directors and stock plans with the secretary of state's office. She decided to contact that office and request information on MoniMed.

She got a phone number for the secretary of state's corporate status office, which she assumed was the correct department, but when she called, she learned that it was not possible to speak to an actual human being at that number. Instead, a recorded message gave a list of documents (with fees) that could be ordered. Since Gallagher didn't know which one would have the information she needed, and since any document wouldn't arrive for two weeks, she decided to abandon that route.

Instead, she decided to do some general research on the Web, reading articles about options. She saw that, as a rule of thumb, \$10 was the typical target price for the initial offering. If MoniMed followed that pattern, even after purchasing the options for the \$9,000 in her salary package, she would make \$291,000 on the stock.

That should more than make up for the salary differential. Assuming she got no raises for the four years before she was completely vested, Gallagher would lose \$80,000 in salary from the job change. But she should still come out ahead unless the stock fell below the option costs combined with her salary losses, or \$89,000. That came out to about \$3 a share, which seemed unlikely. Medical device companies often came out at \$20 a share. Besides, IPOs had been going through the roof all year. On March 30, Priceline.com rose 331 percent on its first day of trading. Of course, MoniMed might fail: The team might not produce their initial product within the window created by the advent of the new flat panel display. They might not be able to bring the costs down enough to make it attractive. Agilent or some other competitor might even now be coming up with a better product. Those were all risks Gallagher was prepared to take because she fully believed she had the right skills and ideas to help make the company a success. She decided to take the job.

What Gallagher didn't know because Cornwall didn't know it when he interviewed her was that MoniMed was at a critical juncture. Barry Grantz, the founder/CEO, had enough capital left from an original investment by his father and some venture investors two years earlier to keep the company going another three months. If MoniMed could not

attract some new funding soon, it was going to have to close up shop. Grantz had decided not to share this information with anyone other than the CFO because he did not want to provoke a mass exodus, and besides, he firmly believed the company would eventually succeed especially with the help of his new, more experienced hires. When Gallagher came to work the first day, she was struck at once by the youth of her colleagues. She was one of 20 engineers. Most were newly minted bachelors of science, and MoniMed was their first foray into the business world. She was a little nervous about whether such an untried crew could bring the project in on time. But soon Gallagher realized that what they lacked in experience, they made up in enthusiasm and diligence. Eighty-hour work weeks were common. Gallagher herself went directly from graduation ceremonies to the office and stayed past midnight. Pretty soon, she lost count of the all-nighters. During the industry tradeshow, some of her colleagues actually slept on the convention premises. They did not leave the show for a week—not even for meals. The hours were hard on her marriage, but she considered herself one of the lucky ones. Her husband was also an engineer, and he understood the time demands. And they had no children. Many colleagues had a tougher time, with at least two divorces and one serious stress-related illness as the employees struggled to get the company ready for a public offering.

They did not receive much help from Grantz. It didn't take Gallagher long to realize that her CEO knew a lot less about biomedical devices than his staff. Of course, that wouldn't necessarily have been a problem if he had been good on the business side. His contribution, however, seemed to be primarily a rich father, who had put MoniMed together as a sort of toy for his son.

At the same time, Gallagher liked the intellectual challenges of her job, liked figuring out successful compromises between optimal solutions, time pressures and costs. As senior engineer, she was responsible for refining the dynamic physiological monitoring capabilities. She worked closely with the director of manufacturing, who had been able to reduce the unit cost while simultaneously making it more reliable. They were able to bring the project in on time, and the improvements helped the sales manager (who had been practically starving on his commission wages) to attract a large customer Acme Biosystems.

Grantz could not have been more encouraging, calling an all-hands meeting to congratulate the staff and predict a Mercedes in all of their futures. Gallagher and her colleagues were justifiably proud when, soon after Acme signed a contract to buy 400 cardiovascular monitoring devices, the IPO was announced for January.

They were jubilant for a few weeks. Soon scuttlebutt began circulating that the IPO was on hold. It was impossible to get reliable information, but water cooler gossip said an acquisition was in the works. Two companies had expressed an interest, CV Diagnostix and Fenton Health Group. At first, Gallagher thought this wouldn't be a bad fate for the company. After all, both rumored buyers were solid companies with distribution systems and marketing infrastructure unavailable to a start-up.

Gallagher asked to talk to Grantz about the proposed deals, but she was told that he would have nothing to say while negotiations were ongoing. Still, details began to leak out. Employees heard that Fenton was offering the sweeter deal, but it came with a proviso: MoniMed would have to install a new CEO. Gallagher was equally sure that such a move would be good for the company and that Grantz would never accept it. She was right. Within days, Grantz called employees together to announce that MoniMed was being acquired by CV Diagnostix—at 27 cents a share for common stock.

When the financials became public as part of the deal, Gallagher was shocked to discover that the company had not done nearly as well as the employees had been led to believe. MoniMed had raised and spent over \$14 million. It had also lost another \$12.7 million, so that when CV Diagnostix acquired the company for \$10.5 million, investors were down about \$2 million.

Any options granted prior to June 1999 (including those owned by Gallagher and all the other employees) had strike prices of at least 30 cents. That meant Gallagher and the other engineers' shares were what is colorfully described as "underwater." It would cost more to exercise them than they were worth.

Oh, there were some people who made out OK. Grantz received about \$2.5 million from the sale.

Gallagher submitted her resignation the next day. In her letter to Grantz she wrote, "When I went to work for MoniMed, I knew I was taking a risk. If we hadn't been able to produce the device or if there had been no market for it, I would have accepted my losses. But we beat the odds we made a good product and attracted a large customer.

"You led us to believe that the firm was doing well, but when we were acquired, you were the only person to profit. Why were the people responsible for the firm's success the biggest losers?"

"I went to work for you at less than my normal salary with the understanding that my stock options represented some significant ownership in the company. This deal made me a de facto investor. Beyond the monetary investment, I also put my family and health at risk through the long, demanding hours.

"Didn't this at least entitle me to the basic information and protections other investors received? Shouldn't I have been told what percentage of the total stock my options represented? Didn't I have a right to know that the company was nearly out of money when I was hired? Was it fair to string me along with tales of a new Mercedes when you knew the rate at which MoniMed was burning money? Shouldn't I have been given a voice in the deal you accepted, which made my investment worthless?"

How would you answer Leanne Gallagher?

Hello, why didn't you read the text first? Was there any reason for looking at the questions first? Is this your standard procedure?

Concerning Leanne's answer: there are at least 4 possible answers. Write them down and try to find out where these possibilities come from? Why did you decide for one of them and did not consider the others? It is quite relevant because it makes you aware of the fact that to be empathic is one of the important issues in ethical reasoning.

Look at the way of communicating in the last three paragraphs: What are the hidden presuppositions in all paragraphs and could they be of any importance to the analysis of this case. In other words: does communication in this particular case contribute to YOUR answering Leanne Gallagher?

Example 7

HRM-issues at stake

Below you find another case from the internet
(cf. <http://www.scu.edu/ethics/dialogue/candc/cases/extra-mile.html>)
Read it carefully and try to answer the following questions:

1. What is the issue at hand related to HR?
2. What could a HR-manager do in this particular case?
3. Work out a dialogue between you, being the HR-manager, and Elizabeth. If possible do this assignment in groups.
4. What could you do to prevent situations like these to happen?
5. Could you say something about the company culture from the story? Is there anything you could do within the organization?

The Case of the Extra Mile

by Kirk O. Hanson

At 3 p.m. on Friday afternoon, Elizabeth Connors, analyst in the County Executive's Office, looked with dread at the pile of unfinished work still sitting on her desk. She had been looking forward to a quiet weekend with her husband and one-year-old daughter, a badly needed rest after two weekends of hosting her parents, who had been with them for an extended visit. There was no way she would finish the tasks assigned to her by 5 p.m. Furthermore, she had just taken an urgent call from a deputy county executive, indicating that he needed a report on the delivery of some specific county services first thing Monday morning. Apparently, several major decisions regarding these services were to be made during the following week.

"I have always been proud to be a county employee," thought Elizabeth. "I hold a special position of trust with the residents of the county. That means getting the job done for the public, particularly the recipients of county services my division delivers. But how far do my obligations go? There is no way I can get the report finished without spending much of my Saturday in here. I have been spending more and more weekend time in here during the past six months. Where do I draw the line? When should my responsibilities to the public outweigh my family's needs? I have a vacation coming up; what if some big issue emerges in my area just as I am scheduled to go on vacation? Do I owe it to the county to postpone my vacation?"

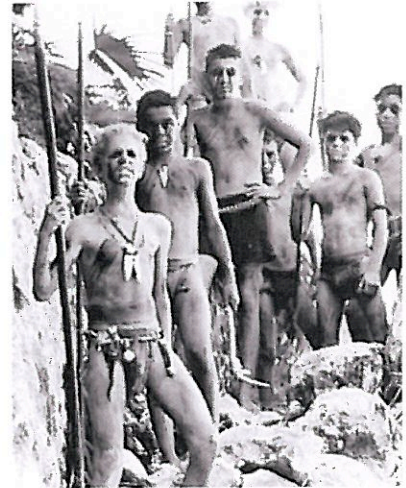
*Kirk O. Hanson is executive director of the Markkula Center for Applied Ethics
Dec. 7, 2001*

Example 8

Social relations and contracts

William Golding (1911-1993) is famous for his book "Lord of the Flies" (1954). It is about a group of boys, shipwrecked on a desert island and creating their own society. With all its positive and negative sides. Now imagine the following:

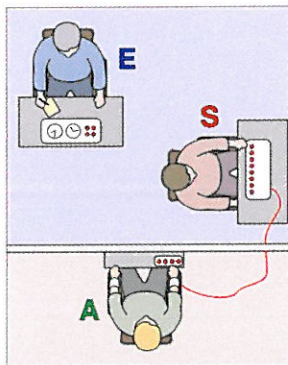
As in the Lord of the Flies, your plane has crashed into the ocean. You and your friends have survived and manage to make your way to a seemingly deserted island. You have collected some items from the wreckage of the plane, but, in order to survive until a rescue plane or ship arrives, you need to set up your "society".



1. How would you start off this process? Think of democratic or theocratic ways to build society, think of group building (how would you do that?)
2. What rules, laws and regulations are crucial to you to form your society?
3. What organizations do you need to create an atmosphere in which you would feel comfortable?

Example 9

Obedience and Authority



In the 1960s, the American psychologist Stanley Milgram (1933-1984), designed an experiment that was meant to give more insight into obedient behaviour (inspired by what happened in Nazi Germany in the 1930s and 1940s). It was based upon the Eichmann trial in 1961 and tried to answer the question: "Could it be that Eichmann and his million accomplices in the Holocaust were just following orders? Could we call them all accomplices?" (cf. http://en.wikipedia.org/wiki/Milgram_experiment). Authority and obedience are important notions, in business as well, and of course one should be aware of what this kind of experiment might do to the participants: feelings of guilt, depressions etc. when one doesn't

follow one's own personal consciousness but obeys an authority. This ethical dimension was a reason to suspend Milgram's membership of the American Psychological Association in 1964.

Be this as it may, we want to focus upon the experiment. We quote extensively from the Wikipedia-pages on the internet:

The experimenter (E) persuades the participant (S) to give what the participant believes are painful electric shocks to another participant (A), who is actually an actor. Many participants continued to give shocks despite pleas for mercy from the actor.

The method of Milgram's original experiment was as follows: Subjects were recruited via a newspaper ad and direct mail solicitation to participate in a "study of memory" at Yale. (The experiments themselves took place in two rooms in the basement of Linsly-Chittenden Hall, on the university's Old Campus.) The experiment was advertised as taking one hour, for which those responding would be paid \$4.50. Participants were men between the ages of 20 and 50, coming

from all educational backgrounds from an elementary school dropout to participants with doctoral degrees.

The participant and a confederate (an actor pretending to be another participant) are told by the experimenter that they will be participating in an experiment to test the effects of punishment on learning behavior.

A slip of paper is given to the participant, another to the confederate. The participant is led to believe that one of the slips says "learner" and one says "teacher" and that he is randomly given one of the slips. The actor claims to have been assigned as "learner," so the participant is led to believe that the roles have been chosen randomly. In actuality both slips say "teacher," while the actor just misreports what is on his slip; no element of randomness is involved.

The participant chosen as the teacher is given a sample 45-volt electric shock from the electro-shock generator, as a "sample" of the shock the "learner" will supposedly receive during the experiment. The "teacher" is then given a list of word pairs which he is to teach the learner. The teacher begins by reading off a list of word pairs to the learner. After reading through the word pairs, the teacher will then only read the first half of the word pairs, and read 4 possible answers. The learner will indicate which second word he believes to be correct by pressing a button (1 through 4) corresponding to the teacher's choices. If incorrect, the learner will receive a shock, increasing by 15 volts with each wrong answer. If correct, the next word pair is read.

The teacher believes that he is actually giving shocks to the learner participant. In reality, there are no shocks being given to the learner. Once the learner was separated, the learner set up a tape recorder, integrated with the electro-shock generator, which would play pre-recorded tracks at certain shock levels. After a certain number of level increases, the actor starts to bang on the wall that separates him from the teacher (subject). After banging on the wall and complaining of his heart condition (which he talked about at the beginning of the experiment), the learner gives no further response to the questions and no further complaints.

It is at this point that many people begin to indicate their desire to stop the experiment and check on the subject. Many test subjects stop at 135 volts and begin to question the purpose of the experiment. Some continue after being assured that they will not be held responsible. Some participants even begin to laugh nervously once they hear the screams of pain coming from the learner.

If, at any time, the subject indicates his desire to halt the experiment he is given a succession of verbal prods by the experimenter, such as:

1. Please continue, 2. The experiment requires you to continue, please go on. 3. It is essential that you continue. 4. You have no choice, you must continue.

If the subject still wishes to stop after all four successive verbal prods, the experiment is halted.

In the original experiment, though some went to the end of the shocks (450 volts), everyone stopped at some point and questioned the experiment. Others even said they would return the check for the money they were paid. Later results and multiple test set-ups showed that the closer the teacher was to the learner the sooner he stopped.

To this experiment we formulated some confronting questions. We hope that you are not confronted by these questions:

1. Would you cooperate in such an experiment? Why or why not.
2. What is your personal feeling with authority? Give examples, situations in which you were or are confronted with authority

3. Are you a person who easily obeys others? What is needed to make you obey so called authorities?
4. What about punishment? Is the way in which the learner was punished correct? Is punishment a universal phenomenon or is it something that is part of a topical legal system?

Example 10

The following story is from the famous book *Crime and Punishment* (1866-67), written by the Russian author Fjodor Dostoyevsky (1821-1881)

Crime and Punishment was serialized in *Ruskii vestnik* (The Russian Messenger) from January through December 1866 and appeared in a book form next year. On one level the novel belongs to the genre of detective fiction, but Dostoevsky's interest lies on the criminal - the sinner. The story is set in St. Petersburg, which Dostoevsky called the "most fantastic city in the world". The city, with its mythology, also becomes the accomplice of the protagonist, Raskolnikov, a young resentful student. An assiduous readers of newspapers, Dostoevsky saw in the crime reports symbolic meanings, signs of **the hidden ills of the whole society**.

Raskolnikov kills a pawnbroker, a greedy old woman, and her half-witted stepsister as well. He attempts to **justify the murder in terms of its advantageous social consequences**. He argues that each age gives birth to a few **superior beings who are not constrained by ordinary morality** - and he is one of such beings. Under the influence of the meek, Christian prostitute Sonia, he confronts the hollowness of his thoughts, which eventually leads to confession and redemption. Raskolnikov's nemesis is Porfiry Petrovich, a police investigator, who knows his guilt. In the demonic Svidrigailov, who commits suicide, Raskolnikov sees his own picture. "You know," confesses Svidrigailov to Raskolnikov, "from the very beginning I always thought it was a pity that your sister had not chanced to be born in the second or third century of our era, as the daughter of a ruling prince somewhere, or some governor or proconsul in Asia minor. She would doubtless have been one of those who suffered martyrdom, and she would, of course, have smiled when they burned her breast with red-hot pinchers. She would have deliberately brought it on herself." In his agony Raskolnikov realizes, that **in murdering he has killed the essentially human in himself**. Raskolnikov goes to Siberia for seven years. Sonia follows him to his imprisonment. - The novel has been filmed several times. Josef von Sternberg's version from 1935, starring Peter Lorre as Raskolnikov, was primarily a detective story. In the same year Pierre Chenal made his adaptation, *Crime et châtiment*. Denis Sanders moved the action to contemporary California in 1959. Lev Kulidjanov's version from 1969 was long - 3 hours and 20 minutes - and the most ambitious of all.

(Source: <http://www.kirjasto.sci.fi/fdosto.htm>)

1. If you would make a film of this story, where would you situate it?
2. Describe the character of Raskolnikov. What does he look like. Make a drawing and take care of the details. To do this adequately, please, read the following passage from *Crime and Punishment*
3. Now about the contents. Are you still with us? Try to write down in your own words what this discussion in the text is all about? Pay attention to the last part in which Petrovich tells Raskolnikov that he knows that R. is guilty.
4. Would you advise others to read this book, having real interest in ethical thinking? Explain to your parents!

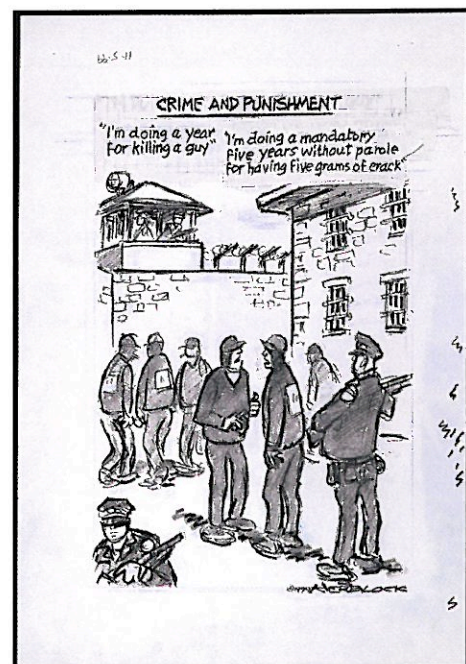
Part VI

(Source:

<http://www.worldwideschool.org/library/books/lit/shortstories/TheMostInterestingStoriesofAllNations/chap18.html>)

[...]

"I have come to the conclusion that it would be much better for us to be more candid to one another," continued the magistrate,



turning his head gently aside and looking on the ground, as if he feared to annoy his former victim by his survey. "We must not have scenes of that kind again. If Mikolka had not turned up on that occasion, I really do not know how things would have ended. You are naturally, my dear Rodion, very irritable, and I must own that I had taken that into consideration, for, when driven in a corner, many a man lets out his secrets. 'If,' I said to myself, 'I could only squeeze some kind of evidence out of him, however trivial, provided it were real, tangible, and palpable, different from all my psychological inferences!' That was my idea. Sometimes we succeed by some such proceeding, but unfortunately that does not happen every day, as I conclusively discovered on the occasion in question. I had relied too much on your character."

"But why tell me all this now?" stammered Raskolnikoff, without in any way understanding the object of his interlocutor's question. "Does he, perhaps, think me really innocent?"

"You wish to know why I tell you this? Because I look upon it as a sacred duty to explain my line of action. Because I subjected you, as I now fully acknowledge, to cruel torture. I do not wish, my dear Rodion, that you should take me for an ogre. Hence, by way of justification, I purpose explaining to you what led up to it. I think it needless to account for the nature and origin of the reports which circulated originally, as also why you were connected with them. There was, however, one circumstance, a purely fortuitous one, and which need not now be mentioned, which aroused my suspicions. From these reports and accidental circumstances, the same conclusion became evolved for me. I make this statement in all sincerity, for it was I who first implicated you with the matter. I do not in any way notice, the particulars notified on the articles found at the old woman's. That, and several others of a similar nature, are of no kind of importance. At the same time, I was aware of the incident which had happened at the police office. What occurred there has been told me with the utmost accuracy by some one who had been closely connected with it, and who, most unwittingly, had brought things to a head. Very well, then, how, under such circumstances, could a man help becoming biased? 'One swallow does not make a summer,' as the English proverb says: a hundred suppositions do not constitute one single proof. Reason speaks in that way, I admit, but let a man try to subject prejudice to reason. An examining magistrate, after all, is only a man--hence given to prejudice.

"I also remembered, on the occasion in question, the article you had published in some review. That virgin effort of yours, I assure you, I greatly enjoyed--as an amateur, however, be it understood. It was redolent of sincere conviction, of genuine enthusiasm. The article was evidently written some sleepless night under feverish conditions. That author, I said to myself, while reading it, will do better things than that. How now, I ask you, could I avoid connecting that with what followed upon it? Such a tendency was but a natural one. Am I saying anything I should not? Am I at this moment committing myself to any definite statement? I do no more than give utterance to a thought which struck me at the time. What may I be thinking about now? Nothing--or, at all events, what is tantamount to it. For the time being, I have to deal with Mikolka; there are facts which implicate him--what are facts, after all? If I tell you all this now, as I am doing, I do so, I assure you, most emphatically, so that your mind and conscience may absolve me from my behavior on the day of our interview. 'Why,' you will ask, 'did you not come on that occasion and have my place searched?' I did so, hah! hah! I went when you were ill in bed--but, let me tell you, not officially, not in my magisterial capacity; but go I did. We had your rooms turned topsy-turvy at our very first suspicions, but umsonst! Then I said to myself: 'That man will make me a call, he will come of his own accord, and that before very long! If he is guilty, he will be bound to come. Other kinds of men would not do so, but this one will.'

"And you remember, of course, Mr. Razoumikhin's chattering? We had purposely informed him of some of our suspicions, hoping that he might make you uneasy, for we knew perfectly well that Razoumikhin would not be able to contain his indignation. Zametoff, in particular, had been struck by your boldness, and it certainly was a bold thing for a person to exclaim all of a sudden in an open traktir: 'I am an assassin!' That was really too much of a good thing. Well, I waited for you with trusting patience, and, lo and behold, Providence sends you! How my heart did beat when I saw you coming! Now, I ask you, where was the need of your coming at that time at all? If you remember, you came in laughing immoderately. That laughter gave me food for thought, but, had I not been very prejudiced at the time, I should have taken no notice of it. And as for Mr. Razoumikhin on that occasion--ah! the stone, the stone, you will remember, under which the stolen things are hidden? I fancy I can see it from here; it is somewhere in a kitchen garden-- it was a kitchen garden you mentioned to Zametoff, was it not? And then, when your article was broached, we fancied we discovered a latent thought beneath every word you uttered. That was the way, Rodion Romanovitch, that my conviction grew little by little. 'And yet,' said I to myself, 'all that may be explained in quite a different way, and perhaps more rationally. After all, a real proof, however slight, would be far more valuable.' But, when I heard all about the bell-ringing, my doubts vanished; I fancied I had the indispensable proof, and did not seem to care for further investigation.

"We are face to face with a weird and gloomy case--a case of a contemporary character, if I may say so--a case possessing, in the fullest sense of the word, the hallmark of time, and circumstances pointing to a person and life of different surroundings. The real culprit is a theorist, a bookworm, who, in a tentative kind of way, has done a more than bold thing; but this boldness of his is of quite a peculiar and one-sided stamp; it is, after a fashion, like that of a man who hurls himself from the top of a mountain or church steeple. The man in question has forgotten to cut off evidence, and, in order to work out a theory, has killed two persons. He has committed a murder, and yet has not known how to take possession of the pelf; what he has taken he has hidden under a stone. The anguish he experienced while hearing knocking at the door and the continued ringing of the bell, was not enough for him: no,

yielding to an irresistible desire of experiencing the same horror, he has positively revisited the empty place and once more pulled the bell. Let us, if you like, attribute the whole of this to disease--to a semidelirious condition--by all means; but there is another point to be considered: he has committed a murder, and yet continues to look upon himself as a righteous man!"

Raskolnikoff trembled in every limb. "Then, who--who is it--that has committed the murder?" he stammered forth, in jerky accents.

The examining magistrate sank back in his chair as though astonished at such a question. "Who committed the murder?" he retorted, as if he could not believe his own ears. "Why, you--you did, Rodion Romanovitch! You!--" he added, almost in a whisper, and in a tone of profound conviction.

Raskolnikoff suddenly rose, waited for a few moments, and sat down again, without uttering a single word. All the muscles of his face were slightly convulsed.

"Why, I see your lips tremble just as they did the other day," observed Porphyrius Petrovitch, with an air of interest. "You have not, I think, thoroughly realized the object of my visit, Rodion Romanovitch," he pursued, after a moment's silence, "hence your great astonishment. I have called with the express intention of plain speaking, and to reveal the truth."

"It was not I who committed the murder," stammered the young man, defending himself very much like a child caught in the act of doing wrong.

"Yes, yes, it was you, Rodion Romanovitch, it was you, and you alone," replied the magistrate with severity.

"Confess or not, as you think best; for the time being, that is nothing to me. In either case, my conviction is arrived at."

"If that is so, why have you called?" asked Raskolnikoff angrily. "I once more repeat the question I have put you: If you think me guilty, why not issue a warrant against me?"

"What a question! But I will answer you categorically. To begin with, your arrest would not benefit me!"

"It would not benefit you? How can that be? From the moment of being convinced, you ought to--"

"What is the use of my conviction, after all? For the time being, it is only built on sand. And why should I have you placed AT REST? Of course, I purpose having you arrested--I have called to give you a hint to that effect--and yet I do not hesitate to tell you that I shall gain nothing by it. Considering, therefore, the interest I feel for you, I earnestly urge you to go and acknowledge your crime. I called before to give the same advice. It is by far the wisest thing you can do--for you as well as for myself, who will then wash my hands of the affair. Now, am I candid enough?"

Raskolnikoff considered a moment. "Listen to me, Porphyrius Petrovitch! To use your own statement, you have against me nothing but psychological sentiments, and yet you aspire to mathematical evidence. Who has told you that you are absolutely right?"

"Yes, Rodion Romanovitch, I am absolutely right. I hold a proof! And this proof I came in possession of the other day: God has sent it me!"

"What is it?"

"I shall not tell you, Rodion Romanovitch. But I have no right to procrastinate. I am going to have you arrested! Judge, therefore: whatever you purpose doing is not of much importance to me just now; all I say and have said has been solely done for your interest. The best alternative is the one I suggest, you may depend on it, Rodion Romanovitch! When I shall have had you arrested--at the expiration of a month or two, or even three, if you like--you will remember my words, and you will confess. You will be led to do so insensibly, almost without being conscious of it. I am even of opinion that, after careful consideration, you will make up your mind to make atonement. You do not believe me at this moment, but wait and see. In truth, Rodion Romanovitch, suffering is a grand thing. In the mouth of a coarse man, who deprives himself of nothing, such a statement might afford food for laughter. Never mind, however, but there lies a theory in suffering. Mikolka is right. You won't escape, Rodion Romanovitch."

Raskolnikoff rose and took his cap. Porphyrius Petrovitch did the same. "Are you going for a walk? The night will be a fine one, as long as we get no storm. That would be all the better though, as it would clear the air."

"Porphyrius Petrovitch," said the young man, in curt and hurried accents, "do not run away with the idea that I have been making a confession to-day. You are a strange man, and I have listened to you from pure curiosity. But remember, I have confessed to nothing. Pray do not forget that."

"I shall not forget it, you may depend-- How he is trembling! Don't be uneasy, my friend--I shall not forget your advice. Take a little stroll, only do not go beyond certain limits. I must, however, at all costs," he added with lowered voice, "ask a small favor of you; it is a delicate one, but has an importance of its own; assuming, although I would view such a contingency as an improbable one--assuming, during the next forty-eight hours, the fancy were to come upon you to put an end to your life (excuse me my foolish supposition), would you mind leaving behind you something in the shape of a note--a line or so--pointing to the spot where the stone is?--that would be very considerate. Well, au revoir! May God send you good thoughts!"

Porphyrius withdrew, avoiding Raskolnikoff's eye. The latter approached the window, and impatiently waited till, according to his calculation, the magistrate should be some distance from the house. He then passed out himself in great haste.

A few days later, the prophecy of Porphyrius Petrovitch was fulfilled. Driven by the torment of uncertainty and

doubt, Raskolnikoff made up his mind to confess his crime. Hastening through the streets, and stumbling up the narrow stairway, he presented himself at the police office.

With pale lips and fixed gaze, Raskolnikoff slowly advanced toward Elia Petrovitch. Resting his head upon the table behind which the lieutenant was seated, he wished to speak, but could only give vent to a few unintelligible sounds.

"You are in pain, a chair! Pray sit down! Some water"

Raskolnikoff allowed himself to sink on the chair that was offered him, but he could not take his eyes off Elia Petrovitch, whose face expressed a very unpleasant surprise. For a moment both men looked at one another in silence. Water was brought!

"It was I--" commenced Raskolnikoff.

"Drink."

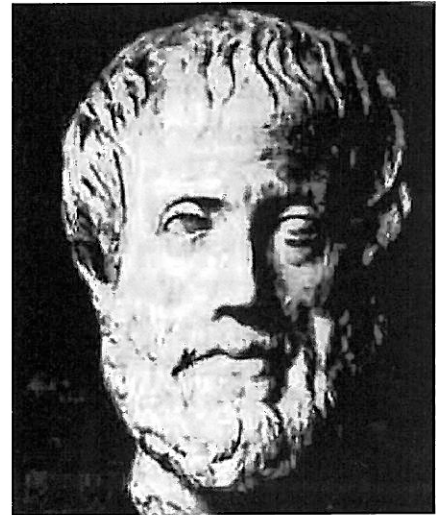
With a movement of his hand the young man pushed aside the glass which was offered him; then, in a low-toned but distinct voice he made, with several interruptions, the following statement:--

"It was I who killed, with a hatchet, the old moneylender and her sister, Elizabeth, and robbery was my motive."

Elia Petrovitch called for assistance. People rushed in from various directions. Raskolnikoff repeated his confession.

Example 11

Below you will find a PowerPoint slide on virtue ethics. Perhaps you don't know what virtue ethics is. Well, it is quite simple. You are a person who is busy trying to find out who he or she is. Of course this seems to depend upon your situation. When you are sad you feel probably different from when you are very happy. Now, does this mean that you ARE different. We think that you will answer: no! I am who I am. But then again: who are you? Are you Peter, Anne or Charlotte, a man or a woman, old or young, a father or a mother, a child or a nephew? Perhaps you know the following riddles:



A police officer met an old man. Then a small child came running up and tell the policeman and said "Your daddy and my daddy are quarelling!"

The bewildered old man asked the police officer "Who's that child?"

The police officer answered "My son!"

So what's the relationship between the police officer and the child?

Or the following riddle:

There were two fathers and two sons on a boat fishing. They each caught a fish, but only three fish where caught. How can this be so?

Answer: There was a Grandfather, his son, and his son's son in the boat. That makes two who are fathers and two who are sons.

What is the joke in here: of course that you have more qualifications than you think you have. Therefore, the question "Who am I really?" still exists and is hard to answer

Exercise 1

Try to answer this question yourself: Who are you? Why is it possible or not possible for you to answer this question? Think of you future, your past, your culture, values, fate, coincidence etc.

On the other hand, isn't it more comfortable to know who you are? Then you know for



sure how you should respond in every situation. Because it is you who answers! But what do we mean by this: "It is you?" You is not me and of course, we, the authors, do not know who you are. You are an anonymous person. Hidden behind the pages, the exercises and the answers in this book.

The famous Greek philosopher Aristotle (384-322 B.C.) wrote a book on ethics, the *Ethica Nicomacheia*, in which he dealt with these issues of personal identity, behaviour, ethics and virtues. It was his idea that human beings first strive after happiness, which inductively seems to be the highest good. To become happy one has to lead a virtuous life. But what does it mean?

Below, you will find some definitions of "happiness". Do these make you happy? Because now you seem to KNOW what happiness means or what its definition is. Or is happiness perhaps something different.

Exercise 2

1. Pick out one definition that suits you and explain us WHY?
2. And next to that: Design a definition of happiness for yourself: please, refer to circumstances under which you FELT happy. Why, do you think, made this particular situation make you happy? Compare this definition to the ones below. What are the differences, what the similarities

- State of well-being characterized by emotions ranging from contentment to intense joy
- emotions experienced when in a state of well-being
wordnet.princeton.edu/perl/webwn
- Happiness, pleasure or joy is the emotional state of being happy. The definition of happiness is one of the greatest philosophical quandaries. Proposed definitions include freedom from want and distress, consciousness of the good order of things, assurance of one's place in the universe or society, inner peace, and so forth. ...
en.wikipedia.org/wiki/Happiness
- Happiness is an album by Fridge released September 24, 2001.
[en.wikipedia.org/wiki/Happiness_\(album\)](http://en.wikipedia.org/wiki/Happiness_(album))
- Happiness is a 1998 motion picture, written and directed by Todd Solondz that show the lives of three sisters and their families.
[en.wikipedia.org/wiki/Happiness_\(movie\)](http://en.wikipedia.org/wiki/Happiness_(movie))
- #around the world#you make me want to[sic] wear dresses#happiness#bad attitude#sycophant*#miami-tutti#energy#cowboy#puppet#these boots are made for walkin'++#breathe acrost[sic] texas#everyone's victim#the darkest night of all
[en.wikipedia.org/wiki/Happiness_\(Album\)](http://en.wikipedia.org/wiki/Happiness_(Album))
- a form of fulfillment sought by masculinity characterized by spontaneity. "Happiness is a prize which comes to vigor in the character for the development of the resources of society, avoiding vanity."
[Psychoanalysis and Civilization] analog: contentment.
www.geocities.com/Athens/Delphi/5179/Glossary.htm
- according to different ethical views, happiness might be one goal in life, the only possible goal, or a fortunate by-product of the pursuit of other goals. Happiness might concern one's aggregate of pleasure or require a complex balance involving virtue, pleasure, achievement and good fortune.
www.filosofia.net/materiales/rec/glosaen.htm
- the performance index of social man; the capacity to obtain happiness through the happiness of others vs egoistic happiness obtained at the expense of others by sociopaths.
www.corebookweb.com/definitions.htm
- A reference point; a relative state of mind to which we compare other emotions. Being happy is one of our ultimate goals.
www.thepeacefulplanet.com/glossary.html

(Source: <http://www.google.nl/search?hl=nl&lr=&oi=defmore&defl=en&q=define:happiness>)

What then does it mean: to lead a virtuous life? For instance: Do YOU lead a virtuous life? How can you tell? A virtuous life is a life that leads to happiness. Happiness? Everybody wants to be happy! But what is it? Isn't

happiness, as we just saw, is the HIGHEST GOOD. This one sounds good but still: how can we reach the highest good? Do we know what to aim at?

Virtues are important in the case of happiness because a virtuous life leads, as Aristotle maintains, to happiness. What about virtues, what are they and what do they mean to us in the 21st century? mean, the cardinal or core virtues: justice, temperance, courage and practical wisdom (*phronesis*). All other virtues you can deduce from these.

Exercise 2

Try to deduce: magnanimity, generosity, shame, ambition, wittiness.

Now, finally let's go to back to virtue ethics and its positive dimension. Look at the slide below:

http://images.google.nl/imgres?imgurl=http://www.mhhe.com/mayfieldpub/lawhead/instructor_resources/ch05/img023.gif&imgrefurl=http://www.mhhe.com/mayfieldpub/lawhead/instructor_resources/ch05/sld023.htm&h=360&w=480&sz=6&tbnid=8nMFGVNfb_sJ:&tbnh=94&tbnw=126&hl=nl&start=8&prev=/images%3Fq%3Dvirtue%2Bethics%26svnum%3D10%26hl%3Dnl%26lr%3D%26sa%3DN

The Positive Case for Virtue Ethics-2

- **4. Virtue ethics is more comprehensive, because it deals with the whole person and not simply the person in so far as he or she performs an action**
- **5. The key to morality is found in the character of moral role models**

23.gif&imgrefurl=http://www.mhhe.com/mayfieldpub/lawhead/instructor_resources/ch05/sld023.htm&h=360&w=480&sz=6&tbnid=8nMFGVNfb_sJ:&tbnh=94&tbnw=126&hl=nl&start=8&prev=/images%3Fq%3Dvirtue%2Bethics%26svnum%3D10%26hl%3Dnl%26lr%3D%26sa%3DN

We wonder what is meant by “the whole person”, “to perform an action” — isn’t it the whole person who performs an action? And what on earth does the “character of moral role models” mean? We are more or less confused. Can’t you help us out by explaining to us what is meant by these concepts?

So, tell us who your moral role models are:

My moral role model¹	Explain (please, take into account their characters):
1. The President of the USA	
2. Mahatma Gandhi	
3. Mother Theresa	
4. Donald Duck	
5. God or Allah	
6. Friedrich Nietzsche	
7. John Wayne	
8. My father	
9. My mother	
10. Pablo Picasso	
11. Robert de Niro	
12. Pippi Longstocking	
13. My ethics teacher	
14. Karl Marx	
15. Someone else....	

Well, wasn't it interesting to find out who your real “gurus” or moral leaders are? Why you consider them to be your “leaders”. The question was: Did they have high moral standards? Were or are they virtuous

¹ If you really don't know who these guys are, please look it up on the internet. They were once really very well-known.

persons and did they have a highest good in life, happiness?

Happiness is of course very personal, very situationally bound. You can be very happy when having no money, you can be very happy being rich. Whether you're a man or woman, old or young, rich or poor, happiness can pop up any time.

Exercise

Tell us at least three moments when you really felt happy. Compare these moments. Were they more or less the same? Were they (very) different? Can you tell something about the personal circumstances at that time, the situation, your age etc. Probably very irrelevant aspects at first sight, but they may contribute to understanding the sources of happiness in or around you.

Virtues are in the middle. They steer you through two extremes which as such do not cause happiness. If, for instance, you are brave, you are a brave person, you avoid on the one hand cowardice and on the other hand recklessness. So you are not brave when you consider yourself in the middle but to see the middle as a challenge. Morally both extremes are to be avoided virtue ethics says. But "in the middle" does not mean to be mediocre. On the contrary. It is more often than not easier to opt for one of both extremes. Or perhaps it is better to be more coward to save your life. Imagine the case of meaningless violence. In recent years a lot of individuals were knocked down in the streets for no particular reason: lust, violence, group behaviour, alcohol etc. But to kill persons without having good reasons is according to many many people without any sense whatsoever.

Nevertheless, to execute people because your legal system permits you to do so, isn't this a form of meaningless behaviour as well. Isn't the decision to execute people based on moral principles which do no justice to society and to humanity as such?



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