

Feeling My Way:
Teaching Business Ethics in a Liminal Age
by

Thomas Frederic Brown

M.B.A., Simon Fraser University, 1994

Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Education

in the
Educational Leadership Program
Faculty of Education

© Thomas Frederic Brown 2014

SIMON FRASER UNIVERSITY

Spring 2014

All rights reserved.

However, in accordance with the *Copyright Act of Canada*, this work may be reproduced, without authorization, under the conditions for "Fair Dealing." Therefore, limited reproduction of this work for the purposes of private study, research, criticism, review and news reporting is likely to be in accordance with the law, particularly if cited appropriately.

Approval

Name: Thomas Frederic Brown

Degree: Doctor of Education

Title of Thesis: *Feeling My Way: Teaching Business Ethics in a Liminal Age*

Examining Committee: **Chair:** Larry Johnson
Adjunct Professor

Dr. Heesoon Bai

Senior Supervisor
Professor

Dr. Mark Selman

Supervisor
Professor, Beedie School of Business

Dr. Mark Wexler

Supervisor
Professor, Beedie School of Business

Dan Laitsch

Internal Examiner
Associate Professor

Carolyn Kenny

External Examiner
Professor,
Human Development and Indigenous
Studies PhD in Leadership and
Change Program
Antioch University

Date Defended/Approved: April 22, 2014

Partial Copyright Licence



The author, whose copyright is declared on the title page of this work, has granted to Simon Fraser University the non-exclusive, royalty-free right to include a digital copy of this thesis, project or extended essay[s] and associated supplemental files ("Work") (title[s] below) in Summit, the Institutional Research Repository at SFU. SFU may also make copies of the Work for purposes of a scholarly or research nature; for users of the SFU Library; or in response to a request from another library, or educational institution, on SFU's own behalf or for one of its users. Distribution may be in any form.

The author has further agreed that SFU may keep more than one copy of the Work for purposes of back-up and security; and that SFU may, without changing the content, translate, if technically possible, the Work to any medium or format for the purpose of preserving the Work and facilitating the exercise of SFU's rights under this licence.

It is understood that copying, publication, or public performance of the Work for commercial purposes shall not be allowed without the author's written permission.

While granting the above uses to SFU, the author retains copyright ownership and moral rights in the Work, and may deal with the copyright in the Work in any way consistent with the terms of this licence, including the right to change the Work for subsequent purposes, including editing and publishing the Work in whole or in part, and licensing the content to other parties as the author may desire.

The author represents and warrants that he/she has the right to grant the rights contained in this licence and that the Work does not, to the best of the author's knowledge, infringe upon anyone's copyright. The author has obtained written copyright permission, where required, for the use of any third-party copyrighted material contained in the Work. The author represents and warrants that the Work is his/her own original work and that he/she has not previously assigned or relinquished the rights conferred in this licence.

Simon Fraser University Library
Burnaby, British Columbia, Canada

revised Fall 2013

Abstract

This dissertation explores what is required to teach undergraduate business ethics more effectively in the present climate of rapid change, increasing complexity and cultural diversity. In such a context, the world must be continually re-interpreted and the self successively re-invented, thus the project of education must be re-invented as well, changing from one that focuses on knowledge transmission to one that facilitates personal transformation. In the Faculty of Business, the ethics course is well positioned to respond to these new challenges, but adjustments to both curriculum and pedagogy will be required. The author argues that the curriculum must be broadened to incorporate the recent synthesis in moral psychology that gives rise to Haidt's Moral Foundations Theory. Based on research by Kegan, Baxter Magolda, and others, the author finds that the course is currently taught at a level that likely does not take sufficient account of the epistemological development stage profile of the typical third-year business undergraduate class, in which large numbers of students may be operating at a developmental level a stage or more below what is required to meet course expectations. Accordingly extra support for these students is required. Of potential interest to other undergraduate business ethics instructors are: one, the author's process for incrementally incorporating pedagogical innovations from the Team-Based Learning (TBL) literature; and two, the author's process for managing reflective learning journal assignments in a large (~100 students) culturally diverse class, in which as many as two-thirds of the class are EAL students. In addition to traditional academic writing, the author employs story-telling and poetry in order to evoke an emotional response from the reader and highlight a central theme of this dissertation: that ethical decision-making is often as much or more a matter of the emotions as it is a matter of deliberative rational thinking. Finally this dissertation can be read as an extended personal reflection on the

author's engagement with business ethics as an instructor and as an individual undergoing his own transformational journey from teaching for knowledge transmission to teaching for self-authorship.

- **Keywords:** self-authorship; transformation; business ethics; learning journal; TBL

To my family...

(Sorry it took so long!)

Acknowledgements

There is a long list of people to whom I am indebted. I want to begin by giving my heartfelt thanks to **Mark Selman**, because our collaboration goes back the longest and the deepest. When Mark and I were designing the first ethics course we taught together, he came into my office one morning and said: “I think we’re really onto something.” Then my phone rang and Mark never finished his paragraph. I have spent the last 8 years trying to give shape to what that “something” is and I believe I’m getting closer. To **Mark Wexler** next who has been enormously patient and generous of his time, usually on a moment’s notice, since long before I even started this project. Early on in this process Mark advised me to just set aside 12 weeks and write it. That was good advice, but I wasn’t ready to follow it. To **Heesoon Bai** who had plenty to do before I came along, but took me on as a student anyway, and was wise enough to give me sea room I needed to flounder until I made it to shore. To **Gary Wagenheim** who got me started again. And restarted. A couple of times, actually. To **Larry Green** for being a good listener and a wise counsellor, and allowing me on occasion to quote him in my work. To my classmates in the three cohorts whose paths intersected with mine. To the “Sisterhood.” (Enough said.) To **Carley** and **Sharleen**, who should never have to put up with students like me, yet always did so graciously. I hope they don’t feel their effort was wasted. To **Kath**, who has been a very good sport about this project for a very long time, and who has been meticulous in trying to protect me from my many grammar faults, errors of logic, and more egregious flights of fancy. Not that I always followed her advice, but generally when I didn’t, I discovered later that I should have.

Finally, I want to especially thank the late **Geoff Madoc Jones** who, with a sweep of his arm that encompassed his new cohort of students, the classroom, the institution and all

the world beyond, paused for dramatic effect, and asked: “Do you think that all of this just happened by accident?”

Geoff, I just want to say for the record that no, I hadn’t thought about it much at all. But I haven’t stopped thinking about it since.

Tom Brown,

Nanaimo, 2014

Table of Contents

Approval.....	ii
Partial Copyright Licence	iii
Abstract.....	iv
Dedication	vi
Acknowledgements.....	vii
Table of Contents.....	ix
List of Tables.....	xii
List of Figures	xii
List of Acronyms	xii

Prologue - Points of Departure.....	1
--	----------

Chapter 1 - Introduction	8
Back Before Then	8
A Disclaimer.....	13
A Little Background.....	15
(Re)Setting the Bar	20
Searching For Relevance	22
A Road Map For Readers	24
You Are Here	24
... Chapter 2.....	25
... Chapter 3.....	26
... Chapter 4.....	27
... Chapter 5.....	28
... Chapter 6.....	29
... Chapter 7.....	29
Are We There Yet?	29

Chapter 2 – Self-Authorship as the Goal of 21st Century Education.....	31
Reflective Thinking for Epistemological Development.....	31
Cultural Differences in Personal Epistemology	33
From Epistemology to Ontology.....	35
Self-Authorship as the Goal of 21 st Century Education.....	38
A Stage Too Far?.....	40
A Possible Way Forward.	43
Progress Report.....	45
“All Models Are Wrong”	47

Chapter 3 – Teaching Ethics as Story.....	49
The IT Guy	49
The Teacher.....	52
The Long One	61

The Short One	73
The One I Didn't Tell	76
 Chapter 4 - Teaching Ethics from Humility	82
The Promise of Certainty	82
Old Thinking, New Reality	84
A Peek in the Mirror	87
The End of Certainty	88
Magical Thinking	89
The Healer	92
Forbidden Science	94
Unknown Territory	96
Undertow	97
Teaching Like I've Never Taught Before	99
Evolution	101
 Chapter 5 - Teaching Ethics for Inclusion: Towards Team-Based Learning	102
Introduction	102
The Promise of Internationalization	104
Designing for Internationalization	107
Team Formation	108
Knowing the Audience	110
Teamwork	113
Making Time During Class for Team Work	114
Peer Evaluations	119
Evaluating Relative Effort	120
Data Collection	121
Next Steps	122
Preliminary Success?	123
 Chapter 6 - Teaching Ethics as Reflection: Grappling with Uncertainty	125
Introduction	125
What is reflection?	126
Reflection as a Means of Becoming	129
Reflection - A Missing Link?	130
Four Central Dimensions of Liberal Learning	131
Learning from Learning Journals	135
Learning Journals in an Undergraduate Ethics Class	137
A Foreign Experience	140
How to reflect	141
Motivation to Reflect	143
Journaling in Large Classes	144
Problems with Learning Journals	147
Conclusion	148

Chapter 7 - Teaching Ethics for Personal Growth: Integrating Reflective Conversation into Teaching Practice	151
Introduction	151
Reflective Conversations	154
The Process	157
The Experience	159
Discussion	170
Conclusion	171
Postscript	173
P.P.S.	173
 Chapter 8 – Contributions & Conclusion.....	174
The Contribution of This Dissertation.....	174
Personal Goods	174
Public Goods.....	175
 Epilogue - Coming Full Circle.....	177
 References	179
 Appendix A. Peer Evaluation Instrument.....	197
 Appendix B. The Reflective Learning Journal Assignment	198
Where to Start... ..	198
Evaluation Criteria.....	200
Journal Submission.....	201
Learning Journal Marking Rubric	203
 End Notes	204

List of Tables

Table 1: Kegan’s Stages with Descriptors	36
--	----

List of Figures

Figure 1: Learning Journal Submission Rate	146
--	-----

List of Acronyms

AACSB	Association for the Advancement of Collegiate Schools of Business
EQUIS	European Quality Improvement System
EAL	English as an Additional Language
iRAT	Individual Readiness Assurance Test
LMS	Learning Management System
SFU	Simon Fraser University
TBL	Team-Based Learning
tRAT	Team Readiness Assurance Test

Prologue - Points of Departure

Imagine your task is to write an undergraduate textbook that captures the current “state of the art” in business ethics and at the same time serves as a reliable guide for business into the future. We understand that business practices and business ethics co-evolve in a complicated dance, sometimes one partner leading, sometimes the other. A textbook written today would be very different from one written in 1960, or 1980, or even 2000. It wouldn’t be wise in this text to speculate too far ahead, because we aren’t very good at guessing the future. Given this uncertainty, an appropriate authorial stance would be at once cautionary and speculative, open to input from diverse sources and adaptive to the unforeseen. The text would be designed to prepare students to be leaders in a world that isn’t just changing but is increasing in complexity, a world in which ignorance expands as knowledge is rendered obsolete, a world in which forgetting old patterns is as important as learning new ones. If I were writing the introduction to such a textbook today, it would go something like this...

In attempting to situate business ethics in its current context, perhaps the first thing we ought to notice is that we are living in the 21st Century. “Things have changed.” Indeed on some dimensions changed radically over the last few decades. The modern world is giving way to the postmodern world. Some of the ideas about economics and human nature that powered the extraordinary achievements of the modern age are now understood to be false, or incomplete, or otherwise not up to the challenges of the postmodern era. For example we now know that most ethical decision-making (contra Kant, Bentham, Plato) involves more intuition than deliberative rational thought. We

recognize *Homo Economicus*, the rational, self-serving man of classical economic theory, as a caricature that conceals as much of human nature as it reveals. And we recognize that continued belief in the notion of a planet with an infinite capacity to absorb the demands and depredations of the human species is dangerous to our collective survival.

However, if thinking people in reflective moments recognize certain ideas that come down to us from the modern age or even earlier as insufficient to our current needs, such ideas are not easily set aside. These ideas are deeply embedded in the "social imaginary," Charles Taylor's term for that collection of shared beliefs and understandings by which ordinary people make sense of how the world works and which, Taylor says, provides both the foundation of common practices and the source of their legitimacy. Taylor is talking about common knowledge: such as how to participate in an election, for example, and what a fair election requires; or our shared conceptions about the public school system or public transit and how we access, participate in or navigate these systems. We share largely common understandings of how to behave in different contexts: in a shopping mall, at a sporting event, in a sacred space, or a place of employment. We know that in Canada purchases are generally based on the posted price, not elaborate bargaining rituals with the shopkeeper, and we recognize situations where other norms apply, such as when negotiating the purchase of a used car. We know that drinking alcohol and cheering is appropriate behaviour at a sporting event, but not in a church, mosque or synagogue, unless we are invited by a person of authority to do so. We dress and act differently at the office than we do when we are home among family and friends. Even if we don't understand exactly how we should behave in these different situations, we nevertheless understand that for each of these sites there are

norms of behaviour that most people abide by, that are not random, and that we can learn.

From our contemporary western social imaginary we can also surface many abstract ideas, for example, that the mind is a “blank slate” at birth and education consists of filling that empty mind with knowledge; that there is an infallible “invisible hand” guiding the markets; that ethics consists in “maximizing happiness”; that “survival of the fittest” is a story about competition; that “for every action there is an equal and opposite reaction”; or, more recently, that “the only purpose of business is to maximize profits.” These ideas are variously false, or incomplete, or true only under carefully specified conditions; however, they are “socially true” when they are widely *believed* to be true and people guide their behaviour accordingly.

A great achievement of the modern age was the reduction of uncertainty; Newton's model of a clockwork universe where all actions were equal, opposite and predictable gradually became the default paradigm for seeing other natural and designed systems. Great efforts were expended to control risk and manage change, such that change would be a product of design rather than randomness. Natural systems were presumed to have essentially an infinite capacity to absorb or recover from the changes wrought upon them by human endeavour.

Today, change, some managed, much unanticipated by managers and systems designers, or out of their control, is the new normal. Through the technological magnification of power, the scale, the scope and the persistence of change are unprecedented in human history. Global population is increasing exponentially, driven by a combination of industrial agriculture and new medicines. The scope of air and water pollution is global, and much of this pollution results from the dispersion of man-made

products and toxins that may persist in the environment for hundreds, thousands or tens of thousands of years. Human endeavour now moves more material on the surface of the earth each year than the ice sheets of the last ice age. Human impact is at such a scale that scientists are beginning to speak of the present as the “Anthropocene Era,” marking the point in time beyond which the magnitude of these human impacts began to exceed the capacity of natural systems to repair themselves.

The technological magnification of power also means that individuals or organizations behaving badly can have far-reaching consequences on firms, society or the environment. Examples include the following:

- The 1986 Chernobyl nuclear disaster attributed to operator error and systemic problems.
- The 1995 collapse of Barings Bank, the oldest bank in Britain, attributed to the actions of a single rogue trader.
- The 2010 Deepwater Horizon oil spill, blamed on deliberate cost-cutting decisions that over-rode the safety concerns raised by engineers.

Even when there is no deliberate intent to behave badly, the consequences of technological power operating on natural systems can be devastating. After 450 years of sustainable harvests, the Grand Banks cod fishery, the largest source of protein on the planet, was destroyed in less than 20 years, succumbing to the pressures of bigger boats and better fishing technology in a classical “tragedy of the commons.”

Meanwhile, as nations and societies we have been struggling to come to terms with a series of catastrophic business ethics failures, the most recent of which, the global financial collapse of 2008, plunged the global economy into a recession from which it

has not yet fully recovered. Business schools, it has been widely suggested, bear some responsibility for this crisis.

Most of the people at the heart of the crisis...had MBAs after their name...In recent years about 40% of the graduates of America's best business schools ended up on Wall Street, where they assiduously applied the techniques that they had spent a small fortune learning. You cannot both claim that your mission is "to educate leaders who make a difference in the world"... and then wash your hands of your alumni when the difference they make is malign (Economist, September 24, 2009: on-line edition).

In the late 1950's began a strong push to conduct business as though it were a value-free endeavour accountable only to the logics of the market and economics. The series of ethical failures that have characterized the last decades of business underscores what R. Edward Freeman calls the "separation fallacy," the idea that there can be a separation between business decisions and ethical decisions. Ethics, he says, is about how we live together as people. Business ethics must be part of that larger story, not some separate universe unto itself.

Business ethics is a relatively recent field of study that has drawn heavily on Western philosophical traditions. In quite recent years there has been a surge of interest in approaching the study of ethics from the perspectives of other fields of inquiry, for example moral psychology, evolutionary theory and neurobiology. Advances in technology such as functional magnetic resonance imaging (fMRI) have allowed us to catch glimpses of the workings of the brain as people struggle to resolve ethical conflicts. This wave of scientific research into how people actually make ethical decisions—and the kinds of decisions they make, given the circumstances under which they make them—is changing the way we think about ethics. Jonathan Haidt, Dan Ariely,

Scott Sonenshein, and others are applying these new scientific insights to the study and teaching of ethics. These new approaches derive their strength from a growing empirical understanding of how our evolutionary heritage predisposes us to act in certain predictable ways. Because we have a better understanding of what people *likely will do* under certain conditions, by reason of the fact that they are inescapably human, we can move from an exclusive focus on what people *should* do, to a more balanced perspective that takes equal account of the circumstances of organizational design, governance structures, social pressures, and systems of incentives that might reasonably be expected to influence ethical decision-making.

Business ethics is evolutionary in another sense as well, in that it evolves out of the practices of individuals, communities and societies. On this account ethics emerges from the bottom up, out of the complexity of goal-oriented human interactions. Seen from this perspective ethics is not about “doing things right” according to externally derived universal prescriptions; such prescriptions are now inputs to be considered in light of many other inputs. Ethics is about “doing what’s best under the circumstances” and continually striving to do things incrementally better. Through the reflective activities of successful practitioners, patterns of behaviour that lead to better results are recognized and shared, and by these means practices are systematically enhanced and extended. Thus the notion of what we mean by “good business” is adaptive to current contexts, and as has been noted above, current contexts are both different from prior ages and rapidly changing.

The capacity to make sense of and respond appropriately to new, complex and dynamic situations is associated with practical wisdom. Many feel that we have been making business people smarter at the expense of making them wiser. In this process, notions of personal character and practical wisdom—the ethics of being—have been

downplayed in favour of the prescriptive universalist approaches of Kant and Bentham—the ethics of doing. There is a movement, now, to reintroduce the teaching of character into business education, by alerting students to the virtues of leadership, by helping students to surface the values that underlie their own beliefs and assumptions and by providing opportunities for students to practice character development. In other words, in teaching business ethics it is no longer enough to limit our focus to *what* students *know*, we must also focus on *who* they are *becoming*.

In short, it's an exciting time to be teaching—and learning—business ethics.

“Hold on a minute. You can’t just drop in page after page of unsubstantiated claims without citing your sources.”

“Excuse me, who are you?”

“Your colleagues. Your reader. Your spouse. Your conscience...”

“So... you’re the Greek Chorus?”

“If you like. Now let’s get back to my point about unsubstantiated claims. Much of what you recount above is contested.”

“I agree. But then you must agree it has become part of the conversation. That’s a change. And that’s a new starting point.”

Chapter 1 - Introduction

Back Before Then

The dean pauses at my office door. He's just off the phone. An agent is arriving with an overseas delegation to talk about our programs. Right after lunch. Nobody knew they were coming—not a serious mission, in other words—and he has another meeting. I nod my head and the dean moves on down the hallway.

"You'll need a tie at least," my colleague says. There is a high-end clothing store across the street, and it's time for coffee anyway. Bev offers to help me choose a colour; kill two birds with one stone.

Bev and I had been discussing the faculty's ongoing deliberations about whether to launch a PhD or a DBA program. The decision would be made soon and the conversation had turned to myself, at mid-career a prototypical candidate for such a program: Which option would I find attractive? What would motivate me to become a student?

Our conversation has continued outside. We are on the sidewalk sloping down from the university toward the waterfront. The late morning sun is very bright. These are vivid details. Concrete. I can't remember now if it was early fall or late spring, only that the sun in my eyes at that time of day means it could not have been summer or winter. I know if I arbitrarily choose a season and declare it to be so by making symbols appear on this page—the virtual one I am typing on, the page you are reading now—I will be making history. Thereafter only one memory will be true and my mind will efficiently store

the declared version, forgetting the version that was rendered false through no fault of its own. Thereafter I will tell the story with confidence, finding comfort in the certainty of knowing. But why should Schrödinger's cat be continually sacrificed for the comfort of humans? Unless I make a deliberate choice it can be early fall and late spring forever. Surely I can live with that much ambiguity?

So in *this* story the season will be early fall *and* late spring and I will say: "My only reason for taking a grad program at this stage would be the pursuit of wisdom."

In mid-stride I will suddenly feel myself caught off-balance, being physically turned. Bev will have taken me by the arm, obliging me to stop, to turn and look her squarely in the face. "Yes!" she will say with intensity. "But this is a university. You'll never find it here."

Bev will release her hand from my arm, but her eyes will not leave mine. "Universities are knowledge factories," she will say. "They fill you up. They don't make you deep—not in the way that you're looking for. It's just not what they do."

"...but they don't preclude it."

"That's true. Nor do they make space for it. Nor do they nurture it. And isn't that the tragedy?"

"What you say doesn't fit with my experience in the humanities."

"That gives me hope."

This story happened a long time ago. It was before I became a doctoral student, a widower, then a newly wed, a grandfather. Before I moved 6 times in 8 years, hoping with each move to regain my footing. Back then I was still in the system—on a career

path—and I entered a doctoral program after three unsolicited attempts by head hunters to recruit me into a more senior position had each ended with the position being awarded to a candidate with a PhD.

As it happens, the Faculty of Business elected not to proceed with a DBA program. For a number of reasons the PhD in business was not a good fit for me, so I enrolled in the Doctor of Education in Educational Leadership, which was. The decision to enrol was framed in instrumental terms: career progression, salary increment, return on investment. I was at the same time considering a graduate program in Liberal Arts, but a colleague trained in economics counselled against it. The *proper* choice, he said, was between investment and consumption.

I stopped talking about wisdom and entered the EdD program, hoping in my heart that Bev was wrong; I persisted in the program hoping to prove her so. Now as the clock winds down, I wonder if I have made any progress.

“Can you genuinely claim this? It seems like you have clearly made progress toward wisdom, at the very least by deflating some deeply embedded balloons.”

“But is that progress if the goal seems farther off now than when I began?”

“You have to finish it,” my wife said one night, not so long ago. “You will feel better if you do. And you have lots to say. It’s all you’ve been thinking about for years, putting your life on hold and making yourself crazy. Just write it down and be done with it.”

It is 5:00am and foggy. I am teaching business ethics to 80 undergraduates and preparing an online course for graduate students that will start in 2 weeks. The workload is daunting and the course designers are waiting for learning objectives.

I write: "Students will acquire the capacity to make ethical decisions with humility in the face of ambiguity and uncertainty." I know this will not make the system designer happy. Learning objectives must be observable, measurable, and specify appropriate conditions for performance. Without these objectives, how will I know if my students have become more ethical?

"...and that is the goal of your course? To make students more ethical?"

"If it is not, we are all wasting our time."

I try again: "Students will adopt a reflective habit of mind when confronted with ethical dilemmas." Adopt is not on my allowed list of Cognitive Domain Action Verbs for Learning Objectives. I change "adopt" to "apply," a sturdy Level 2 Interpretation Verb, if not the Level 3 Problem-Solving Verb I had been hoping for.

It is 9:15am. My learning objectives are officially another day overdue. From the hallway I recognize the familiar sound of a door opening or closing. I lean back in my chair and close my eyes, remembering.

I have 15 minutes; I need a tie and a coffee. I am always multi-tasking. "Never take two trips, when one trip will do." My mother's voice. Her mother's voice, too. There is no voice in my back-story that says pause and reflect. "Look before you leap," comes closest, but the stress is always on the action verb. Or perhaps this one: "Sometimes

you have to stop and smell the roses,” advice from my father, a man who planted vegetables. These homilies are delivered retroactively; what one ought to have done. “Your whole family is obsessed with efficiency,” my new wife will tell me years later. “Sometimes it’s okay not to be perfect.”

“Efficiency is not the same as perfection.”

“Ah, but ‘perfect efficiency’ was the standard against which we learned to measure ourselves.”

Bev and I enter the clothing store. I have never been here before and the familiar strangeness of the interior greets me like a foreign country. Apparently this is a store for men who employ other men to drive their cars, to saddle their horses. The air seems to carry the whisper of silk and money. There are no other clients and the clerk moves silently to find busy work between us and the exit; surely this is a reflexive action on his part.

Bev locates a circular display of ties, a cascade of ties falling into a lake of ties. She turns one over, looks up at me, shakes her head. The ties on the table would finance a family sedan.

“Do you have any others?” I ask. The clerk floats to my side, selects a tie from the display with exaggerated care, drapes it expertly over two fingers and holds it against my chest for me to see the effect in the mirror. His raised eyebrow and theatrical expression are my cue to admire the selection.

“Really?” An idiot could see from across the room that the tie is singularly inappropriate.

The clerk bends, positions the fold of the tie in the display; a single sweep of his right hand slides the length of the tie, smoothing it perfectly into its former place. I recognize the movement, a bright salmon quivering on the deck, pinned by the tail, my father's hand gliding, the sharp blade, the contents of the belly suddenly exposed. The clerk straightens, turns to face me. "It's not the tie," he says, letting the words drop one at a time into the space between us. "It's your shirt."

A Disclaimer

"Well that's an odd start to a dissertation," you may be thinking.

Granted. This is probably an unusual dissertation. It's non-linear, so feel free to read it in any order; the Prologue could serve just as well as the Epilogue. It's personal, as you have already discovered. It's a quest for understanding, which is within the normal ambit of a dissertation, and a quest for wisdom, which is not. It's a story about fitting in and standing apart. It's a story that arises from the profound conviction that the conduct of businesses must change—radically—and therefore it's a story about business ethics and teaching business ethics and why those must change too. I am certain about that much, if I am uncertain about much else. I have reasons for why I feel the way I do, which you will get to in Chapter 4. On the other hand, if you are only interested in how I teach ethics you could jump right ahead to Chapter 5 or Chapter 6.

I should probably say that I believe in personal agency, too, that what individuals do matters, that little things can make a difference in the end. If I didn't, there would be no point in writing this dissertation, or teaching ethics for that matter. According to complexity theory, big things sometimes arise out of little things, not just the other way around. I take comfort in that; it keeps me motivated. And you can see that it's good to

have more than one framework: in a Newtonian world, power radiates from the centre and a man like Gandhi is a fluke. In a complex world, power flows uphill and such a man or woman is to be expected.

This dissertation is a story about my experience, not everyone's, but I think it provides some ideas and some practical lessons that others might find useful. It's a story that has been too many years in gestation, and yet too few. It's a story that is partly about *how* I teach undergraduate business ethics, and partly about *how* and *why* I came to teach it the way that I do. Mostly, it's a work in progress that doesn't build to a thundering conclusion, only a new starting point.

So if you have patiently read this far, expecting definitive answers to follow in due course, you have come to the wrong dissertation. That other dissertation might have been written by an earlier version of myself, the version that emerged from an MBA program 20 years ago, intellectually sharpened, yet somehow reduced in a way that did not become clear to me for many years. "You've changed," a sister remarked, noticing what research has since revealed about how a business education affects *who we are* as well as *what we know*.

If you persevere to the end of *this* dissertation, I think that we will have many things to talk about. I'm looking forward to that conversation: with the excitement that accompanies the illusion of approaching a final destination, even as that destination recedes; with a certain trepidation because old habits die hard and it is difficult not to be attached to one's ideas; and with a humility that comes of reflecting at length on a lifetime of toil in the quarries of misplaced concreteness.

So let's begin.

A Little Background

In the spring of 2011, I was tasked with devising a new curriculum for my faculty's undergraduate ethics course. I'd taught the course the previous semester working from another instructor's syllabus, and taught a similar course in China (in English) the semester before that, working in China from a syllabus provided by the partner institution. So I was not starting from scratch.

First, I already knew something of my audience, which was much more diverse and international than when I had last taught at the undergraduate level some 10 years before: only a third of my class were native-born Canadians, another third were recent immigrants, almost a third were Mandarin speakers who had arrived in Canada as university students. My university is not unique in welcoming international students, but the scale of internationalization at the undergraduate level is much greater in Canada than the US (the source of most ethics textbooks), much greater in Vancouver than most other Canadian cities, and much greater in business than in other faculties.ⁱ Thus my first challenge as an instructor lies in making a virtue of this diversity.

Second, in both China and in Canada, I had been humbled in my efforts to engage the students intellectually, to excite their interest in the topic, or connect the concepts we were learning to their lives or future careers. If teaching is performance, it felt like my act was bombing. For me, the low point of the previous semester occurred the afternoon a young woman, a decent student, having just completed a quite satisfactory analysis of a short ethical scenario, was challenged by a classmate: Would she really follow her own advice? "Are you kidding?" she said. "I would *totally* remain silent. I was talking about in ethics class."

I want to pause here for a moment to let that last comment sink in. *I was talking about in ethics class.* Not the real world, in other words. The disconnect between student perceptions and instructor intentions is profound and deeply troubling.

Why troubling? There are lots of gaps between what is taught and what is learned. Should we happen to discover that 21 of 23 Harvard graduates, alumni and faculty cannot explain why there are four seasons (Novak, 2002), we may feel a certain superiority (if we happen to know the reason, or think we do), but we also understand that this sample is probably not representative of those who have a particular interest in, or reason to know about, how the seasons work, astronomers, for example, or meteorologists. For most people, knowledge about what celestial process drives the seasons just doesn't matter to their personal lives or their careers. In the "real world" such knowledge is "true but useless" (Heath & Heath, 2010); in the "real world" the seasons will come and go regardless. Ethics, on the other hand, cannot be relegated to third-party specialists, although such specialists may be called upon to assist us in thinking through particularly challenging situations. Ethics is concerned with *how we conduct our affairs in concert with others, every day, often many times a day.* Ethics is entirely about the real world we inhabit as individuals, whatever our particular station in life happens to be. There is no world to escape to where ethics doesn't apply.

Thus my second challenge as an instructor is making my students understand how ethics is relevant to *their* lives. And this challenge subsumes another, because ethical decision-making is a value-laden process, but students are in thrall of a powerful hidden curriculum that idealizes and idolizes market-based solutions, economics, quantitative methods, and rational decision-making, all of which are understood to be, and are internalized by students, as inherently objective and value-free (Ehrensall, 2001).

As a faculty of business, we teach a mandatory course in ethics because the international accreditation bodies that allow us to attach our brand to theirs, AACSB¹ and EQUIS,² require us to do so. Our faculty is organized around the ‘functional areas’ of business (Accounting, Finance, Marketing, Strategy, etc.) and organizational power is vested in these Areas. The Areas compete in a zero-sum game for faculty resources and space in the curriculum; there is no Ethics Area and no formal ethics champion. Of course within the faculty there are many individual faculty members who care deeply about ethical issues, and some who work to raise the profile of ethics in the faculty and in the curriculum. However, we make decisions as a Faculty and one need only look at where faculty resources are deployed—our collective ‘revealed preferences’ as an economist might say—to understand that ethics is not really a high priority. According to the results of a 2004 survey of AACSB accredited schools of business (Evans & Weiss, 2008), we are, in this regard, like most schools of business.

My students, for the most part, are in class because teaching ethics is required of us as a faculty, so learning ethics is required of them as students. As we go through the institutional motions, so too, collectively, do they. And we must acknowledge that they are very good at going through the motions of learning: give them a ‘deliverable’, as we say in business, and indeed they will deliver it. How many words? Double spaced or single? They need to know the dimensions of the learning artefacts to be constructed; however, the utility of the artefacts does not necessarily concern them, not in an obvious and immediate way: they are quite aware they won’t need to know what I’m teaching them in any subsequent class that is required to complete their undergraduate studies. The business ethics course is a gateway to their degree, a box to tick off as completed.

¹ The Association to Advance Collegiate Schools of Business

² European Quality Improvement System

Students are busy: holding down full or part-time jobs to support themselves; completing the volunteer work that is increasingly a necessary pre-condition of getting a career launched; many also struggling to learn a new language and embed themselves in a foreign culture. They are stretched, and rationally they want to get the tick mark with as little effort as possible; so, to paraphrase an old joke, they'll pretend to learn, if I'll pretend to teach them.

I understand where my students are coming from. First, I am well acquainted with the kind of intellectual certitude that underlies my students' collective "confidence and arrogance," as one student phrased it, a heady brew of youthful ignorance laced with an overconfidence rooted in a pattern of prior academic success and, as Badaracco says, insufficient "training in losing" (Badaracco, 1997, p. 100). Perhaps you've seen the bumper sticker: "Hire a teenager while they still know everything." The folk wisdom resonates because we see in it more than a kernel of truth, a "single story" (Adichie, 2009) of youth that we are much more likely to recognize in the rear-view mirror than in the moment. We notice, too, when that youthful certitude has persisted into adulthood and sometimes fervently wish that those individuals would "grow up." We don't notice as easily when that certitude persists in our own lives. However, when it comes to self-image, Jonathan Haidt assures us that most of us are wearing rose-coloured glasses: in their own minds 70% of high school students are above average leaders and 94% of professors believe they do above average research (Haidt, 2006).

Second, I recall the lengths that I went to at their age to be excused from a mandated "engineers in society" course that my classmates and I treated with an unwarranted derision, founded, I now confess, only in hearsay and ignorance. I wanted, naturally enough, to take a course that mattered to me, and especially a course for which the "payoff" was immediate, not at some hypothetical point in the future. It didn't

occur to me that the course my classmates and I so summarily dismissed might have been designed and taught by people who had thought deeply about what it took to be a successful engineer and had a vested interest in our success.

I understand that some (many?) students may just be “punching in,” showing up for class because participation is measured, without expecting to learn anything useful, perhaps feeling that ethics is irrelevant to their careers, or believing there is nothing useful about ethics that they don’t already know. Indeed, as Haidt (2007; 2012) argues, and they intuitively understand, they are already ethical experts. They “know” the difference between right and wrong, and they are not motivated to spend scarce time and cognitive effort on something they feel they “already know.” Overcoming this lack of motivation or intellectual curiosity is also my professional challenge.

In the face of such wide-spread intellectual indifference, and because it seems to be the case that most interactions with students are instrumentally motivated, it is easy for instructors to become jaded, to focus on administrative or pedagogical efficiencies and lose sight of the reasons why they became interested in teaching ethics in the first place. As a younger man, faced with this audience, I might well have become cynical and found my way into a less challenging assignment. At this stage of life, in the twilight, or at least the very late afternoon, of my career, I find the challenge energizing. I believe that, with the exception of all but those few who might be pathologically incapable of understanding, there is a way to reach these students, even if I haven’t found it yet, even if for some students I may not be the messenger they require. Thus the door that opens to reveal the possibility of personal and professional growth opens for student and teacher alike.

(Re)Setting the Bar

It is not enough for schools of business to content themselves with teaching students “about” ethics and assuming that everything will somehow work out in the end. We have been running that experiment for the last forty years or so and it hasn't worked. Even schools that took business ethics seriously have produced at best sketchy results. A 2008 meta-analysis of business ethics programs over the previous 25 years shows little effect on the ethical behaviour of undergraduate students (Waples, Antes, Murphy, Connelly, & Mumford, 2009). Meanwhile ethical crises continue to multiply, even as the magnitude of the potential adverse consequences continues to grow (Evans & Weiss, 2008), and schools of business vacillate about how to address the problem or whether such a problem is properly their concern at all (Swanson & Fisher, 2008; Waples, et al., 2009).

A number of researchers argue that business graduates leave their programs of study less ethical than upon entering (Ghoshal, 2005; Krishnan, 2008; Pfeffer, 2005; The Aspen Institute, 2008) and that ethicality seems to decrease with the number of business courses completed (Orlitzky, Swanson, & Quartermaine, 2006). These negative results we might ascribe to some inadequacy of their ethics education *per se*, or to the insufficiency of their ethics education in terms of length, or breadth, or curricular balance to moderate students' indoctrination in instrumental ways of seeing and being both inside and outside the classroom.

As the preceding paragraph demonstrates, business schools are clearly making a difference in the morality of their students, but the difference is making things worse. Accordingly we are challenged as educators to do a better job of teaching business ethics. Currently, AACSB allows schools of business to choose either a standalone

course in ethics or to include ethics in courses offered across the functional areas of business. EQUIS requires only one undergraduate ethics course. A full course is better than piecemeal, and a full course combined with modules in other courses across the curriculum seems better still (Swanson & Fisher, 2008). What might such modules look like?

In a recent article Jeri Mullins Beggs demonstrates how the seamless integration of ethics into other coursework may be advantageous “because ethics is best learned when the student does not know [ethics] is being taught” (Beggs, 2011). When they are not primed to look for the ethical dimensions on which a case turns, students typically make their decision based only on instrumental evaluations of the case material, and are both surprised and upset to discover later that they have made an unethical decision. This exercise in failure sharpens their sensitivity to the way ethical issues might unfold in a more realistic work environment than ethics class: “students learn to recognize ethical dilemmas without prompts and by making bad decisions and suffering the consequences” (Beggs, 2011). Thus a comprehensive approach to business ethics education might require that ethics be included in every course—unannounced—to remind students that ethics matters in all disciplines, not just in ethics class, and that they are personally responsible for noticing when ethical issues are at play.

“Students will not take ethics education seriously until it can be viewed as foundational to the application of accepted theories and principles to business” (Swanson & Fisher, 2008, p. 12). Integrating ethics modules into other classes does not make ethics “foundational” in the sense Swanson and Fisher intend, but it brings ethics closer to the centre of the enterprise and surfaces the distinction between “discipline” and “ethical discipline.” To juxtapose “marketing,” for example, with “ethical marketing” is

already to make an important distinction, and by revealing a nascent possibility, to loosen the hold of the totalizing ideology of the marketplace on the imagination.

Treating ethics as foundational, or (less controversially) integrating it into all business courses would require broad support across the faculty; as a sessional instructor my focus is on what I can accomplish in my own classroom. I believe that much can be done at this level, but it requires reconceiving what we mean by ethics education and perhaps for some of us, rethinking our role as instructors.

Searching For Relevance

I want to argue that if we want to make ethics more than a course to be passed and forgotten, we have to make it relevant to students' lives, and not just in some distant hypothetical future, not just so that they can pass an exam, but in a way that seizes them in the present tense and rocks them out of their intellectual complacency. Doing so requires more than the authoritative claim by those with more learning or life experience that ethics *is* relevant; like justice, it must *be seen to be so* by those who are impacted or implicated. Doing so requires putting the students in situations where they cannot be passive recipients of transmitted knowledge. Doing so requires pedagogies that challenge the students to connect the learning experience to their own lives, to surface and defend their personal beliefs. Doing so requires that students be put into learning situations where they must confront and come to terms with uncertainty and diversity. Students need to understand that if "things haven't always been this way," then things can change. They need to understand that if not everyone sees things the way that they do, there is a possibility that they themselves might be wrong, or that multiple ways of seeing things might be equally valid.

These are difficult challenges for both instructors and students; however, I believe that if we set our expectations high, we may accomplish much. In meeting these challenges most students will need to develop more sophisticated ways of seeing the world and many instructors will have to teach differently. In setting a shared stretch goal for my students and for myself I am making a call for transformative learning as understood by Mezirow (1991; 1997; 2000) or Kegan (1982, 1994). I make this call knowing that transformation unfolds in a series of stages and that most students are still in the earliest stages with most of the hard work of transformation before them. I know that we will often fall short of the final goal, and illustrate by way of my own example in Chapter 4 just how difficult such a transition can be.

The transition was, in my case, a shattering experience, but it need not always be so; transformation can unfold incrementally as well as dramatically (Mezirow, 1997). By learning from students who have made these transitions without any focused pedagogical effort by instructors (Barber, King, & Magolda, 2013; Baxter Magolda, 2007), we can surely ease the process of transformation for other students, as well, by identifying transformative learning as an explicit goal and framing it as a normal process and expectation of undergraduate student development (Moshman, 2011).

My strategy as an instructor has been to grow the course “organically.” Having started from a fairly traditional design, and with only modest success, I have been systematically dropping those exercises that worked least well the previous semester and incorporating new ideas from diverse sources. The course I first taught in China in the summer of 2010 is very different today. It now incorporates an informational interview exercise to get students out into the community to interview a working leader or manager to see how they cope with ethical issues at work. The course now relies heavily on personal journaling (see Chapter 6) to encourage students to examine the origins and

consequences of their own beliefs and assumptions. The course has been redesigned to incorporate ideas from Team-Based Learning theory (see Chapter 5) to require students to engage more actively and proactively with the course learning materials. Finally, the course incorporates a new approach to group work designed to maximize the benefits and minimize the costs of the extraordinary cultural diversity and range of language skills of the current business undergraduate demographic in my classroom.

A Road Map For Readers

When I first imagined this dissertation, I thought I would be creating a recipe for teaching undergraduate business ethics that would include a comprehensive curriculum and a well-tested pedagogy. However, the problem, which looked straightforward in the abstract, has been more challenging in execution than I anticipated at the beginning. Although I have made much progress, there are still significant challenges in bringing the course up to a higher standard. Rather than a recipe, this dissertation is a portfolio created to support and document a work in progress. Other chapters can only be written after future rounds of revisions have succeeded in improving the course from its current status of satisfactory to excellent.

You Are Here

In reading this far you have already been exposed to some of the contemporary challenges we face that separate the current era from simpler or more stable times. You have seen something of my personal background, how it was that I came to be teaching ethics, and my aspirations for the course. In the remainder of this introductory chapter I would like to map out the connections between sections and indicate why these were chosen over some others.

...Chapter 2

When I was preparing to teach undergraduate business ethics for the first time my central concern was *what* to teach. I had no doubt in my capacity to teach what was required, provided that I could identify what that was. I had been successful teaching IT courses at the undergraduate level and I'd already experienced some success co-teaching ethics to older students in our faculty's corporate credit and non-credit programs. I understood the undergraduate business program as a mini-MBA intended for an adult audience—a younger, less-experienced audience, but adult nonetheless. After all, wasn't I an adult at twenty? Certainly I thought so at the time. Apparently my conception of the undergraduate student profile corresponds to the way it is conceived in most schools of business (Colby, Ehrlich, Sullivan, & Dolle, 2011). Nevertheless, in spite of this conventional wisdom, a fundamental assumption about my audience was wrong: I now understand that a great number of my students, quite likely more than half, and in some sections more like two-thirds, were operating at a level of epistemological sophistication that made it impossible for them to live up to my expectations of them as students. Though they might have been hardworking they were set up for failure; in Kegan's terms they were "in over their heads" (Kegan 1994).

Chapter 2 represents key learning for me because it provides an explanation for why the success I had achieved teaching IT courses did not seem to be transferable to the ethics classroom. The difference between the two courses is fundamental. In the IT classroom I was essentially engaged in knowledge transfer, and that process is *informative* (Kegan, 2009). In the ethics classroom my principle task was to raise the level of consciousness of my students and that task is *transformative* (Kegan, 2009). Because I didn't understand that distinction, I persisted in single-loop learning (Argyris & Schön, 1974; Schön 1987), focusing on my performance, my teaching examples, and

the production values of my materials: things that I could control. I did not engage in double-loop learning (Argyris & Schön, 1974; Schön 1987) by ferreting out the incorrect underlying beliefs and assumptions that were impeding my progress. As discussed in Chapters 5 & 6, I did discover some better teaching approaches, but without an explanatory epistemological framework, did not fully appreciate why those approaches were better. Nor did I understand the necessity of providing appropriate bridging exercises to help students make the transition to more complex ways of knowing. Providing this support will be a focus of my attention in future semesters.

...Chapter 3

In this chapter I return to the more personal style you first encountered in “Back Before Then.” This chapter is intended to demonstrate the many subtle ways that our emotions and our intuitive mind can hijack our decision-making process, how easy it is to confabulate and fool ourselves. In this chapter Haidt’s Moral Foundation Theory and his metaphor of elephant and rider are central metaphors. The style is meant to provoke an emotional reaction and stimulate reflection by the reader. These stories are personal. I believe that for students to really learn they must take ethics personally. By bringing my own stories into the classroom I model behaviour that I expect of them in writing their learning journals. By sharing concrete examples of ethical challenges I have faced in ordinary work situations, in an ordinary life of modest achievement, they may see that business ethics is not exclusively the concern of senior management in large organizations.

The stories are for students; try to imagine them as they might be used in the classroom, noticing the many points to critique about the story and the author. My approach in this chapter is deliberately indirect: I don’t want to tell readers the answer; I

want them to see for themselves. I want readers to notice when the author strays into the patterns of behaviour that Haidt describes. So I take heart as well as caution from the comment I received on an earlier draft of this section:

I feel like I've been offered a ride to Tofino only to find out that we are going to stop and see the goats on the roofⁱⁱ, a walk in Cathedral Grove, Chinese buffet in Port, and a few beach visits on the way. Nothing wrong with that, but exasperating if you were planning on getting there.

In reading this Chapter 3, please bring take the usual precautions for a road trip, pack a few bars and a warm sweater in case we get delayed or the weather changes, and allow enough time to stop at the viewpoints along the way.

...Chapter 4

This chapter is the most intensely personal of the dissertation. In the first “movement” it speaks to the origins of my motivation to teach ethics; in the second it recounts the process of my own transformational learning. The rest of the dissertation could stand without it, and I have been tempted at times to drop it from the final copy. However, to leave it out seems misleading, disingenuous, and, to be frank, cowardly. When I argue in this dissertation that the goal of business ethics should be transformational learning, it is from the standpoint of someone who knows concretely how anguishing and destabilizing that process can be. I recognize that introducing “forbidden science” into the chapter makes me vulnerable to attack. However, we are always vulnerable and we live in a world that makes us particularly so (Bauman, 2000; 2013). In the words of Brené Brown (2010), the only solution is to learn to “embrace vulnerability.” According to Barnett (2004) it is the task of universities is to help students do so. Well, talk is cheap. It is easy to say to students: “If you want to make progress to

a higher stage of awareness you will have to allow yourself to be existentially vulnerable.” This chapter exposes what such a transformation can entail.

My encounter with the paranormal, if indeed it was the paranormal, was the trigger that launched me on a three-year effort to come to terms with the universe from a new scientific perspective and ultimately to the realization that I needed to embrace uncertainty. That journey finds expression in the poem, *Evolution*, that ends this chapter. Brené Brown (2010) suggests that “stories are just data with soul.” Here, I’d like to suggest that poems are data with wisdom.

...Chapter 5

This chapter is about making a virtue of necessity. After teaching the course a number of times my course evaluations plateaued and seemed resistant to my efforts to improve the course. As noted previously I attacked the problem via single-loop learning (Argyris & Schön, 1974; Schön 1987); working harder at the techniques that had been successful in the past, rather than seeking problems with my underlying beliefs or assumptions.

When my efforts to improve the course seemed insufficient, I initially located my lack of success as a teacher in the lack of preparation of the students, in particular in their writing and communication skills. However, eventually I realized that I was not going to get different students: repeated requests that students be required to have completed a minimum number of credits, or meet minimum communication standards, or even that the communications course be a pre-requisite for ethics were politely ignored. Nor, because of the competition for resources, was I ever going to get smaller class sizes. I realized that I had to make a virtue of necessity and find ways to teach these students differently than I had taught in the past.

Thus I (eventually) came to realize that a more important question than *what to teach* in business ethics is *how to teach* business ethics and this epiphany encouraged me to experiment with Team Based Learning (TBL). Chapter 5 recounts how I was able to implement elements of TBL into my course with some success. This is a work in progress and other instructors adopting my strategy are cautioned to take note of the epistemological concerns raised in Chapter 2 of which I was not aware at the time.

...Chapter 6

The topic of Chapter 6 is reflection: what it is, how to go about it, why it is arguably a critical component of ethics education. This chapter contains “a recipe” that other instructors may follow to introduce reflection into large classes.

...Chapter 7

This final chapter is about reflection from the perspective of reflective conversations that occur between instructors or other professionals. As the title suggests, this chapter positions reflective conversations as a process that leads to both personal and professional growth. This chapter provides a recipe for practitioners to follow and a concrete example of what such reflective conversations may look like in practice.

Are We There Yet?

Well, yes and no.

If this dissertation is measured as a complete account of how to teach undergraduate business ethics, then it clearly falls short in many ways. To take only the most obvious example of this, important contributions by many thinkers who have

profoundly shaped business ethics are only briefly touched on, while Haidt's more recent work receives considerable attention here. There seems to be a lack of balance.

However, this dissertation is not intended as a full account of everything that happens or should happen in the classroom. It is, in part, an account of how we might teach differently in order to more appropriately meet the needs of our current students. It is, in part, an account of what teaching differently requires of us as educators. And it is, in part, an account of stories that have not previously been given voice, but need to be told. It is, then, an account of necessary pieces that have been missing, but now are found, and other pieces that have yet to be built. On this reading, I think, the answer to "Are we there yet?" is "No, but we're on our way."

Chapter 2 – Self-Authorship as the Goal of 21st Century Education

Many students enter college having learned how to follow formulas for success, lacking exposure to diverse perspectives, and unclear about their own beliefs, identities, and values (Baxter Magolda, 2007).

Reflective Thinking for Epistemological Development

Motivated by the desire to achieve better student outcomes, considerable efforts were expended in the last decades of the 20th century to better understand how college students learn. As a result of those efforts, various models of epistemological development in young adults have been proposed, beginning with the nine-stage/four-phase *Perry Scheme of Intellectual and Ethical Development* (Perry, et al., 1968; 1970), followed by the King and Kitchener (2004) seven-stage/three-phase, *Reflective Judgement Model (RJM)*, and the Baxter Magolda (1994; 2004) four-stage *Reflective Epistemology* model. These models use slightly different terminology but follow similar trajectories from simplistic to more sophisticated ways of knowing.

The path of epistemological development begins with an objectivist, dualistic view of knowledge, followed by a multiplistic stance, as individuals begin to allow for uncertainty. Typically, a period of extreme subjectivity is followed by the ability to acknowledge the relative merits of different points of view and to begin to distinguish the role that evidence plays in supporting one's position. In the final stage, knowledge is actively constructed by the knower, knowledge and truth are evolving, and knowing is coordinated with justification (Hofer, 2001).

Whatever the stages are called, individuals generally advance through the stages in sequence—a sort of “Pilgrim’s Progress” to use Perry’s expression—needing to attain one level before being able to advance to the next. Nevertheless Perry noted that epistemological advances may be accompanied by a retreat to a previous level before forward progress resumes. Other researchers have also noticed this effect: Kegan (1994, pp. 189-190) found 3 of 22 subjects had reverted to an earlier stage at some point during the first four years of a nine-year longitudinal study; and in a study of West Point military cadets Lewis et al reported that 2 of 29 cadets had reverted to an earlier developmental stage (Lewis, Forsythe, Sweeney, Bartone, & Bullis, 2005). One possible explanation is that in the face of a particularly difficult cognitive challenge a subject may seek the safer ground of an earlier and better understood epistemological stage. Another possibility explored by Schommer (1990) is that there are multiple epistemological dimensions (simple vs. complex knowledge, certainty of knowledge, source of knowledge, ease of learning) and that an individual might be more advanced on one dimension than another, or that individuals might operate at different epistemological levels in different types of situations (in/out of class) or disciplines (e.g. mathematics vs. history).

In a 16-year longitudinal study Baxter Magolda (2004) describes the epistemological development of young adults, beginning with their first year as college students. Two-thirds of entering students exhibited a belief in “absolute knowing,” the belief that “knowledge was certain and known by those designated as authorities”; one-third exhibited “transitional knowing,” a belief that some knowledge was certain and some was uncertain (Baxter Magolda, 2004). In their senior year only 2 of 80 participants had advanced to a stage she describes as “contextual knowing,” in which students understood that knowledge was context bound, and took responsibility for

identifying criteria by which to make choices about what to believe. Other students made a transition to this level of knowing in the years following graduation.

Cultural Differences in Personal Epistemology

Most of the early work on personal epistemology was conducted in the U.S. and various authors have speculated that cultural difference might play a role in epistemological development (Hofer, 2008). Research in Europe and with Asian American students supported the U.S. findings (Hofer, 2008; Schommer-Aikins & Easter, 2008). However, results have been less clear with Chinese students in Hong Kong, Taiwan and China (Hofer, 2008). Because there are a large number of Chinese international students in the Faculty of Business, instructors may need to take account of differences in personal epistemology when designing courses.

Cawford and Wang (2014) investigated the relative performance of Chinese and United Kingdom university students in an accounting program in a UK university. In the first year the Chinese students performed much better than their UK counterparts. As a good indicator of future academic success is prior academic success, one would expect that the Chinese students would continue to outperform other students in subsequent years of their degree, particularly as negative impacts on performance related to language or cultural differences would presumably be most pronounced for students during their first year. In fact this was not the case: in the second year of their accounting studies Chinese students did poorer than British students and that gap was even larger in the third and fourth years of the program. The authors speculate that the difference may be because “first year subjects largely require a surface learning approach which Chinese students master before entry, while subjects in the second and final years

demand deep and strategic learning approaches which Chinese students fail to develop” (Crawford & Wang, 2014).

Chan et al found that among Chinese students in Hong Kong a simplistic belief in the certainty of knowledge was “the most significant aspect of personal epistemology affecting everyday evaluative thinking” (Chan, Ho, & Ku, 2011). They conclude that developing critical thinking capacity is related to the development of epistemic “sophistication” (Chan et al., 2011).

[...] fostering sophistication in students’ epistemic beliefs is also conducive to critical thinking development. Specifically, students should be encouraged to recognize the tentative and complex nature of knowledge as well as the fact that practice and effort could help improve our ability to think. This has special significance for the nurturing of critical thinking in Chinese and other societies sharing the Confucian cultural heritage (Chan et al., 2011).

The above suggests that the large number of Chinese students enrolled in business ethics may need additional and focused assistance in making the transition to more complex ways of knowing. Chan et al also caution against using instructional techniques that inadvertently foster naïve beliefs in the certainty of knowledge: including “questioning that focuses too much on soliciting factual information,” “textbooks that present subject matter as non-problematic,” and “assessment methods with restrictive answers” (Chan et al., 2011). For all students, working in teams created for maximum diversity in support of the Team-Based Learning pedagogy described in Chapter 5 may be helpful in breaking down belief in the certainty of knowledge. In learning to cope with the complexities that arise from cultural diversity, the Chinese students are not disadvantaged over local students, rather they are the source of most of the necessary diversity from which local students can learn and vice versa.

Ku and Ho found that critical thinking among Chinese students was highly correlated with a disposition toward truth seeking and objectivity, but that adopting such an attitude was difficult for students because it is contrary to the dominant ethos of their Confucian-based culture that prizes “respect for authority, tradition and social harmony” (Ku & Ho, 2010). To help develop critical thinking among these students the authors recommend that students be discouraged from relying too much on “cue-seeking or model answers in their learning,” encouraged “to challenge authorities or assumptions when there is good reason to do so,” and encouraged “to engage more in reflection rather than memorization in their study” (Ku & Ho, 2010). Although many Chinese students find the learning journal exercise (discussed in Chapter 6) challenging because of the English writing requirement, a number have also reported that they appreciate the opportunity to practice their writing skills.

Team-based learning relies on close-ended questions that can be marked automatically to provide real-time feedback, and this seems to be contra-indicated by the findings of both Ku and Ho and the recommendations of Chan et al described in the preceding paragraphs. However, TBL includes a formal process for students to challenge the official answer to any question. Although in practice students seldom do challenge the questions, for an instructor to even entertain the possibility that an authoritative answer might be wrong is a powerful signal to students that it is appropriate and desirable to engage in independent thinking and to challenge authorities “when there is good reason to do so.”

From Epistemology to Ontology

During the same period when King and Kitchener and Baxter Magolda were separately developing their epistemological stage theories, Robert Kegan (1982; 1994)

was developing his own theory of development based on five “orders of consciousness” that encompassed three dimensions of development: “the interpersonal,” “the intrapersonal,” and “the cognitive” (Kegan, 1994, pp. 314-315). The names that Kegan (1982) attached to the five levels are somewhat obscure, and he updated them in 1994 and again in 2009. The stage names introduced in 1994 include alternate descriptors for stages three through five—traditionalism, modernism, postmodernism—that correspond to the order of consciousness Kegan claims is necessary to thrive in each era. The boundaries between these eras are not sharply divided, but modernism corresponds roughly speaking to the 20th century, traditionalism to the period before modernism, and postmodernism to the age we are in the process of transitioning into. Kegan’s 2009 terms for the last three stages draw attention to the type of mind; descriptive terms suggested by Luken (2009) are provided for stages 1 and 2 to fill out the third column.

Stage	Kegan (1982)	Kegan (1994)	Kegan (2009)
1	The Impulsive Balance	Social Perceptions	Impulsive (Luken)
2	The Imperial Balance	Point of View	Instrumental (Luken)
3	The Interpersonal Balance	Mutuality/Interpersonalism (Traditionalism)	Socialized Mind
4	The Institutional Balance	Institutional (Modernism)	Self-Authoring Mind
5	The Interindividual Balance	Inter-Institutional (Postmodernism)	Self-Transforming Mind

Table 1: Kegan’s Stages with Descriptors

The 2nd, 3rd, and 4th stages of Kegan’s theory are of most interest to post-secondary education. The internal identity associated with Kegan’s 2nd stage is largely instrumental: the world is understood in black and white terms, thought processes reveal simple cause and effect explanations, dealings with others are based on simple reciprocity (tit-for-tat) (Kegan, 1994; Luken, 2009).

In the 3rd stage, internal identity is largely interpersonal: self-image and values originate from others, empathy increases, group loyalty predominates, dealings with others are based on mutual reciprocity (Kegan, 1994; Luken, 2009).

The internal identity characteristic of Kegan's 4th stage of development is "self-authorship," which is a capacity to step back from the world in which one is embedded to see oneself from a more objective vantage point situated in a larger context. It is, in other words, a capacity to see "the forest" in which one is "a tree."

[At this stage] one becomes aware that knowledge is construed [sic] and that values and ethics are determined by situation. The subject is able to identify and question underlying assumptions behind stories. He or she is able to step out of their own or others' frame of thought (a requirement for Argyris' double-loop learning) (Luken, 2009).

According to Kegan, to be successful in the modern world of work requires more than a particular behaviour or skill; it requires a "qualitatively more complex system for organizing experience" (Kegan, 1994, p. 185) than was required to be successful in the previous century. Similarly the demands of the postmodern era place demands upon us that are qualitatively more complex than those required for success in the modern era.

In the mid-1990's King and Baxter Magolda adopted Kegan's model and proposed an integrated approach to learning that viewed "the cognitive and affective dimensions of development as related parts of one process" (King & Baxter Magolda, 1996). Their approach comprises four elements:

1. What individuals learn and claim to know is grounded in how they construct their knowledge.
2. How individuals construct knowledge and use their knowledge is closely tied to their sense of self.

3. The process by which individuals attempt to make meaning of their experiences improves in a developmentally related fashion over time.
4. Educators who endorse these principles will use a broad definition of learning that encompasses both cognitive and personal development and that is sensitive to the developmental issues underlying the process of education (King & Baxter Magolda, 1996).

Adopting Kegan's term "self-authorship," from the 4th stage of his theory, King and Baxter Magolda proposed self-authorship as the goal for 21st Century Education (Baxter Magolda, 2007; King & Baxter Magolda, 1996).

Self-Authorship as the Goal of 21st Century Education

In the 21st Century the pace of change and the increasing complexity of business place unprecedented demands on individuals at every level of the corporation. Where previously it was sufficient to be a team player and follow the rules, employees are increasingly expected to display greater capacity for innovation, self-management, personal responsibility, and self-direction (Branden, 1995; Kegan, 1994). What used to work may not work tomorrow; what used to be certain becomes suspect. The epistemological ground upon which our understandings are built is no longer understood to be bedrock, but ice that is "thin," "cracking," and "perpetually slippery" (Barnett, 2004), or "quicksand" (Bauman, 2013). As the world and the world of work have changed, so something more *and different* is required of students today than has been the case for previous generations.

It is, of course, still the case that students must internalize new formal frameworks for making sense of a body of knowledge or chosen profession and these new frameworks will change, perhaps forever, the way they encounter the world.

Because I studied “statics” in first year engineering, I find myself forty years later unable to enter a new building without my eyes involuntarily scanning the ceiling to notice the techniques the architect employed to counter the force of gravity and keep the roof aloft. Because for several years as a young man I operated a sawmill, my aesthetic appreciation of the majestic Cathedral Grove on Vancouver Island is inextricably intertwined with an instrumental impulse to also see each ancient tree as so many lengths of merchantable timber, subdivided into stacks of dimensional lumber. “Can you not just appreciate them for their beauty?” my wife complains. It is a reasonable sounding request, but like the famous visual illusion in which a simple line drawing is by turns a rabbit or a duck, my brain insists on seeing both the reality of the tree and the potential of the timber. This is not just a personal idiosyncrasy: speaking in 2010 the statistician George Box recounts a similar story from his experience in the army during World War II: “... when I see a bridge I still catch myself calculating where I would put the charges to blow it up” (Box, 2010). Nor is my wife, in her own way, immune to this phenomenon: while she encounters the world more from an aesthetic than instrumental perspective, nevertheless she catches herself probing her surroundings for potential photographs, regardless of whether she has a camera in hand. She did not do this before she acquired a camera and learned to use it to take pictures.

Thus the acquisition of any knowledge that allows us to see the world in new ways represents a kind of transformation, but this sort of transformation is unlikely to be problematic for learners: whatever subject they may be studying, they hope and expect to be able to see things in a new way consistent with the norms of their chosen field. However, what is required of today’s students, more so than in the past, is not new ways of seeing the world *per se*, but new ways of *seeing themselves* and *seeing themselves in the world*, and this represents a different order of transformational learning.

Extracting themselves from what they have uncritically assimilated from authorities to define their own purposes, values, feelings, and meanings involves far more than information and skill acquisition. It requires a transformation of their views of knowledge, their identity, and their relations with others. Twenty-first-century learning outcomes require self-authorship: the internal capacity to define one's belief system, identity, and relationships (Baxter Magolda, 2001b; Kegan, 1994) (cited in Baxter Magolda, 2007).

The move between developmental stages is transformational. Transformation requires that students surface and critically examine the underlying “purposes, values, feelings, and meanings” that inform their actions, discarding or refining those that they have absorbed uncritically through the circumstances of their life histories, and that are inconsistent with the requirements of a “socially responsible, clear-thinking decision maker” (Mezirow, 2000). What Mezirow is also describing is the move from *traditionalism* (Kegan's Stage 3) to *modernism* (Stage 4 or self-authorship) (Kegan, 2008).

The self-authoring mind is equipped, essentially, to meet the challenges of modernism. Unlike traditionalism, in which a fairly homogeneous set of definitions of how one should live is consistently promulgated by the cohesive arrangements, models, and codes of the community or tribe, modernism is characterized by ever-proliferating pluralism, multiplicity, and competition for our loyalty to a given way of living. Modernism requires that we be more than well socialized; we must also develop the internal authority to look at and make judgments about the expectations and claims that bombard us from all directions (Kegan, 2008).

A Stage Too Far?

Kegan's research reveals that a person's order of consciousness “changes only very gradually” from year to year, such that two to three years are generally

the minimum required to move from one stage to the next (Kegan, 1994, p. 188). Other researchers have found similar slow changes to personal epistemology (Baxter Magolda, 2006; King & Baxter Magolda, 1996; King & Kitchener, 2004; Perry & Harvard Univ., Cambridge, MA. Bureau of Study Counsel, 1968).

Given the slow rate of epistemological sophistication and working backwards from Baxter Magolda's goal of bringing students to the level of self-authorship, it becomes clear that only those students entering university already at Stage 3 might reasonably arrive at Stage 4 (self-authorship) by graduation. However, those students, it seems, are the exception. Research by Lewis et al into the development of West Point cadets reveals that only 16% of entering cadets were already at Stage 3; in their senior year a similar number (18.7%) were in the transition from Stage 3 to Stage 4 and no student was operating at a Stage 4 level (Lewis et al., 2005).

Here one might object that the stage development of West Point cadets might not be representative of college students in general. This does not seem to be the case. A parallel study conducted at a non-military college shows a more equal distribution of students across the three stages of development represented (Stage 2, 2-to-3 Transition, Stage 3) indicating that the military did a better job of weeding out the least ready candidates, but the regular college sample included more students at Stage 3 (25%) compared to the military cadets (16%) (Lewis et al., 2005).

There is no reason to think that business students are at a higher developmental stage than West Point cadets or college students in general. In fact the evidence points in the opposite direction:

[...] students who major in the applied fields such as business, education, and engineering may hold more naive beliefs about the nature of knowledge—its structure and certainty—and the nature of the acquisition of knowledge or learning—its speed—than their counterparts in the pure fields such as the humanities and fine arts, social sciences, and natural sciences (Paulsen & Wells, 1998).

In a previous section I have already discussed how the personal epistemology of Chinese students may be less complex than that of students raised in Western cultures. However, even without adjusting for the discipline or nationality, a conservative reading of the data provided by Lewis et al (2005) indicates something like a 60/40 split in the data with the larger number of students working towards Stage 3 and the smaller number operating at the Stage 3 level.

Students at Stage 2 are comfortable with learning that informs, learning that adds to their store of knowledge, learning that is consistent with their existing views of knowledge and reality. These students are smart and they are good at receiving information. However, to borrow an observation from Ronald Heifetz, the challenge these students face in learning business ethics is an “adaptive challenge,” not a “technical challenge” (in: Kegan & Lahey, 2009, p. 29).

Distinguishing adaptive challenges from technical ones again brings our attention back from the “problem” to the “person having the problem.” We’ve said that “complexity” is really a story about the relationship between the complex demands and arrangements of the world and our own complexity of mind. When we look at this relationship we discover a gap: our own mental complexity lags behind the complexity of the world’s demands. We are in over our heads (Kegan & Lahey, 2009, pp. 29-30).

More information won't help students at Stage 2 make better ethical decisions; to do so they need a new way of thinking, the kind of thinking associated with adults not adolescents. "Learning to think like an adult" (Mezirow, 2000) requires that these Stage 2 students pass through two full cognitive development stages. If the transition between stages proceeds at the slow rate noted above, these students can't possibly learn to "think like an adult" by the time they graduate, let alone in a single semester.

A Possible Way Forward. . .

Research by Baxter Magolda (2004) suggests that education practices that focus on knowledge acquisition act to *delay* the necessary transitions to adulthood, while "alternative higher education contexts (e.g., focused on knowledge construction) might make complex meaning-making possible at much earlier ages than I have encountered it to date" (Baxter Magolda, 2004). In subsequent research, Baxter Magolda (2012) finds evidence that young adults advance to more sophisticated understandings of knowledge when they must make sense of complexities of life that they ordinarily would not experience until after graduation. However, students who have encountered "provocative experiences," such as overcoming issues of marginalization or lack of family support, prior to or during their studies, may experience self-authorship at an earlier age (Baxter Magolda, 2007). Thus Baxter Magolda suggests that:

[...] introducing college students to complexity and enabling them to deal with it meaningfully promotes self-authorship. Thus, college is a prime context in which to introduce provocative experiences, portray accurately the complexity of adult life, and guide students through the developmental transformations that lead toward inner wisdom. Innovations in educational practice offer hope that promoting self-authorship during college is a realistic goal (Baxter Magolda, 2012).

Clearly if transformation is to be the goal of undergraduate business ethics education, it can't be achieved with a single class in the third year of studies. A few students may already be operating at a level of ethical sophistication that is unusual for their age, and for those students a transformation to self-authorship may be possible. Other students, despite a willingness to fully engage, may achieve only incremental progress. Many, for a variety of reasons (e.g., resistance to the messenger, the mode of message delivery, the content of the message, time pressures, immaturity, social pressures, prior indoctrination, etc.) will not be receptive to certain ideas: Stage 2 categories are so "durable" that even some adults never grow beyond them (Kegan, 1994).

Nevertheless, transformation should be the goal, and here it might be useful to quote Mezirow directly: "Transformative learning is not an add-on. It is the essence of adult education" (Mezirow, 1997). Although Mezirow is talking about the transformation that signals the move from Stage 3 to Stage 4, there are students and adults who have not yet made the transition to Stage 3 or who are beginning the transition to Stage 5, and transformation is an equally relevant goal for them.

Because the capacity to understand what moral behaviour entails increases from one stage to the next—from the instrumental understanding and simple reciprocity characteristic of Stage 2, to the mutual reciprocity and moral relativism of Stage 3, to the capacity for self-authorship of Stage 4—a successful business ethics course may be conceived in terms of transformational learning. However, success cannot be judged on whether every student has achieved self-authorship, which at present is a level of epistemological sophistication not commonly found before graduate school nor widely observed in the adult population (Baxter Magolda, 1994; 2007; Kegan, 2008). A successful curriculum would include laying out for students a clear path toward self-

authorship. Even though a given student may not achieve that stage during the ethics course, it is important that they are aware in the abstract of what is required to be educated in the 21st Century, even if they have not yet experienced it themselves. A successful pedagogy would include helping students situate themselves along the path to self-authorship and problematize their current position along that path in order to nudge them closer to the goal.

Attaining self-authorship during their undergraduate degree is an unrealistic expectation for the majority of students. In business many courses are susceptible to teaching and learning based on knowledge transmission and are unlikely to help students make the transition from one stage of consciousness to the next. However, the messy, ambiguous, morally challenging problems of business ethics provide a good opportunity for students to confront the limitations of their personal epistemologies and begin the process of transformation to a next higher stage of development.

Progress Report

In my experience, by introducing materials from a wide-range of non-business sources, by highlighting ambiguity and uncertainty as inescapable realities of our contemporary situation, by problematizing both ethical theory and the dominant discourses of utility and profit maximization, and by positioning constant change as the new normal, I have created the conditions whereby some students, even to their surprise, and without my prompting, have come to see their experience over the semester in terms of personal transformation.

A recent article describes 5 categories of “developmentally effective experiences” that moved students in the direction of self-authorship (Barber et al., 2013):

1. Being challenged to evaluate knowledge claims and take ownership of beliefs
2. Encounters with diverse others and new cultures that promoted reevaluating perspectives
3. Working through complex personal relationships
4. Belonging as a major source of support
5. Exposure to tragedy or intense personal challenge that required shifting perspectives

In the study by Barber et al not all of these developmentally effective experiences had taken place in the classroom. However, all but the last could be deliberately incorporated into a comprehensive undergraduate curriculum.

Although I did not have the benefit of this research when designing the undergraduate ethics course, the authors' findings provide support for my current approach. The learning journal exercise (described in Chapter 6) addresses the first point by challenging students to "evaluate their knowledge claims and take ownership of their beliefs." The Team-Based Learning approach (described in Chapter 5) puts students in close contact with "diverse others and new cultures" and may also require that they "work through complex personal relations," which are the second and third points above.

Finally, in the study by Barber et al, development that occurred through complex personal relations arose, for example, through student participation on sports teams, in student clubs or living together in fraternities or sororities. These activities are not part of my curriculum but are available to any student who wishes to participate in them.

"Do I hear the muffled sound of distant hammering in the 'quarries of misplaced concreteness'?"

“Meaning what?”

“Are you sure you aren’t making too much of Kegan’s model? What about the influence of culture on learning? What about the insights from attachment theory? Surely the situation is more complex than what you lay out above. Aren’t you just ‘trading one quarry for another’?”

“All Models Are Wrong”

George Box (1987, p. 424) famously said: “Essentially, all models are wrong, but some are useful.” The notion has substantial currency: just shy of 200,000 webpages quote the aphorism, with or without the qualifying initial adverb. Kegan’s model is surely not the last word on transformational learning; it is “wrong” at least in some absolute sense, but I want to argue that it *is* useful. Kegan’s model has been useful in helping me make sense of my own personal transformational voyage. When presented to my MBA students, Kegan’s model triggered a rich discussion among them about how they could frame their own learning trajectory and leadership aspirations in Kegan’s terms. I don’t yet know if my undergraduate students will find it similarly useful; however, I suspect most will because it provides them a map to a potential future and at least hints at what is required of them in the short and longer terms—even if they have no way of truly understanding the transition to a new stage until after they have experienced it. The model is useful because it alerts me as the instructor to potential reasons why students may not be making the progress that I hope for and that the course syllabus implicitly presumes is within their reach: knowing that a student may not be making progress *in spite of* their diligent efforts frames their lack of success in a much more sympathetic light, and provides an entry point for mentoring or other support from the instructor.

Ted Fleming's (2006) extension of attachment theory provides additional theoretical insight into the backgrounds of students that might be experiencing impediments to learning in general and transformational learning in particular. Although as he notes, the instructor will not generally know who those students are—and here I would add “particularly in a large class”—it is helpful, should a student require additional mentoring or other support, for the instructor to understand the psychological dynamics that might be at play.

“Teaching and learning” says Fleming (2006) is “exciting, challenging and always more complex than we might imagine.” Given this irreducible complexity, perhaps Kegan's model is better visualized as that region of a fractal landscape wherein his concepts seem usefully descriptive at the macro level, while other nearby regions that appear to be completely different are more usefully explored using other models—Schommer's (1990) work on personal epistemology, for example or Fleming's (2006) attachment theory—until such time as a simpler, unifying dynamic is discovered.

Chapter 3 – Teaching Ethics as Story

I'm a storyteller. And I would like to tell you a few personal stories...

-Chimamanda Adichie

Maybe stories are just data with soul.

Brené Brown

The IT Guy

In the Fall of 2011, coming out of the faculty mailroom, I happen upon a finance professor that I haven't seen for some time. What am I doing on 'the hill,' he wants to know. Didn't I retire? I tell him that I am teaching the undergraduate business ethics course.

His reaction is instantaneous: an almost imperceptible backward jerking motion of the head, as if my words had physically collided with his sensibilities, a simultaneous widening of the eyes, a quick intake of breath creating a kind of audible punctuation that, like the inverted Spanish exclamation mark, immediately precedes the words he blurts out next: “¡You don't know anything about ethics! You're an IT guy.”

Awkward.

In the vernacular of my students—of my son's generation—that single word would generally pass for a complete analysis of this encounter. However, such reflexive use of a one-word sentence so recently come into vogue would be no more than a

judgment passed, a noticing that something ‘bad’ had just happened between my colleague and myself. I want my students to notice similar moments in their own lives and discover the layers of significance hidden beneath the surface, discover that there is more to the story than meets the eye, that there is more than one story in play.

Our stories are made up of many strands that run through a rich tapestry woven from the strands of many other stories. Our stories aren’t uniquely our own: we borrow freely the threads of other stories, just as our stories threading through the tapestry of life are picked up by others and interwoven into theirs. “The truth about stories is that’s all we are” (King, 2003, p. 2, 32, 62, 92, 122). That’s a line worth repeating, and King does so five times in his Massey Lecture, so we won’t forget. “The truth about stories is that’s all we are.”

We *are* our stories, but they are communal property, too: after we are gone from the earth our stories will remain in the patterns we have woven for those who follow, just as our stories begin with a chapter that we didn’t write:

I am someone’s son or daughter, some else’s cousin or uncle, I am a citizen of this or that city, a member of this or that guild or profession, I belong to this tribe, that clan, this nation. I inherit from the past of my family, my city, my tribe, my nation, a variety of debts, inheritances, rightful expectations and obligations. These constitute the given of my life, my moral starting point. This is in part what gives my life its own moral particularity (MacIntyre, 2007, p. 220).

We make up stories or weave stories together to make sense of reality. In the encounter between the “IT guy” and the finance professor, there is *my* story and *his* story about what happened between us and neither of our stories is “true” or complete in any objective sense. Even if we agree on the facts of the situation, how we understand

what happened between us will be different. In *Defining Moments*, a collection of three stories that forms the backbone of my undergraduate ethics course, the author quotes Goethe: “Experience is only half of experience” (Badaracco, 1997, 89).

Although we are all the intersection of many stories, when we don’t know someone well, it is easy to notice only a single story. In a celebrated TED Talk, Nigerian author Chimamanda Adichie (2009) alerts us to the danger of a single story. One of my stories is that I am, or at least once was, an “IT guy.” I became an IT guy early, when the tsunami that would be the Information Age was still a gentle swell rising far out at sea. The various circumstances surrounding how I became an IT guy make an interesting story for another day. I know the story well because I lived it; the experience was concrete, multidimensional—a hologram, then, not a snapshot. No, something more than a hologram, a three-dimensional movie with embedded sounds, smells and tactile information. Let’s call it “Life.”

Over the years I have re-purposed the how-I-became-an-IT-guy story many times to different effect: to illustrate how it is possible to re-invent ourselves, to provide insight into how bureaucracies make purchasing decisions or how universities evaluate potential students, to talk about luck versus personal initiative, or the other way around. Here I only want to notice that becoming an IT guy opened for me a back door into the university, and that the man who stepped through that door into the Faculty of Business Administration did not self-identify as an IT guy, or truck driver, or fisherman or many other things he had done previously to earn a living, but as a teacher.

The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story (Adichie, 2009).

The Teacher

I was a teacher; that's another of my stories. I had become a teacher the hard way: by teaching, by listening to my students, by reflecting on what I could have done better, by trying to imagine each session from a student's perspective and asking myself which, of all the things I might teach them, did they most need to know. To be apprenticed to one's students is a very good way to become a teacher, at least if time is not an issue, or if more structured pathways are for some reason inaccessible. It is by a similar process that infants go about making parents of those who have brought them into the world. It is the process we relied on for decades to create K-12 teachers, before the great move to professionalization in the 1960's sent my mother and thousands of teachers like her away to endless years of summer school to be domesticated into the profession. Men and women with families and masters degrees in life, brought round to sip at the same trough of knowledge as the undergraduates who would soon be their colleagues. As I recall, my mother took her punishment without complaining too much; I suspect that most of them did: theirs was a generation that understood the meaning of duty.

I have a great urge to briefly mention my friend, a chef who also entered the teaching profession the old way, plucked from industry with no training as a teacher, some thirty years after that portal had been bricked up by government education officials. Proving what: that an administrator with practical wisdom will find ways to circumvent any regulation, perhaps? Along the way Chef Chandler was apprenticed by his students, and simultaneously began an eight-year slog through night school and summer school, at the end of which as a certified teacher, he just continued doing what he had been doing in the school cafeteria kitchen all along: teaching the students that nobody else ever really wanted in their class, teaching them how to be successful at

school, at work and in life. There were over a thousand mourners at his funeral this summer and a wall of personal tributes from students whose lives he had changed, many of the stories poignant enough to make you weep. One fellow who spoke eloquently and at length had been given a choice as a teenager: Chef Chandler's kitchen or jail. He chose the kitchen. He concluded his tribute by sharing that in his current position he had 60 chefs working for him—not such a “lost cause,” then, after all. Leaving the hall he posted the notes for his talk on the wall of tributes where I read it later. The last scribbled line read: “Make sure you finish talking before you start to cry.”

It strikes me upon re-reading the passage above that I could learn a few things from Chef Chandler about fairness and respect and seeing the potential in others: I've always had an easier time with the better students; he made a success of everyone.

“Everyone?”

“No, not ‘everyone’ that’s a better story, but too big a claim. So, not ‘everyone,’ but potentially anyone of any ability; not just those students in the top tail of the distribution.”

By his ethos, by his personal example, Chef Chandler was above all a master ethics teacher; the fact seems so obvious now, I don't know why it didn't occur to me before I started writing this. I just didn't see it coming. When we let our storyteller loose, when we honour our intuitive mind, sometimes we tell the story that needs to be told.

“...but only sometimes?”

“Sometimes our inner storyteller doesn't know what it's talking about, but it blurts it out anyway. Freud called these slips “misperformances”ⁱⁱⁱ. We don't like it when it happens to us, but they may still serve a useful purpose.”

"So it was useful that your colleague spoke to you the way he did?"

"On reflection yes. He needed to say it. It was bothering his elephant."

"But that doesn't mean you needed to hear it..."

"I didn't like to hear it, but I did need to hear it. To remind me of the challenges I face in working for change in the faculty."

"And look at the story he has given you."

"Yes. An unintended gift."

It is only after writing about Chef Chandler that it becomes obvious to me how he embodied Kant's Categorical Imperative, to "act so that you use humanity, as much in your own person as in the person of every other, always at the same time as an end and never merely as a means" (Kant, Wood, & Schneewind, 2002, p. 47). Now, after writing this passage, it is clear to me how, within his institution, Chef Chandler maintained the integrity of the two practices that defined his life's work as a chef and as a teacher. In *After Virtue*, Alasdair MacIntyre (2007) says, "[...] without justice, courage and truthfulness, practices could not resist the corrupting power of institutions." Over a thousand people turned out on one of the hottest days in August to bear witness that the power of the institution had never corrupted Chef Chandler's practices.

"Never?"

"I apologize for speaking in absolutes. The man was a friend. That matters."

It seems almost superfluous at this point to notice that not only does "learning by doing" work for building teachers in general, it is also by and large the way by which we still create our professoriate. So all I am saying in a roundabout way is that if my

colleague objected to me teaching business ethics, it probably wasn't the fact of my teaching *per se*, but the subject of my teaching that so offended his sensibilities.

"So 'learning by doing' can be credited for creating the many great teachers we have amongst the professoriate but is it also responsible for those who are not so great and even those that are terrible?"

"Well, yes... This is more complicated than I thought when I wrote it. I was trying to say that developing teaching expertise through practice might be less efficient than developing teaching expertise from a theoretical perspective, but that the end result was equally valid. I ought to have been making the point that theory and practice inform each other. It is, after all, how I teach ethics, but domain knowledge doesn't automatically flow from one domain to another. A bit of reflection here might have saved me the embarrassment of this conversation. On the other hand, it is a good reminder of the utility of reflective conversations, and it is good practice in separating my ego from my ideas—a necessary step in moving to a higher order of consciousness."

I have to stop here and confess that I am getting ahead of myself. That's one trouble with stories: we no sooner start telling them than they escape into the real world, take on a life of their own, start making connections, building relationships, refusing to be constrained by plans or boundaries or deadlines; stories have always been postmodern in their behaviour, followers of complexity theory not classical mechanics. I might be paraphrasing Thomas King (2003) a bit here. He has a lot to say about stories, but I think the complexity theory angle is mine.

Let me try again. A woman to whom I once reported said I would never become a dean because my stories were too long. She wasn't talking about me becoming dean at *our* university—neither of us harboured any illusions about *that* eventuality—she was referring to my prospects with the more modest institutions that had been making

discreet inquiries as to my interest and availability. Maybe she rightly judged that faculty members wouldn't appreciate the non-linearity, the lack of an obvious or explicit goal to my storytelling. Maybe she anticipated an issue with who was doing the telling and who was doing the listening.

"Oh get over your insecurities! That's just your own sensitivity to the university class system; she wouldn't think that way. You need to have a thicker skin if you want to work there. It's not like you weren't warned before you took the job."

"I'm not saying that she would have consciously felt that way. Anyway it doesn't matter; I'm sorry I brought it up."

Maybe my boss thought faculty would resist the implicit assumption that as my audience they would be required to take an active role in the construction of meaning, the way that Thomas King's (2003; 2012) stories require the participation of his audience. I like King's stories, and not just because we share the same first name, although apparently that alone creates an irrational yet powerful bias that pre-disposes me in his favour, perhaps because it reduces the cognitive effort required to remember his name and our rational minds are both lazy and tire easily (Kahneman, 2011). I like King because he speaks directly to the audience, not to some unnamed amorphous third-party passive participant lurking in the discussion forum; in talking directly to his readers, he is investing them with agency, making them personally responsible, putting the onus on them to listen, to hear and to do something. This isn't just about *me*, he says, this is also about *you*.

Take [this] story, for instance. It's yours. Do with it what you will. Tell it to friends. Turn it into a television movie. Forget it. But don't say in the years to come that you would have lived your life differently if only you had heard this story.

You've heard it now (T. King, 2003, p. 28).

And I like King because he isn't afraid to let his audience discover the meaning of his stories without him spelling everything out for them. It is probably less efficient than getting to the point directly; but honouring the intelligence of his listeners is a subtle way of subverting their unconscious resistance and may be a more effective way of making sure his message is received.

"It's also a way of confronting power indirectly."

"I wasn't thinking about that, but maybe King and I have adopted similar strategies for similar reasons."

Some people think telling stories is a good way to teach, too, because it requires of the participants that they be active learners. Of course King writes from a First Nations tradition of storytelling that traces its roots to an age that never made a "cult of efficiency" (Stein, 2001), and it's true that First Nations never developed a professoriate or a university system, so perhaps he isn't a good example to use here. Or maybe he is. First Nations' ways of knowing have been receiving a lot more credibility in the courts since the 1997 decision in *Delgamuukw vs. the Queen*^{iv}. And King did get a PhD and a professorship or two along the path that lead to him receiving an Order of Canada. The website Suite101.com provides the following entry for Thomas King:

King's stories look at Native Canadian stereotypes, capitalism, materialism and imperialism with non-linear overlapping versions of the same tales that create a new, humorous yet theoretical perspective. (Galley, 2013)

"Perhaps King should be a business ethics professor..."

"Yes. And the pay is probably better than in Native American Studies."

“Hopefully that wouldn’t be his motivation...”

“No, of course, not. I wouldn’t have said that if I’d thought about it, but I’ve studied business and one can’t help but have been shaped by the process.”

In any case I was talking about my boss, who was right in her prediction of my career trajectory, although it doesn’t automatically follow that my stories were to blame. Perhaps my career was derailed by the destabilizing personal existential crisis I experienced following the death of my wife: if we were doing a full examination of cause and effect, that’s a possibility that ought to be considered as well.

Nevertheless, I do agree with my former boss that we need short stories that can be summed up in a pithy epigram, propagated efficiently through Max Boisot’s (1995) Information Space, and absorbed without undue intellectual effort. These are the stories that can rally the troops without requiring them to first stop and think: “the invisible hand,” “the survival of the fittest,” “the selfish gene”—those are some good ones that have travelled pretty well over the years. I’m not sure if they are the best examples we could come up with if we really applied ourselves collectively to the problem, but it’s hard to argue with success.

I liked those stories when I was a younger man, lapped them up and parroted them to others. I hope that’s not too many metaphors for one sentence. It’s just that the words popped out that way and I wrote them down unreflectively. George Orwell (2002) warns against that, but this time I think it worked. It felt like my intuitive mind was on to something and I think that “something” was this: each of those actions—the lapping and the parroted—are the kinds of actions we associate with life forms not gifted with the capacity for reason or reflection. And you have to admit that anybody who had spent

much time reflecting on those epigrams wouldn't be parroting them about without a great deal of explanatory and qualifying information.

Of course all that lapping and parroting was before that existential crisis I alluded to above. Since then I've become convinced that we need a few longer stories, at least, for balance: concrete stories anchored in the real world, stories with many layers that can't be reduced to a sound bite, stories you have to absorb by osmosis, the way poetry enters your unconscious when the reasoning mind drops its guard. I'm talking here about stories that have the potential to seduce our "elephant"—Jonathan Haidt's (2012) metaphor to describe our unconscious mind—not stories directed to our reasoning mind, the elephant's rider.

*"Well I was hoping you would get around to explaining the elephant.
You introduced it pages ago."*

*"I just wanted you to sit with the image for a while. I'll get back to it
shortly."*

I have three grown sons; that's another of my stories, too. When they were young their mother would often send them to me looking for answers. I would try to give them complete explanations. Sometimes—perhaps if they were doing homework—they'd ask me to tell them the story again: "...the short one, this time." On other occasions, when they were genuinely curious, they would approach me asking for "the long one."

*"Did the boys ever really ask you for the 'long one'? It sounds to me like
you're making this up."*

“Of course. Sometimes they did. Maybe there was something else going on, too? Maybe sometimes it was a ‘pity ask’—because they felt sorry for me? Maybe they knew it was a way to get me to focus attention on them? It felt genuine at the time...”

The “short one” is largely the story of “what”; the “long one” is mostly about “why”. The short version of my encounter with my colleague is that an academic who has spent a lifetime in the temple of reason may not have any more executive control than a toddler when confronted with a situation that surprises or offends. His reaction was clearly involuntary, intuitive not reasoned, a product, as Daniel Kahneman (2011) would say, of his System 1 thinking. His response was honest—if rude, and to my mind, misguided—because it was unfiltered by his reasoning mind, his “press secretary” to use Jonathan Haidt’s (2007) felicitous expression for Kahneman’s (2011) more prosaically named “System 2”.

The “long one” is about why the thought of me teaching ethics might be surprising or offensive to my colleague’s sensibilities. There’s a lot going on in the long story: issues of power, boundaries and identity; and these issues are inextricably linked to the site of their unfolding, within a university, a faculty, a hallway.

“Really? A hallway?”

“He would not have spoken to me that way if we were in a formal meeting.”

“He probably would have.”

“He might have done. But I don’t think so. In a meeting he would have had a chance to be strategic in his reply.”

The Long One

I realize that I drifted into the long version of this story without setting up some of the necessary background or alerting you that we might have been crossing a boundary. You probably noticed above that I slipped in a few quotes by Daniel Kahneman without talking about them in detail. I have a particular fondness for Kahneman, a fellow who never respected disciplinary boundaries. It's possible that I gravitate towards him as one outsider to another, but that would be me making up a story about him that feeds into my own personal narrative. I've seen him speak and he looks pretty mainstream academic. Still Kahneman is a psychologist who remarkably won the Nobel Prize in economics for upending one of the foundational assumptions of that field.

"You used the word 'destroying' in your first draft. Why did you change it to 'upending'?"

"If he had destroyed the assumption, economists would have had to fix it or find a better one. For the most part that hasn't happened. Mainstream economics noticed the commotion off to one side of centre stage, put the upended assumption back on its feet and carried on largely as before."

Kahneman and his colleague Tversky^v demonstrated that people, in point of fact, do not make decisions rationally, as classical economic models both assumed and required. There had always been plenty of scepticism about the economic models, at least among those who didn't think like economists, but Kahneman and Tversky had the capacity, the opportunity and the good sense to run the experiments and do the math. Apparently economists are still trying to come to terms with Kahneman and Tversky's findings, and behavioural economics, the particular branch of the discipline that finds its source in their work, still hasn't found a place at the head table. Perhaps that's an example of the "Planck Effect"—Thomas Kuhn's epigrammatic version of

Planck's observation that fundamental change doesn't occur until those who hold the old views die (In Fuller, 2004). Still there's a copy of *Behavioral Economics for Dummies* (Altman, 2012) in the SFU Library, and from that I think we can infer some progress is being made. It's an e-book, too, so it will travel through I-Space (Boisot, 1995) with much reduced friction compared to weightier volumes still anchored to the physicality of the modern world.

"You seem to be wandering pretty far afield."

"Not so far really, Adam Smith was a moral philosopher before he was an economist."

Kahneman's ideas are leaking into business ethics as well and that is surely a good thing. If we don't think rationally when only economic issues are at stake, when we are just thinking about numbers, it is hard to imagine us thinking rationally when we are dealing with the soft mushy stuff of interpersonal relations. In fact moral reasoning and other kinds of reasoning appear to be quite different processes. Some neural sub-systems activated during moral reasoning are not activated by other kinds of reasoning.

[...] several medical case studies and neuroimaging studies provide evidence that moral cognition, judgment, and behavior are distinct from other forms of cognitive and decision-making processes in the sense that ethical decision-making not only appears to be independent of intellectual ability, but also entails neural mechanisms that can be distinguished from those associated with other mental processes. In other words, ethical decision-making appears to be dissociable from other forms of "thinking" (Salvador & Folger, 2009).

Haidt (2001; 2012) says flat out that we just don't think rationally about ethics, although he holds out the possibility that we could. If we thought about it. Haidt started saying that when he was just a psychologist like Kahneman, but now that he has been

hired as a professor of business ethics by NYU-Stern, a prestigious, hard-core business school located close to the action on Wall Street, we may have to listen to him more closely. I'll get to Haidt shortly, but since Haidt quotes Daniel Kahneman from time to time, we should first hear from Kahneman on the subject of intuition and reasoning:

I describe mental life by the metaphor of two agents, called System 1 and System 2, which respectively produce fast and slow thinking. I speak of the features of intuitive and deliberative thought as if they were traits and dispositions of two characters in your mind. In the picture that emerges from recent research, the intuitive System 1 is more influential than your experience tells you, and it is the secret author of many of the choices and judgments you make (Kahneman, 2011, p. 13).

Kahneman adopted his terminology for reasons of cognitive efficiency.

Why call them System 1 and System 2 rather than the more descriptive "automatic system" and "effortful system"? The reason is simple "automatic system" takes longer to say than System 1 and therefore takes more space in your working memory. This matters, because anything that occupies your working memory reduces your ability to think (Kahneman, 2011, p. 29).

Haidt's (2006) "elephant and rider" metaphor provides more vivid terminology to describe the same cognitive processes: System 1 and System 2 respectively. "System 1" and "System 2" are abstract terms of the kind that System 2, our reasoning mind, is good at manipulating and making sense of. Elephant and rider, by contrast, are concrete, visual terms that awaken the attention of System 1, terms chosen to rouse our cognitive elephants and, unlike Kahneman, Haidt is very deliberately speaking to our elephants.

[...] the rider is an advisor or servant; not a king, president, or charioteer with a firm grip on the reins. The rider is [the] interpreter module; it is conscious, controlled thought. The elephant, in contrast, is everything else. The elephant includes the gut feelings, visceral reactions, emotions, and intuitions that comprise much of the automatic system. The elephant and the rider each have their own intelligence, and when they work together well they enable the unique brilliance of human beings. But they don't always work together well (Haidt, 2006 p. 18).

The quote above is from *The Happiness Hypothesis* (Haidt, 2006). When Haidt first introduced his Social Intuitionist Model of moral judgment (Haidt, 2001) he was using a different analogy: “the emotional dog and its rational tail.” That’s a clever metaphor, too; it appeals to our rational minds. But on reflection there are a couple of problems with it.

The first problem is that the metaphor locates our reasoning mind at the wrong end of the dog, a location of great interest to other dogs, to be sure, but in humans a source of disgust. Disgust is one of the moral foundations of Haidt’s own Moral Foundation Theory (MFT) so it is a bit surprising Haidt wouldn’t have noticed this problem with the title, but in fairness he didn’t write MFT for another couple of years. *Wag the Dog* was a brilliant title for a movie because the dog and the tail weren’t ours—we don’t generally mind enjoying a joke at someone else’s expense provided that, if I dare say it, we aren’t at the same time the butt of the joke. I agree that this human capacity to find a source of mirth in the misfortune of others is not an admirable quality, although it is a useful example of Kant’s Categorical Imperative stumbling over against the reality of human nature. In any case, the elephant and rider metaphor sidesteps this problem entirely, by locating the rider where we think the rider ought to be: man astride the beast, man above nature, man situated so as to have clear lines of sight far into the

future, man in charge of the situation. In moments of clarity, we may remember that the rider's perch is secure by the grace of the elephant; but as long as the elephant is travelling where the rider wants to go it is easy to forget who is really in charge.

The second problem with the dog and tail metaphor is that dogs have been domesticated for thousands of years: dogs usually do what they are told, and if not, humans can generally make it difficult for the dog. Certainly dogs aren't always obedient—I am speaking now as someone who has owned a beagle—but in a dog-man confrontation, it is almost always the man that wins.

Not so with elephants, who have also been domesticated, more or less, but are mostly found in the wild. Elephants are reported to kill a large number of people annually. How many? Seventy-five deaths per year in one Indian state alone (Watson, 2007), enough to make an interesting statistical problem for an Australian middle school text^{vi} although it should be noted that the victims were mostly poor people. Not so many deaths are reportable if your source is linked even obliquely to the tourist trade. Durrheim & Leggat (1999) report that only a single German tourist was killed in all of South Africa over a 10-year period, and reassuringly that was by a bull elephant with a toothache—in retrospect a perfectly understandable but highly improbable confluence of events. Their analysis was only of deaths or injuries to tourists, so perhaps there were a few other adverse encounters that didn't get included in the count.

Chimamanda Adichie might suggest we stop here and consider the meta-story:

It is impossible to talk about the single story without talking about power. There is a word, an Igbo word, that I think about whenever I think about the power structures of the world, and it is "nkali." It's a noun that loosely translates to "to be greater than another." Like our economic and political worlds, stories too are defined by the principle

of nkali: How they are told, who tells them, when they're told, how many stories are told, are really dependent on power (Adichie, 2009).

Unfortunately to stop now would be a diversion from my main purpose and there have already been quite a few of those. Besides, the actual number of deaths isn't as important as the realization that whether a particular death will occur is almost entirely at the whim of the elephant. A team of Indian pathologists have studied the problem: "Elephants have strong instinctual knowledge of human vital organs and they do kill human [sic] by trampling either over front [sic] of chest or on the head" (Das & Chattopadhyay, 2011). Humans, it turns out, are so insignificant, that elephants seldom bother to kill us with their tusks, except inadvertently, preferring the expediency of stepping on us like bugs. Humans instinctively *get* that.

Well of course we *get* that, the image is pretty vivid, so why go on about it here? Students in my ethics class did not grow up in Bengal, South Africa, or Malaysia, as members of the poorer classes whose subsistence activities may thrust them into perilous contact with wild elephants, and it is the "wild elephant" metaphor that Haidt borrowed from Buddha. The audiences that came to learn from Buddha had a concrete appreciation of the elephants he was talking about, but the elephants my students are most familiar with are the domesticated elephants of zoos and circuses or the virtualized postmodern simulacra elephants designed by Disney Studios. My students' elephants look cute on T-shirts; some of them can fly by flapping their ears. One can imagine a dispute with that sort of elephant ending with a group hug and everyone promising to "try and do better" in the future.

If I am going to use Haidt's metaphor with my students, I need an elephant that will get their elephant's attention, an elephant that can talk to their elephant *mano y*

mano, an elephant that holds its rider in so little regard it can't be bothered to use its tusks to finish the job. Currently the BC Dairy Association is running a commercial on television with the tag line "It's always been survival of the fittest."^{vii} The tag line we recognize as "pure Darwin", distilled down and packaged for express shipment in I-Space. Except Darwin didn't say, nor ever would have said: "It's always been survival of the fittest." The tag line is a "social truth" that works because people believe it to be so (Badaracco, 1997). It is a message for the rider; a message that the rider doesn't have to think about too hard, because "everyone knows" what Darwin said. The message that "sells" the ad is the animation of T-Rex scraping the remains of the hapless caveman off its foot. Puerile? Of course, on more than one dimension, but *that* message isn't intended for the rider, it is a message directed to the elephant and it is the elephant who will be guiding the hand that reaches into the refrigerator for a cool refreshing drink.

In *Defining Moments*, Badaracco (1997, p. 72) quotes Blaise Pascal: "The heart has its reasons that reason doesn't know." Pascal is talking about our intuitions. In the paragraph that follows, Badaracco elaborates: "these reasons are written in a language different from the formal, explicit, logical one with which our minds operate." The language they are written in we might say is "elephant speak." Marketers have long known how to use this language to achieve their goals, but unlike ethics teachers, marketers don't want to enlighten the elephant; the success of their enterprise largely depends upon keeping the rider on autopilot and the elephant in the dark about how it is being manipulated.

If we want our students to *be more ethical* as opposed to wanting them *to know more about ethics*, we need to work from the marketer's playbook. Lecturing the rider hasn't worked. Barry Schwartz, in his (2009) TED Talk, said that if we hope to make people more ethical, "one way to not do it: teach more ethics courses." Schwartz got a

good round of applause for that line, and I've been able to mine it myself for some useful classroom discussions: "If Barry Schwartz is right, what are we all doing here?" My students understand that I'm using a rhetorical device, but it sometimes takes them a while to find the answer they have been primed to look for: that I am trying to do something different in my class, that if I have been lecturing their riders, I have been working hard to train their elephants, too.

In a recent interview for Knowledge@Wharton, Haidt outlines the extent of the problem that ethics teachers such as myself are facing.

A single standalone course meeting twice a week for a semester can't put ethics into people's heads so that when they go out into the work world and they are faced with requirements or pressures to do something—falsify something, hide some information from a customer—they are going to remember their ethics class and say, "Oh, but this is wrong." There's no evidence that that can happen. The evidence in social psychology about the power of simple situational pressures is so overwhelming that I don't think an ethics class can really do that much (Haidt, 2013a).

Well, sure, if all you do is talk to the riders. But despite his gloomy prognosis above, Haidt has nevertheless accepted the job of teaching business ethics at NYU-Stern. Haidt thinks teaching ethics can be successful, that students can learn to behave more ethically, if teaching is approached differently and in two stages (Haidt, 2013a, 2014).

First, Haidt has a plan to train the elephant, not just the rider. Elephants learn from other elephants, and they are easier to train if you start early. Haidt imagines a holistic process that builds ethical awareness into the fabric of the institution, a process that begins during the program orientation phase and is reinforced in every class (Haidt,

2013a), a process with the goal of inculcating in students a deep understanding of what it *means* to the rider and *feels like* to the elephant to be an ethical business leader in the 21st Century, a process that positions the ethics course as integral to a business education rather than an ornamental afterthought.

"I've read the sources you reference. You appear to be taking some liberties with the text."

"My impulse is to say I'm 'channelling' Haidt, but then I'd need to provide a long explanation about how I would be using that term metaphorically, and how really what I am doing is allowing my intuition to speak, based on what I have absorbed by reading his work and observing his presentations in various online forums. Maybe it would be safer to say that I'm extrapolating his ideas, based on my understanding of the problem as I perceive it within my own faculty and based on my experience as a program designer."

The second part of Haidt's plan is to work with behavioural economists, moral psychologists, management scholars and others to "redesign the path". We owe this extension of Haidt's elephant and rider metaphor^{viii} to Chip and Dan Heath's (2010) book *Switch: How to Change When Change is Hard*. The central idea is that the elephant, if left to its own devices, will follow the path of least resistance—the path well travelled—whether that path serves the elephant's long-term interests or increases the public good. Elephants are wilful creatures of habit that are used to travelling just where they please and usually that means following the herd. If we wish the elephant to deviate from a path that is easy and familiar, we have to build a new path to guide the elephant in a more salubrious direction. Stated more plainly, we have to reengineer our systems and our organizations to nurture ethical behaviour and minimize the potential for moral hazard. Haidt provides the following synopsis of the project in a recent article in the Washington Post:

A set of best practices for business schools might therefore be the following: update courses on business ethics to include a more realistic portrayal of human psychology, taking seriously the limits of reasoning. Add a course on ethical systems design. Initiate a school-wide effort to strengthen the culture of professionalism and integrity within the MBA program itself. This combination would train both rider and elephant, and it would teach students how to create better paths when they go forth after graduation (Haidt, 2014).

Here I'd like to be able to provide a reference to a peer-reviewed academic journal in which Haidt formally lays out these plans and then provides the statistical results of the reengineering effort at the 5, 10 and 20-year mark after graduation. However, the project is just getting underway.

"So you are advocating a leap of faith?"

"Are you arguing for the 'devil we know'? Sorry. I get a little testy about this. It is pretty clear that the present system isn't working. It is also extraordinarily unlikely that Haidt's approach will make things worse. First, we have long experience in building 'esprit de corps' in a variety of organizations; to pretend it couldn't work or wouldn't be helpful in a university setting is just silly. If we spent half the effort building the moral character of our students as we spend on student athletics, we'd have made a good start. So let's give full marks to Haidt's plan to train the elephant. Second, the notion of redesigning the path is what we do in business. If we can do it to serve instrumental purposes like profit maximization, we can do it to serve the public good. We just need to privilege moral goals instead of instrumental goals in the design process and accept that trade-offs are inevitable; that is a very different approach than designing for instrumental purposes and hoping that moral goals arrive as a lucky accident via positive externalities."

"I'm not sure I want business schools designing anything to do with social policy, just look at the social damage caused by tying executive compensation to share prices."

"You are making my point for me. Redesigning executive compensation to maximize shareholder value was instrumentally, not morally motivated, so there is nothing about that failure that argues against getting started on Haidt's project. In fact, I would argue that it demonstrates what a difference business theorizing can make for good or for ill. It is true that we may not get the reengineering effort right in every situation but let's not pretend we're helpless. Mary Gentile (2010) calls that sort of disingenuousness the 'fundamental irony' of business leadership."

"If you are going to start citing sources you should put them in your paper, not a sidebar."

All right, let me quote Mary Gentile directly:

This brings us to a fundamental irony about leadership in this area. Business leaders and aspiring business leaders in free-market contexts are attracted to the potential to make an impact, to build something tangible, manage and control an enterprise, and, of course, to make money. This is a world of "can do" attitudes, a belief in the individual's capacity to make a difference by sheer dint of talent and hard work. Yet when it comes to social impacts and ethical action, these business practitioners all too often protest that their hands are tied. When it comes to running their business in a manner that explicitly serves society, through both the value it creates and also the values it preserves, they often appear to believe that the market prevents them from doing as much as they might wish. I find myself wondering how the arena of free-market capitalism, so steeped in the orthodoxy of individualism and the belief in the mastery of one's own fate, can be so constrained. Is there free will in business? (Gentile, 2010, p. xxix).

Here I think that Gentile asks the wrong question. Hers is the sort of tentative statement more likely found in an academic journal than the business press, one that does not appear to be making a moral claim or a value judgement, one that doesn't offend. It is a question for riders, pitched at a frequency above the range that elephants can hear. It wouldn't take much of a change to direct the question to the elephants; the addition of a simple word, thus: "Is there *no* free will in business?" But in asking the question Gentile would be crossing invisible trade-lines that separate the academy from the world of business; for an audience of business elephants such a question only acquires street-cred when uttered by a Warren Buffet or a Bill Gates. A Catch-22.

"Like the trade-lines that separate IT from ethics..."

"Thank you for noticing."

A student shows up during office hours with a question: "My father says first I need to get rich, then I can talk to him about ethics. What can I say to him?"

Catch-22.

Context matters. In the moments leading up to my encounter with my colleague, we can infer that he was navigating on autopilot, his reasoning mind (System 2) dozing while his System 1, with practiced habit, delivered him to the vicinity of the mailroom. We were probably both on autopilot: there was nothing tricky about our trajectories to navigate, no advance warning of danger, and only a slim possibility of something interesting happening on the way in or out of the mailroom. Without guidance from its rider, responding to the shock of my inadvertent attack on his sacred values, his elephant spoke without artifice or confabulation. We come from different tribes, he and I,

tribes distinguished one from the other by a signifier as artificial as the kind Zimbardo studied, the lettered and the unlettered. It matters not how slight the differences are that demarcate the boundary conditions, we are programmed at the most primitive level to erect and defend our boundaries (Haidt, 2012).

In a different context I might have suggested to my colleague that the problem of teaching ethics may be different from how he imagines it: that much has been discovered in the several decades since he was a student; that teaching ethics isn't going to be very successful if we hive it off and wall it up behind some disciplinary boundary; that teaching ethics has to be everyone's business, in everyone's classroom, even his. However, in the moment of his reaction, before my rider had recovered from the slap to its face, my elephant had interpreted the situation, calculated the balance of power, and offered up an appropriately innocuous response: "I've been thinking about ethics quite a bit lately."

"So is that what you replied to your colleague?"

"Well, and all of this, but he hasn't read it yet."

The Short One

In my classroom I tell my students about the elephant and the rider. It is a single story about ethics, but they are prepared for that. In week two we talked about the danger of a single story as a prelude to introducing other single stories of ethics written by Kant and Bentham. On the screen is a picture of an elephant and rider I've downloaded from the Internet to help them understand the relative scale and the relative power of these two cognitive capacities. Elephants are better with pictures than verbal

explanations. At this point the students are receptive, but they haven't seen the elephant in action.

I tell them about moving from my house into a condo, how, in the necessary rearranging and downsizing of the kitchen, an assortment of packaged tea that had been hidden in a drawer makes its way to the surface, relocates to a basket on the counter. I provide this detail because I want them to relax into the story, infer truth from the specificity of these concrete details. I want to engage their curiosity, wonder why we are talking about tea bags in ethics class. I want them to notice that ethics finds its expression not just in the deliberate acts of strategic planning or problem-solving sessions, but also in the mundane and the everyday unconscious actions by which we are defined in the eyes of others. I want them to see a concrete example of a reflection and how reflection is our key to understanding our own affective responses; how reflection is the way we train our “elephant.”

I tell them I notice one morning, that for weeks I have been passing over the bags of English Breakfast Tea, in preference of other flavours, and how, in that moment, it suddenly occurs to me how odd my behaviour is. This is a surprise and surprise can provide an entry point to a reflection. I have always loved English Breakfast Tea. Why am I repeatedly choosing other kinds of tea that I am not as fond of? There must be a reason behind this odd behaviour, but what? I allow my mind to relax and random images float into view: my late wife serving tea to a meeting of exchange students and their host families; a friend serving me tea with lemon—not milk, to my surprise—in his mother's kitchen during first-year university; a colleague striding into a meeting room carrying a Starbucks Vente, the teabag impaled on a stir stick.

I had once mentored this colleague, but later there had been a falling out between us and the rift had never been repaired. Through this brief reflection I realize that my present aversion to English Breakfast Tea likely stems from my mind's unconscious association between the former colleague and his favourite drink. I tell the students that, in this case, as soon as I understand the reason behind it, my aversion dissolves. I can laugh at myself, and my elephant, which responds best to emotion, is reassured and drops its resistance to this kind of tea. Under the right circumstances and if I call attention to an issue through reflection, my elephant is prepared to listen, to learn.

Or, just maybe, I tell them, I haven't discovered the real reason; I hold that open as a possibility. Perhaps the story I have constructed to make sense of this situation is incomplete, or "right" for the wrong reasons. Nevertheless I have discovered a "warm and breathing truth" about myself (Badaracco, 1997), a contingent truth, one that meets all the currently known conditions and is therefore true, pending further developments.

I tell them about placing a packet of English Breakfast Tea beside my computer to remind me of how easily my rational mind is swept along by my unconscious mind.

And to remind me to tell them this story in class, because I am older now and sometimes forget.

I add this last sentence because I want them to share a laugh with me, to precipitate the release of a tiny drop of oxytocin into their blood streams (Churchland, 2011), thus marking this conversation as a pleasant experience and making it easier for them to remember the point later.

"And that's the long and the short of it?"

"Or the beginning of the beginning."

The One I Didn't Tell

In this story my family is living in Bella Coola and I am working on a lawnmower engine with some other boys at the back of my Grade 9 shop class. Arthur glides up to our group; from the corner of his mouth, a theatrical whisper: Russell punched Richard. In the eye. Don't say anything; the teacher doesn't know.

But of course the teacher soon finds out. Richard is tiny: promoted two years ahead of his age group into a class full of boys twice his size, he is the city-born son of an English teacher thrown amongst the sons of loggers, farmers and fishermen. His face, where Russell's fist landed, is already purple and swollen.

"Who did this to you?" the teacher demands. No one. We stand in a semi-circle facing the teacher who holds Richard by the upper arm, steadying him and restraining him, presenting him as the evidence of the crime.

"Nobody did. I fell down."

The teacher stares at Richard, incredulous. Furious. "Who has done this?" Boys look at their shoes, the ceiling.

Nobody.

The teacher addresses the boy closest to him, but George doesn't know anything. Arthur, next in line, now has no idea what the teacher is talking about. The teacher is making his way along the arc of boys from left to right. Russell is to the right of me almost at the other end of the semi-circle, close enough to the teacher that I can look at one while observing the other. Russell could take responsibility and end this situation, but he is silent.

“Richard said he fell, sir.” Rodney is the class clown, but this time nobody laughs and the grin evaporates from Rodney’s face.

I am next. Like Richard, I don’t belong here. I have only lived six months in a valley where residents of 30 years are considered outsiders. Like Richard I am the son of a schoolteacher. If I say something, if I break this prison yard silence, I will be doubly marked. I catch Russell’s eye, see the tiny smirk at the corner of his mouth, see his left hand caress the knuckles of the right. A subtle movement: You’re next, it means.

The teacher is speaking to me: Do I know who hit Richard?

Am I the only one who has detected how his tone of voice has changed? He is playing the solidarity card—he and my mother work together. His tone suggests this accident of occupation counts for something here, that this oblique connection makes me his ally. I can’t lie to him, but I can’t reveal what I’ve been told.

“Shut up Brown!” Richard knows that if I speak up, it will be worse for both of us.

“Richard!” the teacher shakes him by the arm, warning him to silence.

“Just shut up Brown!” In Richard’s voice, now, a hint of panic.

But I must speak and somehow words line themselves up, tumble out of my mouth: “Sir, everyone here knows what happened, but it’s not our place to say.”

“A boy has been *injured*. A boy has been *assaulted*! In *my classroom*. It is *everybody’s* place to say.”

I keep my voice emotionless. No, that isn't true. I keep my voice as level as I can; the pace measured and flat, while emotion surges through me. "Perhaps," I say, "whoever did hit Richard will be man enough to take responsibility."

The teacher has his opening, a crack in the wall, but I won't engage with him further, can't allow myself to be stared down. The only person in the room who matters now is Russell; our eyes are locked together across the classroom. There is no stepping back from this. I keep my eyes fixed on Russell and the teacher gives up on me, moves on, interrogates the next boy and the next. Do you know, Harold? Do you know, Thor? Knut? Randy? George? As each boy shifts his gaze up from his shoes or down from the ceiling, he encounters this silent battle of wills between Russell and me and can no longer remain a bystander.

I sense the focus shifting from me to Russell and I see his eyes flicker. He has understood that he can step up and accept the consequences, or lie and be branded a coward. There are no other choices. When all the intervening boys have been questioned Russell will swallow hard and look straight ahead. "Yes, Sir," he'll say. "It was me."

I tell stories like this in my undergraduate ethics course. Students who came to class expecting to study only philosophy or ethical theories are sometimes surprised or worried that this doesn't count as real learning. But stories insert themselves into the conversation as the need arises.

A story such as this one touches on three of the "developmentally effective experiences" that move students in the direction of self-authorship:

- Working Through Complex Personal Relationships
- Belonging as a Major Source of Support
- Exposure to Tragedy or Intense Personal Challenge that Require[s] Shifting Perspectives (Barber et al., 2013)

When initially called on to write a reflection, students may complain that they have nothing to reflect on, because they have never had a job or never been involved in making an ethical decision. This kind of story is a concrete demonstration that navigating the intrigues of the playground and the classroom also provide rich opportunities to explore personal and moral development.

This particular story returned to me after a student posted a racist slur into the discussion thread I was projecting on the display screen at the front of the classroom. I imagine that hearing this story my students will understand there is a “Russell” among us who has defiled our shared learning space—a sacred space—with his puerile comments. Perhaps our Russell will recognize this as his defining moment, rise, and take one fraught step forward into the world of adulthood and responsibility. Perhaps not: as the teacher I can shine light on the path; I can hold the door open, but each Russell must lift his own foot to step across the threshold. Perhaps our Russell will choose to hide behind the anonymity of technology and this will open into another lesson about courage, honour and responsibility—another thread to follow.

There are other lessons in this story: explicit defining moments for Richard, for Russell, for myself, certainly; and less obvious, less well-defined movements forward towards maturity or backward to the safety of childhood for Arthur and Rodney, the gossip and the clown. Another lesson, as Gentile notes, is that fear can be just as powerful a motivator of ethical action as moral courage (Gentile, 2010).

And just maybe in this group of boys there was a secret invisible epiphany experienced by one of the peripheral characters who takes example from Richard's courage, or Russell's decision to do the right thing, or the realization that a bully outnumbered is a bully no longer, or the understanding that there is power in words with the potential to heal, to change, or to transcend any situation.

If a student asks me what happened next, I will tell them that Russell and Richard were conducted to the principal's office where both boys received ten lashes of the leather strap on each hand as punishment for fighting. Probably some students will complain that wasn't fair, that Richard didn't deserve to get the strap for being punched in the face.

They are right of course, but I'll tell them life is complicated, and on that day, in that context, receiving the strap was the very best thing that could have happened to Richard. I'll tell them that later Richard and Russell became friends.

As it happened, in the moment of discovering the posting of the racial slur on the overhead display, this story and another both rose from my unconscious and competed for attention. Finally it was the other story that came to me more forcefully, the one that my elephant preferred. I think in this case my elephant made the right choice, but you can read the other story in Chapter 7 and judge for yourself.

Mary Gentile (2010) advises that we need to have "scripts" prepared in advance so that we are not caught off-guard when an ethical situation is suddenly upon us. Now that this story has been recovered from my youth, it is ready should the need arise. So far none of my students have heard the story of Russell and Richard, but I suspect that

sooner or later in a future class, I will have occasion to use some version or some element of it. Every generation has to learn all the same lessons over again. It has always been that way.

Chapter 4 - Teaching Ethics from Humility

If we want everything to remain the way it is, everything must change.^{ix}

- Giuseppe Tomasi di Lampedusa

The Promise of Certainty

In modern times [...] a good deal of the nation's credibility and its attraction as the warrant of safety and durability has been derived from its intimate association with the state, and—through the state—with the actions aimed at laying the certainty and security of citizens on a durable and trustworthy, since collectively insured, foundation (Bauman, 2000, p. 185).

A recurring theme in the complex story of modernity is that of an increasing expectation of certainty and the capacity to control our environment. In the modern age, the dominant metaphor of “the clockwork universe” seemed to offer scientific proof of a divine plan that was both orderly and visible to man. The certainty we craved for existential reasons (Rock, 2009), science could now provide, plus or minus 5%, nineteen times out of twenty. In this new scientific order, not all details are necessarily known in advance, but they are understood to be knowable in principle, and the trajectory of our own lives is seen to be under our personal control (Taylor, 2004). Under conditions of predictability, of relative certainty, management becomes possible as a discipline, and managers appear on the scene as “uncontested characters” (MacIntyre, 2007, p 30). However, in the absence of the kind of certainty presupposed by classical science, in the face of the profoundly contingent reality of contemporary science, the claims to

managerial effectiveness dissolve (MacIntyre, 2007). These were not ideas broached in any of my MBA classes, which were, at least as I experienced them in the early 1990's, radically unaffected by the sea change in our understanding of the nature of reality that had been accumulating since the turn of the century.

As an MBA student I learned to manage in the name of “a fictitious, but believed-in reality” (MacIntyre, 2007, p.76), an artefact of an earlier age, driven to its logical extreme by power and self-interest, and animated by a self-sustaining feedback cycle fuelled by institutional momentum and the uncritical suspension of disbelief. I'm not arguing here that my professors never questioned the theories that informed their teaching, only that a critically reflective stance was not part of our classroom experience. The only exception I can recall was our young finance professor once pausing in mid-formula to note that “the street laughed at” the assumptions undergirding his equations. However, allowing us a glimpse of the Emperor's undergarments was a momentary lapse of judgement on his part; he did not, in that moment of clarity, toss aside his script and lay bare the ironies and inconsistencies of our indoctrination, he simply continued with his lecture. It is important to note that the class did not rush forward as one to rend open the slight tear he had revealed in the shroud obscuring reality. Indeed, as I recall, we were rather hard on him for having faltered at his task, for momentarily breaking faith with his doctrine: we hadn't come to class to question; we were there to receive.

Both before and after I received my MBA I had been successful as a teacher. My subject was information technology and I was both efficient and effective at transmitting the necessary knowledge and skills to my students. After completing the MBA program, I moved from teaching business people to teaching university students; nothing else changed. I taught following the model of those who had taught me. My personal epistemology was unsophisticated, but that was something I was not aware of, nor did I

have the language to discuss it. I was a product of the modern age, at the end of the modern age; and although I'd had to re-invent myself a few times, the stretch from one career to the next had been incremental, not life-altering. However, the unsophisticated epistemology that had successfully undergirded my understanding of life and approach to teaching was ill-suited to the challenges I was about to encounter.

Old Thinking, New Reality

In 2005 my wife, Margaret, was diagnosed with pancreatic cancer. The prognosis is desperate, the likelihood of survival slim. The only hope is timely and radical surgery, but a pancreatic cancer patient represents a high-risk bet for the medical system and resources are scarce. The system drags its feet, waiting for the problem to sort itself out the only way it can. At one point Margaret requires an MRI to determine her fitness for surgery. The MRI is scheduled for the day after the surgeon is to leave for holidays. It is a *de facto* death sentence, so, clearly, a mistake. After Margaret's passing I will write about the experience:

An MRI is an expensive procedure and can only be ordered by a surgeon or other specialist. A GP cannot order one and to ensure that the service is not wasted, an administrator is assigned as a gatekeeper to ensure that no patient receives an MRI that is not medically necessary. The administrator is responsible for controlling access, but has no authority to deal with extraordinary cases, no capacity for responsible judgement. In a healthy system authority and responsibility must go hand in hand; if they both cannot be vested in the same individual there must be a very clear path to someone who can exercise judgement when judgement is required. To not link authority and responsibility assumes that the system is infallible, that doctors always have perfect information, that they never make

mistakes, and that they understand fully the consequences of every decision (Brown, 2006).

In the above passage I am making the case obliquely for practical wisdom because I don't have that language yet—an unfortunate gap in my education, given that the language has been available, at least in translation, for millennia. But I had earned my Masters Degree in Business Administration in the period when neo-liberalist ideology was on the rise and business thinking was resolutely understood in economic terms, a period when it was not yet within the remit of business schools to interfere directly in the moral formation of their students. Gradually we are beginning to think differently about our responsibilities as educators, alerted by the public outcry over the financial crisis of 2008, following upon earlier crises in 2001 and 2002 which have moved some to question publicly the culpability of business schools themselves. The notion that business schools have a positive role to play in the ethical formation of their students is gaining ground, but is still contested and the MBA curriculum is still dominated by economics, self-interest and rationality (Frederick, 2008). Despite progress that has been made in recent years, it is still the case that ethics “must often sneak in the back door of a company or cross-dress as economics or self-interest” (Badaracco, 1997, p.93).

In any case there was no ethics component to my degree and all my analytical lenses were focused on what Matthew Taylor (2010) calls “the three logics of modernity”: the logic of science and technology, the logic of the market, and the logic of bureaucracy. In 2005, I understood the problem my wife and I were confronting to be a process problem, a rationing problem, an administrative problem; I had not yet understood it as a moral problem.

We go to the hospital and we speak to the administrator. We are reasonable people, patient people, people who want to believe in the system. We meet the administrator in the foyer of the Medical Imaging Department and in front of a room full of strangers I explain the obvious error in scheduling and the obvious solution. I acknowledge that it may not be within the administrator's power to make the change we request. So be it. All she needs to do is direct us to someone with sufficient authority to deal with our concern.

That is all she needs to do, but she will not. She refuses to get involved, she will not even pick up the phone to call a superior, she is patronizing, and worst of all she assures us that our surgeon could not possibly have made a mistake—if the appointment is good enough for him it should be good enough for us.

The administrator is not swayed by reason, she cannot feel compassion for a woman pleading for her life, she is unmoved even by the entreaties of nearby co-workers that she simply call a superior who might deal with our concerns. She is a bully with a clipboard. She *is* the system and she forces us to engage her at the only level that she understands: power to power, her scraps of paper against the full fury of my righteous indignation. We will not be calmed down. We will not be mollified. We will not be moved until someone with authority, wisdom and compassion speaks to us as human beings and rights this wrong that has been visited upon us (Brown, 2006).

We have created a scene. Eventually someone more senior comes to speak to us. She is wary; perhaps she has heard we are crazy people, out of control. She listens; she arranges to have the MRI moved up a day. It was not that hard to do. Later I talk about the experience with a friend who works in another department of the hospital. He says: "You were lucky. In my department you would have been taken away by security and charged."

A Peek in the Mirror

After Margaret's death I take a leave of absence, writing her story, reliving on paper the five months of her illness, trying to make sense of our experience in the system. I write about the experience using the language and frameworks of Jürgen Habermas:

It [was] the most demeaning experience of my entire life. Demeaning, but necessary because the system's appetite to colonize the life-world is insatiable and it is only when the life-world rebels that the system retreats a little and is held at least briefly at bay (Brown, 2006).

The manuscript is a 90,000-word howl of anger and anguish. I share it with a colleague, a nurse, seeking her input before seeking a publisher. When we discuss it later she is upset. She says, "You write with such certitude, Tom, but how do you know you're right? You *don't* know. You don't know what it was like for the doctors. You don't know if they were up all night performing an emergency surgery before they met with you and Margaret. You don't know what it was like for the nurses, for the staff ..."

And indeed, I don't know what it was like for them. I only know what it was like for us, what it was like to be on the receiving end of the system. At some point another PhD student will tell me my book has already been written; he will point me toward Janice Stein's (2001) Massey Lecture, *The Cult of Efficiency*. I will read Stein's book, recognize elements of Margaret's experience in the experience of Stein's mother, recognize the dominating discourse of business. Experience epiphany.

"Who trains people to behave that way?" Since Margaret's illness, since her death, I have been asking the question rhetorically of anyone who will listen.

In *The Cult of Efficiency* I have my answer: “You do.” I am part of the machinery that creates MBA graduates, that elevates what is instrumental and minimizes what is moral, that makes the highest virtue of efficiency. In my manuscript I had excoriated the medical system for doing business badly. I will realize the point was that the medical system shouldn’t be structured like business at all. But before then the publisher that was interested had stopped being interested, I had laid aside the manuscript and gone back to work at the university.

The End of Certainty

Back at work I am motivated to share the insights from my recent experiences, but the programs my workgroup teaches for medical professionals are off-limits to me. “You know why, don’t you?” my colleague asks. It’s her program I want to teach in. “Because of your book. I can’t trust you in the classroom. You’re still too angry. You have too much *certainty*.”

To learn is to change. We can accumulate information only to the point at which our cognitive frameworks cave under the load. My office is piled with journal articles; there are hundreds more in folders on my hard disk. Those I have found most interesting have been catalogued in RefWorks, a number climbing toward 800. Sometimes I find myself immersed in an interesting new article only to discover I have previously highlighted certain passages. I am the professor in the old Zen story, my teacup overflowing. No, something less. His understudy.

Transformational learning is existentially destabilizing. Toddlers experience this when they discover to their displeasure that the universe does not actually revolve

around them; it's why we use the label "the terrible twos." As adults we have more at stake; we are less ready to be transformed.

One night my sister-in-law phones. She is not unsettled exactly, but energized in an unusual way. Pat has a supervisory position in a government department responsible for entering a certain kind of sensitive data. One of her responsibilities is to ensure there is a pool of trained data-entry clerks available to cover temporary absences or surges in workload. Earlier that day a candidate for a temporary position had interrupted the interview process to inquire if she might ask Pat "a personal question." That is not the sort of thing Pat would normally have entertained, but on this day, coming from this woman, the idea of being questioned herself seems oddly appropriate. To her surprise, Pat finds herself nodding her head.

"Did your mother just die?" the woman asks.

"No." Pat feels the rush of emotion, the necessary stabilizing pause.

"My sister did."

"Yes. That makes sense."

"What do you mean, 'that makes sense'?"

"She's standing beside you."

Magical Thinking

Since Margaret's passing, I have on several occasions been contacted by friends of hers eager to share how they have felt her presence in various ways: while weeding in their garden; while thinking of something entirely unrelated and suddenly finding themselves in mental dialogue with her; detecting her sense of humour in the curious juxtaposition of a favourite song played on a public address system at just the perfect

moment to underline the absurdity of life. And so on. They don't qualify their experiences or characterize them as internal phenomenon; they don't say, for example: "It was as *though* she were here." They say: "It was Margaret." "I know it was her."

Magical thinking. I listen sympathetically because I know that they have been moved by the experience, as I am similarly moved by their accounts. But I am not moved intellectually. Although I appreciate the intellectual elegance of Pascal's Wager, I don't personally feel the need for any other than a scientific account of reality. And if there were some possibility of communication "from beyond" I was certain that Margaret would have been in touch with me directly.

It is true that on one night, not long after Margaret's death, as I lay awake alone in the black of night in the bed that we had shared, I became aware of a soft green point of light pulsing above the location of the doorway opposite me. For a long time I lay there, puzzled and transfixed by the tiny green light which alternately brightened and faded to nothing. I had never seen it before; there was no source that I could imagine. One day, weeks later, I notice the small green diode that indicates the CPAP³ machine on my night table is plugged in. My eye follows a line of sight that connects the diode to one of Margaret's crystals hanging by an invisible thread from a rod above the bedroom door. In the bright morning, the crystal moves with the air currents; shards of fractured light dance about the room. So there is an obvious scientific explanation for the pulsing green light, a phenomenon that arises with a particular confluence of events: a door slightly ajar, a subtle current of air, a CPAP machine bumped into a particular position, perhaps, while I was arranging the covers on the bed. Still, as I mentioned above, it was a phenomenon I had never seen before. Nor did I ever see it again.

³ CPAP - Continuous Positive Air Pressure, a therapy for obstructive sleep apnea

A few weeks later Pat phones again. This time she is agitated. There was a vacancy for a data-entry clerk and Pat had called the woman back to see if she was available to work. Prompted by Pat, she had shared more news from Margaret, who, she reported, was very worried about her son: 'The one whose name starts with D'. There was a problem, she'd said, with his hearing and he was going to go deaf if he didn't get medical attention.

"I know this all sounds crazy," Pat says. "But you have to phone Derek. He needs to get his hearing checked. He needs to see a doctor immediately."

What Pat doesn't know, couldn't know, is that Derek had called me earlier that day to say he had woken up deaf in one ear. He had already been to the clinic, then to the specialist who had diagnosed Sudden Sensorineural Hearing Loss (SSNHL) and prescribed a corticosteroid against the slim chance it might be successful in restoring Derek's hearing.

What does one do with such information? I share it with my friend, David. We are both sceptical, grounded in this world, not some other; we both have good imaginations. Together we try to construct a scenario that would account for the elements of this story: a sociopathic stranger develops deep links into the private lives of my sister-in-law's family—my family—in order to manipulate Pat into ... Into what? Into hiring her for a temporary entry-level position? It was preposterous.

We both fall silent.

"Right now," David says, "my entire body is tingling. Like my skin is electric. This is way beyond anything I can understand."

Indeed. The experience is profoundly unsettling.

The Healer

Before Margaret became ill, I didn't know much about my neighbour, Les: that he was a berry picker, for example, a baker of blackberry pies, a traditional healer. So in adversity, sometimes we find community. On Saturday morning I knock on his door; I am returning his pie plate, needing a pretext for the visit, should I lose my nerve to share Pat's story. Les listens without interruption, without judgement. He tells me about a friend of his: a former professor who lives in Colorado. "You should talk to him," Les says, holding up a finger to indicate he isn't finished talking, that I should wait while he answers the telephone which has started ringing.

Of course it is only a coincidence that the call is from his friend in Colorado. We recognize the conceit from the world of theatre: artistic licence that we admit in order to move the plot along; a necessary device for repositioning players on the set. Correlation, after all, does not prove causality, no matter how tempted we may be to create a coherent narrative from unrelated events. Still, I hear Les say, "I've just been talking to my friend Tom about you. I'll put him on."

Les hands me the phone and I repeat my story to this stranger—a stranger of what authority? One who has, on Les's account, already achieved an intellectual goal toward which I am striving; achieved it and moved past it, out of the institutional confines of the university; moved on in the unfettered pursuit of knowledge. That seems to count for something. The stranger doesn't seem surprised by my story, doesn't try to persuade me or interpret what I've told him. He tells me to buy a book. "You can start there," he says. "You have lots of work to do."

"'Buy a book.' You've been staring at that line for two days and that's all you can manage?"

"You don't understand what's at stake. There are some lines that can't be crossed."

"Well, if you've crossed them yourself, at least be honest about it. You had more courage after Margaret died."

"Because I had nothing left to lose."

The book is *Entangled Minds* by Dean Radin. It is a matter-of-fact account of the statistical evidence for certain kinds of paranormal phenomenon along with hypothesized explanatory mechanisms that if not considered proven by mainstream science are nevertheless consistent with quantum physics. It is my introduction to quantum physics from an ontological perspective. A second epiphany.

I had first encountered quantum theory as an undergraduate student in electrical engineering in the early 1970's—a glancing blow from which no existential damage ensued. We were simply presented with various formulas derived from quantum theory that had been applied to solve certain problems in semi-conductor design—technical tools for technical problems. Thus quantum theory, much like the mathematics of imaginary numbers, came into my life as a sort of parlour trick, an abstract numerical formalism that produced practical answers that could be used in the real world. An afternoon taking notes while our professor at the blackboard solved Maxwell's equations by brute force had confirmed for us the utility of imaginary numbers, which yielded up the same results in a few lines. All we had to do was add an imaginary component at the beginning of the calculation and toss it out after the answer was baked in. We embraced quantum theory much the same way: a formula that stretched across two blackboards to capture all of the forces at play in a particular problem—a formula that elicited the collective groan any teacher would recognize—was subsumed into a single constant

embellished with a superscript asterisk to indicate that it wasn't quite, well, constant. Thus mystery is rounded down to a number any undergraduate can work with; there is no need for us to understand why these techniques work—that's a job for mathematicians or physicists, not engineers. Certainly there is no suggestion that accepting the findings of quantum theory requires that we abandon our classical worldviews, our cosmologies.

Forbidden Science

At a networking event for MBA graduates and alumni, former students approach me to offer their condolences. I had hoped not to be conspicuous in that way, but word gets out. One young woman who had completed a PhD in life sciences before taking her MBA, asks me directly about the experience of my wife's passing: Was I with her when she died? Did anything unexpected happen? "Nothing," I say, remembering the slow motion swirl of Margaret's life unwinding, her mother opening the doors to let Margaret's soul escape, the sound of a long zipper closing.

"Nothing out of the ordinary," I say, but this young woman is still looking intently into my face; waiting, it seems, for me to tell her the truth. And because it can't be contained, I blurt out the story that begins with a woman in Pat's office asking, "Did your mother just die?"

"What am I supposed to make of that?" I ask. Plaintive. Defeated. One who has made a life of having all the answers, at a loss for words.

The young woman has listened without surprise. Is everyone aware of this except me? I feel like a child. She says: "Isn't it fascinating? There's a ton of people

working in the area.” She pauses, as though sizing me up in some way. “But you just can’t talk about it until after you finish your PhD. They’ll never let you in.”

The outcome of rebellion against the norms [...] is a perpetual agony of indecision linked to a state of uncertainty about the intentions and moves of others around—likely to make life a living hell. Patterns and routines imposed by condensed social pressures spare humans that agony: thanks to the monotony and regularity of recommended, enforceable and in-drilled modes of conduct, humans know how to proceed most of the time and seldom find themselves in a situation with no road markings attached, such situations in which decisions are to be taken on their own responsibility and without the reassuring knowledge of their consequences, making each move pregnant with risks difficult to calculate (Bauman, 2000, p. 20).

There is “science” and “forbidden science” (Radin, 2006, p.7). I have been warned.

“But you did talk about it. With colleagues...?”

“With classmates mostly. That seemed safer. Once, in a teaching enhancement meeting when we were invited to share an experience of introducing a new approach into the classroom and explain our motivation for adopting that strategy. I was trying to demonstrate the case against the certainty which is a necessary precondition for the cult of efficiency Janice Stein describes.”

“How was it received?”

“The meeting moved on.”

“And there were other times?”

"A few. I was trying to be careful and the reaction of colleagues was not conducive to dialogue. 'You're down the rabbit hole now,' one told me, by way of ending the discussion. Another listened without comment, but a couple of years later reminded me of our conversation: 'You were talking crazy then,' she told me, evidently having concluded that in the interim I had been sufficiently cured to see in retrospect the humour in the situation. I didn't try to disabuse her."

"But, it's not the kind of experience from which one is 'cured' . . ."

"In those days I was just trying to find my footing."

Unknown Territory

"It may seem bad, [...] but you'll come out of it. I'm not taking your grief lightly; it's just that I've seen enough of life to know that you'll come out of it." [...] And you do come out of it, that's true. After a year, after five (J. Barnes, 1990, p. 161).

I am in unknown territory and ill-prepared for the experience; I have no maps, no vocabulary. Unexpectedly, my disarray finds expression in poetry. I don't understand the mechanism by which the poems arrive; I feel only minimally involved in their creation, an agent of my unconscious mind that is comfortable with the non-linearity and ambiguity of the form, and seems to understand better what is happening than I do.

Undertow

*...you don't come out of it like a train
coming out of a tunnel, bursting
through the Downs into sunshine...*

*...you come out of it as a gull comes
out of an oil slick. You are
tarred and feathered for life.*

-Julian Barnes^x

No. Not a train bursting
through the fog into the light
this time the lifeboats went down with the ship
the women gone the children
on their own
thrash toward the surface
where only black night waits
Think! Did you knot the life preserver cord
correctly in a double bow about your waist—
glib demonstration by some pretty girl
a vision from another life
cruise ship or commuter ferry
(you used to know these things)
she smiled brightly happy to embrace
the fiction of the double bow
she's never felt the undertow
never clung to bits of wreckage grasping
for the clarity of dawn

No. Not a gull
rising through an oil slick
tarred and feathered—that's too easy
too foregone
you heave and gasp
conserve your strength
try to brace against the fluid void
each breaking wave
could be the one that drives you under
detritus from your past life
surges to the surface
swirls about entangles you
encumbers you with all
the bits and pieces you could not protect
between here and the faint horizon
all that's left
the aching possibility of love
the immateriality of time

*Tom Brown
Nanaimo, October 2007*

I have been seeking meaning, unable to abandon what was known and reliable, because unable to validate what is new. I am confronting what Zygmunt Bauman calls the “unholy trinity” of contemporary modernity: “uncertainty, insecurity and unsafety, each one generating anxiety all the more acute and painful for being unsure of its provenance” (Bauman, 2000, p. 181). But what I am experiencing with existential anguish, Bauman requires me to embrace, and not just for myself:

Society is truly autonomous once it 'knows, must know, that there are no "assured" meanings, that it lives on the surface of chaos, that it itself is a chaos seeking a form, but a form that is never fixed once for all'. The absence of guaranteed meanings—of absolute truths, of preordained norms of conduct, of pre-drawn borderlines between right and wrong, no longer needing attention, of guaranteed rules of successful action—is the *conditio sine qua non* of, simultaneously, a truly autonomous society and truly free individuals; autonomous society and the freedom of its members condition each other. Whatever safety democracy and individuality may muster depends not on fighting the endemic contingency and uncertainty of human condition, but on recognizing it and facing its consequences point-blank (Bauman, 2000, p. 212).

The fact that I can situate the temporal origins of my uncertainties is only a sidebar. My encounter with the inexplicable, the ineffable, perhaps, is only a curiosity subsumed within a larger social dynamic. In this age of “liquid modernity” where solidity dissolves and meaning is transient or ephemeral, we face the unprecedented challenge, Bauman says, of developing “an art of living with permanent uncertainty” (Bauman, 2013b). On this view—and on this “liquid” foundation—must be reconceived and reconstituted notions of the good life and conceptions of what it means for an individual, organization or society to be ends unto themselves, to be ethical, to be educated, to be free. Larry Green argues that an Aristotelian approach to the unknowable would be to adopt a stance of intellectual humility as against the extremes of intellectual arrogance characteristic of modernity and the intellectual timidity of postmodernism which by privileging all positions equally, privileges none. “Arrogance results from an *attachment to and identification with* one’s concepts, paradigm, or worldview so that any challenge addressed to this intellectual scaffolding results in an ontological, existential threat to the self” (Green, 2013). To be intellectually timid is to refuse to take any stand, to be swept along by the positions of the most recently encountered other.

To ground a new system of belief on the acceptance that truth is profoundly contingent in the way that pure science proclaims, but Kuhn's normal science precludes, is to admit a sort of secular re-enchantment of the universe, redirecting humankind's "long march" to modernity (Taylor, 2004) along a new path that is at once less instrumental and less anthropocentric, and correspondingly richer in humanity and human possibility. Radical uncertainty demands humility, while simultaneously creating room for the awe and wonder that are the necessary preconditions of teaching students how to thrive in a world where we must all learn to walk upon quicksand (Bauman, 2013a).

Teaching Like I've Never Taught Before

It is 7:40 pm and my class officially ended 20 minutes ago. I have been delayed by a student who remained behind; initially he was seeking explanation for how I'd graded a question on his midterm, but gradually his grievance about my marking expands to include the futility of our shared existence: the deck is stacked against his generation; the system is corrupt; everyone is in it for themselves; it is a waste of time to vote. His argument bounds from point to point, not randomly, but following the practiced internal logic of his personal narrative.

He does not tell me that he recently lost a job into which he had poured all his dreams and his creative energy, his world suddenly framed in terms of survival because of a routine, random, anonymous, instrumental decision. A fact of life. Nothing personal. As a business student, it is just the kind of decision that he is being trained to make, an irony he is, no doubt, bright enough to notice. I will find all that out a few weeks later, when I am preparing the final grades and write to ask him if I should be aware of extenuating circumstances regarding his failure to submit a final assignment.

All that is in the future. On this evening, after class and absent a critical piece of information, I address his points one by one—not definitively, because there are no final answers—but with empathy, recalling a black period in my own youth. I tell him that complexity theory exposes the radical unpredictability of life, but by revealing the future's exquisite sensitivity to initial conditions complexity theory also confers agency upon us. What we do, each and every one of us, alters in subtle and unpredictable ways the unfolding of the universe. We matter, and what we do matters. Each of us individually; all of us collectively. Even him.

My teaching assistant, who has waited for me, listening attentively to my conversation with the student, accompanies me from the classroom. We pause at the end of the hallway, preparing to go our separate directions. She asks me: "Tom, how did you become an ethics teacher?"

"It's a long story," I say. "My wife got sick."

My TA nods her head, expecting more. But more doesn't follow and I allow the silence to prolong, waiting for the smile that rises tentatively at the edges of her mouth then spreads across her face. Of course: it all makes sense. Even if we don't understand.

"You wrote a poem about that once."

"Yes. To remind myself I'm making progress. And to remind myself I scarcely understand anything at all."

Evolution

I am
the intersection of three
orthogonal vectors in Euclid's space
the uneasy union of body and soul
oil and water somehow
riding the arrow of time
sustained by the certitude of radical simplicity
and the hubris of
my disembodied mind

I am
the bottom of a gravity well
an infinitesimal dimple rippling
the fabric of space time
a mass of potential energy
constrained by the speed of light to age
forever faster than my twin brother the astronaut—
Who said life is fair?

I am
a vibrating cloud of particles
that Heisenberg can't quite locate
a dicey proposition at best.
Our mother warned us
not to look inside the box—
she didn't think the neighbour's cat
would need to know
it was alive or dead

I am
a tapestry of energetic strings
an open or shut case of indeterminacy
the tangled web I weave of quantum threads
that make me part of every other thing.
Recall there are more neural paths in every brain
than atoms in the universe—
on this the physicists and poets
both agree.

Tom Brown
Vancouver, September 2007

Chapter 5 - Teaching Ethics for Inclusion: Towards Team-Based Learning

SFU will value international knowledge, understanding and engagement, and will seek to engender an active global citizenship among its students, faculty and staff, and to ensure that SFU is an engaged partner and contributor on the international stage. — Vision Statement, SFU International (2013)

Introduction

Team-Based Learning (TBL) evolved as an approach to teaching students in larger class sizes, using deliberate strategies to ensure student engagement with their own learning. TBL began as “an act of desperation” by founder, Larry Michaelsen, trying to maintain a discussion-based pedagogy for a course that overnight had jumped from an enrolment of 40 to 120 students (Sweet & Michaelsen, 2012). In such a large class it is hard for students to be heard, hard to keep students engaged, hard to provide timely and personal feedback, hard to prevent free-riding. These are the same challenges I encountered in teaching my first undergraduate ethics class of 100 students, especially as most of my approaches to teaching had been developed for a different student demographic and for classes a third as large.

Over a number of semesters, in confronting the above challenges, plus the additional challenges that arise from an extraordinarily diverse classroom demographic, I stumbled upon some of the same solutions embedded in TBL, before later stumbling upon the TBL literature. Thereafter, I have been able to incrementally introduce

additional insights and approaches from TBL into my classroom teaching. While it seems to be accepted wisdom in the TBL community that TBL be introduced in one fell swoop, to do so is a very large project, normally undertaken by a team of instructors working together and with substantial institutional support. As a sessional instructor with no release time for course development, I have tackled the implementation as “a labour of love,” driven by the belief that there is some way to teach ethics effectively to my students, and inspired that TBL might be such an approach.

I am quite prepared to accept that it is better to introduce TBL all at once, preferably in a team of colleagues and with the assistance of seasoned TBL instructors brought in from other institutions to serve as guides and mentors. However, in the absence of these resources, it is also possible to move incrementally toward a full-on implementation of TBL pedagogy by taking advantage of the signposts left by those who have travelled further down the path. It is my experience that *some* TBL is better than no TBL at all. Nor should this be surprising: TBL did not spontaneously appear in fully developed form, it evolved as first one, and then additional instructors working independently or together, experimented and discovered teaching strategies that worked.

An incremental approach to TBL implementation necessarily takes place over multiple semesters, and this is a disadvantage in that it obviously takes longer to realize the advantages of the pedagogy. On the other hand, an incremental approach allows the instructor to fail in small ways, publicly, and to learn from those failures, in public. Of course we prefer not to fail, but experiencing failure, even vicariously, and normalizing failure as a requirement for progress is an important lesson in life for future managers (Badaracco, 1997; Haidt, 2006). By openly discussing with students at the beginning of the semester that we are engaged in a process of experimentation and discovery aimed

at improving the learning experience for them and future classes, by formally inviting them to contribute their insights into how the course can be improved, and by visibly acting on good suggestions from previous semesters, I am modeling an approach to learning, and a strength in intellectual humility, that I hope to inculcate in them. In ethics, which is ultimately about how we behave toward each other, how we teach is just as important as what we teach.

The Promise of Internationalization

“Deterritorialization” is a term coined by Jan Scholte (2005) to describe what is different about the most recent round of globalization, which unlike previous global movements of goods, services and ideas now includes the loss of a “common and shared territorial basis for social, economic, and political activities, processes and relations” (Crane & Matten, 2010, p. 19). As national boundaries lose their meaning, everyone, not just the very wealthy or the adventuresome, may aspire to be citizens of the world; indeed, increasingly, opportunities for employment may be dependent upon it. Thus SFU, like many other universities, finds virtue in engendering “an active global citizenship among its students” (SFU International, 2013). There are typically two institutional paths to this objective: the first path is to facilitate opportunities for local students to study abroad; the second is to increase the number of international students in local classrooms. For SFU (and many other institutions) a particular advantage of the second path is that international students are a profitable and reliable source of institutional revenue, generally free of interference by government, and the active pursuit of this revenue stream is another reason why international student enrolment has increased dramatically over the last decades, reaching 18.3% of total enrolments in 2013 (Office of the VP Academic, 2013).

Many Canadian universities have a third path to international exposure via our large population of recent immigrants. Most of these students are not native English speakers. At SFU instructors do not have ready access to information about EAL students, those for whom English is an Additional Language. In a recent memo the VP Academic speculates that for the university overall it “would not be surprising to find that 50% fall into this category.”⁴ These EAL students include both recent immigrants to Canada and those enrolled on an international student visa. Data provided by Institutional Research and Planning (IRP) confirms that international students are substantially over-represented in the Faculty of Business compared to the university as a whole, and my own survey of students in a recent semester⁵ revealed 69% (50 of 71) of the class were EAL students. Tellingly, in this class, there were more native Mandarin speakers (30) than native English speakers (22). Because of some lumpiness in enrolment patterns, the number of Mandarin speakers in that particular class was somewhat higher than normal; my working assumption as an instructor is that my typical class will be roughly equally divided between native English speakers, native Mandarin speakers, and other EAL students.

At the institutional level, students of whatever origin are fungible inputs to the production process of which the output is graduates.

All our students—domestic, aboriginal, international, and those holding temporary and permanent status in Canada—need to develop global and intercultural competencies, build international networks, and become academically well-prepared to contribute meaningfully to their communities (SFU International, 2013).

⁴ Report of Committee to Review EAL Supports and Services, Jan 5, 2012

⁵ BUS303; Summer Semester 2012

This is an aspirational statement—an expression of what *should be* the result of attending our university—that lumps all students together and places the onus for meeting the identified need for “global and intercultural competencies” on individual instructors. That the dramatic increases in international student enrolments over recent years might have made the classroom situation more challenging for instructors can be inferred by language in a report by SFU International that counsels recruitment of international students who meet the criteria of “‘best-fit’ for retention and completion” (SFU International, 2013, p. 12), and by the reference later in the report to experiments in broad-based admissions policy by the Faculty of Business which might serve as an exemplary model in weeding out those students who are not “best-fit.” Nevertheless, it is clear from the report that even “best-fit” students are not “perfect-fit”: 3 of 11 identified “Key Actions” are related to dealing with deficiencies in the EAL student experience:

- Develop curricular and co-curricular interventions for EAL and improvement of English for academic purposes, integrated into degree program requirements
- Expand transition programming for new international students
- Examine best practice models to support and deepen intercultural connections between international and domestic students (SFU International, 2013, p. 14).

Language is a particular issue in the business ethics classroom because many students have entered the faculty primarily on the strength of their quantitative skills, while ethics relies on a nuanced capacity to understand and communicate using language. This presents a difficult challenge to teaching and evaluating EAL students fairly; and it can cause tension in the classroom if native speaking students perceive that they are being held back or disadvantaged in some way by EAL students who appear to be struggling to keep up with the material.

However, to frame the issue in this way puts the focus on perceived learner “deficits” rather than on any potential “surpluses” those students with international experience might contribute in other ways. For example, in a recent class the Canadian students who delivered a team presentation on the ethics of Foxconn’s labour practices in China might have developed a more nuanced and more persuasive understanding of the issues if they had consulted with Chinese classmates, who appreciated the situation from a very different cultural perspective.^{xi}

While the current level of diversity presents an instructional challenge, in a globalized world this diversity also provides native speaking students with a potential strategic advantage to the extent that they are able and willing to tap into the knowledge of students with international backgrounds. And of course, the converse is equally true. Pending operationalization at the institutional level of the identified key actions cited above, it is individual instructors who must adapt and find ways to turn this diversity to advantage on behalf of all our students.

Designing for Internationalization

It is a matter of simple fairness that students who have met admissions standards, successfully completed the appropriate pre-requisites, and worked hard throughout the semester should have a reasonable expectation of being successful in a given course. At the same time, no students should feel their grade has suffered because of who they were assigned to work with on a group project; and no student should be able to pass the course by free-riding on the efforts of other classmates.

A key challenge is to structure assignments and evaluation criteria to maximize the potential contribution of international and local students to shared understanding,

while not unfairly advantaging or disadvantaging one group relative to the other due to circumstances which in the short term are beyond any individual's control.

The above design challenges are additional to the challenges facing all business ethics instructors in making business ethics *relevant to students' lives*, such that graduates behave more ethically than they might have done absent the course. Because business ethics lacks the immediate and obvious instrumental connection to the workplace of courses from the functional areas of business such as accounting and MIS, ethics instructors face an additional hurdle in delivering a course that is also *perceived to be relevant by students*, such that they actively and willingly engage with the materials, a necessary precondition for both relevance and learning.

In the face of these challenges I have gradually homed in on and refined three pedagogical dimensions that evolved independently from, but are consistent with the recommendations of Team-Based Learning theory. Substantial data collection and analysis is required to support this pedagogy, but much of that can be automated as described later in the chapter. The three pedagogical dimensions—Team Formation, Team Work and Peer Evaluations—are discussed immediately below.

Team Formation

Twenty or so years ago, teaching a 3rd year course on Management Information Systems, I was introduced by a colleague to the idea of creating “a market” for team projects. In this exercise each student would propose a topic for a capstone team project and then try to sell other students on the project's merits. Students would bring to class a printed sheet with a project title, a short project description, and a sign-up space for students who wished to participate. These sheets were posted on the wall of the classroom and during the break students would mingle and review the various

proposals. Projects that did not attract the minimum number of signatures were discarded through a series of rounds, until only the requisite number of projects remained. The idea was that the best ideas would survive and every student would end up working on a project that they found interesting.

During the several years that I'd used it previously, the market for projects seemed popular with students and there had never been any serious issues of team dysfunction. When I began teaching business ethics, I naturally adopted the same system. However, what had worked well in a relatively homogenous class of 30 was completely ineffective in a diverse class of 100. Rather than a market for projects driven by a shared intellectual curiosity, the result was a stampede by local students anxious to ensure they weren't disadvantaged in the race for grades by being stuck on a team with international students. The result, perhaps predictable in retrospect, was a lesson in market failure with obvious winners and losers and virtually no sharing of cross cultural information, culminating in a dazzling performance by six Canadian male students who analyzed the HR problems besetting Foxconn Industries in China as though the company were located in a suburb of Vancouver.

After that class a Chinese student approached me, requesting permission to respond the following week to the Foxconn presentation because, as he explained, "China is not like Canada." Although I welcomed his suggestion, he was not able to rally support among his compatriots to confront the naïve misconceptions of his Canadian classmates, nor did he feel it wise to confront these misconceptions on his own.

Faced with this market failure, I determined that I would in future balance the teams to ensure that native speakers and EAL students were evenly distributed among the teams, such that no team would have a particular advantage in the race for grades

and to ensure that all students would have the opportunity to benefit from exposure to different cultures and worldviews. Over several semesters the team assignments and the grading system were further modified to encourage participation throughout the semester, and the capstone group assignment was eliminated entirely in favour of weekly in-class group assignments.

Knowing the Audience

Prior to teaching my first ethics class I knew only that most students were enrolled in business and that a large majority were studying finance and accounting. I presumed that they were collectively much like the MIS students I had taught in the 1990's, but, as I discovered, class demographics had changed dramatically in the intervening years. If I hoped to be successful with these students I needed to know more about who they were.

Accordingly, the following semester, before forming teams, I had students complete an online survey to determine their age, first language, years in Canada, gender, and number of credits completed. I wasn't sure initially which of these might be most useful, but settled on "first language", "years in Canada", and "gender" as the three diversity dimensions on which I would balance the teams. "Age" I realized was less relevant than years of experience in Canada, so it was dropped from the team formation process. The number of credits earned was intended to ensure that more experienced and less experienced students would work together, my hypothesis being that prior university experience would correlate with higher performance in the course. However, trying to balance the teams on four dimensions proved to be impractical and so it was not used in the first iteration of this new team formation process. At the end of the semester, I was able to show that there had been no correlation between credits

completed and success in my course and thereafter dropped that category from further consideration.

So far the three remaining dimensions have been working well. The language dimension ensures that all teams have someone who can understand assignment requirements and articulate their findings. The residency dimension ensures each team can draw on a body of local knowledge and cross-cultural awareness. The gender requirement is designed to enhance the conditions for more collaborative behavior within teams by virtue of the facts that women on average have better social skills than men (Buchmann, DiPrete, & McDaniel, 2008) and young men (at least in my experience) tend to be more circumspect in the company of young women. As the better students are also more likely to be women (Buchmann et al., 2008), balancing teams by gender may also help balance the teams by ability. Since taking control of the team formation process along these three dimensions, I have had to intervene only once because of a problem with team dysfunction and in that case the issue was between two Canadian students.

As it happens, the process I have evolved for team selection is consistent with the TBL literature, which recommends that teams be formed either randomly or by using a “wealth approach” that distributes the skills that are perceived to be valuable to team success (McMahon, 2008). I used the random team formation approach once with a class of graduate students; however, the team in which all but one of the students was EAL, underperformed on every assignment. Based on my own experience, I would argue against a random team formation process in any non-quantitative course, whenever the number of international students and/or the disparity between language skills is large.

The TBL literature further recommends that the process be as transparent as possible. I have not found it practical to conduct the entire team formation process in class, but do begin the process in class by first pairing the student who has lived the longest in Canada with the student most recently arrived, and so on down the line, such that each pair has approximately the same level of local experience. We do this in week 2 or 3, just before the break. Students form two lines, one beginning at the left rear exit with the person who has lived the longest time in Canada (perhaps 25 years or more), the second line beginning at the right rear exit with the person who has lived the shortest time in Canada (sometimes only a couple of days). When two lines of equal length are formed, students pair up in the corridor as they exit the class and use the break to introduce themselves to each other. When they return to class they are expected to sit and work with their new partner. Afterwards they submit their names and student number together on a piece of paper and I will combine 3 (or 4) of these pairs to form a team, using Excel to sort and verify from the survey data previously collected online that the final teams are also balanced for gender and first language.

Initially I imagined incorporating many “pair and share” activities into each class such that pairs of students would develop strong connections with each other prior to going out into the community together to interview a business leader, which is one of their main course assignments. As the class dynamic has evolved, the larger team of 6 or 8 students has become the dominant form for group work in the classroom. Although it would be administratively easier for me to form the teams entirely from the survey data, I retain the pair formation process for the sake of transparency, because it is a way for students to be actively involved, and because it is a fun, high-energy activity.

Teamwork

The purpose of creating student teams in general is so that students will work to solve problems together, learn to think critically by having to defend their ideas to their peers, and learn to collaborate effectively (a skill much in demand by future employers). Additional goals in my business ethics course include the need for students to confront ethical and cultural diversity and hopefully learn from their encounter that although, per Haidt (2007; 2012), they may all be intuitive ethical experts; nevertheless their expert intuitions may lead them to radically different positions when faced with the same ethical quandary. To encounter difference where none was expected obliges students to become more reflective about their own beliefs and values, and may be at least a partial antidote to the “arrogance and certainty” that, as discussed in Chapter 1, they recognize in themselves. In addition, “team-based pedagogies mitigate to some degree the otherwise relentless focus on market behavior. Because effective teams need mutual trust, fairness, and loyalty, they become moral communities, even if only temporarily” (Colby et al., 2011a, p. 48).

Still, many students would prefer not to work in teams. Some complain that teamwork isn’t fair because everyone gets the same grade regardless of the effort or quality of the work contributed. When this source of concern is dealt with, by providing an opportunity for peer evaluation, for example, students may complain that it is “not their job” to evaluate each other. Students complain about the communication ability of their teammates and they complain that working in teams is logistically challenging or impossible. Even in well-performing teams individuals generally feel they have done more than their share; for example, by self-report, MBA team participants on average collectively contribute 139% of the total output of team projects (Haidt, 2006). Creating well-functioning teams is especially difficult when there are large differences in

communication ability, and more difficult still when the reality of student lives is factored in: SFU is a commuter campus, so many students go home at the end of the day; and many students hold down jobs, often shift work, casual or on-call positions. In short, the logistics of coordinating team meetings can be daunting unless the students are allowed to select their own teams, but as discussed in “Team Formation” above, students may select their teams for instrumental reasons that are at odds with the pedagogical need to create teams balanced for fairness and the possibility for cross-cultural learning.

Some of the logistical issues associated with teamwork can be mitigated by creating smaller teams; however, larger teams help ensure each team comprises a robust and diverse set of skills, while reducing the marking load per assignment so that teams can receive feedback more frequently. Combining 3 or 4 pairs of students creates teams of 5 to 8 students after inevitable course drops are accounted for, a team size that is also consistent with recommendations from the TBL literature (Sweet & Michaelsen, 2012).

However, all of the logistical issues of teamwork (if not all the potential sources of team dysfunction) can be eliminated by the simple expedient of confining all teamwork to the classroom. In hindsight, the move is obvious; however, making the transition required features available in Canvas, the new university Learning Management System (LMS) and ideas from the TBL methodology.

Making Time During Class for Team Work

The consequence of devoting more class time to teamwork is that there is correspondingly less time to lecture. TBL accommodates this by limiting lectures to material that students don’t already know; exactly *what* it is that students don’t know is determined by administering an individual quiz at the beginning of each new module.

This quiz is called the “Individual Readiness Assurance Test” (iRAT) and is immediately followed by the *identical* quiz taken in teams (the tRAT). The quizzes are structured such that they can be marked automatically, in the class, in real time, typically using Scantron sheets. The instructor prepares a lecture that covers all of the assigned material, but only delivers those portions that students did not get right on the team quizzes.

To implement this in the classroom I required two particular capacities—the ability to easily provide web-based content, and because I don’t have real-time access to Scantron, the ability to easily create and administer individual quizzes online. These capacities were available in Canvas, which was piloted in the summer semester of 2013 and rolled out for general use in the fall of the same year. I was granted permission to join the pilot program and so had an opportunity to phase in my new course design over two semesters. Although similar features to those I required were notionally available in the previous LMS (WebCT) they were awkward to use, and too time-consuming to be useful for my purposes. Because I was creating the course “on the fly,” designing the learning modules and quizzes no more than a week or two ahead of the students’ progress through the course, I relied on the fact that Canvas did not require the services of programmers or course designers to load content or create the weekly quizzes.

The first phase of TBL is individual preparation and, since I was not going to be lecturing, I had to assemble the requisite content in an online form that would be available for the students to study on their own before they came to class to write the quiz based on that material. Although publishers send me a number of new titles every year, I have not found a textbook that works well with my approach to ethics. In part this is because the field of business ethics is undergoing rapid change, and although the popular press has begun to take note (see, for example, Tugend, 2014), the textbooks available for undergraduate students do not yet include these emerging ideas. In part it

is because I take a very broad view of what should be included under the rubric of “business ethics.” While it is easy to speak to my own slide decks, students can’t be expected to learn from a series of bullet points, so for each week’s class I had to source and post online the background articles, chapters, and links to multi-media or other Internet sources that I would have spoken about or presented in class. In addition, since the students would first encounter these materials without my guidance, I had to write an introduction for each module that linked the disparate sources together in some coherent way. This proved to be an inordinate amount of work that I could not have completed if I was teaching a full course load. However, the payoff from this effort may come in later semesters as the online content gradually assumes a more stable form, evolving into an online textbook and requiring only relatively minor revisions on an ongoing basis.

The second phase of TBL is the readiness assurance phase. For this I prepared timed, individual quizzes that were automatically delivered and graded using Canvas. Getting this right took quite a bit of experimentation. Many students revealed a preference for accumulating points rather than actually learning the material and were quite adept at “gaming” the system. If I allowed students multiple attempts, the course log showed that many would spend a minute or less on the first attempt (just long enough to print out the questions); then on their next attempt, after researching the answers, they would get 10 out of 10. If I allowed only one attempt, but allowed longer to complete the quiz, some would use their computers to search for key phrases in the source materials, rather than actually reading the articles. Some would collaborate with friends to bump up their individual score. Eventually I found a compromise that seemed to work better. The individual quiz was released 3 hours before the start of class, students were given 15 minutes to complete the exam, and once they had completed an

answer they could not back up the quiz to see how well they scored. These changes resulted in a normal distribution of grades for the individual quiz.

The team version of the quiz presented its own problems and learning curve. Students were quite happy to occupy themselves with other tasks while one member filled in all the answers without discussion; we adopted the practice that whoever was holding the pen could not write on the answer sheet other than as directed to do so by another team member. Some teams submitted answer sheets with all members listed, although clearly some were absent from class—a defining moment for the young woman who wrote to explain how she had been coerced into signing another student's name to cover their absences. We had a class discussion about what it means in business to sign another person's name to a document; thereafter the TA collected the team quizzes and verified that students listed were also present. Clear rules and transparent enforcement are both required: together we watched Dan Ariely's (2012) video, *The Truth About Dishonesty*.

As the course evolved to its present form, teamwork in class came to include the team quizzes to test basic knowledge and preparation, mini cases to test the application of knowledge, and a weekly video summary to promote the synthesis of learning across modules. These three activities provided three data points per class, which was more data than I originally intended to collect, but not a problem because the data collection itself was not onerous: the TA marked the team quizzes in class and entered those marks and the marks for the mini-cases (which were based on attendance only) directly into an Excel spreadsheet that I later uploaded into Canvas. However, I knew from experience that as many as a third of my students, weighing the perceived benefits of an afternoon in ethics class versus some other more immediately gratifying pursuit, might be tempted to ride their elephant out the door at the first inconspicuous opportunity, at

the break, for example, or during a video presentation. If they weren't in the room, they could not be part of the conversation, and if they weren't part of the conversation they weren't going to learn anything about how to defend or modify their ideas through interaction with others. Of course it is possible that some of the students who slipped away actually were among those with highly developed ethical sensitivities, but in that unlikely case their classmates needed to hear from them. Either way I needed them in the room. My goal is to create a classroom experience that is *seductive* not mandatory; however, in the meantime I collect three data points per class and only those students who are present for the exercise receive the points allotted. Although the actual point value of any exercise is tiny, like drops of rain falling into a barrel, the points accumulate over the semester and ultimately impact the final grade for the course, so students are rewarded for "the doing of the work" as well as "the knowing the concepts." Certainly some students chaff at what they perceive is forced attendance; however, I can live with that. Practicing personal discipline and accepting responsibility toward others are integral to developing a professional work ethic, which is surely an appropriate outcome for a course in business ethics.

During the summer (pilot) semester the team and individual quizzes combined counted for 10% of the total grade: enough to matter, but not so large as to swamp the grades if the exercise went awry. During this pilot phase, although it was quite obvious to everyone that some students were working harder and contributing more than others, all team members who were physically present received the same grade for an assignment. If a student received 4/10 on their personal quiz and 9/10 on the team quiz, they effectively received a passing score for the exercise. In the next iteration, in order to discourage free-riding and reward those who contributed more, I borrowed another technique from TBL theory, the peer evaluation.

Peer Evaluations

I have used various forms of peer evaluation in the past, although none as comprehensive as those favoured by TBL. I was looking for a quantitative measure that would appropriately reflect individual effort within a team, provide qualitative information that would justify the quantitative scores awarded to teammates, show students where they had lost marks, and show them what they could do to improve. I borrowed ideas from several forms available on the Team-Based Learning Collaborative website (<http://www.teambasedlearning.org>) leaning heavily on the example provided by Koles (2011) and I created a survey instrument to capture the data (see Appendix A).

The survey I created was much simplified because I did not want the students to have to spend too much time completing it, and because I was concerned that EAL students might not have a sufficiently nuanced grasp of the language to provide meaningful answers to some of the questions.

Students evaluated each of their teammates on three quantitative dimensions borrowed from Koles (2011): Preparation, Contribution and Collaboration. The quantitative questions were presented using a 5-point Likert scale so that students wouldn't lose track of whether "1" represented "Poor" or "Excellent."

The responses were collected using SFU's online survey tool⁶ and downloaded into Excel for processing. After cleaning the data for obvious errors such as data entered twice, or examples of "malicious compliance" (eg. entering multiple scores for oneself, giving every teammate a perfect score, submitting scores with no supporting qualitative comments) the Likert scores were converted into numeric values to facilitate analysis.

⁶ (www.sfu.ca/survey)

Students received a report that included the average score they received on each dimension (preparation, contribution, collaboration) as well as the written comments submitted in support of the scores assigned. These were printed out in summary form and handed out in class to each team for students to discuss the results with each other.

Evaluating Relative Effort

A second use of the numerical data, introduced in the second iteration, is to apportion team grades to discourage free-riding and reward individual effort. Scores for team assignments are stored in the Canvas grade book and visible to students, but no longer flow directly into the student's final grade. After the first peer evaluation, all of the team scores received to date are averaged (making allowance for any assignments missed for valid reasons), then multiplied by a factor designed to reflect the relative effort by each team member. The factor is calculated in two steps. The first step is to average the quantitative peer review scores for each team member. However, because some teams might have marked each other harder than other teams, the second step is to normalize each student's peer evaluation score by dividing it by the *highest* peer evaluation score awarded *within* their team. Thus the team member with the highest peer evaluation score receives 100% of the team score, while other team members receive lesser amounts commensurate with their relative contribution. For example, if one team member received a peer evaluation score of 5/5 and another received 3/5, the first student's team grade would be the same as the average team score (perhaps 8.5/10) while the second student would receive 60% of the average team score (in this case 5.1/10). With assignment weighting, the effect in this example would flow through as a fraction of a percentage point difference in the student's final grade—not a lot, but enough for a conscientious or marginal student to take notice.

Although this may sound like a great deal of calculating for relatively little effect on a student's final grade, the calculations are not onerous or particularly time consuming for anyone with modest spreadsheet skills, and it is important to note that TBL normally assigns a larger percentage to team exercises than I have done during these initial experiments.

The peer evaluation is administered at two points in the course. The mid-course evaluation is so that students have an opportunity to react to the feedback that they receive from their classmates and potentially do better on the evaluation administered at end of course. At the mid-course evaluation I distribute to students the qualitative comments they have received from their peers. For some it can be a surprise to discover that they are not perceived to be carrying their share of the load and that others have noticed their lack of effort. I do not distribute the comments for the end of course peer evaluation, but use them to support the validity of the peer evaluation.

Data Collection

For each course I collect multiple sets of data: demographic data for team formation, grades for thirty or more team exercises, grades for individual weekly quizzes data for peer evaluation, and data for course improvements. Much of the data is collected automatically and quickly analysed in Excel: the demographic and peer evaluation data is collected using an online survey tool, the quizzes are automatically graded by the LMS. Team quizzes are administered on paper, graded by the TA during class and entered into Canvas. Because the official faculty course and instructor evaluation does not provide much opportunity for structured or constructive feedback by students, I administer a voluntary course evaluation at the end of each semester that allows students to rate each course component and exercise using a Likert scale, and

provides room for them to provide specific suggestions about how to improve the course for future semesters. Although it would be easy to automate the collection of this course evaluation data, I have found it useful to have the students complete the exercise in class, framing the exercise as an opportunity for individual and shared reflection on the progress that we have made. I highlight the utility of the exercise by naming specific changes that I have made to the course based on feedback I have received from students in previous semesters.

Next Steps

Now that I am comfortable that the system is working, I will experiment with attaching a larger percentage of the course grade to this component. Currently only 10% of the student's grade is attached to teamwork completed in class. An additional 20% of the final grade is awarded for work done in pairs outside class. A rule of thumb for TBL courses is that up to 40% of a student's grade would be awarded for teamwork done in class, and in future courses I will be incrementally increasing the percentage allocated for teamwork.

Future innovations include the use of students to design questions for the following week's quiz. This sounds like a recipe for cheating; however, having run the experiment in the final two classes of one semester, and seeing no dramatic change in team or individual marks, I do not anticipate serious issues with having teams write their own questions. It is true that in future classes students might become more organized at sharing information. However, a number of factors suggest that will not be a problem. First, it works against a team's interests to share their questions with other teams. Second, none of the questions submitted by teams during my experiment could be used exactly as written, so even if teams circulated and memorized each others' questions

and answers, they would not be the same as those on the quiz. Third, students tell me that designing the questions is harder than answering them, so a good deal of learning takes place during the design process. Fourth, each team prepares two questions for the quiz; if each of the questions is well-formed and rehearsed in advance, much of the requisite learning will have already been accomplished, which is, after all, the goal of the exercise. Finally, as all undergraduate courses in our faculty are graded on a curve, when all students do better, the curve will rise, but the relative position of students will not change.

Preliminary Success?

The experiment of incorporating elements of TBL into my class, a sort of “TBL Lite”, has now been run twice. Has it been successful? Course evaluations for both of these iterations are slightly higher than the average taken over the previous six times I taught the course using a lecture-based format. Although the course evaluation actually dipped slightly in the second iteration, I believe that there are two contributing factors to that drop: the first was a change of venue from a classroom with flat tables and moveable chairs, to a lecture theatre that made teamwork physically more awkward; the second was the lack of cell phone connectivity in the lecture theatre which precluded the use of voting software in the first iteration of TBL Lite. My official instructor evaluation fell slightly, then increased in the second iteration to a point higher than my average rating over the last three years, but lower than my best ever rating⁷ for the course. I was prepared for that possibility and the change was neither alarming, nor surprising, given the personal learning curve involved.

⁷ (see Chapter 7 for a possible explanation of that outlier)

If there were a Hippocratic oath for teaching, at the very least this experiment with a new approach to teaching has met the minimum requirement to “first do no harm.” However, from my perspective as an instructor there is more to the story than is captured in the numerical course level or instructor evaluations. The course is much more fun to teach, the students are physically present (although not all are happy about that), they seem more engaged, and they seem to learn at least as well as they did before.

Not all of them are pleased with the changes; however, from the perspective of epistemological development theory, I have a new appreciation of how I may be able to reach them. And it is still the case that a substantial number still find the course boring, the instructor dull, and the material irrelevant. (Sigh.)

However, I am heartened by anecdotal reports from other students who, like me, find the course more interesting than courses taught in more traditional ways and feel more engaged in class. Some students have expressed surprise that they have found the material is applicable to their lives. I am especially pleased to read the learning journals of students who by their observations of their own learning process clearly demonstrate that they have experienced transformational change.

Chapter 6 - Teaching Ethics as Reflection: Grappling with Uncertainty

Managers working in today's fast-paced companies face a dilemma about the practice of reflection. Paradoxically, organizations reward managers for speed, action, and productivity, while demanding new solutions to problems that require something increasingly in short supply: time for reflection. Simply put, managers get paid for doing, not thinking. When facing this dilemma, most managers tend to err on the side of proven action and forego the longer reflective process needed to generate alternative solutions. They engage in increasingly more efficient execution of the same managerial actions regardless of whether the problem is routine or new. This is single-loop learning—applying the same action in an automatic, unreflective way. Ironically, organizations create the opposite kind of manager than they want or need. They create technical experts who are efficient at solving routine problems in routine ways rather than creating reflective managers who frame problems in ways that generate new and better solutions in an experimental cycle of individual and organizational learning. What are needed today are reflective managers, and collectively, organizations, who engage in “double-loop learning” (Argyris & Schön, 1974; Schön 1987). That is, they can frame and reframe how they act by questioning underlying assumptions and constructing new realities to produce different outcomes (Wagenheim, 2012).

Introduction

As Gary Wagenheim suggests in the passage above, the practice of reflection is a critical skill for managers and on that basis alone ought to be a critical skill for business graduates as well. However, reflective capacity is underdeveloped in business

graduates, partly because business studies attract students who are less likely than other students to be reflective thinkers, and partly because reflective thinking is not emphasized in the business curriculum (Colby et al., 2011). But reflective thinking is a necessary link between analytical thinking and “practical reasoning,” the ability to apply analytical reasoning and multiple framing to the messy problems of the world beyond the classroom (Colby et al., 2011). The discipline of maintaining a personal reflective learning journal may enhance the capacity for reflective thinking in business students and provide numerous other educational benefits as well (Moon, 2006b), for some students leading to transformational learning. Despite the many potential benefits, instructors may be reluctant to include such an assignment in large classes because of the perceived workload associated with marking so many journals. However, as I discuss later in this article, there are various ways of keeping the marking load manageable even for classes of 100 students.

What is reflection?

In *How We Think*, John Dewey provides the following definition:

Active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and further conclusions to which it tends, constitutes reflective thought. [It] is a conscious and voluntary effort to establish belief upon a firm basis of reasons (Dewey, 1933, p. 6, italics in original).

While Dewey’s definition of “reflective thought” is comprehensive and precise, the language is not especially accessible. It takes a certain amount of reflection to get at Dewey’s meaning, yet as already noted, the capacity for reflection is underdeveloped in business students (Colby et al., 2011). To present undergraduates with Dewey’s

definition as a starting point, then, is in some sense to put the cart before the horse. David Labaree (in Freedman, 2006) suggests a working definition of reflection is “thinking about what you're doing.” While lacking in precision, this definition has the advantages of brevity and clarity, and points at what Donald Schön (1983) calls “reflection in action,” the process by which experts make sense of a situation as it is unfolding. The definition provides a starting point in plain language that can be successively modified to narrow the scope of what qualifies as reflective thinking. Idle daydreaming is not reflective, nor is stream of consciousness thinking, nor is simply asserting something is true because of a prior belief or feeling that it is so (Lyons, 2010). Reflective thinking starts with a situation of doubt, conflict, confusion or ambiguity and resolves it into a situation that is “clear, coherent, settled, harmonious” (Dewey 1933, p. 100 in Lyons, 2010, p. 12). Reflective thinking is purposeful thinking of which the goals are sense-making and the construction of knowledge.

I introduce reflective thinking to my undergraduate students by focussing their attention on events that have already transpired. This is often referred to as “reflection on action” (Schön, 1983). In this case a working definition of reflection might be “thinking about what you did”; the student’s goal is to understand why—that is, based on what combination of beliefs, values and assumptions—such actions had seemed appropriate responses in the moment. How did the student’s actions improve or aggravate the situation? On reflection what might they do differently should a similar situation present itself in the future? Thus from carefully considering their role in the unfolding of past situations, students logically progress to “thinking about what they might do,” that is, thinking prospectively about how future scenarios might unfold should they respond in certain ways. From this reflection students may consider and evaluate a number of potential outcomes, choosing a better path from among the alternatives. In this process

of reflecting on hypothetical futures, they are effectively developing “scripts” (Gentile, 2010) to justify and explain eventual future actions to other stakeholders. Finally, students may progress to making sense of a situation as it unfolds by “noticing,” “intervening,” and “reflecting in action” (Boud, 2001). Intervening, notes Boud, need not be overt.

The conscious decision not to speak, or to focus attention on thoughts and feelings rather than external activities, are forms of intervention (intervention in our internal learning processes), just as much as a provocative question or a physical act (Boud, 2001, p. 13).

While reflective thinking is called for in any kind of situation of doubt, conflict, confusion or ambiguity, I am particularly interested in students noticing when they have responded intuitively to an ethically laden situation that has subsequently gone badly. In Haidt’s metaphor of elephant and rider (Haidt, 2006; 2012), such a situation occurs when the rider has allowed the elephant to proceed without appropriate guidance. Accordingly, I reframe the reflection as an effort to discover “what the elephant was up to while the rider wasn’t paying attention.” The purpose is to understand which of the moral foundations modules (Haidt, 2007; Haidt, 2012) motivated the elephant’s behavior, so the rider can be prepared to guide the elephant in analogous future situations. After a certain number of similar encounters the elephant will learn to be wary, and the rider will be alerted to intervene by the elephant’s refusal to proceed on its own. Eventually, where such similar encounters become routine, the elephant will learn to respond to that kind of situation automatically and appropriately. Knowing what to do and doing it spontaneously is one definition of practical wisdom; thus extending Haidt’s metaphor, practical wisdom results from the deliberate training of the elephant by the rider.

Reflection as a Means of Becoming

Many undergraduates arrive at university “unclear about their own beliefs, identities, and values” (Baxter Magolda, 1994; 2007). Confronting ethical dilemmas in which there are no clear right or wrong choices forces students to surface and *prioritize* their underlying beliefs and values. Joseph Badaracco refers to these “right versus right” situations as “defining moments” because “they reveal, they test and they shape” who we are (Badaracco, 1997, p. 7).

When students are forced to choose, they reveal which beliefs and values they hold to most strongly. For students who have simplistic understandings of knowledge as “right” or “wrong,” this enforced choice can serve as the “nudge” (Kloss, 1994) that moves them to the next stage of epistemological development. These advances in epistemological sophistication are encoded via the rewiring of neural networks within the brain and in this way the student is changed (Taylor & Lamareaux, 2011). Although Perry et al (1968) observed examples of students who reverted temporarily to previous epistemological stages, and Schommer (1990) notes that individuals may be at different stages on different dimensions of knowing, the general movement is in the direction of increasing epistemological sophistication. Neural connections become stronger with use, so with each successive encounter with a similarly complex or ambiguous situation, the likelihood of reverting to a previous stage declines, and in this way students are changed by experience. As they advance from one stage of epistemological development to the next, students don’t just know more, they know differently; they have become more sophisticated thinkers.

Reflection - A Missing Link?

The general shape of undergraduate business education today has its beginnings in two reports published in 1959: *The Education of American Businessmen: A Study of University - College Programs in Business Administration* by the Carnegie Corporation of New York; and *Higher Education for Business* written by the Ford Foundation (Colby et al., 2011). These reports identified a need for greater scientific rigour in the core business courses (economics, finance, accounting, marketing, and general management) and a need for more courses from the arts and sciences, which were included “as a way to enhance students’ capacities for analytical thinking, problem solving, and judgment while also developing their abilities to work together and to lead” (Colby et al., 2011, p. 26). The vision for the new business curriculum was integrative; however, as business schools adopted the findings of these reports “the recommendation to include more liberal arts came to mean academic curricula with the barbell shape [...] with business disciplines and training on one end and liberal arts and sciences fields at the other” (Colby et al., 2011, p. 26). Thus in the process of implementing the reports’ recommendations, the critical design goal of integration was lost.

Fifty years later, this lacuna must be seen as a serious failure of the pedagogical imagination at a crucial inflection point in the development of business education. Despite the good intentions of 1959, the unintended consequence has been the conceptually disjointed experience of liberal learning endured by so many undergraduate business students today (Colby et al., 2011, p. 26).

In 2011 The Carnegie Foundation for the Advancement of Teaching published a new report, *Rethinking Undergraduate Business Education: Liberal Learning for the Profession*, which argues that the challenges of the present age are such that the

curricular integration imagined some 50 years earlier, but never realized, is more necessary than ever.

To meet the needs of today's increasingly complex context, undergraduate business programs should help their students develop intellectual perspectives that enable them to understand the role of the field within the larger social world. In keeping with this aim, business programs should uphold and cultivate among students a sense of professionalism grounded in loyalty to the mission of business to enhance public prosperity and well-being. To accomplish this, business education must be integrated with liberal learning (Colby et al., 2011, p. 4).

Four Central Dimensions of Liberal Learning

Colby and her co-authors describe four central dimensions of liberal learning: "analytical thinking," "multiple framing," "reflective exploration of meaning," and "practical reasoning" (Colby et al., 2011, p. 60). Business undergraduate programs, they agree, generally do a good job of teaching the first of these dimensions, but "teaching students to question assumptions is not a particular strength of undergraduate business education" (Colby et al., 2011, p. 73). This is problematic if the goal of business education is to prepare students for a career in the world beyond the classroom, where many viewpoints demand to be heard, and problems do not neatly arrange themselves according to the requirements of theory. Good decision-making in such a world requires "practical reasoning," the ability to temper analytical thinking with experience.

Analytical Thinking abstracts from particular experience in order to produce formal knowledge that is general in nature and independent of any particular context. It is methodical and consistent, beginning with a particular set of assumptions or categories and proceeding to develop the implications of these concepts through deduction. Examples of such discourses range from mathematics and logic

through theories in various disciplines such as economics (Colby et al., 2011, p. 60).

Analytical thinking is “conceptual” or “abstract” and is concerned with “categorizing concepts and operating on them according to rules of procedure” (Colby et al., 2011, p. 61). “The aim is to operate *with* the concepts, not to question or think *about* them” (Colby et al., 2011, p. 62). Business students are already less likely than other students to think critically about the source and validity of the theories and concepts that they are asked to apply (Paulsen & Wells, 1998). Rather than guiding students toward a more sophisticated understanding of knowledge, “the formative effect of the typical business curriculum is to reinforce the idea that *real* knowledge is *formal* knowledge [...] and as such requires no personal interpretation—and can even demand its suppression” (Colby et al., 2011, p. 62). Thus students may come to conflate the theoretical constructs and analytical techniques they are learning with reality.

[...] when the assumptions of economic theory are coupled to the notion that in the long run market competition is self-regulating and socially constructive, it is easy for students to slide from accepting the theory as an intellectual perspective into using it to define a complete worldview, one whose adoption promises both certainty and benevolent outcomes for all (Colby et al., 2011, p. 46).

Multiple framing is the capacity to look at a problem from more than one perspective, to accept that there may be several equally valid ways of interpreting a situation, and to hold in mind interpretations which may be incompatible or mutually exclusive. Undergraduate business programs do not generally do a good job of developing students’ capacity to view problems from multiple perspectives (Colby et al., 2011). As a result students are ill-prepared when they arrive in ethics class and discover that it is quite normal to think about ethical issues from multiple theoretical

perspectives—utilitarianism, deontology, virtue ethics, being the three most common—and that in a given scenario these theoretical perspectives might lead to completely different outcomes (MacIntyre, 2007). When, in addition, students are required to consider the problem from the perspectives of multiple stakeholders, they often become frustrated that in spite of their successive diligent efforts in analysis, no perfect answer is revealed. In the face of such conflicting results, one answer can seem as good as another, and ethical decision-making is reduced to a matter of personal preference. Moving beyond such an impasse requires the capacity to reflect: “especially at advanced levels, moral reasoning is in large part the reflective coordination of multiple social and moral perspectives” (Moshman, 2011, p. 105).

A strong education in Analytical Thinking and Multiple Framing without attention to meaning can teach students to formulate and critique arguments, but this very facility can make it hard for them to find any firm place to stand. For this reason, Analytical Thinking and Multiple Framing need to be grounded in and guided by the third mode of thought in liberal learning—the Reflective Exploration of meaning, which engages students with questions such as “What do I really believe in, what kind of person do I want to be, what kind of world do I want to live in, and what kind of contribution can I make to that world?” (Colby et al., 2011, p. 79)

From the perspective of a traditional liberal approach to education “helping students develop reflective self-awareness is a defining goal of higher education” (Colby et al., 2011, p. 52). Not so in schools of business where students and other stakeholders typically view education *instrumentally*. Here courses are evaluated by whether they help students “get on in life”, where getting on means getting a job. From an instrumental perspective, “education stops short, or should stop short, of trying to influence the kinds

of persons graduates will become. To do so would be presumptuous because it would impose values on students” (Colby et al., 2011, p. 52).

However, to discuss values is not to impose values. Students already hold values that are a product of their genetics and the circumstances of their personal histories (Haidt, 2007; 2012); values of this kind represent the accumulated evolutionary wisdom of survival that is encoded in each person’s DNA. Some values may have their origin in the deliberate teachings of parents or religion while other values have been absorbed “by osmosis” from the experiences of everyday life. Values of these kinds have evolved out of a cultural tradition or a set of practices. They are good in the sense that they have been proven useful to the lives of individuals living in communities and working together by extending their individual and collective capacities to resolve conflict, solve problems together, live well in each other’s company and so on. They are good in the sense of cultural evolutionary fitness by the very fact of their survival. And they are good because they represent the best efforts, of the best practitioners, working with goodwill toward the improvement of the shared practices that support their communities (MacIntyre, 2007). Although there must be wide agreement about their goodness for these values to persist over time, they are not necessarily good in any absolute sense, nor in all times, nor in all communities. Finally, a third set of values may have been shaped through the student’s prior exposure to certain disciplinary traditions or analytical frameworks, for example, from economics, finance or marketing.

Some of the values that students hold have been carefully considered and deliberately adopted. However, for most students the values they hold will have been largely unexamined, thus they may not understand why certain ethical decisions appear to them to be so obviously right and true, while another student might just as tenaciously cling to a contrary point of view.

Reflection is a process by which students may surface and examine their unarticulated values, determine which values are rationally defensible and consistent with their self-image, and decide which values ought to be modified or abandoned in order to maintain a coherent sense of self. Once surfaced, the resulting set of values is available *explicitly* to help them choose and defend one course of action from among a number of competing alternatives. In this way reflective thinking is a necessary precondition in moving from analysis to practical reasoning, “the capacity to draw on knowledge and intellectual skill to engage concretely with the real world” (Colby et al., 2011, p. 60).

Learning from Learning Journals

Maintaining a learning journal is not a pre-requisite for reflection; the managers that Schön (1983) describes reflecting “in action” are not stepping out of the flow to record their impressions in journals. But students have to learn how to reflect, and a learning journal is a place where students can practice reflecting. For some the discipline of keeping a learning journal for marks may develop into a habit of reflection that extends beyond the end of the semester, helping them become the kind of reflective leader that organizations require (Wagenheim, 2012). In the meantime, the learning journal provides evidence that reflection has taken place, and is a record that can be revisited by students at a later date to see how their thinking on a topic has evolved over time.

Jennifer Moon (2006b) discusses six ways that journal writing enhances learning and most of these would be immediately and obviously beneficial to most of my students. I begin by discussing the ways that learning journals act to personalize the learning experience, as this is of particular interest with regard to the challenges I outline

later in this chapter, before considering the ways that journal writing is useful for learning in a more general sense.

Journal writing enhances learning in part by increasing “the sense of ownership of learning” (Moon, 2006b, p. 26), and by “requiring students to explore their personal engagement with academic subject content” (Pavlovich, Collins, & Jones, 2009) thus making them “an active player in learning” (Dyment & O’Connell, 2010). Reflective practices like journal writing increase “the likelihood of learning being relevant” (Higgins, 2011).

Journal writing “acknowledges the role of emotion in learning” (Moon, 2006b, p. 26) connecting the body and mind (Pavlovich et al., 2009). Thus journal writing provides an opportunity for students to make a connection between their initial affective response to an ethical situation and the rational analysis that may follow (Haidt, 2001; 2007; 2012; Wolfe, 2006). Adrenaline is released when we are emotionally engaged with a task and this adrenaline acts in the brain to enhance memory (Wolfe, 2006). To the extent that students engage emotionally with their journal writing, they are more likely to remember what they have learned.

In addition, keeping a learning journal “gives learners an experience of dealing with ill-structured material of learning” (Moon, 2006b, p. 26), which is precisely the kind of material that students of ethics must learn to grapple with. Keeping a learning journal “enhances learning through a process of writing” (Moon, 2006b, p. 26) and, in a recursive loop, enhances writing and communication skills through the enforced discipline of regular writing—something that both EAL and many native English-speaking students can benefit from.^{xii}

Keeping a learning journal “encourages metacognition (learning about one’s own process of learning)” (Moon, 2006b, p.26). Business students more so than students in other faculties may hold naïve views of learning (Colby et al., 2011) that can impede their learning progress. The extended reflection required to keep a learning journal, and the opportunity for the student to review the record of their progress over an extended period of time, may help the student arrive at a more sophisticated understanding of knowledge and learning (Pavlovich et al., 2009). This leads to Moon’s final point, that keeping a learning journal: “slows the pace of learning” (Moon, 2006b, p.26) in a way that is necessary for students to internalize more than a superficial understanding of the material.

Learning Journals in an Undergraduate Ethics Class

In redesigning the undergraduate business ethics course (BUS303), I was challenged by the overseeing committee to “shake things up” by introducing some new ideas and teaching methods. One of the pedagogical innovations that I experimented with and adopted for subsequent semesters was a reflective learning journal assignment (see Appendix B). The incorporation of the learning journal assignment into the curriculum was not immediately successful nor welcomed by every student. However, aware of the fact that there is a learning curve for instructors, and encouraged by the fact that keeping a learning journal seemed to have been a very useful experience for some, I persisted on the assumption that I would be able to incrementally improve the assignment such that it would more satisfactorily meet the needs of the majority. I continue to make progress on this front and the learning journal assignment has now been widely adopted by instructors teaching other sections of the course.

Initially the goal of the learning journal exercise was to bridge the gulf between student and instructor expectations for the course. There are (at least) two parts to this divergence in expectations. The first had its origins in my recent experiences in the medical system (see Chapter 4) that made concrete for me the need for business ethics to incorporate the practical wisdom of virtue ethics as an explicit learning goal in addition to the more analytical approaches of Kantian deontology and Utilitarianism. Alasdair MacIntyre (2007) writes eloquently about the inevitable failure of the Enlightenment project to produce an ethics founded on reason or mathematics alone. As Badaracco (1997) puts it, there can be no “ethics machine” that accepts standard inputs and produces reliable outputs to resolve ethical dilemmas. Unfortunately the predominant experience of business students in other classes is that such instrumental and analytical approaches to problem-solving are what business learning is all about (Colby et al., 2011). Many business students have naïve approaches to knowledge and learning: they believe learning should be quick, effortless, and definitive (Paulsen & Wells, 1998; Schommer, 1990; Schommer & Walker, 1995). This naïve belief is at odds with a notion of ethics as wisdom, which necessarily develops over a lifetime, if at all, as theory is tempered with experience in the face of information that is incomplete or ambiguous.

A second part of the divergence between instructor and student expectations finds expression in the challenge of one classmate to another’s analysis of an in-class ethical scenario:

“Would *you* really follow your own advice?”

And the young woman’s answer:

“Are you kidding? I would *totally* remain silent. I was talking about in ethics class.”

Students need to understand the language and concepts of ethics in order to be part of the conversation, and through her analysis of the ethical scenario the young woman had demonstrated her competence in that regard. Yet in her response to her classmate there was also revealed a profound disconnect between our shared classroom experience and what she saw as the real world. To my mind I was engaging the students in a critical examination of ethical issues grounded in the news of the day and the reality of their lives; they, on the other hand, seemed to be engaged in an abstract language game of which the goal was to guess what it was I wanted to hear (C. A. Barnes, 2005).

Are you kidding? The general laughter of approval and recognition that followed the young woman's spontaneous, guileless remark exposed the game, revealing the extent to which the course I had designed was divorced from their lives. My students were apparently content to engage in critical thinking in the spirit of Bloom's Taxonomy—to analyse, synthesize and evaluate whatever scenario was placed before them—provided we all understood this intellectual effort had nothing to do with them personally.

But of course ethics *is* personal. It is people who make the decisions and people who suffer the consequences or reap the rewards, whether directly as individuals or collectives, or indirectly through the unfolding of autonomous processes in which embedded decision algorithms already subsume the value judgements of their human designers. Clearly if I was to make a meaningful difference in the careers and lives of my students, I had to find a way to make them take ethics personally, to make ethics resonate in their consciousness and reverberate in their hearts.

It is with the above as my background and with high hopes, that I first introduced a reflective learning journal assignment as one of the business ethics course components. I was not going in completely blind: there is a substantial literature on learning journals, although none that seemed to address my particular teaching situation: a large, highly diverse, undergraduate business ethics class that included a high percentage of students for whom English was not their first language. Teaching with learning journals would be a new experience for me; in the absence of specific relevant guidance, I proceeded as Varner and Peck (2003) note of their own initial efforts to incorporate learning journals into their pedagogy, more by intuition than by theory. Like Varner and Peck I presumed there would be multiple benefits.

We believed that regular reflection on course topics as they relate to students' work and life experiences would benefit students in a variety of ways. We wanted students to critically explore course topics and we felt that requiring regular reflection would facilitate student learning (Varner & Peck, 2003).

A Foreign Experience

The pedagogical value of learning journals is well established (Dyment & O'Connell, 2010) and learning journals are frequently used in other professional faculties such as nursing (Burton, 2000) and education (Anderson, 1993). Although there is a growing literature on the use of learning journals in business (see for example: Pavlovich et al., 2009; Varner & Peck, 2003) for most of my students, journal writing is a foreign experience, doubly so for many international students who are unlikely to have experienced other than didactic teaching pedagogies (Kember, 2001). Consistently, by a show of hands, few have ever been asked to keep a learning journal; the rare student

who admits to having done so is likely to be a student from another faculty who is taking the business ethics course as an elective.

As previously noted, business students are collectively more interested in questions of “what” and “how”. Reflective learning journals require that students address the much harder questions of “why” and of “who they want to be.” Fiddler and Marienau (2008) note that because students have little practice in thinking this way, they need to understand what it is that constitutes a reflection and they need to be taught how to reflect. Furthermore, to voluntarily keep a learning journal assumes a degree of intellectual curiosity and maturity beyond the current level—though not the capacity—of most students (O’Connell & Dymont, 2006), so in addition to the specific skills of reflective journal writing, students need a motivation to engage in the practice. I discuss these requirements in turn, beginning with how to reflect.

How to reflect

A first concern for students is often that they don’t know what to reflect about. Here a useful approach, I tell them, is to listen to their body. A suitable topic for reflection may be accompanied by a feeling that something has not gone well, which may manifest as a feeling of guilt or embarrassment over one’s conduct. More positively a reflection may be triggered by a sense of surprise or excitement, a concrete (i.e. felt in the body) response to an idea, concept or experience that is new or unexpected under the circumstances. At this point our curiosity is engaged, and we are motivated to understand the source and the reasons for our surprise. Our first thought might be: What does it mean? or Why should I care?

We each encounter many of these situations every day, and more often than not, particularly when the surprise does not seem to represent imminent danger or an

obvious pleasurable experience, our interest wanes and our attention moves elsewhere. The brain is designed to forget information that does not manifest as important or useful (Wolfe, 2006). We stop noticing and allow ourselves to be guided only by our unconscious mind.

This loss of inquisitiveness may be amplified by the sensory overload of the modern information-rich environment in which we live: not having to stop and think is a more efficient way for busy people to move through the world—and, after all, our time and our cognitive resources are limited. This kind of efficient thinking, which Daniel Kahneman (2011) describes as “System 1 Thinking” is a necessary and inescapable component of our human nature. But with efficiency comes an important trade-off: to *not* stop and think—to *not* reflect—is a very poor way to learn about the world, leading to errors and misunderstandings. To develop the habit of reflection is to make space in our lives for the kind of thinking that allows us to learn and grow as individuals.

To reflect, Haidt (2007; 2012) argues, is not our natural impulse. We can think reflectively, but that takes time and cognitive effort; our first impulse is to offer up a plausible sounding reason for our actions, one that is believable to ourselves and to others and that may or may not be true. To respond in this way is not to act randomly, but to act in accordance with our “theory in use” which may be explicit or only tacitly known to us (Greenwood, 1998; Schön, 1983; 1987) and may be based on an accurate or a false understanding of reality. If in response to a surprise we alter our response without altering our understanding of our behaviour, we are engaged in “single-loop learning” (Schön, 1983; 1987).

To reflect requires that we stop at the moment of discomfort or surprise, recognize it as an opportunity for learning, consciously resist the temptation to classify

the experience as “more of the same old thing,” and think carefully about what is really happening. In reflecting our task is to keep asking why—to surface and question each implicit assumption as we move deeper and deeper into the issue, seeking to understand what is happening at each level of exploration, until we have arrived at the starting point of our beliefs. Do our beliefs hold up under this scrutiny, or must we modify our beliefs to make them compatible with the source of our surprise? If we must modify our beliefs in this instance, what does that imply about other assumptions we have made that rest upon these same beliefs? Out of this process of successive questioning of assumptions and of framing and reframing an issue to understand more fully, we may modify our theory of reality—“our espoused theory”—such that it more closely aligns with our “theory in use”. Schön (1983; 1987) calls this iterative process of knowledge construction “double-loop learning.”

Motivation to Reflect

In some sense motivation is the easiest problem to deal with: students will generally attend to whatever gets graded. I would, of course, prefer students to be internally motivated to engage with the reflective journal exercise from the outset, and some surely are. For other students, an exercise that they initially *endure* as a transaction in exchange for an external good (marks), may, through increasing familiarity and comfort with the form, gradually become an exercise that they *embrace* for its intrinsic value. In tracing the development of a hypothetical chess player from novice to expert, MacIntyre (2007) outlines such a process of movement from external to internal motivation. Other students may never get beyond the stage of seeing the journal exercise in purely transactional terms, a deliverable in exchange for marks. My working assumption is that initially most students will not appreciate the internal goods to be derived from developing a habit of reflection, and so the reflective learning journal

assignment includes a grading component that rewards students for *doing* the assignment that is separate from the grade they receive for the *quality* of the assignment. Here I am applying the notion of “nudging” (Thaler & Sunstein, 2008) by offering a small reward (points that count towards the final grade) to encourage the development of a desired behaviour, in this case, the habit of reflection.

Journaling in Large Classes

With the exception of one example based on a class size of 48 students, I have not found any literature on techniques for using learning journals in large classes. One class of 48 students was reported in Pavolich (2009), but even that was an outlier—the other examples they studied involved classes of 12-18 students. Given that my undergraduate class is nominally 100 students, I have had to find various efficiencies in order to manage the marking load while providing timely and useful feedback to the students. My current approach evolved over several iterations and was informed by the efforts of colleagues teaching other sections of the same course.

In the first iteration students were required to keep a weekly journal and submit their cumulative efforts at the end of the semester for marks. Although many students handed in good efforts, it was clear from some submissions that other students cobbled together something of the appropriate length at the last minute. “For cognitive growth to occur, reflection must be purposeful and continuous” over an extended period of time (Schmidt, Davidson, & Adkins, 2013). The primary value of the reflective journal exercise resides in the process of reflecting, not in the artefact produced and submitted for grades.

Because an important goal of the learning journal exercise is to assist students in developing a habit of reflection I decided in the Summer Semester of 2012 to redistribute the points for the learning assignment such that students would receive 1 mark simply for submitting each weekly journal (via WebCT). In addition, the third journal and the final journal were marked on content as well. WebCT provided a report on which assignments were late or not submitted and it was an easy matter to set the default grade to “1” then manually adjust the grade to “0” for any journals that were not submitted. With this system in place, I was happy with the number of submissions, which indicated that most students made a weekly contribution. I was less happy with the quality of the actual reflections.

Next a colleague and I experimented with grading three learning journals per student, chosen at random, and for which only the top two scores contributed to the final grade. There seemed to be good reasons for adopting this model: students who did poorly on their first journal would have an opportunity to improve; students who were unavoidably absent on the day their journal was chosen would have another chance to submit later; because students didn’t know when they would be required to submit they were motivated to keep their journals up to date; and the workload of marking 3 journals for 100 students was similar to grading 30 journals 10 times, a nominal benchmark for instructor effort based on other courses that incorporated a learning journal assignment. We further anticipated that this method would result in better quality reflections, which it did. However, improvement in quality came at the expense of our other goal, that of developing a habit of reflection. Students seemed to approach the assignment strategically, and were not always prepared to submit their journal, for example, because they had guessed that they were unlikely to be asked for a journal two weeks in a row. In addition, once two decent journals had been collected, the incentive to continue

journaling fell dramatically. Under this new system less than half the students submitted their final journal.

The third approach was intended to realize the best results of the two previous experiments: the higher quality of the randomly collected journals, and the more consistent effort that resulted from the nudging effect of receiving a mark for each weekly submission. In this third effort, I reduced the mark for weekly submissions from 1 point to a half point, guessing (correctly as it turns out) that the nudging effect might still obtain. Second, I required that the final journal be a summary reflection that incorporated their weekly efforts, thereby linking the quality of the final submission to the quality of the weekly submissions that preceded it.

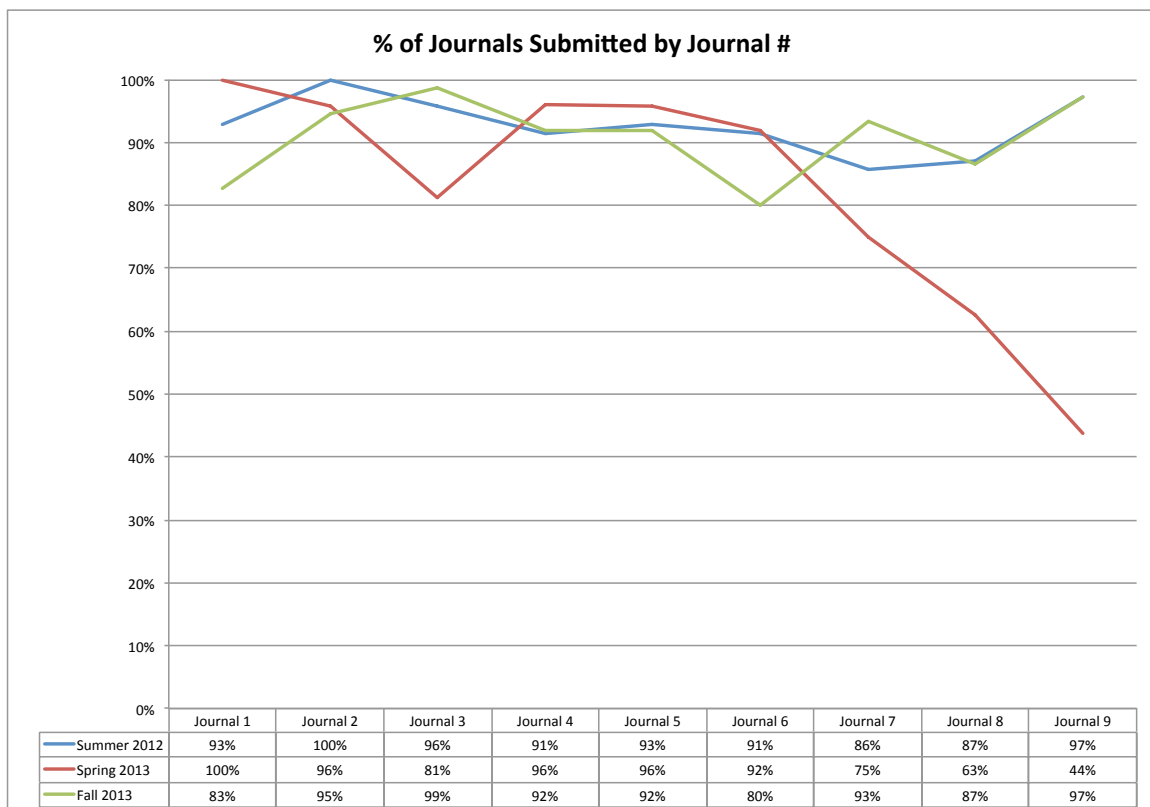


Figure 1: Learning Journal Submission Rate

The data from these three experiments are summarized in Figure 1: Learning Journal Submission Rate. At this point I am satisfied with the general form of the assignment. The first two journal entries are really practice in journal writing. The third journal is marked carefully for “professionalism,” “understanding,” “reflectivity,” and “synthesis” following criteria suggested by Varner and Peck (2003). These criteria have been incorporated into a Learning Journal Marking Rubric (see Appendix B) that is provided to students so that they understand on what basis their learning journal will be evaluated. If students do well on their third journal, they are on track for the final summary journal. If students do poorly on their third journal, they have ample opportunity to get additional support and advice on how they can improve their reflections before the summary reflection is due. Because the summary journal is weighted 3 times as much as the third journal, a poor showing on the earlier journal does not have a disastrous effect on the student’s final grade. The marking scheme is therefore largely formative in that it is designed to both encourage a habit of reflection and reward improvement.

Problems with Learning Journals

A recurring issue with reflective learning journals is the quality of reflection (Dyment & O’Connell, 2010) with many students writing journals that are more descriptive than analytical (Anderson, 1993). Other problems include “writing for the teacher,” a dislike of writing by students, or excessive demands placed on students who may have to write journals in multiple classes (Anderson, 1993; Dyment & O’Connell, 2010; O’Connell & Dyment, 2006; Timothy S O’Connell & Janet E Dyment, 2011). In my class, a weekly writing assignment can seem a particular burden to EAL students who are still struggling with writing in general.

These are all valid concerns. The issue of writing that is more descriptive than analytical is partly an issue of skill development. Moon (2006b) points out that students need to see examples of a range of reflections from the primarily descriptive (and therefore not reflective at all) to those that demonstrate deep reflection and even transformational learning; Moon provides a number of sets of these examples from a variety of disciplines. Interestingly she argues that these examples are most effective when not drawn from the discipline under study (Moon, 2006a); thus the examples she provides from non-business areas are suitable for teaching reflection to students of business ethics.

Unlike students in nursing or education who may be required to maintain a learning journal for multiple courses in the same semester (Anderson, 1993), business students are seldom required to engage in reflective writing. Although some may find journaling a challenge, it would be quite a stretch for business students to argue that they are being “journalled to death.” Students do drop the course each semester, some no doubt because of the amount of writing required; however, other students report enrolling in ethics earlier than they needed to *because of* the writing required; these students regard the ethics course as preparation for their mandatory business communication course. Many business students do have weak writing skills, but that seems more a good reason to embrace learning journals as a pedagogical tool rather than a reason to reject them. In any case, it is a reasonable expectation that business students learn to write well.

Conclusion

Reflective writing is about making sense of the world and one’s place within it. This kind of writing is a path to understanding and, for some, to transformation. Writing

to understand—writing *as inquiry*—is hard work, but valuable work for students of business ethics who don't get much practice in this kind of writing.

Writing as inquiry is almost uniquely valuable for combining a disciplined yet creative orientation with the consideration of multiple points of view; hidden cultural and other assumptions; forces that have shaped one's own and others' views, values, and attitudes; and the exploration of meaning in relation to consequential and challenging questions (Colby et al., 2011, p. 104).

This is the stuff of managerial decision-making. The capacity for reflection, whether or not it is facilitated via a formal process of journal writing, is thus a critical skill for business graduates as they move into positions of management and leadership. Indeed “the chief form of learning that practitioners undertake is reflective learning; learning to reflect in and on the problems they face in the field every day. Reflection is the way practitioners learn” (Brookfield, 2010).

As the world of business becomes more complex and knowledge simultaneously less certain and more ephemeral, the need for reflection increases. Ronald Barnett argues that in the contemporary world, a world of “supercomplexity,” educators face two tasks:

[First], bringing students to a sense that all descriptions of the world are contestable and, then, second, to a position of being able to prosper in such a world in which our categories even for understanding the situations in which we are placed, including understanding ourselves, are themselves contested (Barnett, 2004).

Such a world requires a perpetual re-evaluation of *what we know* and *who we are*, a re-evaluation that rests, in Dewey's words, on an “active, persistent and careful

consideration of any belief or supposed form of knowledge in the light of the grounds that support it” (Dewey, 1933, p. 6) because that ground is perpetually shifting.

In a single course, students cannot be expected to become expert reflective practitioners. However, there is time in a single course to introduce students to the nature of the challenge and alert them to the “fragility, uncertainty, and instability” of knowledge (Barnett, 2004). There is time to alert them to the fact that through the process of reflection they are not just accumulating knowledge they are constructing themselves. There is time to provide them with some basic skills for reflective learning and point them in a useful direction. That much is doable, and maintaining a reflective learning journal is a good place to start.

[We] believe it is both realistic and imperative that all college students carry out this kind of work frequently enough to gain at least a beginning expertise in the kind of deep, creative inquiry it represents (Colby et al., 2011, p. 105).

Chapter 7 - Teaching Ethics for Personal Growth: Integrating Reflective Conversation into Teaching Practice

Authors: Tom Brown, Gary Wagenheim, Al Crispo⁸

It is the last class before spring reading break and Tom is discussing a case from a previous midterm with his 3rd year business ethics class. Students are using their cell phones to text comments that appear on the computer screen at the front of the class. Tom pauses to acknowledge a student whose hand is not so much raised as it is pointed at the front of the room. Tom turns to see the writing on the screen and is stunned into silence.

Introduction

In every classroom session there is potential for the agenda to be shifted off course by unexpected input from a student. A competent instructor knows the audience, teaches the lesson well, and responds appropriately to keep the lesson on track. A masterful instructor, by contrast, sees the lesson as a means, not the end of the educational encounter; a shared voyage to a destination that may not be fully known in advance. Like a river rafter, a masterful instructor is immersed in the flow of the unfolding lesson; sensing *and making sense of* the complex interaction among ideas, learners, and each other; feeling the emotional currents beneath the surface; alert to the

⁸ This chapter previously appeared as "Creating Learning and Change Through Reflective Conversations", *Challenging Organisations and Society. Reflective Hybrids*, Volume 2(1) May 2013

unexpected; receptive to surprising comments or results that differ from normal; knowing when to go with the flow and when to pull hard on the steering oar. In this analogy a competent instructor knows and follows a course charted in advance; unexpected deviations off this course represent danger and the unknown. A masterful instructor embraces the river as a contingent experience knowing that currents vary with water level, shoals may appear and disappear, and a snag can be hidden around every bend. The masterful instructor realizes that the unknown may harbour danger, but understands that is where new knowledge may be found. Because masterful instructors accept that there are many ways to “ride the river,” they are receptive and prepared to turn the unexpected to advantage, to surface new knowledge and, with a bit of luck, to create deeper learning by students and instructor alike.

This article is written for managers, consultants, educators, scientists and others interested in developing their professional practice beyond the level of technical competence required for, say, skilful process management, reliable task execution or the timely completion of deliverables. Although a teaching example is used here, we might easily draw from other areas of professional practice examples that require real-time responses to unexpected input. Here we take technical competence as given. Our interest and the focus of this article is on cultivating the potential that resides in that amorphous space that separates professional practice we recognize as merely “competent” from such practice we recognize as “masterful,” practice that epitomizes what Donald Schön (1987) calls *professional artistry* and what Hubert Dreyfus (2004) calls *expertise*. In his Five-stage Model of Adult Skill Acquisition, Dreyfus distinguishes between “proficiency,” the capacity to discover a solution through a deliberative analytical process, and “expertise”, the capacity to generate a solution through an “immediate intuitive situational response.” Schön’s concept of professional artistry,

relative to teaching, is not the knowledge of how to teach or the subject matter expertise, but rather the execution of high-performance teaching in conditions of uncertainty.

Schön (1987) distinguishes between *technical rationality* and professional artistry. Technical rationality is a positivist approach where the competent practitioner is unreflective, separate from the problem, does not question how the problem is constructed, and uses expert knowledge applied in a scientific way to seek solutions. In contrast, professional artistry is a constructivist approach, wherein the *reflective practitioner* is inextricably linked with the framing and the solution of the problem in a cycle of experimentation and discovery. This is not to say that technical rationality is unimportant, since teaching, or any profession, demands competent expert knowledge of theories, concepts, and practice. However, the artistry of masterful teaching is in the capacity to make sense of unknown and uncertain situations by testing one's knowledge to generate new learning outcomes. In any field, professional artistry combines a high level of technical competency with a highly developed capacity to adjust in the moment to sudden uncertainty or rapidly changing situations (Schön, 1983; 1987).

To become masterful practitioners is our shared, explicit, elusive goal. What this goal entails surely varies by profession: a good scientist does not automatically a good manager make, as witnessed, for example, by the checkered results of university technology spin-off companies. And although we might have a healthy self-regard for our own work ethic and experience, whether we are truly masterful practitioners is a judgement more reliably made by other masters in the field. Accordingly our focus here is on the iterative process of becoming better, rather than on some necessarily arbitrary final destination, which for the conscientious practitioner remains always out of reach. Nevertheless we can say that our goal represents some kind of fusion of theoretical knowledge with concrete understanding, and is a move in the direction of practical

wisdom. A masterful [reflective] practitioner is able to reflect-in-action (Schön, 1987) or on-the-spot by recognizing surprises that “are not in the book.”

What we are proposing here is an epistemology of practice that takes as its starting point and subsumes the notion of Schön’s (1987) reflective practice into a larger model in which the site of reflection is a shared space occupied by the reflective practitioner and a *reflective colleague*⁹. Here we follow Russell and Cohen (1997) in adopting the term *reflective colleague* as useful shorthand to capture the role each of us plays in turn for the other as we reflect together on a common problem. In our model, reflection is an iterative process conducted as a lawyer might say “jointly and severally” by reflective practitioners who are each intellectually curious, are willing and able to share their insights, and understand the co-creation of a learning experience as a deliberate and mutually beneficial activity. The participants have a vested interest in learning with and from each other; dialogue, whether in person or mediated by technology, is the medium for exploration.

Reflective Conversations

In the constructionist view of reality, *reflection* is a process of "active, persistent and careful" thinking (Dewey, 1933, p. 6) by which individuals reconsider an experience to make sense of what happened and understand what that experience means; thus by a process of reflection, new knowledge is created or constructed (Dewey, 1933; Schön, 1983; 1987; Weick, 1995). Reflection on experience, where reflection facilitates challenging assumptions, values, and behaviors in one’s practice, leads to personal and professional growth (Oermann, 1999; Platzer, Snelling, & Blake, 1997).

⁹ A reflective conversation may include multiple reflective colleagues.

Christopher Johns (1994) developed a model of structured reflection for use by nursing education supervisors to guide dialogue with students. Johns' structured model of reflection is a set of questions that stimulates practitioners to uncover and challenge assumptions about professional practice and to interpret experiences to determine the effects of actions and to formulate alternatives for future action. The sequence of questions in Johns' model covers four main areas: 1. description of the experience including reflection on the goals of the experience, actions taken, consequences of actions, and feelings in the moment; 2. influencing factors in the decision-making process; 3. evaluation of managing the experience; and, 4. learning from the experience, including affective factors, sense-making, and changes to ways of knowing.

We might think of a reflection as an internal dialogue, a conversation within oneself that gives voice to potential inputs, outcomes, or positions and systematically critiques the possible future scenarios that may result from different assumptions about reality. We often think of conversations as only a means for sharing information or building relationships, but in sharing knowledge and feelings with others we create the conditions for understanding and new meaning to emerge. Even what we think of as casual conversation helps us construct meaning from our experiences and build our reality; more deliberate conversation can be a powerful tool facilitating the deep reflection that leads to change and growth. Conversations when properly framed as reflective conversations have the power not only to generate understanding and deepen relationships but to create change.

Essentially, reflective conversations enable learning and change through systematically questioning assumptions to generate new knowledge and alternative actions (Argyris & Schön, 1974; Oermann, 1999; Schön, 1987). Thus reflective conversations differ from other conversations because the focus is less on exchanging

information and building relationships and more on discovering, illuminating, and challenging, even changing, assumptions. Reflective conversation is different from personal reflection because it is in reflective conversation that we offer each other the gift of sight into blind spots, and reveal the secrets of our own hidden spots. This level of sharing, openness, and honesty takes, and creates, trust. This type of conversation is based on the assumption that people have the capacity for change, the willingness to share, learn, and grow, and the courage to confront even the most difficult challenges. While these reflective conversations often take the form of impromptu café-like talk, there is a purposefulness that involves probing open-ended questions, careful listening on multiple levels, openness, sharing, honesty, and a willingness to give and receive feedback.

The role of reflective colleague has elements of both mentor and coach: like the mentor, the reflective colleague also benefits from the relationship; as with the coach, the goal of the reflective colleague is to help the practitioner reach his or her potential. However, both coaching and mentoring imply a hierarchical relationship that is either absent or deliberately set aside in the interaction between reflective practitioner and colleague. There is no giver or receiver in the co-creation of knowledge; whatever background or positional authority an individual brings to the dialogue, each individual acknowledges an incomplete understanding of reality, and accepts that progress or insight arises from the reflective process of which each is an equal party.

As in the example provided later in this article, the reflective conversations may take place as a form of post-action sense-making. While they share many qualities of Johns' reflective protocol, reflective conversations are more open and flexible: additional elements and questions are introduced as they occur to participants; questioning tends to be recursive or iterative rather than linear; and importantly there is a free-flowing give

and take that creates simultaneous foci on both participants in the dialogue. It is similar to the conversation between a coach and client where rapport is developed in support of the goal to challenge and replace established actions that are producing poor results by finding superior alternative actions, yet different in that both participants are playing both roles. In a sense, it is a mutual coaching conversation.

The Process

Russell and Cohen (1997) describe the use of email to support an extended, asynchronous shared reflection in a situation where face-to-face meetings were not possible. As later indicated, our process relies primarily on face-to-face conversations that create a useful momentum and emotional intensity that are difficult to achieve with email. At the same time, email provides the opportunity for extended reflection and the chance to revisit and clarify our statements and our thinking.

The process we describe is deceptively simple in concept and surprisingly difficult to do well. Practitioners embarking on this path will require more than curiosity, more than an academic interest in the subject; real progress is unlikely if curiosity is not tempered with humility and empathy and fortified by Aristotle's master virtue, courage. The work of professionals is to intervene, control or manage in a complex world populated by complex individuals. It takes a certain humility to accept that no matter how well prepared, knowledgeable and experienced we may be, the cognitive limitations of the human mind constrain our ability to perceive and interpret a situation as it unfolds; as Daniel Kahneman (2011) notes we are often blind to our biases, blind to the obvious, and blind to our own blindness. We are, however, much better at noticing other people's blunders and biases than we are at recognizing our own (Kahneman, 2011). It takes empathy to see the world through the eyes of someone else, to try to understand how

their perspective makes what seems so obviously wrong to us seem so obviously right to them. It takes courage for an expert to submit to that kind of scrutiny by another expert, just as it takes courage to honestly confront the mistakes, miscues and misunderstandings that bedevil our best-intended interventions, in order to learn from experience the limits of the theories and assumptions that informed our prior action.

A reflective conversation is most effective when there is an atmosphere of trust and an absence of the defensiveness that sabotages learning. There is an expectation that the conversation will be honest, deep, emotional, intellectual, and at the same time caring, supportive, and unique and both parties know and work toward those expectations. There is a genuine search for learning by establishing the current reality of what happened, giving and receiving feedback especially around blind spots, revealing assumptions for inspection, and a willingness to learn and change. These conversations by their very nature are difficult and emotional; and, no matter how well-intentioned we are, we may inadvertently hurt each other's feelings in the pursuit of personal and professional development. A post-action review of our post-action review may be required to clear the air about any misunderstanding. We have each learned, too many times, how to apologize. Yet because we have come to appreciate the value of reflective conversations we eagerly re-engage time and time again.

To engage in reflective conversation one must change the framing of the conversation from just talking about the facts to deep sharing of assumptions, values and actions while concurrently listening attentively for understanding the other. Reframing conversation to reflective conversation means changing from a series of statements to a series of questions, answers, and more questions in a generative way that creates new meaning in between the participants rather than within each participant. For us the conversation usually happens around a specific task—writing a conference

proposal, creating a client change intervention, designing or teaching a class, managing a particularly difficult departmental issue, or editing each other's contribution to a journal article.

The Experience

Two of the authors, Gary and Tom, are meeting at a local restaurant, one of a long series of informal meetings that stretch back more than a decade. The meetings have no set schedule because they must accommodate unpredictable travel and teaching commitments; they are infrequent enough to feel “special,” but frequent enough to permit a sort of conversational momentum. There is no agenda, just a preliminary phone call or email in which one or the other expresses an interest in sharing a situation, seeking advice, or finding out how a previously discussed work or life issue has unfolded. The venue is casual, quiet and away from the university so the discussion is unlikely to be interrupted. The meeting takes place over lunch with the expectation that lunch might stretch well into the afternoon. Mid-day has been chosen because it is hard work to engage in deep reflection; for the same reason, the beverage of choice is water or coffee, not beer. They meet, in other words, when they have something significant to talk about, in circumstances that are conducive to deep conversation. After years of practice the authors know their roles. They expect a supportive, yet no-holds-barred conversation. They practice empathy and maintain a caring social relationship but dig below the surface to uncover tacit assumptions that frame the situation. It is the end of February and they have gotten together to reflect on an incident that transpired three weeks earlier in Tom's undergraduate business ethics class, an incident that has been much on his mind since.

In an effort to make his large classes more interactive, Tom has been experimenting with a web-hosted cell phone voting system designed to allow students to respond in real time to simple Yes/No questions or to enter longer text messages that appear on the screen at the front of the room. It is nearing the end of the last class before reading break and students are discussing the ethics case from the previous semester's mid-term exam: Who are the stakeholders? What do they have at stake? In this case, Tom tells them, the local First Nation¹⁰ is an important stakeholder. Why is that? Where do their rights come from? Tom pauses to acknowledge a student whose hand is not so much raised as pointed at the front of the room. Tom turns and sees on the screen the following comment:

Natives are always fucking drinking. Drunk idiots. Almost as bad as the blacks.

Tom is stunned into silence, strides to the podium and kills the projector. In almost 30 years of teaching, such a comment is unprecedented. Of course Tom has heard this kind of talk before, in pubs or industrial settings, but this is different; this is an ethics class for third-year business students in a top-ranked Canadian university.

Gary: That's incredible! And, this just happened out of the blue?

Tom: I certainly wasn't expecting it. Should I have? I'm not sure. In the previous class while we were discussing Kohlberg's classic case, one student had texted that the husband should "steal the drug because his wife is good in bed." That was immature, but not mean-spirited. I was surprised, but not very, because they are undergraduates and let's face it, some of them do find ethics irrelevant and boring.

¹⁰ "First Nation" is a Canadian term for a tribal group of indigenous or aboriginal people.

Gary: Do they actually tell you that?

Tom: Sometimes. It comes with the territory. Then they realize what they've said and try to reassure me they don't think I'm boring, personally. I suppose they are afraid it will affect their grade, but who would even keep track of stuff like that?

Gary: OK. So someone posts this inappropriate comment about the wife and what do you do?

Tom: I remember scanning the room to see if any of the students seemed offended, but everyone seemed OK. In fact, just that process of silent scanning kind of settled the class, so I really didn't dwell on it. I mean, it's true that under other circumstances I might have laughed too.

Gary: Yeah sometimes you have to just let things go and pick your spots for interventions. In hindsight, would you have done something differently?

Tom: I could have revisited classroom norms, but just reminding them there is a time and a place for joking seemed like enough. They're smart kids, coming down hard on them seemed counter productive.

Gary: But this second comment about First Nations is in a different category altogether. It's horrible!

Tom: I was appalled, for sure. I told them I couldn't believe what I'd just read on the screen. I told them I couldn't imagine a student that would think such a comment, let alone post it to a class discussion.

Gary: "Couldn't imagine" or "didn't imagine?"

Tom: "Couldn't imagine" is what I said, but "didn't imagine" would have been more accurate. If I had imagined the possibility, I might have been better prepared. Anyway, the room went totally silent. I said I couldn't understand how such a comment, based on such profound ignorance, could surface

in our ethics classroom. Then I just stood there trying to get some objective distance from the situation. I really had no idea where to go next.

Gary: Sorry to interrupt, but I'm really curious. What exactly were you feeling in that moment?

Tom: I was upset, angry, pretty emotional... I think I felt betrayed, somehow. I just couldn't believe what I'd read! And at the same time, I felt exposed and ill-prepared. We'd spent the previous three classes discussing Mary Gentile's work on the importance of imagining future ethical scenarios and how we need to develop personal scripts to provide guidance in difficult situations¹¹. Now I'm standing there, I'm the instructor and I don't have a script ready.

[Tom goes silent, re-living the scene and Gary gives him some time to collect his thoughts.]

Gary: I can understand your emotional reaction, I would have been angry too. But you kept your cool, and under pressure that's difficult. It's ironic that we spend the majority of our time honing our subject matter expertise, yet so little time on our teaching practice, but in these critical moments experience, wisdom and genuineness trump content. So you're just standing there...

Tom: Yeah. And it feels like the whole course is hanging in the balance somehow, that if I say the wrong thing, I'll make things worse and lose the class for the rest of the semester. But at the same time it seems like there should be something that I can say that would provide the right message, the right perspective, the right lesson to make something valuable out of this mess. And I'm remembering now, as we talk about it together, that while this turmoil

¹¹ Gentile, M. C. (2010). *Giving voice to values: How to speak your mind when you know what's right*. New Haven Conn.: Yale University Press.

was going on, a story from my own past kept surfacing from my unconscious and I kept pushing it back down, because it happened so long ago and I couldn't remember it that well. I'd push it out of my mind and try to focus my thoughts on next steps, but the story kept surfacing and finally I realized my intuition was telling me this was the story I needed to share.

Tom: (Speaking to his class)

In 1973 I was an engineering student and the university's president was also my mathematics instructor. Teaching wasn't something that he had to do; teaching was a labour of love. The class began at 1:30 and many of us used to come early to chat or eat our lunch. One day someone dropped off flyers for a university event and some students started folding these into paper airplanes. Before long a battle had broken out across the aisle, and the room was littered with sheets of cleverly folded paper. We were just having fun. The president entered the room when the mayhem was at its peak. He looked around, and said nothing. He made his way down the stairs to the front of the class, stooping to retrieve each folded paper in his path. The room had fallen silent. A few students started to get up, with the intention of helping to clean up the mess we'd made. The president didn't speak, he gestured with his arm, commanding those students back into their seats. He was an old man and he moved slowly around the room stooping to pick up each scrap of folded paper. He deposited them in a wastepaper bin and returned to the centre of the room. We were seated in tiers, theatre style. He looked up at us and with great deliberation said: "You do not deserve the sacrifices that people have made to provide you with your opportunities."

It is the final line that Tom wants to leave his students with. His class is silent, attentive. Tom allows the silence to stretch out, knowing that the silence is more

important than anything he might say. Finally, and without further comment, he dismisses the students. They will meet again in two weeks, after the winter reading break.

Gary: I applaud your courage and ability to stay in that painful moment rather than “running away,” which would have been easier but inappropriate. I like the story, especially the moral of the story. Now I’m wondering: what were you trying to achieve at that time? What were the consequences of the silence? For them, and for you?

Tom: Well, I didn’t want to lecture them. What would I say that they didn’t already know? Everyone in the room knew that the comment was totally out of line. Even the perpetrator knew they’d crossed a line; maybe otherwise they might have had the courage to take ownership of the comment. It seemed like a lecture would be a waste of time, but telling a story was another way of getting at the issues. You know sometimes it’s less threatening if we use an example from our own lives rather than pointing out someone else’s failings directly. So I told that story from my student days and let them draw their own parallels. The silence was to give them some time for the story to sink in. I didn’t need the silence for myself; I had become quite calm in the retelling of the story.

Gary: I like the choice of a story over a lecture. You’re probably right it’s less threatening to use your own example, but in no way is it less impactful. Were there any other factors influencing you?

Tom: I started telling the story very slowly, a line at a time. Forcing myself to stop between lines to breathe. I was finding my way, knowing where the story was going, but not really sure how it would get there and worried that it would fall flat. But the retelling triggered the memories, which became increasingly vivid, increasingly concrete. My

friend, a psychologist, calls this “state specific memory” — we have the memories but we can’t recall them without a trigger event. Most of us have experienced this; for example, when returning to an elementary school or hospital and being flooded with childhood memories triggered by the familiar but long forgotten smells associated with the institution. At first I had only this vague recollection of the incident, but within a few sentences I could see the president’s face, his glasses, the suit he was wearing. And by the time I got to the end of the story, I could hear his voice again, word for word. It didn’t feel like I was remembering him or quoting him; it felt like I was channelling him. So I was very calm by the end.

Gary: Yes, memory is amazing! Sometimes when it’s really vivid, it’s as if it’s happening to us in the here and now, not being recalled in the there and then. Suddenly you are managing the situation by reframing the incident through a story, a story you could only vaguely recall at first but one that gains clarity in the telling. Tom, we usually only get to do one intervention in a crisis and maybe what you did was the best possible intervention under the circumstances. But I’m curious: is there anything else you could have done? What is your best guess of how that would have turned out?

Tom: I considered dismissing the students, but that would have seemed like admitting defeat: to have nothing to say in response to such appalling ignorance and prejudice in the classroom... And I shouldn’t say “considered dismissing them”; actually, it’s more like the possibility flashed to mind and I rejected it just as fast. I did begin to feel that I might be telling the wrong story. There was another story drifting at the edge of my consciousness that seemed like it might have been a better fit for the situation, but by then I was committed and I put the second story out of my mind.

Gary: Do you wish you had gone with the second story?

Tom: A few days later, while the incident was still raw, I wrote up both stories and tested them against the situation. It was clear that the one I told them was a far better choice, although before I started speaking both stories felt so nebulous that I wasn't sure at the time. Anyway, I was right to follow my intuition.

Gary: I think a less experienced teacher might have been paralyzed and reacted in an automatic unreflective way that could have inadvertently made things worse, whereas you understood the gravity of the situation, steadied yourself, listened to yourself, and went with a plausible alternative you thought might work. That took awareness and courage. I am wondering what assumptions you were making at the time.

Tom: I suppose I assumed that the perpetrator was probably Canadian, white and male. I have more women than men students and quite a few international students so the list of suspects was relatively small. If I'm honest, I would say that my suspicions fell on a small group of young men at the back of the room, even though I realize they could be completely innocent. I also assumed in the moment that the perpetrator was in the classroom, but on reflection I have to admit the possibility that the conversation was hijacked by someone not in the class, that it was a prank played from outside the room—I discovered later that was a possibility because of the way the software was configured. And of course some more basic assumptions: the students should know better; they need to understand this is an institute of higher learning and we have a protocol and norms for discourse that are built on mutual respect; they need to grow up.

Gary: Interesting... And what if it wasn't that group of young males? What if it was a less likely candidate? I'd be interested in knowing how we could validate or invalidate all

those assumptions you are making, but it isn't possible this time. Anyway, your next class was two weeks later. What did you do to move forward?

Tom: It felt like the first class after reading break would be just as fragile and difficult as the previous class. We had to get started back up again as a group, accept what we had learned individually and collectively from the experience, and not forget about it, but at the same time put it behind us. I thought of lots of things: abandoning the technology, hosting a conversation around the situation; doing nothing and moving on; revisiting classroom norms; bringing in a guest speaker from First Nations and so on. But I didn't want to put a First Nations person into that kind of situation, and a number of students emailed me during reading break to disassociate themselves from the comments and pleading with me not to abandon the voting technology. In the end I threw away most of my lesson and spent the first half of the class covering some of the contributions of First Nations to the evolution of Canada as a nation. I didn't discuss the incident directly—that would have felt like rubbing their noses in it, and I knew that for almost everyone in the room I would be preaching to the converted: there was no question about why we were discussing First Nations history and their contributions to society.

Gary: Given our discussion and your distance from the situation, how do you feel about things now?

Tom: The situation happened. Lots of things go sideways with teaching, so I'm prepared for that; really it's the magnitude and the emotional intensity of this situation that was unprecedented. I'm sure there are ways I could have made the situation worse. I'm not sure if I found the perfect story, but the punch line was effective. Of course I owe that line

entirely to my former university president, a much wiser man and an extraordinary teacher in his day.

Gary: Tom you're a pretty good teacher yourself. Give yourself credit for managing a deeply disturbing situation. You displayed professional artistry; the ability to be reflective-in-action when faced with surprises. I wish I could ask the students how they thought you managed the process. My guess is they would praise your classroom management. So, how do you now make sense of this, especially in light of your past teaching experiences?

Tom: It's very hard to anticipate everything that might happen in class, but trying to imagine the worst and then taking that to the extreme is a good way to prepare. I understand that racial tensions exist in Canada as they do everywhere to greater or lesser degree. However, we have the sense that this kind of prejudice is less of an issue among educated people, and that educated people have better self-monitoring skills, so that even if they are prejudiced they likely keep that to themselves. Also, students, no matter how old they are, have diverse backgrounds and complex lives, and clearly there can be powerful issues simmering below the surface. Students who come to class may have grown up in families or areas where intolerance is condoned.

Gary: I agree. We often see our students for only a few hours a week and we never know the baggage they bring into the classroom. It's why our assumptions are often wrong. Okay, I have to play my professor role, so now on to our learning. How has this experience confirmed, challenged or changed your ways of knowing about teaching or teaching ethics?

Tom: It's another reminder that abstract ideas have to be backed up by concrete experience. Mary Gentile¹² makes a good

¹² Gentile, M. C. (2010). *Giving voice to values: How to speak your mind when you know what's right*. New Haven Conn.: Yale University Press.

suggestion that we need to have scripts prepared in advance for possible future ethical scenarios. I have taught that approach, but not practiced it systematically. Of course I have imagined different situations, surely everyone has, but I haven't sat down systematically to try to imagine all the ways that a class can go sideways. That would be a good way to train instructors: to get them together to imagine the worst, like preparing for a mission to Mars. I have a lot of experience in the classroom and I'm able to draw on that when the unexpected happens; after this many years, most situations are similar to ones I've encountered in the past. In this case I was at a loss for words initially; the solution came to me when I let my intuition take over. My rational brain kept rejecting the story, but my intuition persisted and the outcome was, I think, satisfactory.

Gary: Good stuff that intuition, and we need to access it more often. Maybe after talking about this situation we could turn our attention to that subject; how do we stay in the moment trusting our technique, and allowing our intuition to take over. I believe it's an essential part of reflective practice, especially the elusive on-the-spot variety you just demonstrated. Maybe we need to order dessert, or better yet book another lunch date. Hey, one more thing, any other takeaways?

Tom: I had been feeling very ambivalent about whether I did the right thing in telling my story in class. It just felt like I had fallen short in some way as an instructor. In fact, I feel pretty good about it now. I'm still upset about the incident, but not the way I handled it.

Gary: You know the First Nations say, "There are many ways to a good place." [Grinning] My gut says you took your students to a good place.

Discussion

The value of a reflective conversation is in helping us to distinguish the relevant from the merely coincidental. In the extended passage above we have recreated in very condensed form a reflective conversation that unfolded over nearly four hours. It is a reconstruction not a transcript. It has been remembered, dismembered and rendered down until a certain essence remains that is true to the facts of the situation. This is consistent with how we construct meaning in general: retaining what is important for sense-making and discarding details that only serve to obscure understanding.

The conversation was already a post-reflection for Tom who had, over the reading break, reflected deeply on the incident, come to a conclusion about how to proceed, and gone back into the classroom with his solution—in this case, a remedial lesson on First Nations. Nevertheless, the reflective conversation with Gary, conducted in the spirit if not the letter of Johns' (1994) four-stage protocol, revealed a number of issues that had not occurred to Tom in his own reflections and allowed him to *test his response* to the situation against the judgement of another experienced, reflective practitioner; to *modify his perception* of the appropriateness of his actual intervention; to remind him of the *importance of intuition* in responding to the unforeseen; and finally to *question a number of assumptions* that had seemed obvious in the moment, but did not stand up to careful scrutiny.

Applying Dreyfus' model to the reflective conversation, we note in Tom's dialogue the tension between the analytic response of the proficient performer and the intuitive response characteristic of expertise. Between proficiency and expertise, between technical rationality and professional artistry, is a boundary we straddle, working intuitively when we can, and more deliberately when our intuition is confounded by

radical circumstance. To attain professional mastery is always a contingent and temporary achievement.

Conclusion

Now standing on the banks of the river feeling exhilarated and satisfied after a successful navigation of a tricky section of white water, we recount the ways we handled the dangers. In this article we have explored a reflective conversation process, highlighting a particularly impactful teaching incident, for guiding reflection to promote learning and change. Reflective conversations between practitioners are an important collaborative learning process that enables inspection of the often subtle difference between competent and masterful practice. Use of Johns' protocol, while not strictly adhered to in Tom and Gary's conversation, provides a framework for focusing the reflection on a myriad of areas one might not typically consider with respect to what can be learned through reflection on experience. Our conversation provides ample evidence that Tom's reflection allowed him to surface and challenge assumptions, analyze his actions and alternative actions, learn from the experience, and move forward with new knowledge.

Heinrich Von Keist (1951) describes how engaging in conversation with *anyone* is helpful for sense-making:

If I mention [a problem] to my sister... I discover facts which whole hours of brooding, perhaps, would not reveal. Not that she literally *tells* them to me; for neither does she know the book of rules [...] Nor is it that her skilful questioning leads me on to the point which matters, though this may frequently be the case. But since I always have some obscure preconception, distantly connected in some way with whatever I am looking for, I have only to begin boldly and the

mind, obliged to find an end for this beginning, transforms my confused concept as I speak into thoughts that are perfectly clear, so that, to my surprise, the end of the sentence coincides with the desired knowledge (Von Keist, 1951).

But reflective colleagues in the same profession have the unique advantage of knowing the subject matter, as well as the difference between actual and desired practice, and can expose assumptions and challenge actions in ways that others cannot. In this way, reflective conversations among colleagues may serve as scaffolding for practitioners seeking to develop their professional practices beyond technical skills toward professional artistry. In writing this article we (Tom, Gary, and Al) have been continuously reflecting and learning through emails and phone conversations. We tried to make shared sense of the reflective conversation process and craft it into an informative article, and in so doing it caused us to revisit our own teaching. This collaborative reflecting and writing project has served to strengthen our friendships, question aspects of our practice, generate new knowledge, deepen our commitment and passion for teaching, and reaffirm that we are indeed making at least incremental progress toward our shared goal of professional mastery.

There are no short cuts on the path to professional mastery. Personal reflection is a necessary first step, but it is only the first step down a long path. To make progress we need the experience and the objectivity of reflective colleagues to help reveal our shortcomings and our misconceptions along the way. Shared reflection on experience through reflective conversations—however time-consuming, intellectually challenging and emotionally difficult they may often be—is a good way forward for individuals, organizations and societies. We teach this technique to students and clients because we believe in its value in promoting personal, organizational, and societal change.

Postscript

Tom learned in September that his teaching and course evaluations for the section in which the incident occurred were the highest he received over two years of teaching the course. In discussion with Gary one plausible explanation for this high rating was that students might have responded to the emotional intensity and authenticity of Tom's response to this critical incident. Perhaps that is going too far. However, it is clear that injecting more emotional intensity and authenticity into the classroom is not automatically a fatal teaching error.

P.P.S.

In the published version of this article we wrote: "There are no short cuts on the path to professional mastery." Perhaps in light of the recent work on self-authorship (Barber et al., 2013) we ought to revisit that claim. A shortcut might be found in accelerating the practitioner's movement through the earlier stages of epistemological development that must be completed before arriving at the stage where truly reflective practice begins.

Chapter 8 – Contributions & Conclusion

The Contribution of This Dissertation

I believe this dissertation makes a number of contributions, some of these accrue to me personally, but others, I think, are better thought of as public goods. By way of organization I will discuss them according to what I believe to be their impact for my future students, other instructors of business ethics, other doctoral students, and myself, starting in reverse order, so that the emphasis will, I hope, be on the public goods that obtain from this effort.

Personal Goods

If you are reading a copy of this obtained via the SFU Library, then an obvious personal benefit would be the fact of my receiving a doctoral degree in education. From such an achievement a younger person might be expected to generate a substantial financial payoff over a lifetime, or at least hope to do so; however, I have been reliably assured that the degree will make no difference to my salary for the work that I love doing. Furthermore the remainder of my career is too short for there to be a realistic potential of recapturing the personal opportunity costs incurred in pursuing this degree, to say nothing of the (to me) external costs born by the institution and the individuals who have supported me through this process. The real value of the degree is best understood in terms of what MacIntyre refers to as “internal goods” (MacIntyre, 2007).

Internal goods associated with earning a doctoral degree include the satisfaction that comes from mastering a body of knowledge, testing oneself against external standards of excellence and rising to that challenge, with guidance, to be sure, but largely through one's own efforts. In my case, other internal goods include the self-confidence that comes from meeting a personal goal, the sense of satisfaction at having completed the best job possible under the circumstances, and, more importantly, being able to embrace the product of that labour, imperfections and all. In a TED Talk that I discuss in class with my students, Dan Pink (2007) argues that what motivates people in a knowledge economy is "autonomy, mastery and purpose"; undertaking a doctoral program provides these three in abundance. At the same time it is humbling to realize how much better I might have performed as instructor and administrator over the last 15 years if I had known what I have learned over the last months of concentrated effort. Finally there is the humbling realization that however much has been accomplished, there is much more left to do. In spite of my best efforts over the last years, I can only say that I have made some progress, but I am not yet teaching my course as well as I think I ought to be able, given more wisdom and experience, nor as well as I think my students deserve.

Public Goods

It is characteristic of internal goods, says MacIntyre, "that their achievement is a good for the whole community who participate in the practice" (MacIntyre, 2007, p. 190). Let me turn next to the benefits that might accrue to others.

Other doctoral students may find in this dissertation the courage to push some boundaries. They might also gain some perspective on the process of transformation that often occurs during the time students are enrolled in graduate education (Baxter

Magolda, 2007; Kegan 2004). Some believe that transformation should be the overarching goal of university education, especially graduate education in the 21st Century (Barnett 2000, 2004; Baxter Magolda, 2007). Currently graduate students frequently report the experience as isolating and destabilizing (Fullick, 2011); normalizing some of that negative experience may help make the transition easier to traverse.

Other instructors may find in this dissertation some ready recipes for experimenting with TBL and learning journals in large classes. In my personal experience it is easy to find articles that discuss pedagogy or curriculum in the abstract, but relatively difficult to find articles that address the concrete issues that inevitably surface when it comes time to put the theory into practice. From reading Chapter 7, other instructors may be encouraged to engage in reflective conversations about difficult challenges they have faced in the classroom. And they may find it useful to consider the chapter on self-authorship in light of their own teaching practices.

Finally my students will benefit from this because I will return to the classroom with deeper insight into, and greater empathy for, the problems students face in moving from adolescent to adult ways of thinking. This is no small thing—and in a better world, if not in this one—reason enough to undertake a project such as this dissertation.

Epilogue - Coming Full Circle

The journey of exploration begins in fair weather, in familiar waters near a familiar shore. You sail from cove to cove, dropping anchor to collect artefacts that you categorize according to systems you brought along for that purpose. Only gradually you become aware that the landscape around you has changed: familiar because it is not that different from yesterday's landscape, yet strange because you have travelled beyond the horizon of significance. After so long at sea your ship, weighted down with the accumulations of your investigations, sits lower in the water, is not so quick to respond to the rudder, labours in heavy seas, and founders suddenly on a reef that no chart ever mentioned. Thus on a foreign shore, from nothing but the scattered remains of your ship and those few artefacts that have drifted ashore, you must reconstruct meaning and make sense of your new surroundings. Nor are you any longer the captain of a ship, or even a passenger. You have become something else: a survivor, initially, but gradually more than a survivor, you become someone who embraces their new reality as normal, who is habituated to being in the new world. What began as a voyage of discovery has become a voyage of transformation.

When Margaret was close to the end, I met with the palliative care counsellor. "Are *you* ready?" she asked.

Was I ready? Yes. I had done all the reading, made all the arrangements, and said all that could be said. There was nothing more to do.

As I listed my preparations, she nodded one-by-one in agreement; I had not forgotten anything. “But you need to understand,” she said, “that until it happens, you have no idea what it will be like.”

Dissertations are like that too.

References

Adichie, C. (2009). Chimamanda Adichie: The danger of a single story [video file]. Retrieved Sept 12, 2013 from http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html

Altman, M. (2012). *Behavioral economics for dummies*. Mississauga, ON: J. Wiley & Sons Canada.

Anderson, J. (1993). Journal writing: The promise and the reality. *Journal of Reading*, 36(4), 304-09.

Argyris, C., & Schön, D. A. (1974). *Theory in practice: Increasing professional effectiveness*. San Francisco: Jossey-Bass.

Ariely, D. (2012). RSA animate: The truth about dishonesty [online video]. Retrieved 01/13, 2014, from <http://www.thersa.org/events/rसानimate/animate/rसानimate-the-truth-about-dishonesty>

Badaracco, J. (1997). *Defining moments: When managers must choose between right and wrong*. Boston, Massachusetts: Harvard Business School Press.

Barber, J. P., King, P. M., & Magolda, M. B. B. (2013). Long strides on the journey toward self-authorship: Substantial developmental shifts in college students' meaning making. *The Journal of Higher Education*, 84(6), 866-896.

Barnes, C. A. (2005). Critical thinking revisited: Its past, present, and future. *New Directions for Community Colleges*, 2005(130), 5-13.

Barnes, J. (1990). *Flaubert's parrot* (First International ed.). New York: Random House.

Barnett, R. (2000). University knowledge in an age of supercomplexity. *Higher Education*, 40(4), 409-422.

Barnett, R. (2004). Learning for an unknown future. *Higher Education Research and Development*, 23(3), 247-260. doi:10.1080/0729436042000235382

Barnett, R. (2005). Recapturing the universal in the university. *Educational Philosophy and Theory*, 37(6), 785-797. doi:10.1111/j.1469-5812.2005.00158.x

Bauman, Z. (2013a). Learning to walk on quicksand. *Learning with adults* (pp. 9-18) Springer.

Bauman, Z. (2000). *Liquid modernity*. Malden, MA: Polity Press.

Bauman, Z. (2013b). The trouble with being human these days [online video trailer]. Retrieved 12/19, 2013, from <http://baumaninstitute.leeds.ac.uk/video/>

Baxter Magolda, M. B. (2004). Evolution of a constructivist conceptualization of epistemological reflection. *Educational Psychologist*, 39(1), 31-42.

Baxter Magolda, M. B. (2006). Intellectual development in the college years. *Change: The Magazine of Higher Learning*, 38(3), 50-54. doi:10.3200/CHNG.38.3.50-54

Baxter Magolda, M. B. (2007). Self-authorship: The foundation for twenty-first-century education. *New Directions for Teaching and Learning*, 2007(109), 69-83.

Baxter Magolda, M. B. (2012). Building learning partnerships. *Change: The Magazine of Higher Learning*, 44(1), 32-38.

Baxter Magolda, M. B. (1994). Post-college experiences and epistemology. *Review of Higher Education*, 18(1), 25-44.

Beggs, J. M. (2011). Seamless integration of ethics. *Marketing Education Review*, 21(1), 49-56.

Boisot, M. (1995). *Information space: A framework for learning in organizations, institutions, and culture*. New York: Routledge.

Boud, D. (2001). Using journal writing to enhance reflective practice. *New Directions for Adult and Continuing Education*, 2001(90), 9-18.

Box, G. E. P. (2010). An accidental statistician. Retrieved 04/27, 2014, from http://www.stat.wisc.edu.proxy.lib.sfu.ca/~yandell/stat/50-year/Box_George.html

Box, G. E. P., & Draper, N. R. (1987). *Empirical model-building and response surfaces*. New York: Wiley.

Branden, N. (1995). *The six pillars of self-esteem*. New York, N.Y: Bantam.

Brookfield, S. (2010). Critical reflection as an adult learning process. *Handbook of reflection and reflective inquiry* (pp. 215-236) Springer.

Brown, B. (2010). TED talk: The power of vulnerability. [online video] Retrieved March, 2014, from http://www.ted.com/talks/brene_brown_on_vulnerability

Brown, T. (2006). *Margaret's story*. Unpublished manuscript.

Brown, T., Wagenheim, G., & Crispo, A. (2013). Creating learning and change through reflective conversations. *Challenging Organisations and Society*. *Reflective Hybrids*, 2(1)

Buchmann, C., DiPrete, T. A., & McDaniel, A. (2008). Gender inequalities in education. *Annual Review of Sociology*, 34, 319-337.

Burton, A. (2000). Reflection: Nursing's practice and education panacea? *Journal of Advanced Nursing*, 31(5), 1009-1017.

Bush, G. W. (2001). President holds prime time news conference. Retrieved 11/5, 2013, from <http://georgewbush-whitehouse.archives.gov/news/releases/2001/10/20011011-7.html>

Caplan, B. (2004). Rational ignorance. *The encyclopedia of public choice* (pp. 793-795) Springer.

Chan, N., Ho, I. T., & Ku, K. Y. (2011). Epistemic beliefs and critical thinking of Chinese students. *Learning and Individual Differences*, 21(1), 67-77.

Churchland, P. S. (2011). *Braintrust*. Princeton, N.J.: Princeton University Press.

Colby, A., Ehrlich, T., Sullivan, W., & Dolle, J. (2011). *Rethinking undergraduate business education: Liberal learning for the profession*. San Francisco, CA: Jossey-Bass.

Colvin, G. (2001). The great CEO pay heist. *Fortune*, 143(13), 36-41.

Cragg, W., Pearson, D., & Cooney, J. (1995). Ethics, surface mining and the environment. *Resources Policy*, 21(4), 229-235.

Crane, A., & Matten, D. (2010). *Business ethics* (Third Edition ed.). Oxford: Oxford University Press.

Crawford, I., & Wang, Z. (2014). The impact of individual factors on the academic attainment of Chinese and UK students in higher education. *Studies in Higher Education*, (ahead-of-print), 1-19.

Crossan, M., Mazutis, D., Seijts, G., & Gandz, J. (2013). Developing leadership character in business programs. *Academy of Management Learning & Education*, 12(2), 285-305.

Dall’Alba, G., & Barnacle, R. (2007). An ontological turn for higher education. *Studies in Higher Education*, 32(6), 679-691.

Das, S. K., & Chattopadhyay, S. (2011). Human fatalities from wild elephant attacks-A study of fourteen cases. *Journal of Forensic and Legal Medicine*, 18(4), 154-157.

Dewey, J. (1933). *How we think*. Lexington, MA: D.C. Heath.

Dreyfus, S. E. (2004). The five-stage model of adult skill acquisition. *Bulletin of Science, Technology & Society*, 24(3), 177-181.

Durrheim, D. N., & Leggat, P. A. (1999). Risk to tourists posed by wild mammals in South Africa. *Journal of Travel Medicine*, 6(3), 172-179.

Dyment, J. E., & O’Connell, T. S. (2010). The quality of reflection in student journals: A review of limiting and enabling factors. *Innovative Higher Education*, 35(4), 233-244.

Égert, B. (2013). The 90% public debt threshold: The rise and fall of a stylised fact (no. 4242). CESifo working paper. (No. 4242).CESifo Working Paper.

Ehrensals, K. (2001). Training capitalism's foot soldiers: The hidden curriculum of undergraduate business education. In E. Margolis (Ed.), *The hidden curriculum in higher education* (pp. 238). New York: Routledge.

Evans, F. J., & Weiss, E. J. (2008). Views on the importance of ethics in business education: Survey results from AACSB deans, CEO's and faculty. In D. L. Swanson, & D. G. Fisher (Eds.), *Advancing business ethics education* (pp. 43-66). Charlotte, NC: Information Age Publishing Inc.

Ferraro, F., Pfeffer, J., & Sutton, R. I. (2005). Economics language and assumptions: How theories can become self-fulfilling. *Academy of Management Review*, 30(1), 8-24.

Fiddler, M., & Marienau, C. (2008). Developing habits of reflection for meaningful learning. *New Directions for Adult and Continuing Education*, 2008(118), 75-85.

Fleming, T. (2008). A Secure Base for Adult Learning: Attachment Theory and Adult Education. *Adult Learner: The Irish Journal of Adult and Community Education*, 33, 53.

Frederick, W. (2008). The business schools' moral dilemma. In D. L. Swanson, & D. G. Fisher (Eds.), *Advancing business ethics education* (pp. 25-42). Charlotte, NC: Information Age Publishing Inc.

Freedman, S. G. (2006, August 30, 2006). Upon further reflection, A few random thoughts. *New York Times (1923-Current File)*, p. B.8.

Fuentes-Nieva, R. (2014). *Working for the few: Political capture and income inequality*. (Briefing Paper No. 178). Oxfam International.

Fuller, S. (2004). *Kuhn vs. Popper: The struggle for the soul of science*. New York: Columbia University Press.

Fullick, M. (2011, 14/12/2011). "My grief lies all within" -- PhD students, depression & attrition. Message posted to http://www.universityaffairs.ca/speculative-diction/my-grief-lies-all-within-phd-students-depression-attrition/?utm_source=newsletterfeb1214&utm_medium=email&utm_content=top5specdiction_depression&utm_campaign=ataglaceEN

Galley, J. (2013). Biography of Thomas King. Retrieved 11/8, 2013, from <http://suite101.com/a/biography-of-thomas-king-a88629>

Gallo, C. (2014, 2/28). How Sheryl Sandberg's last minute addition to her TED talk sparked a movement. Message posted to <http://www.forbes.com/sites/carminegallo/2014/02/28/how-sheryl-sandbergs-last-minute-addition-to-her-ted-talk-sparked-a-movement/>

Gentile, M. C. (2010). *Giving voice to values: How to speak your mind when you know what's right*. New Haven Conn.: Yale University Press.

Ghoshal, S. (2005). Bad management theories are destroying good management practices. *Academy of Management Learning & Education*, 4(1), 75.

Giacalone, R., & Promislo, M. (2012). Broken when entering: The stigmatization of goodness and business ethics education. *Academy of Management Learning & Education*, 12(1), 86-101.

Green, D. L. (2013). Personal communication.

Greenwood, J. (1998). The role of reflection in single and double loop learning. *Journal of Advanced Nursing*, 27(5), 1048-1053.

Haidt, J. (2001). The emotional dog and its rational tail: A social intuitionist approach to moral judgment. *Psychological Review*, 108(4), 814.

Haidt, J. (2006). *The happiness hypothesis: Finding modern truth in ancient wisdom*. New York: Basic Books.

Haidt, J. (2007). The new synthesis in moral psychology. *Science*, 316(5827), 998.

Haidt, J. (2012). *The righteous mind: Why good people are divided by politics and religion*. New York: Pantheon Books.

Haidt, J. (2013a). (A Knowledge@Wharton interview) the righteous mind: Why liberals and conservatives can't get along. Retrieved 11/5, 2013, from <http://knowledge.wharton.upenn.edu/article/the-righteous-mind-why-liberals-and-conservatives-cant-get-along/>

Haidt, J. (2013b). Change the path not the rider: Working with human nature to improve business ethics. Retrieved 11/9, 2013, from <http://www.stern.nyu.edu/experience-stern/news-events/darwin-business-workshop>

Haidt, J. (2014, Jan 13, 2014). Can you teach businessmen to be ethical? Message posted to <http://www.washingtonpost.com/blogs/on-leadership/wp/2014/01/13/can-you-teach-businessmen-to-be-ethical/>

Haidt, J., & Joseph, C. (2004). Intuitive ethics: How innately prepared intuitions generate culturally variable virtues. *Daedalus*, 133(4), 55-66.

Haidt, J., & Joseph, C. (2011). How moral foundations theory succeeded in building on sand: A response to Suhler and Churchland. *Journal of Cognitive Neuroscience*, 23(9), 2117-2122.

Harris, J. D. (2009). What's wrong with executive compensation? *Journal of Business Ethics*, 85(1), 147-156.

Heath, C., & Heath, D. (2010). *Switch: How to change when change is hard*. New York: Broadway Books.

Herndon, T., Ash, M., & Pollin, R. (2013). Does high public debt consistently stifle economic growth? A critique of Reinhart and Rogoff. *Cambridge Journal of Economics*, 38(2), 257.

Higgins, D. (2011). Why reflect? recognising the link between learning and reflection. *Reflective Practice*, 12(5), 583-584.

Hofer, B. K. (2001). Personal epistemology research: Implications for learning and teaching. *Educational Psychology Review*, 13(4), 353-383.

Hofer, B. (2008). Personal epistemology and culture. In M. Khine (Ed.), *Knowing, knowledge and beliefs* (pp. 3-22) Springer Netherlands. doi:10.1007/978-1-4020-6596-5_1

Jensen, M. C., & Meckling, W. H. (1976). Theory of the firm: Managerial behavior, agency costs and ownership structure. *Journal of Financial Economics*, 3(4), 305-360.

Jensen, M. C., & Murphy, K. J. (1990). Performance pay and top-management incentives. *Journal of Political Economy*, 98(2), 225-264.

Johns, C. (1994). Guided reflection. In A. Palmer, A. Burns & C. Bulman (Eds.), *Reflective practice in nursing: The growth of the professional practitioner* (pp. 110-130). Cornwall, UK: Blackwell Science Ltd.

Kahneman, D. (2011). *Thinking, fast and slow* (1st ed.). New York: Farrar, Straus and Giroux.

Kant, I., Wood, A. W., & Schneewind, J. B. (2002). *Groundwork for the metaphysics of morals*. New Haven: Yale University Press.

Kegan, R. (1994). *In over our heads: The mental demands of modern life*. Cambridge, Mass: Harvard University Press.

Kegan, R. (2008). What “form” transforms? In K. Illeris (Ed.), *Contemporary theories of learning: Learning theorists...in their own words* (pp. 35-69). New York, NY: Routledge.

Kegan, R. (1982). *The evolving self: Problem and process in human development*. Cambridge, Mass: Harvard University Press.

Kegan, R., & Lahey, L. L. (2009). *Immunity to change: How to overcome it and unlock potential in yourself and your organization*. Boston, Mass: Harvard Business Press.

King, P. M., & Baxter Magolda, M. B. (1996). A developmental perspective on learning. *Journal of College Student Development*, 37, 163-173.

Kember, D. (2001). Beliefs about knowledge and the process of teaching and learning as a factor in adjusting to study in higher education. *Studies in Higher Education, 26*(2), 205-221.

King, P. M., & Kitchener, K. S. (2004). Reflective judgment: Theory and research on the development of epistemic assumptions through adulthood. *Educational Psychologist, 39*(1), 5-18.

King, T. (2003). *The truth about stories: A native narrative* Toronto: House of Anansi.

King, T. (2012). *The inconvenient Indian: A curious account of native people in North America* Random House Digital, Inc.

Kleist, H., & Hamburger, M. (1951). On the gradual construction of thoughts during speech. *German Life and Letters, 5*(1), 42-46.

Kloss, R. J. (1994). A nudge is best: Helping students through the Perry scheme of intellectual development. *College Teaching, 42*(4), 151-158.

Koles, P. (2011). TBL peer feedback form. Retrieved 1/14, 2013, from <http://www.teambasedlearning.org/Resources/Documents/TBL,%20Peer%20Feedback%20form,%20Koles,%20Aug-Dec%202011.doc>

Krishnan, V. R. (2008). Impact of MBA education on students' values: Two longitudinal studies. *Journal of Business Ethics, 83*(2), 233-246.

Ku, K. Y., & Ho, I. T. (2010). Dispositional factors predicting Chinese students' critical thinking performance. *Personality and Individual Differences, 48*(1), 54-58.

Lewis, P., Forsythe, G. B., Sweeney, P., Bartone, P. T., & Bullis, C. (2005). Identity development during the college years: Findings from the west point longitudinal study. *Journal of College Student Development*, 46(4), 357-373.

Luken, T. (2009). The (im) possibility of new learning and self-direction. In M. Kuijpers, & F. Meijers (Eds.), *Career learning: Research and practice in education* (pp. 85-101). Netherlands: Euroguidance.

Lyons, N. (2010). *Handbook of reflection and reflective inquiry: Mapping a way of knowing for professional reflective inquiry*. New York: Springer.

MacIntyre, A. (2007). *After virtue* (Third Edition ed.). Notre Dame, Indiana: University of Notre Dame Press.

Mannitz, S. (2012). *Democratic civil-military relations: Soldiering in 21st-Century Europe* Routledge.

McMahon, K. (2008). Chapter 6 - team formation; In L. K. Michaelson, D. Parmalee, K. McMahon & R. E. Levine (Eds.), *Team-based learning for health Professions Education: A guide to using small groups for improving learning* (pp. 85-88)

Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco: Jossey-Bass.

Mezirow, J. (1997). Transformative learning: Theory to practice. *New Directions for Adult and Continuing Education*, 1997(74), 5-12.

Mezirow, J. (2000). Learning to think like an adult. *Learning as Transformation: Critical Perspectives on a Theory in Progress*, San Francisco: Jossey-Bass., 3-33.

Moon, J. A. (2006a). *A handbook of reflective and experiential learning: Theory and practice*. New York: Routledge.

Moon, J. A. (2006b). *Learning journals: A handbook for reflective practice and professional development*. New York: Routledge.

Moshman, D. (2011). *Adolescent rationality and development: Cognition, morality, and identity*. New York: Psychology Press.

Novak, J. D. (2002). Meaningful learning: The essential factor for conceptual change in limited or inappropriate propositional hierarchies leading to empowerment of learners. *Science Education*, 86(4), 548-571.

O'Connell, T., & Dymont, J. (2006). Reflections on using journals in higher education: A focus group discussion with faculty. *Assessment & Evaluation in Higher Education*, 31(6), 671-691.

Oermann, M. H. (1999). Critical thinking, critical practice. *Nursing Management*, 30(4), 40C-40F, 40H-40I.

Office of the VP Academic. (2013). Engaging students, research and community 2013-2018: Five year academic plan of the vice president academic. (). Burnaby, BC: Simon Fraser University.

Orlitzky, M., Swanson, D. L., & Quartermaine, L. (2006). Normative myopia, executives' personality, and preference for pay dispersion toward implications for corporate social performance. *Business & Society*, 45(2), 149-177.

Orwell, G. (2002). Politics and the English language. *Literary Cavalcade*, 54(5), 20.

Paulsen, M. B., & Wells, C. T. (1998). Domain differences in the epistemological beliefs of college students. *Research in Higher Education*, 39(4), 365-384. doi:10.1023/A:1018785219220

Pavlovich, K., Collins, E., & Jones, G. (2009). Developing students' skills in reflective practice design and assessment. *Journal of Management Education*, 33(1), 37-58.

Perry, W. G., Jr, & Harvard Univ., Cambridge, MA., Bureau of Study Counsel. (1968). Patterns of development in thought and values of students in a liberal arts college: A validation of a scheme. final report

Perry, W. G., & Harvard University. Bureau of Study Counsel. (1970). *Forms of intellectual and ethical development in the college years: A scheme*. New York: Holt, Rinehart and Winston.

Pfeffer, J. (2005). Why do bad management theories persist? A comment on Ghoshal. *Academy of Management Learning & Education*, 4(1), 96-100.

Pink, D. (Apr 1, 2010) RSA Animate - Drive: The surprising truth about what motivates us <http://www.youtube.com/watch?v=u6XAPnuFjJc>

Platzer, H., Snelling, J., & Blake, D. (1997). Promoting reflective practitioners in nursing: A review of theoretical models and research into the use of diaries and journals to facilitate reflection. *Teaching in Higher Education*, 2(2), 103-121.

Radin, D. I. (2006). *Entangled minds: Extrasensory experiences in a quantum reality*. Paraview Pocket Books.

Reinhart, C. M., & Rogoff, K. S. (2010). Growth in a time of debt. *American Economic Review*, 100(2), 573-8., 100(2), 573-578.

Rock, D. (2009). Managing with the brain in mind. *Strategy+business*, Autumn(56)

Russell, A. L., & Cohen, L. M. (1997). The reflective colleague in e-mail cyberspace: A means for improving university instruction. *Computers & Education*, 29(4), 137-145. doi:10.1016/S0360-1315(97)00040-7

Salvador, R., & Folger, R. G. (2009). Business ethics and the brain. *Business Ethics Quarterly*, 19(1), 1-31.

Schmidt, C. D., Davidson, K. M., & Adkins, C. (2013). Applying what works: A case for deliberate psychological education in undergraduate business ethics. *Journal of Education for Business*, 88(3), 127-135.

Scholte, J. A. (2005). *Globalization: A critical introduction*. New York: Palgrave Macmillan.

Schommer, M. (1990). Effects of beliefs about the nature of knowledge on comprehension. *Journal of Educational Psychology*, 82(3), 498-504. doi:10.1037/0022-0663.82.3.498

Schommer-Aikins, M., & Easter, M. (2008). Epistemological beliefs' contributions to study strategies of Asian Americans and European Americans. *Journal of Educational Psychology*, 100(4), 920-929. doi:10.1037/0022-0663.100.4.920

Schommer, M., & Walker, K. (1995). Are epistemological beliefs similar across domains? *Journal of Educational Psychology*, 87(3), 424-432. doi:10.1037/0022-0663.87.3.424

Schön, D. A. (1983). *The reflective practitioner: How professionals think in action*. New York: Basic Books.

Schön, D. A. (1987). *Educating the reflective practitioner: Toward a new design for teaching and learning in the professions* (1st ed.). San Francisco, Calif.: Jossey-Bass.

Schwartz, B. (2009). Our loss of wisdom [online video]. Retrieved Oct/15, 2013, from http://www.ted.com/talks/barry_schwartz_on_our_loss_of_wisdom.html

SFU International. (2013). *International engagement strategy 2013-2016*. (). Vancouver: Simon Fraser University.

Stein, J. (2001). *The cult of efficiency*. Toronto: House of Anansi Press.

Swanson, D. L., & Dahler-Larsen, P. (2008). Toward an ethical sense of self for business education. In D. L. Swanson, & D. G. Fisher (Eds.), *Advancing business ethics education* (pp. 191-220). Charlotte, NC: Information Age Publishing Inc.

Swanson, D. L., & Fisher, D. G. (2008). Business ethics education: If we don't know where we're going, any road will take us there. In D. L. Swanson, & D. G. Fisher (Eds.), *Advancing business ethics education* (pp. 1-24). Charlotte, NC: Information Age Publishing Inc.

Sweet, M., & Michaelsen, L. K. (2012). Critical thinking and engagement: Creating cognitive apprenticeships with team-based learning. In M. Sweet, & L. K.

Michaelson (Eds.), *Team-based learning in the social sciences and humanities: Group work that works to generate critical thinking and engagement* (pp. 5-32). Sterling, Va: Stylus Pub.

Taylor, C. (2004). *Modern social imaginaries*. Durham, NC: Duke University Press.

Taylor, K., & Lamareaux, A. (2011). Third update on adult learning theory: New directions for adult and continuing education. In S. B. Merriam (Ed.), *Third update on adult learning theory: New directions for adult and continuing education* () John Wiley & Sons.

Taylor, M. (2010). RSA animate: 21st century enlightenment [online video]. Retrieved Oct/14, 2013, from <http://www.youtube.com/watch?v=AC7ANGMy0yo>

Thaler, R. H., & Sunstein, C. R. (2008). *Nudge: Improving decisions about health, wealth, and happiness*. New Haven: Yale University Press.

The Aspen Institute. (2008). Where will they lead? 2008 -- MBA student attitude research in the U.S., Canada and the U.K. ().The Aspen Institute Center for Business Education.

Timothy S O'Connell, & Janet E Dymont. (2011). The case of reflective journals: Is the jury still out? *Reflective Practice*, 12(1), 47-59.

Tugend, A. (2014, January 10. 2014). In life and business, learning to be ethical. *New York Times (Online)*

Varner, D., & Peck, S. R. (2003). Learning from learning journals: The benefits and challenges of using learning journal assignments. *Journal of Management Education*, 27(1), 52-77. doi:10.1177/1052562902239248

Wagenheim, G. (2012). Facilitating managers' reflection for individual and organizational learning. *Challenging Organisations and Society. Reflective Hybrids*, 1(1), 63-72.

Waples, E. P., Antes, A. L., Murphy, S. T., Connelly, S., & Mumford, M. D. (2009). A meta-analytic investigation of business ethics instruction. *Journal of Business Ethics*, 87(1), 133-151.

Watson, J. (2007). Linking the big ideas in middle school mathematics. *Australian Association of Mathematics Teachers Inc.*, , 82.

Weick, K. (1995). *Sensemaking in organizations*. Thousand Oaks, CA: Sage.

Wicks, A., Freeman, R. E., Werhane, P., & Martin, K. (2010). *Business ethics: A managerial approach*. Upper Saddle River, New Jersey: Prentice Hall.

Wolfe, P. (2006). The role of meaning and emotion in learning. *New Directions for Adult and Continuing Education*, 2006(110), 35-41.

Zalasiewicz, J., Williams, M., Steffen, W., & Crutzen, P. (2010). The new world of the anthropocene. *Environmental Science & Technology*, 44(7), 2228-2231.

Appendix A. Peer Evaluation Instrument

Q2 . Your Team Number

Select One... *

Q3 . Name of teammate you are evaluating (Lastname, Firstname)

Q4 . Please Rate this teammate on the following three dimensions

	Poor	Fair	Good	Very Good	Excellent
Preparation for class (Demonstrates knowledge of pre-readings, theories and course concepts) :	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Contribution (Asks useful questions, shares information and personal perspective) :	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Collaboration (Gives useful feedback, good listener, respectful of feelings and opinions of others) :	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q5 . What is the single most valuable contribution this person makes to your team?

Q6 . What is the single most important way this person could alter their behavior to more effectively help your team?

Note:

Q1 is a hidden question; it records the ID number of the student completing the survey.

Appendix B.

The Reflective Learning Journal Assignment

In order to help you reflect systematically upon the course concepts, you will maintain a personal learning journal where you will record your reflections as you move through the various topics of this course. Your learning journal provides evidence that you can translate course concepts for use in the real world. Entries should apply course concepts to your personal experiences, and assess those experiences through the lenses of these concepts.

We might think of reflection informally as a kind of internal dialogue, a conversation within ourselves that gives voice to potential inputs, outcomes, or positions, and systematically critiques the possible future scenarios that might result from different assumptions we make about reality. It is a way to surface what we “know” concretely and determine whether it withstands careful scrutiny.

Where to Start...

A reflection is often triggered by a sense of surprise, a concrete (i.e. felt in your body) response to an idea, concept or experience that is new to you or unexpected under the circumstances. At this point your curiosity is engaged, and you are motivated to understand the source of and the reasons for your surprise. Your first thought might be: What does it mean? or Why should I care?

We each encounter many of these situations every day, and more often than not, particularly when the surprise does not seem to represent imminent danger or an

obvious pleasurable experience, our interest wanes and our attention moves elsewhere. We get used to things; we stop noticing and investigating.

This loss of inquisitiveness may be amplified by the sensory overload of the modern information-rich environment in which we live: not having to stop and think is a more *efficient* way for busy people to move through the world—and after all, our time and our cognitive resources are limited. In fact, as we will discover, this kind of efficient thinking, which Daniel Kahneman describes as *System 1 Thinking*, is a necessary and inescapable component of our human nature. But with efficiency comes an important trade-off: to not stop and think—to not reflect—is a very *poor* way to learn about the world and can lead to errors and misunderstandings. To develop the habit of reflection is to make space in our lives for the kind of thinking that allows us to learn and grow as individuals, professionals and leaders.

To reflect is to stop at that moment of surprise, to recognize it as an opportunity for learning, to consciously resist the temptation to classify the experience as “more of the same old thing” and to think carefully about what is really happening. In reflecting, your task is to keep asking why—to question each implicit assumption as you move deeper and deeper into the issue, seeking to understand what is happening at each level of exploration until you have arrived at the starting point of your beliefs. Do your beliefs hold up under this scrutiny, or must you modify your beliefs to make them compatible with the source of your surprise? At other times you will need to think more broadly about the implications of the source of your surprise for yourself as a learner, as a member of multiple communities, as a future practitioner or as a business leader. The article “What is Reflective Writing” (www.cc.viu.ca/sa/documents/Reflective_Writing.pdf) provides a number of leading questions you might ask yourself to stimulate reflection:

- What is the theory behind this?
- Is this important? Why? How do I know?
- How does this relate to what we are talking about in class?
- How does this relate to professional or personal beliefs, values, and ethics?
- How can I relate this to what I already know?
- How can I relate this to my worldview?
- How can I relate this to my view of myself as a practitioner or a learner?

Your learning journal documents and reveals *your* encounters with concepts, frameworks and ideas from the course materials and experiences in the classroom. Your learning journal is not a copy of your class notes, nor a summary of the reading materials. Although a reflection might begin with a short description, the main goals of your reflection are **understanding and synthesis**.

Your journal is not a forum for unsubstantiated opinions; it is a place for you to investigate how it is you came to have those opinions and to determine whether your opinions are valid. If you say “I believe” you must explain why your belief is justified; if you say “I think” you must explain why. Would other reasonable, well-informed people of good will think and feel as you do under similar circumstances?

In short, your learning journal is a place where you will question your assumptions and experiment with new ways of looking at the world.

Evaluation Criteria

Professionalism: Journals should be free of errors in grammar, spelling, punctuation and sentence structure. Quotations from the readings must be appropriately cited.

Understanding: Journal entries should demonstrate knowledge and comprehension of the material about which you are writing.

Reflectivity: Journal entries should explore ideas and practices relative to your experience, not just summarize what happened. In other words try to focus on “why” something happened.

Synthesis: Journal entries should demonstrate personal development and learning through the integration of your personal reflections with formal knowledge derived from the course readings and/or class discussions¹³.

Journal Submission

You are expected to write a 1.5 page journal entry (350 words) each week reflecting on (not summarizing) the course readings for that week’s class. The weekly entries will provide the source material for a final reflective essay of 1500 words.

You may reflect on how you have experienced concepts or examples described in the readings or discuss how a current business issue from the media relates to the readings for that class. Your entry may also examine the ideas or feelings that the readings for class sparked in you.

Your weekly learning journal of 350 words is due via Canvas by midnight on the Sunday following class.

There will be no journal reflections collected for the week of the midterm exam.

You will receive 0.5 mark for submitting each weekly journal that meets the minimum criteria. However, the journal submitted in Week 3 will be worth 5 marks. The

¹³ Evaluation criteria from (Varner, D., & Peck, S. R., 2003).

summary journal submitted in the final week of classes will be worth 15 marks. Note that you may miss one of the weekly reflections without it affecting your final score.

The 10th journal entry (1500 words) will summarize and synthesize the ideas that you have explored in your weekly journals.

Learning journals are substitutes for exams. Please take them as seriously as you would an exam.

Additional Notes:

- If you quote from one of the readings, provide a footnote and page reference.
- All journal entries must be submitted via Canvas before midnight on the due date.
- Marking will be based on the attached Learning Journal Marking Rubric (see below).

Learning Journal Marking Rubric

Traits	Evaluation Criteria			
	Fails Expectations	Approaches Expectations	Meets Expectations	Exceeds Expectations
Professionalism Writing mechanics (grammar, sentence structure, vocabulary, spelling, punctuation and correct referencing)	(.5) Journal has more than 6 errors.	(1.5) Journal has 5-6 errors.	(2) Journal has 3-4 errors.	(2.5) Journal has no more than 2 errors.
Understanding Journal entries should demonstrate knowledge and comprehension of the material about which you are writing.	(.5) Does not use ethical terms and concepts	(1.5) Uses ethical terms and concepts inconsistently or incorrectly	(2) Generally uses ethical terms and concepts consistently and correctly with occasional errors	(2.5) Clearly understands ethical terms and concepts and uses them consistently and appropriately
Reflectivity Journal entry is a consideration of the writer's ideas, experiences, and understandings of current events relative to the assigned readings. Not a summary.	(.5) Mostly a summary	(1.5) Some summarizing and some reflection	(2) More reflective than summarizing	(2.5) Wholly reflective in terms of content
Synthesis Journal entries should demonstrate personal development and learning through the integration of personal reflections with formal knowledge derived from the course readings and/or class discussions.	(.5) Makes no meaningful connection between personal reflections and understanding with no theory /insights applied from reading.	(1.5) Makes some reference to personal reflections or understanding but little or no connection is made with theory and/or the theory that is applied is applied incorrectly.	(2) Makes a connection with personal reflections or understanding with only moderate or moderately accurate connections with theory/insights from the readings.	(2.5) Makes an exceptional connection between life experience or personal reflections and associated theory and insights from the reading. An exceptional response would demonstrate a sophisticated understanding of the core concepts while acknowledging the nuanced complexity of ethical decision-making.
				Total (out of 10)

End Notes

-
- ⁱ Education at the same time had an international enrolment of 3%
- ⁱⁱ A well-know tourist stop in Coombs, BC
- ⁱⁱⁱ http://en.wikipedia.org/wiki/Freudian_slip
- ^{iv} http://en.wikipedia.org/wiki/Delgamuukw_v._British_Columbia
- ^v Taversky didn't win the Nobel for his contribution; he was disqualified for dying before the prize was awarded.
- ^{vi} "A recent snippet in The Weekend Australian ("Nature wild about elephants," 2006) brought attention to attacks by elephants that had killed people, for example, "In the Indian state of Jharkhand, near the western border of Bangladesh, 300 people were killed by elephants between 2000 and 2004" (p.32). This translates to "75 deaths by elephant/year," quite impressive for Australians." (Watson, 2007, p. 90)
- ^{vii} See <http://bcdairy.ca/milk/campaigns/survival-of-the-fittest>. The video discussed, "The T-Rex Milk Commercial" is widely circulated on YouTube.
- ^{viii} Haidt acknowledges his debt to the Heath brothers and elaborates on his plan to change business ethics at the workshop, *Darwin's Business: New Evolutionary Thinking* held at NYU Stern on April 13, 2013.
- ^{ix} In the original Italian the quotation is: "Se vogliamo che tutto rimanga come e', bisogna che tutto cambi." The most appropriate translation of this phrase is the subject of an interesting debate on Wikipedia. http://en.wikipedia.org/wiki/Talk%3AThe_Leopard
- ^x From Flaubert's Parrot by Julian Barnes: '...I'm not taking your grief lightly; it's just that I've seen enough of life to know that you'll come out of it.' [...] And you do come out of it, that's true. After a year, after five. But you don't come out of it like a train coming out of a tunnel, bursting through the Downs into sunshine and the swift, rattling descent to the Channel; you come out of it as a gull comes out of an oil-slick. You are tarred and feathered for life."
- ^{xi} Between January and November 2010, 18 of Foxconn's employees attempted suicide by jumping from the roofs of their dormitories; 14 were successful.
http://en.wikipedia.org/wiki/Foxconn_suicides
- ^{xii} A number of EAL students have told me they chose to take ethics first in order to help them polish their language skills in preparation for the Business Communication course.