Part II

Practicing Individual Ethics in the Organization

2

Components of Personal Ethical Development

"Is it bad apples or bad barrels?" Observers sometimes ask this question when trying to account for organizational misbehavior or "rottenness." Do groups engage in immoral behavior because unethical individuals (the "bad apples") spoil those around them, or do unethical organizations (the "bad barrels") corrupt their employees? Truth is, *both* individual and contextual factors contribute to ethical failure.[1] That means we'll have to address both the person and the situation when attempting to improve the

ethical performance of our organizations. While we could begin by examining the organizational barrel, I believe that we are better off starting with the apples. Before addressing the organizational context, we need to examine our limitations, personal mission, values, character, motivations, and moral reasoning. In this chapter, we'll identify the elements that should be part of any personal ethical development plan. In the next chapter, we will zero in on the process of moral reasoning and moral action.

Component I: Realistic Self-Appraisal

Personal change efforts should begin with a realistic self-assessment. In particular, we need to acknowledge our potential to do harm as well as good. Many of the causes of aggression, discrimination, and other destructive behaviors (competitiveness, hostility, prejudice) lie within the individual. Self-centered leaders use their positions for personal gain as they bully and dominate followers (see Chapter 8).

Psychotherapist Carl Jung introduced the shadow metaphor to account for those parts of ourselves that fall short of what we want to be and that we don't want to share with others.[2] These elements could be embarrassing ("I'm afraid of the dark"), socially unacceptable ("I'm bigoted"), or dangerous ("I'm filled with hostility"). In most cases, the shadow is considered a negative force, but it can fuel creativity and spontaneity.

Jung and others interested in the dark side of the personality have argued that ignoring this side of ourselves puts us at great risk. Repressing these impulses (anger, jealousy, rage, insecurity, pride) doesn't make them go away. According to Jung, "Mere suppression of the shadow is as little of a remedy as beheading would be for headache."[3] The shadow is likely to surface under stressful conditions. If you think of yourself as a caring person, for example, you may be surprised when you lash out at your family or roommates as homework begins to pile up. Under this stressful situation, the anger hiding in the shadow side of your personality might suddenly emerge. The same dynamic occurs in organizations when supervisors cope with their own fear of failure by making unreasonable demands on employees or when coworkers respond to their own insecurities by belittling members of other work teams.

Leaving the shadow side unattended also leaves us vulnerable to projection. In projection, we unconsciously transfer or project undesirable characteristics onto others. Jung believed that racial hatred is a projection of the shadow side of the personality, as when the Nazis cast their shadows on the Jews. Another sign of projection is reacting negatively when others reflect the very characteristics—selfishness, dogmatism, a critical attitude—we dislike in ourselves.

Confronting the shadow side of the personality brings many benefits.[4] First, acknowledging that we have undesirable characteristics begins to break their hold over us. We can't master them until we admit that they exist. Second, facing the shadow side provides us with a clearer sense of who we really are. Third, the negative consequences of our moral failures can strengthen our resolve to act morally in the future. Fourth, knowing that we harbor destructive tendencies humbles us, making us more understanding of others. Fifth, we are less likely to project our shadow on others

in the workplace, thus reducing the frequency of destructive behaviors and improving the ethical climate. Sixth, acknowledging our weaknesses can encourage others to do the same, building healthier work relationships.

There is no blueprint for controlling the shadow side of the personality. However, these tips can help you better manage the unpleasant aspects of the self.[5]

- Take personal responsibility for your actions. You are ultimately accountable for how you act. You have a choice as to how to respond to shadow forces.
- Determine if the negative images you have of others are the result of projecting your undesirable qualities on them. If so, address these negative characteristics in yourself.
- Learn from your mistakes. When your behavior contradicts your self-image, probe for the underlying reasons for your misbehavior. Determine how you can respond more appropriately in the future.
- Find a supportive partner. Create a trusting relationship in which you can explore your weaknesses with one another through listening and feedback.
- Accept criticism. Your critics (supervisors, coworkers, customers) can provide you with valuable insights into your weaknesses.
- Keep yourself out of harm's way. You may need to adjust your behavior or environment to keep from unleashing shadow forces. For example: If high stress levels at work are harming your relationships with your family and coworkers, you may need to reduce your hours or find another job.

Component 2: Discovering Vocation

Any strategy for personal ethical development ought to address the question "Where am I headed?" A number of authors suggest that we can best determine our life direction through understanding our vocation or calling. In popular usage, the word *vocation* refers to a job or occupation. However, the original meaning of the term was much broader. The English word is drawn from the Latin *vocare*, which means "to call" or "calling."[6] Discovering our vocation means determining our purpose in life.

Calling is important to a great many students and working adults. In one study of 5,000 undergraduates, over 40% reported that having a calling to a particular career was true for them.[7] A similar percentage of working adults also view their work as a vocation.[8] (To determine if you feel called to a certain line of work, complete Self-Assessment 2.1.) College students who sense a calling are more comfortable with their employment choices, place greater importance on their careers, and are more satisfied with their educational experiences and their lives as a whole. Working adults with a sense of vocation find their work and lives more meaningful, tend to be more satisfied and committed to their teams and organizations, are more productive, and have more rewarding relationships at work.[9] Researchers report that calling isn't limited to those in high-status jobs (e.g., executive, doctor, lawyer, engineer). Those in less prestigious positions, like administrative support staff, zookeepers, and janitors, are almost as likely to feel a sense of calling as those in higher-status roles.[10]

SELF-ASSESSMENT 2.1

Brief Calling Scale (BCS)

Broadly speaking, a *calling* refers to a person's belief that she or he is called upon (by the needs of society, by a person's own inner potential, by God, by a Higher Power, etc.) to do a particular kind of work. The following questions assess the degree to which you see the concept as relevant to your own life and career. Please respond honestly, not according to what is socially desirable or what you feel you "ought" to think. Indicate the extent to which each of the following statements currently describe you, using the following scale.

> 1 = Not at all true of me
>
> 2 = Mildly true of me
>
> 3 = Moderately true of me
>
> 4 = Mostly true of me
>
> 5 = Totally true of me

1. I have a calling to a particular kind of work.
2. I have a good understanding of my calling as it applies to my career.
3. I am trying to figure out my calling in my career.
4. I am searching for my calling as it applies to my career.

Scoring

Sum up your scores on items 1 and 2. This total (ranging from 2 to 10) indicates the degree to which you currently sense your calling to work. Then sum up your scores on items 3 and 4. (Possible scores range from 2 to 10.) This sum indicates how engaged you are in determining your calling. High scores on both sets of items indicate that you are continually seeking to maintain and/or expand your calling.

For many of us, the work we do is essential to fulfilling our vocation. At times, however, the pursuit of vocation has little to do with paid employment. Some use the money they earn from their jobs to pursue their vocations—working with homeless youth, performing music, inventing, researching—in their spare time. Others, such as stay-at-home parents, retirees, and the voluntarily unemployed, follow their callings

without earning a salary. Career experts suggest that we will play a variety of roles over our lifetimes, most of them not work related (e.g., child, student, citizen, homemaker, retiree). The prominence of each role will vary depending on our age and stage in life.[11] The student role is more important through our early twenties, for example, but we generally become more focused on work as we get closer to age 30. Retirement and homemaking will take priority after we end our careers. Vocation guides us as we carry out all of our roles, both work and nonwork related, no matter how young or old we are.

Finding our calling produces significant ethical benefits. One, having a sense of meaning fosters perseverance, buffering us from the effects of stress and allowing us to overcome obstacles. Second, when we are using our abilities and interests, we enjoy a feeling of personal satisfaction or self-actualization. This sense of satisfaction increases our level of commitment and reduces the likelihood that we will poison the ethical climate of the organization. Third, having a clear direction makes us better stewards. Instead of wasting time and energy on tasks that aren't central to our purpose, we can focus on more meaningful projects that make effective use of our abilities. Fourth, vocation equips us for service to others. Both secular and religious descriptions of calling emphasize its other-centeredness. Those who are called find meaning in serving the community and significant causes, not in making money. This outward or other focus is captured in writer Frederick Buechner's description of vocation as "the place where your deep gladness and the world's deep hunger meet."[12] Because we are more productive when pursuing our vocation, we are better able to serve others, whether as engineers, architects, graduate students, software developers, nursing home administrators, or scientists.

Discovering Your Personal Gifts

Philosophy professor Lee Hardy offers some practical advice for discovering how you can use your gifts to serve others in the workplace.[13] The first step is to determine your unique gifts. Pay particular attention to past experiences. Ask yourself these questions:

- What have I done and done well?
- What kinds of skills did I make use of?
- What kind of knowledge did I acquire?
- What kind of objects did I work with?
- In what capacity was I relating to others?
- Was I working in a position with a lot of freedom and responsibility, or was I working in a highly structured situation where my activity was thoroughly and carefully structured?

Hardy suggests that you try out a variety of jobs. Even if you don't like a particular position, you will learn from the experience. Identify the roles you enjoy (see Self-Assessment 2.2) and get feedback about your strengths and weaknesses from those who know you well.

Professor Hardy's second and third steps to finding vocation consist of identifying your specific concern for others and your interests. You may be concerned about the housing needs of immigrant populations, for instance, or environmental and educational problems. Your interests—like art, music, literature, bird watching, hiking, photography, film production, or current events—can motivate you to develop skills and knowledge that later can be employed in service. For example, one of my colleagues was prompted by his boyhood hobby of collecting baseball statistics into pursuing a career as a professor of mathematics.

The final step is to find the right job fit. Locate a place where your gifts, concerns, and interests can be put to best use. According to Hardy, finding the right fit goes beyond matching your talents to the job description. It should also include an evaluation of the values and goals of the work setting. You may be well suited for a position (for example, a job writing copy for tobacco ads) yet refuse it on moral grounds.

Barriers to Obeying Our Callings

Sadly, the call of vocation often falls upon deaf ears. Ambition is one significant barrier to obeying our callings. Following our heart's desires may put us in direct conflict with what the world defines as success. We may want to study art, protect wildlife, or teach, but our culture encourages us to pursue other objectives, like making money, getting promoted, and achieving status. Emory University professor Brian Mahan argues that to follow our vocation we must "forget ourselves on purpose."[14] After determining what is most satisfying and meaningful to us, we then need to discover what is preventing us from hearing its call. We can uncover our preoccupations by asking, "What is keeping me from living fully for the thing I want to live for?" Setting aside distractions enables us to acknowledge that pride and the trappings of success are constant temptations. By understanding their power, we can begin to break their hold over us. Then we are ready to respond to our life purpose.

Avoidance is another obstacle to vocation. Like the biblical figure Jonah, who headed in the opposite direction when God sent him to the city of Nineveh, many of us resist our call. We may do so out of a sense of caution, doubts about our own abilities, self-imposed limitations, or compliance with orders from authority figures. Resistance can take these forms:

- Waiting for just the right moment
- Analyzing the call to death
- Lying to ourselves
- Replacing one call with another, more socially acceptable one
- Sabotaging our own efforts
- Filling our lives with other activities[15]

In order to overcome resistance, we need to break free of our low self-esteem. Fortunately, our chances of success are much greater when we respond to a genuine call. That realization should make it easier to leave our self-doubts behind and move forward.

Circumstances beyond our control can also be significant barriers to responding to our callings. We may become sick or injured, find ourselves caring for ailing relatives, or fail to find the job we want in a down economy. In those cases, we can focus on those aspects of our work and life roles that fit with our purpose. We can re-craft our jobs to make them meaningful, for example. The power of re-crafting or reframing can be seen in a study of cleaning staff at one hospital.[16] All the staff members had the same basic job description but viewed their roles very differently. One group concentrated on cleaning rooms, rarely interacted with others, and did the bare minimum. These cleaners believed they were stuck in low-skill positions and disliked their jobs. Members of the other group were convinced that they played a critical role in the healing process. They took on extra tasks and interacted frequently with patients, nurses, and visitors. They did their best to help the entire work unit function more smoothly. These more proactive workers believed they were highly skilled and liked their jobs.

SELF-ASSESSMENT 2.2

Preferred Roles

Career counselors Kevin and Kay Marie Brennfleck classify roles according to the following categories. *Preferred roles* are the ones that feel the most natural and enjoyable to you and can play a role in determining your life's purpose. Read through the list and identify the two or three roles you most prefer. Then consider the following questions:

- What do my preferred roles have in common?
- What gifts and skills do I need to carry out these roles and how can I further develop these abilities?
- Would people who know me well agree that I am effective in playing in these roles?
- What do my preferred roles suggest about my possible vocation?

Roles emphasizing CREATING:

Designer/creator: Enjoys coming up with new solutions, bringing visions into reality, or generating something new (art works, poems, music, computer programs)

Performer: Enjoys using speaking, singing, music, and other skills in front of an audience

Roles emphasizing LEADING/CONTRIBUTING

Coordinator: Enjoys being the key person who connects people and resources to reach a goal

Contributor/investor: Enjoys giving money and resources to people and projects

Leader: Enjoys creating a vision or direction for a group or organization

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Manager: Enjoys coordinating people, departments, and groups toward accomplishing goals

Team or group leader: Enjoys working with and directing a small group toward goals and building team cohesion

Roles emphasizing PERSUADING

Negotiator: Enjoys helping groups or individuals come to an agreement or solution

Promoter: Enjoys promoting the merits of someone or something

Recruiter: Enjoys influencing others to get involved in a cause, project, or event

Seller: Enjoys convincing others to purchase or invest their money

Roles emphasizing HELPING/INSTRUCTING

Counselor: Enjoys helping people deal with their problems and improve their situations

Mentor/coach: Enjoys interacting with a mentee to help that person grow personally and/or professionally

Reconciler: Enjoys bringing harmony and healing to both individual and group relationships in organizations

Teacher/trainer/speaker: Enjoys helping others learn

Roles emphasizing HELPING/ASSISTING

Caretaker (people): Enjoys providing personal care to needy individuals (children, the elderly, the disabled, the sick or injured)

Caretaker (things): Enjoys being in charge of particular things or areas and overseeing upkeep and maintenance

Host/hostess: Enjoys helping people feel welcomed and comfortable

Organizer: Enjoys organizing information, people, and things

Record keeper: Enjoys entering data, maintaining records, and keeping track of people and data

Roles emphasizing ANALYZING/SOLVING PROBLEMS

Evaluator: Enjoys assessing the quality of a person, process, or product

Troubleshooter: Enjoys assessing and then solving problems, sometimes in crisis situations

Other Roles

Specialist: Enjoys performing specific, specialized skills based on training and experience (e.g., carpentry, painting, landscaping)

SOURCE: Adapted from Brennfleck, K., & Brennfleck, K. M. (2005). *Live your calling: A practical guide to finding and fulfilling your mission in life.* San Francisco: Jossey-Bass, pp. 53–57. Used by permission.

Component 3: Identifying Personal Values

Personal moral values are "desirable goals, varying in importance, that serve as guiding principles in people's lives."[17] Values drive a good deal of our decision making and behavior on the job, including how hard we work, how we treat coworkers and subordinates, how we evaluate performance, and so on. For example, those who put a high value on responsibility are rarely late to work and may show up even when they are sick. Those who place more value on enjoying life may skip work to go skiing or to the beach. We also use our values as standards to determine right from wrong and to set our priorities.

One way to identify or clarify the values you already have is by sitting down and generating a list. The odds are good that you'll have no trouble coming up with at least a few of your core values. Nevertheless, there may be some potentially important values that you overlook. For that reason, you might want to consider rating a list of values supplied by values experts. Duane Brown and R. Kelly Crace developed a widely used values system called the Life Values Inventory.[18] They identify the following as important values that drive decision-making and behavior:

Achievement (challenges, hard work, improvement)

Belonging (acceptance, inclusion)

Concern for the environment (protecting and preserving)

Concern for others (well-being of people)

Creativity (new ideas and creations)

Financial prosperity (making money, buying property)

Health and activity (staying healthy and physically active)

Humility (modesty)

Independence (making own decisions and choosing own direction)

Loyalty to family or group (following traditions and expectations)

Privacy (time alone)

Responsibility (dependability, trustworthiness)

Scientific understanding (employing scientific principles in problem solving)

Spirituality (spiritual beliefs; connection to something greater than the self)

As an alternative to generating a list of values or selecting from a standardized list, some counselors suggest that you clarify your values by more indirect means. For example: (1) describe what you admire or dislike in others (these judgments are based on your values); (2) examine how you spend your discretionary time and money as well as how you feel about the activities you enjoy or don't enjoy; (3) reflect on experiences with the environment (watching a sunset, for example) that have been satisfying or dissatisfying; or (4) complete unfinished sentences about what makes you mad, happy, or sad.[19]

Industrial psychologists report that values play a critical role in person–organization fit.[20] *Person–organization fit* describes the degree of compatibility between an employee and his or her work environment. Those who share values in common with their organizations have greater commitment and motivation, feel more successful, and experience less work stress and anxiety. They are also convinced that their organizations are more ethical. As a consequence, you should give careful attention to how your values mesh with those of your organization. (See Application Project 4.) If your values priorities agree with those of the larger group, you are well fitted to your organization. As a consequence, your job satisfaction is likely to be high.

One final note on personal values. Beware of placing too much importance on acquiring wealth and material possessions. Those driven by materialistic (external) values like financial success, status, fame, and personal image generally have a lower quality of life.[21] For example, they tend to be more depressed and anxious, experience more physical problems like backaches and headaches, are at higher risk for drug and alcohol abuse, have more trouble establishing lasting relationships, and suffer from low self-esteem. Materialistic individuals are also more likely to lie and manipulate others while ignoring the needs of the community and the environment. To avoid the dangers of materialism, focus on intrinsic values that are naturally satisfying and promote psychological health. These include values related to self-acceptance/personal growth (choosing what to do, following your curiosity), relatedness/intimacy (expressing love, forming intimate relationships), and community feeling/helpfulness (making other people's lives better, making the world a better place).

Component 4: Developing Character

As we saw in Chapter 1, Aristotle and Confucius argue that character plays an important role in ethical decision making and behavior. Your chances of making wise decisions

and following through on your choices will be higher if you demonstrate the positive moral traits or qualities. Modern scholars define virtues as "deep-rooted dispositions, habits, skills, or traits of character that incline persons to perceive, feel, and act in ethically right and sensitive ways."[22] It takes a long time for such qualities to develop. Being virtuous increases sensitivity to ethical issues and encourages moral behavior. While a virtue may be expressed differently depending on the situation, as Aristotle argued, a virtuous person doesn't abandon his or her principles to please others or act civilly to some people but not to others. Christians added faith, hope, and love to Aristotle's original list of virtues.[23] Later lists of virtues include compassion, generosity, empathy, hospitality, modesty, and civility.

Positive Psychology and Virtues

In recent years, virtues have also attracted the attention of positive psychologists. Positive psychologists take issue with the traditional approach of psychology, which tries to fix the weaknesses or deficiencies of people. They argue, instead, that it is more productive to identify and build on the strengths of individuals. Positive psychologists define virtues as morally valued personality traits. Introversion would not be considered a virtue because, although it is a personality trait, it is not considered ethically desirable or undesirable. Kindness, on the other hand, would be considered a virtue because compassion is honored in most cultures.[24] Positive organizational psychologists have identified six broad categories of character strengths, which share much in common with the lists of virtues described above. These character strengths (which are described in more detail in Ethics in Action 2.1) include (1) wisdom and knowledge—cognitive strengths that involve the acquisition and use of knowledge; (2) courage—emotional strengths that exercise the will to reach goals in the face of external and internal opposition; (3) love—interpersonal strengths that

ETHICS IN ACTION 2.1 CHARACTER STRENGTHS

1. Wisdom and knowledge

   Creativity: thinking of novel and productive ways to do things

   Curiosity: taking an interest in all of the ongoing experience

   Open-mindedness: thinking things through and examining them from all sides

   Love of learning: mastering new skills, topics, and bodies of knowledge

   Perspective: being able to provide wise counsel to others

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2. Courage

Authenticity: speaking the truth and presenting oneself in a genuine way

Bravery: *not* shrinking from threat, challenge, difficulty, or pain

Perseverance: finishing what one starts

Zest: approaching life with excitement and energy

3. Humanity

Kindness: doing favors and good deeds for others

Love: valuing close relations with others

Social intelligence: being aware of the motives and feelings of self and others

4. Justice

Fairness: treating all people the same according to notions of fairness and justice

Leadership: organizing group activities and seeing that they happen

Teamwork: working well as member of a group or team

5. Temperance

Forgiveness: forgiving those who have done wrong

Modesty: letting one's accomplishments speak for themselves

Prudence: being careful about one's choices; not saying or doing things that might later be regretted

Self-regulation: regulating what one feels and does

6. Transcendence

Appreciation of beauty and excellence: noticing and appreciating beauty, excellence, and/or skillful performance in all domains of life

Gratitude: being aware of and thankful for the good things that happen

Hope: expecting the best and working to achieve it

Humor: liking to laugh and joke; bringing smiles to other people

Religiousness: having coherent beliefs about the higher purpose and meaning of life

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SOURCE: Peterson, C., & Pakr, N. (2009). Classifying and measuring strengths of character. In S. J. Lopez & C. R. Snyder (Eds.), *Oxford handbook of positive psychology* (2nd ed., pp. 25–33). New York: Oxford University Press, p. 28. Used by permission.

involve caring for and befriending others; (4) justice—civic strengths that make healthy community life possible; (5) temperance—strengths that protect against excess; and (6) transcendence—strengths that forge connections to the larger world and help supply meaning.[25]

Direct Approaches to Character Development

Strategies for fostering character development can be classified as direct or indirect. Direct approaches are specifically designed to promote virtues. For instance, a number of schools offer character education programs.[26] The most effective character education efforts don't tell children how to behave but, instead, engage students in debate, dialogue, case studies, role-plays, self-evaluation, and problem solving. They introduce students to ethical issues suitable to their age and stage of development. Teachers model desired behaviors, and character education is central to the school's purpose and mission. The integrated education (IEE) model, used in Minnesota and elsewhere, ties character development to skill development.[27] Educators cultivate virtues by leading students through four levels of instruction. At Level 1, they help pupils recognize basic patterns by engaging them in a variety of activities. At Level 2, they focus students' attention on concepts and details to help them build a knowledge base. At Level 3, they coach the students, helping them set goals and practice their skills while solving problems. At Level 4, students begin to act on their own. They integrate their knowledge and skills to solve problems in a variety of situations. Building perseverance provides one example of the IEE model in action. To foster this virtue, instructors (1) assign pupils to find examples of individuals who demonstrate perseverance, (2) encourage learners to examine how their self-talk can help them succeed, (3) assign class members to interview adults about their perseverance, and (4) ask students to develop strategies for helping themselves reach an important goal.

For college and university students, experiential learning (particularly service learning) plays an important role in character development. Hands-on experience, coupled with reflection on those experiences, makes participants more sensitive to moral issues, broadens their perspectives, and increases their commitment to the community.[28] (Case Study 2.1 describes the efforts of one university to promote the character development of students.)

Like educators, positive psychologists take a direct approach to character development.[29] The specific tactics they use vary depending on the particular virtue they want to build. For example, to foster optimism, they encourage clients to identify their negative thoughts ("I am a loser") and then convert them into more constructive thoughts ("I may have failed in this case, but I am successful in other activities"). To foster courage, they expose individuals to low-level threats and then expose them to progressively greater dangers. To foster humility, they encourage counselees to realistically assess their weaknesses as well as their strengths.

CASE STUDY 2.1

Character Development at West Point

The United States Military Academy at West Point takes character development very seriously, seeking to graduate soldiers who are honorable, courageous, loyal, patriotic, just, and caring. Their efforts are centered around this 12-word honor code: "A cadet will not lie, cheat, steal, or tolerate those that do." New students receive 12 hours of training on the code their freshman year and cadets are in charge of administering the code. They conduct investigations, rule on violations, and oversee the code training program.

There are seven components to the West Point character development program. First, all students have to take courses in ethics, psychology, and military law that introduce ethical issues. Professors provide opportunities for students to practice ethical behavior through unproctored exams and take-home graded assignments. Second, faculty, administrators, and students provide values instruction through ongoing training programs taking place over four years. Third, all students are required to participate in at least one contact sport and take a swimming course in order to overcome personal fears. When it comes to intramural sports, demonstrating character is more important than winning. (It is possible to win a game and later forfeit due to poor sportsmanship). Fourth, from the sophomore year on, cadets are placed in leadership positions where they have to exercise moral judgment and demonstrate virtues. Fifth, faculty and administrators are recruited to be role models and are trained to focus on cadet character development. Sixth, students are assigned both academic advisors as well as professional mentors. Seven, physical structures on campus reinforce important virtues. Buildings are named after successful graduates and there are statues of George Washington, Dwight Eisenhower, and other role models. Plaques with the names of Medal of Honor graduates are scattered around campus.

Action learning is an underlying theme of the Academy's character development efforts. Cadets are constantly placed in situations where they have to put their ethics into action—on the athletic field, in their leadership roles, in the classroom, and in the dorm. They then have an opportunity to reflect on what they learned through these hands on experiences. The last part of the honor code, called the non-toleration clause ("or tolerate those that do"), plays a particularly important role in molding character. Many cadets have been dismissed from the Academy for observing unethical behavior but keeping silent. The non-toleration clause makes students accountable to one another. Cadets have to turn in their friends if they lie or cheat. However, a number of cadets report that obeying the non-toleration clause actually improves relationships. Said one, "if somebody is truly your friend, they won't ever put you in that position to tolerate and to choose between being your friend and doing the right thing."

Sceptics could argue that West Point has an advantage because it only admits students who are more morally advanced. However, this does not appear to be the case. Academy officials report that approximately 80% of incoming freshmen admit cheating at least once in high school, which is consistent with results from other colleges. One study found that the moral judgment of West Point freshmen was no higher than that of a sample of incoming students at a comparison group of liberal arts colleges.

Discussion Probes

1. Should all colleges and universities make character development an important component of their mission? Why or why not?

2. Should character be a criteria for hiring faculty at other colleges and universities? Should faculty be expected to be moral role models?

3. Does your school have an honor code? How effective is this code? What role do students play in administering it?

4. Does participation in athletics build character, as West Point believes?

5. Do you think the non-toleration clause is too demanding?

6. What are the strengths of the United States Military Academy character development program? What are its weaknesses?

7. What elements of the West Point character development program could be implemented at your college or university?

SOURCE: Dufresne, R. L., & Offstein, E. H. (2012). Holistic and intentional student character development process: Learning from West Point. *Academy of Management Learning & Education, 11*, 570–590.

Indirect Approaches to Character Development

While the direct methods described above build character, virtues often develop indirectly as well, as a byproduct or outcome of other activities. These indirect methods include developing habits, finding role models, telling and living collective stories, and successfully navigating the passages in our organizational lives.

Habits

If habits are the primary tools for building character, as Aristotle argued, then what kinds of habits should we practice? Examples of character-building habits include being honest in every transaction, no matter how small; never hiding the bad news from the boss; and treating every person with respect. Stephen Covey described seven habits that characterize highly effective, ethical individuals.[30] Each habit incorporates knowledge ("what to do" and "why"), skill ("how to do"), and desire ("want to do"). These principles have been adopted by thousands of businesses, schools, and nonprofit organizations. You can use his list of habits as you strive to develop your character on the job.

Habit 1: Be proactive

Proactive people realize that they are in charge of their lives; they can choose how they respond to events. When faced with a career setback, they try to grow from the experience

instead of feeling victimized by it. Proactive individuals also take the initiative by opting to attack problems instead of accepting defeat. Their language reflects their willingness to accept rather than to avoid responsibility. A proactive employee makes such statements as "Let's brainstorm some possible solutions" and "I can develop new sales leads." A reactive worker makes comments such as "My boss won't go along with that idea," "I can't learn the new software program," and "That's just who I am." Those with a proactive orientation also seek to expand the circle of people that they can influence.

Habit 2: Begin with the end in mind

This habit is based on the notion that "all things are created twice." First we get a visual picture of what we want to accomplish (a mental creation), and then we follow through on our plans (a physical creation). Inadequate mental creation is the cause of many organizational failures. Entrepreneurs fail to anticipate start-up costs, for instance, or to correctly identify markets for their products and services. On a personal level, if we're unhappy with the current direction of our lives, we can generate new mental images and goals, a process Covey calls *rescripting*. Discovering our vocation and identifying our values helps to isolate the results we want and thus control the type of life we create. Covey urges leaders to center their lives on inner principles such as fairness and human dignity rather than on such external factors as family, money, friends, or work.

Habit 3: Put first things first

Our time should be organized around priorities. Unfortunately, though, most of us spend our days coping with emergencies, mistakenly believing that urgent means important. Meetings, deadlines, and interruptions place immediate demands on our schedules, but other, less pressing activities, such as relationship building and planning, are more important in the long run. To be effective, we need to carve out time for significant activities by identifying our most important roles, selecting our goals, creating schedules that enable us to reach our objectives, and modifying plans when necessary. We can create space for important but not urgent items by learning to say no to requests that don't fit our priorities. We'll also need to delegate more, outlining the results we want but letting others determine the methods they'll use to achieve these objectives.

Habit 4: Think win–win

Adopt a win–win perspective that reflects a cooperative orientation to communication. (I'll have more to say about cooperation in Chapter 7.) Be convinced that the best solution benefits both parties. The win–win habit is based on these dimensions: character (integrity, maturity, and a belief that the needs of everyone can be met); trusting relationships committed to mutual benefit; performance or partnership agreements that spell out conditions and responsibilities; organizational systems that fairly distribute rewards; and principled negotiation processes in which both sides generate possible solutions and then select the one that works best.

Habit 5: Seek first to understand, then to be understood

Put aside your personal concerns to engage in empathetic listening. Seek to understand the other party, not to evaluate, advise, or interpret. Empathetic listening is an excellent way to build a trusting relationship. Covey uses the metaphor of the emotional bank account to illustrate how trust develops. Principled individuals make deposits in the emotional bank account by understanding the other person, showing kindness and courtesy, keeping commitments, clarifying expectations, demonstrating personal integrity, and sincerely apologizing when they make a withdrawal. These strong relational reserves help prevent misunderstandings and make it easier to resolve any problems that do arise. Being understood is also important. You can't enter into win–win agreements unless the other party understands your position.

Habit 6: Synergize

Synergy creates a solution that is greater than the sum of its parts and uses right-brain thinking to generate a third, previously undiscovered alternative. Synergistic, creative solutions are generated in trusting relationships (those with high emotional bank accounts) where participants value their differences. You can eliminate those negative forces—distrust, fear—that block change by creating a setting where it is safe to talk about these forces and to come up with an agreement.

Habit 7: Sharpen the saw

Sharpening the saw refers to continual renewal of your physical, mental, social or emotional, and spiritual dimensions. Care for your body through exercise, good nutrition, and stress management. Promote your mental development by reading good literature and writing thoughtful letters and journal and blog entries. Create meaningful relationships with others, and nurture your inner or spiritual values through study or meditation and time in nature. Renewal should be balanced, addressing all four elements of the self. Be careful not to focus your efforts entirely on one dimension (say, physical fitness) because you will neglect your mental, social, and spiritual development.

Role Models

Virtues are more "caught than taught" in that they are often acquired through observation and imitation. We learn what it means to be courageous, just, compassionate, and honest by seeing these qualities modeled in the lives of others. Role models can be drawn from the people we know (managers, friends, teachers); historical figures; or contemporary political, business, and military leaders. For example, those interested in careers in government can turn to a set of exemplars provided by the American Society for Public Administration.[31] These examples of virtue include Harvard W. Wiley, the chief chemist of the U.S. Department of Agriculture, who engineered passage of the Food and Drug Act in 1906; former U.S. comptroller general Elmer Stats

(1966–1981), who used the General Accounting Office to root out corruption and inefficiency; William Ruckelshaus, the U.S. attorney general who refused to follow President Nixon's orders to fire the independent prosecutor investigating the Watergate scandal; former surgeon general C. Everett Koop, who fought against smoking and for treatment of AIDS as a medical, not moral, problem in the 1980s; and Marie Ragghianti, a Kentucky official who, in 1977, uncovered a scheme by the governor of Kentucky to sell paroles.

Government ethics expert David Hart argues that it is useful to differentiate between different types of moral examples or exemplars.[32] Dramatic acts, such as when Captain Chelsey ("Sully") Sullenberger safely landed his plane on the Hudson River shortly after takeoff, capture our attention. However, if we're to develop worthy character, we need examples of those who demonstrate virtue on a daily basis. Hart distinguishes between moral episodes and moral processes. *Moral episodes* are made up of moral crises and moral confrontations. *Moral crises* are dangerous, and Hart calls those who respond to them "moral heroes." Tuvia and Zus Bielski are two such heroes. These two Belorussian brothers saved more than 1,000 of their fellow Jews from Nazi extermination squads by creating a hidden village in a forest. (More moral heroes are described in Case Study 2.2.) *Moral confrontations* don't involve physical danger, but they do involve risk and call for "moral champions." Researcher Jeffrey Weigand emerged as a moral champion when he revealed that the tobacco industry had suppressed evidence that smoking was harmful.

Moral processes consist of *moral projects* and *moral work*. Moral projects are designed to improve ethical behavior during a limited amount of time and require "moral leaders." A moral leader sets out, for example, to reduce gang activity, to feed the victims of a famine, or to provide more affordable housing for low-income residents. In contrast to a moral project, moral work does not have a beginning or an end but is ongoing. The "moral worker" strives for ethical consistency throughout life. This moral exemplar might be the elementary school lunchroom supervisor who befriends her young diners or the retiree who faithfully delivers meals to shut-ins several times a week.

Hart believes that the moral worker is the most important category of moral exemplar because, as he points out, most of life is lived in the daily valleys, not on the heroic mountain peaks. Since character is developed over time through a series of moral choices and actions, we need examples of those who live consistent moral lives. Those who engage in moral work are better able to handle moral crises like war and genocide.

Stories

Narrative is one of humankind's primary tools for understanding the world. We tell stories, read stories, watch stories, think in story form, and star in our dream stories. Narratives not only help use make sense of the world, they also promote desired behavior.[33] The narratives told by our families, schools, and religious bodies are designed to impart values and to encourage caring, self-discipline, and other virtues.

When we learn of the bravery of a distant relative, for instance, we get a better grasp of our family's heritage. At the same time, we are encouraged to follow his or her example in order to maintain the family name. A similar process unfolds in the organizational setting. The story of a coworker who went to extraordinary lengths to serve a customer inspires us to do likewise. (See Chapter 9 for more information on organizational stories.)

Character growth comes not only from hearing narratives but also from "living up" to our roles in the stories we share with others.[34] When we align ourselves with an organization, we become actors in its ongoing narrative. We should seek out organizations that will bring out the best in us or try to change the collective story of which we are a part.[35]

Literature can also enhance character development. Educator Stephan Ellenwood notes that literature mirrors the complexity of real life. Literature and biography introduce us to complicated individuals who, like us, must make judgments in specific situations. Wrestling with fictional moral dilemmas or reading about the struggles of historical figures can prepare us for the ethical issues we face both on and off the job. According to Ellenwood,

> Sound moral choices depend on reflection, taking time, and active communication about nuances, connotations, understandings, and implications. In that context literature is an especially rich resource for truly understanding moral issues because good authors attend carefully to details and complexity. Good stories do not provide quick fixes or simplistic solutions.[36]

When it comes to moral development, the best narratives are both vivid and vexing. Vivid stories introduce characters we care about; vexing stories place characters in ethical situations that are difficult and challenging.

Passages

Intense experiences—those that push us out of our comfort zones—play a critical role in character development. These crossroads events, called *passages,* often result in failure. Important passages include diversity of work experiences (joining a company, accepting a major new assignment); work adversity (significant failure, losing a job, coping with a bad boss); diversity of life experiences (living abroad, blending work and family into a meaningful whole); and life adversity (death, divorce, illness).[37]

All types of passages offer significant potential for character growth if we negotiate them successfully through a nine-step process:

Step 1: Learn resilience. Don't define yourself as a failure when things go wrong, but remain optimistic and self-confident. Learn from your mistakes.

Step 2: Accept personal responsibility. Don't blame others or the organization for problems. You can only learn and grow if you take personal responsibility.

Step 3: Reflect. When confronted with a life passage, ask yourself why this happened, whether you contributed to the event, how you might have acted differently, and how you could go back and change something you said or did.

Step 4: Seek support from your partner, family, friends, and professionals. Avoid isolating yourself, which can lock you into a negative mindset. Instead, be vulnerable to others and seek out emotional support.

Step 5: Develop and use a professional network. Networks can be sources of information, advice, and insights. Take advantage of these connections by asking questions and seeking help.

Step 6: Seek refuge. Passages are intense, so take time to get away to a relaxing location or immerse yourself in an enjoyable activity like sports, meditation, or yoga. You'll have more energy and insights when you return.

Step 7: Gain perspective. Use the pain of a passage experience to step back and take a broader perspective. Putting some distance between yourself and immediate issues can help you put difficult experiences into context. A bad boss may not be so threatening if you step back and realize that you are not defined by your job, for instance.

Step 8: Retirement. Mastering a series of passages should provide you with the self-understanding and maturity you need to take on the next phase of life beyond work. This transition is much more difficult, though, if you have invested all your energies in your career.

Step 9: Pass on your experience. Take what you have learned and the character qualities you have developed, like empathy and authenticity, and use them to help others who are going through similar passages.

Component 5: Creating a Moral Identity

We are not likely to face our shadow sides, seek to discover our vocations, identify our values, or develop our character unless motivated to do so. The term *moral identity* describes one powerful motivating force behind ethical behavior. Psychologists treat moral identity as either a generalized personality trait or as a cognitive framework. Antonio Blasi and others argue that those with high moral identity define themselves in terms of their ethical commitments and they act consistently regardless of the situation. Moral principles and character traits are at the core of their being.[38] They feel compelled to act in ways that are consistent with their self-definitions, demonstrating highly developed willpower and integrity virtues (see our earlier discussion) activated by a strong desire to do the right thing. For those with strong moral identity, to betray their ethical commitments is to betray themselves. They follow in the footsteps of Protestant reformer Martin Luther. When called upon to defend his radical religious beliefs in front of the Catholic hierarchy at the Diet of Worms, Luther declared, "Here

I stand; I can do no other." (See Case Study 2.3 at the end of the chapter for a closer look at a modern Catholic leader who seems to have a strong moral identity.)

Moral exemplars like those described earlier have extremely high moral identities. Anne Colby and William Damon studied 23 contemporary moral exemplars and found no separation between these individuals' morality and core identity.[39]

> Over the course of their lives, there is a progressive uniting of self and morality. Exemplars come to see morality and self as inextricably intertwined, so that concerns of the self become defined by their moral sensibilities. The exemplars' moral identities become tightly integrated, almost fused, with their self-identities.[40]

Participants in the Colby and Damon study were very clear about what they believed and then acted (often spontaneously) on their convictions. Most drew their moral beliefs from religious faith or faith in a higher power. They had a positive approach to life and defined success as pursuing their life mission. Their moral commitments extended well beyond those of ordinary citizens. They were devoted to significant, far-reaching causes like feeding the world's poor children and campaigning for human rights.

Colby and Damon offer some clues about how we might develop a high moral identity like the exemplars in their study. They note that some in their sample didn't take on their life's work until their forties and beyond. This suggests that our moral identities can continue to develop well beyond childhood. The researchers also found that working with others on important ethical tasks or projects fosters moral growth by exposing participants to different points of view and new moral issues. We, too, can benefit by collaborating with others on significant causes, such as eliminating sexual slavery, building affordable housing for seniors, or fighting malaria. The key is to view these tasks not as a burden but as an opportunity to act on what we believe. Adopting a joyful attitude will help us remain optimistic in the face of discouragement.

Other psychologists view moral identity as only one of many identity frameworks. Instead of having one unitary "self," we have a variety of selves or identities that we activate depending on the context. At home our child or parent self-identity is most important, for example, while our professional identity is more salient while at work. Unlike the trait researchers who focus on moral exemplars, these scholars are more interested in improving the moral motivation of average individuals. They suggest that elements of the situation can prime or activate our sense of moral identity.[41] When our moral identities are activated, we place more importance on behaving ethically, are more aware of demonstrating character traits like compassion and fairness, make better moral choices, and are less likely to excuse or justify our unethical behavior. Organizations can enhance the moral motivation of their members by (1) creating climates where close, cooperative relationships can flourish, (2) providing opportunities for moral discussion and reflection, (3) continuously emphasizing values and mission, and (4) encouraging ongoing involvement in the local community.

Component 6: Drawing Upon Spiritual Resources

Spirituality can play a significant role in our personal moral development as well as in the ethical development of our organizations. As we noted above, faith provides the foundation for the moral identity of many moral exemplars. Investigators have also discovered a number of links between spiritual values and personal and organizational performance. They report that spirituality enhances the following qualities:[42]

Ethical sensitivity

Commitment to mission, core values, and ethical standards

Moral reasoning

Altruism

Organizational learning and creativity

Job satisfaction

Morale

Job involvement and commitment

Collaboration

Job effort

Loyalty

Quality of life

Trust

Employee well-being

Willingness to mentor others

Sense of community

Social support

Meaningfulness of work

Productivity and profitability

Given the relationship between spirituality and personal and collective performance, it's not surprising that there has been a surge of interest in spirituality in the workplace among both academics and practitioners. The *Leadership Quarterly*, *Journal of Organizational Change*, *Journal of Business Ethics*, and other academic sources carry articles devoted to the topic. Thousands of Bible study and prayer groups meet in corporate settings. Spiritual seekers can find business and spirituality courses at a number of colleges and universities or attend conferences and seminars devoted to the

subject. Tom's of Maine, Herman Miller, TD Industries, Medtronic, Bank of Montreal, and Toro are just a few of the companies that base their organizational cultures on spiritual values.

Organizational spirituality encompasses a number of themes or threads (see Ethics in Action 2.2). Duchon and Plowman offer one definition of workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community."[43] The *inner life* refers to the fact that employees have spiritual needs (their core identity and values) just as they have emotional, physical, and intellectual wants, and they bring the whole person to work. *Meaningful work* describes the fact that workers are generally motivated by more than material rewards. They want their labor to be fulfilling and to serve the needs of society. *Community* refers to the fact that organization members desire connection to others. A sense of belonging fosters the inner life. It should be noted that religion and spirituality overlap but are not identical. Religious institutions encourage and structure spiritual experiences, but spiritual encounters can occur outside formal religious channels.[44]

ETHICS IN ACTION 2.2
WORKPLACE SPIRITUALITY: DEFINITIONAL THREADS

Self-actualization; self-fulfillment; self-awareness; self-consciousness; self-discovery

Wholeness, holism; integration; integrity; authenticity; balance; harmony

Meaning; purpose

Emotion; passion; feeling

Life force; energy; vitality; life; intrinsic motivation

Wisdom; discernment; courage; creativity

Morality; values; peace; truth; freedom; justice

Interconnectedness; interdependence; interrelationship; cooperation; community; teamwork

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Caring for the Soul

Spiritual values need to be nurtured. Psychotherapist and best-selling author Thomas Moore uses the phrase "caring for the soul" to describe the ongoing process of cultivating the inner emotional and spiritual self.[45] In an organizational setting, Moore says you can feed your soul through the following:

Intimacy (closeness and connection). Organizations foster intimacy through encouraging friendship, repeating the history of a business to foster employee attachment, opening up contact between departments, storytelling, creating a sense of family, and being sensitive to the community.

Creative work. Creativity is a drive or impulse that needs to be supported by allowing people to work in their own ways and by accepting their failures. Even routine tasks are creative because they produce products and profits, further careers, and generate new organizational structures.

Nature and beauty. Refreshment comes through encounters with nature, whether in the form of landscaping, interior design, a park, or the countryside. Nature is a provider of what every soul must have—beauty. Unfortunately, by focusing on success, the modern organization sacrifices beauty for efficiency. Colors, textures, and sounds are essential to the soul but are often forgotten in the rush to build drab, inexpensive, and efficient buildings. Stopping to contemplate beauty is seen as a barrier to progress instead of as a vital way to nourish the soul.

Spirituality. The term *sacred* need not be reserved solely for personal beliefs. Work can be dedicated to higher purposes, as we've seen. In addition, business activity is sacred because it has a dramatic impact on the lives of individual workers, the community, and the economy as a whole. Corporations attuned to the soul recognize that making a profit can work in harmony with other important values like concern for the poor and the environment. These groups establish a strong business identity and earn the trust of outsiders. (We'll take an in-depth look at organizational citizenship in Chapter 12.)

The Stages of Spiritual Development

Workplace spirituality experts Kazimierz Gozdz and Robert Frager offer a four-stage model of spiritual transformation as a tool for tracking our spiritual progress.[46] They base their model on the religious teachings of Zen Buddhism and Sufism as well as on theories of cognitive and psychological development.

Stage 1, *unprincipled,* marks the lowest stage of spiritual development. Stage 1 people are narcissistic and egocentric. Like infants, they refuse to set their needs aside for the needs of others. They must have their own way and try to control others. Refusing to admit they have weaknesses, they attack others when threatened. Organizational members at this stage of development are often dishonest and only obey the rules of their company or society out of fear of punishment. In Stage 2, *conventional,* people are marked by self-doubt. Afraid to rely on themselves, they look to external rules and regulations and crave structure. They may demonstrate authoritarian tendencies, being subservient to those above them and abusive to those below them. *Self-actualizing* is the third stage. Those in Stage 3 demonstrate a high sense of self-awareness and live out their values. They also work hard and generally reach their goals, seeking to improve their skills as needed. Self-actualized individuals occasionally experience peak moments when they feel inspired and are at their

best. People in the fourth and highest stage of development—*integral*—leave the ego behind. They experience transcendent periods where they sense strong connections to others and the environment. They are marked by a sense of inner peace. Instead of accepting the rules, they question their assumptions and those of their institutions and society.

Gozdz and Frager argue that entire organizations go through similar stages of spiritual development. As a result, we can determine the spiritual status of groups and organizations just as we can identify our own phase of development. Stage 1 organizations (sweatshops, for example) are "dysfunctional for society and the planet" because they focus solely on meeting their own needs. They are all about short-term profits. Conventional organizations, such as the military, put a lot of emphasis on rules and regulations. Conservative in orientation, they rely on what worked in the past. Self-actualizing collectives (such as successful high-tech firms) are committed to growth and innovation, stressing cooperation within the organization while striving to defeat the competition. Integral groups (micro finance lenders who seek new ways to empower the poor, for instance) are learning organizations. Embracing change, they anticipate future trends and take advantage of new challenges and opportunities. Their focus is on what is good for the world, not just the institution.

Dealing With the Dangers of Organizational Spirituality

Despite its benefits, there are reasons to be cautious about incorporating spirituality into the workplace.[47] First, there is a danger of proselytizing, as managers and entire companies try to convert workers to their particular religious or spiritual doctrines. This can lead to coercion, favoritism, and discrimination. Second, not all members will feel comfortable with incorporating spirituality into the workplace and may consider it a personal issue or an invasion of privacy. Others may sense a threat to their power and status. The third problem is the risk of using interest in spiritual topics as a management tool to manipulate employees or of treating spirituality as the latest management fad. Spirituality then becomes another way for leaders to exert power, power that extends into the personal lives of employees. Because spirituality appears to enhance productivity, it is tempting for leaders to focus on spiritual values not because they speak to inner needs but to motivate employees to work harder. The fourth problem is scholarly skepticism about the topic of workplace spirituality. As an emerging field, organizational spirituality lacks a strong theoretical and research base. Even defining spirituality is difficult, as Ethics in Action 2.2 demonstrated.

There are ways to address the potential dangers of bringing spiritual concerns into the workplace. These include (1) accommodating the spiritual requests of all employees from all religious traditions; (2) respecting the spiritual diversity of employees; and (3) making openness and respect for diversity the center of organizational attention, allowing all employees the freedom to express their values and feelings.

Chapter Takeaways

- Personal moral development begins with realistic self-appraisal. Acknowledge your potential to do harm as well as good. The shadow side of your personality contains the parts of yourself that are embarrassing, socially unacceptable, or dangerous. To confront your shadow side, take personal responsibility for your actions, learn from those times when your behavior contradicts your self-image, and adjust your behavior and your environment to keep from unleashing shadow forces. You may also need to forgive yourself when you fall short of your ideals.

- Discovering your vocation means determining your purpose in life, which is based on a clear understanding of your unique skills, abilities, and desires. Following your vocation produces greater self-fulfillment, makes you a better steward, and equips you for more productive service to others. To hear your call, you'll need to set aside ambition, distractions, and resistance based on fears and low self-esteem. If circumstances interfere with your ability to follow your vocation, you may need to re-craft your job or role to better fit your purpose.

- Moral values serve as guiding principles that drive behavior and help us determine right from wrong. If your principles agree with those of your organization, you will experience a better fit, helping you feel more committed to the group and more satisfied with your job. Materialistic or external values generally lead to a lower quality of life. Focus instead on internal values related to self-acceptance/personal growth (choosing what to do, following your curiosity), relatedness/intimacy (expressing love, forming intimate relationships), and community feeling/helpfulness (making other people's lives better, making the world a better place).

- High moral character will better enable you to make wise ethical choices. Direct approaches to character building include formal character education programs and psychological interventions designed to develop specific virtues. You can also foster the virtues that make up character though such indirect means as (1) developing moral habits, (2) observing and imitating ethical role models, (3) telling and living collective stories, and (4) learning from passage experiences.

- Moral identity motivates ethical behavior. From a traits perspective, those with high moral identity define themselves in terms of their ethical beliefs and feel compelled to act on those commitments. You can foster your moral identity throughout your life. Work with others on important ethical projects and join organizations that heighten your awareness of your ethical values. From a cognitive perspective, moral identity is one of our many "selves" that can be activated by elements of the situation, such as close relationships, moral discussion, focus on mission and values, and involvement in the community.

- Spirituality can play an important role in your moral development and that of your organization. Organizational spirituality recognizes the importance of inner needs, meaningful work, and community. Nourish your soul through

intimacy (closeness and connection), exposure to nature and beauty, and recognition of the sacred nature of work. Individuals and organizations travel similar stages of spiritual development from unprincipled and conventional to self-actualizing and integral.

- When addressing spirituality in the workplace, don't impose one particular set of spiritual values but respect and foster religious and spiritual diversity.

Application Projects

1. Analyze the life of a fallen leader. Which elements of the shadow side of the personality contributed to this individual's downfall? What do you learn from this person's failure that you can apply in your own life? Write up your findings.

2. Use the steps outlined in the chapter to identify a job that fits your vocation. Identify distractions that might be keeping you from hearing your calling. Determine how you might put these pressures and preoccupations aside.

3. With classmates, create a list of six to eight virtues that you think are most important in the workplace. Present your list and defend your choices to the rest of the class.

4. How do your values impact your behavior at work? What values conflicts do you have with coworkers? How good is the match between your values and those of your employer? Write up your conclusions.

5. What habits do you want to develop? How will you go about developing them?

6. Analyze a popular television drama from an ethical perspective. Identify the issues raised by the program, the values it promotes, and the virtues and vices demonstrated by the important characters.

7. Identify some key passages in your life. What have you learned from these experiences?

8. Develop a case study based on someone you consider to be an outstanding moral example. How does this person demonstrate character and high moral identity? What factors contributed to this person's moral development? What do you learn from this person's example that can help you develop your character and moral identity?

9. Choose two strategies for nurturing your soul and implement them on a daily basis for two weeks. Note any changes in your attitudes and behavior.

10. Chart your spiritual progress or that of your organization. What stage are you (or your organization) currently in? Why do you think you are at this level? What can you do to progress further? Record your conclusions and share them with someone you trust.

CASE STUDY 2.2

Superheroes in the Elementary Classroom

Sometimes heroes can be found in unexpected places. That was the case on December 14, 2012, when a shooter attacked Sandy Hook Elementary School in Newtown, Connecticut. Teachers and staff became instant heroes, risking their lives for their charges. Six adults died in the massacre along with 20 kindergartners and first graders. According to police officials, the death toll would have been much higher if teachers and staff hadn't acted quickly to protect their students.

When the killer blasted his way through a locked door to enter the building at 9:30 in the morning, school principal Dawn Hochsprung, lead teacher Natalie Hammond, and school psychologist Mary Sherlach ran toward him to try to stop him. Hochsprung and Sherlach were killed and Hammond was wounded. As sounds of gunshots echoed around the school, teachers helped their pupils take refuge in closets, bathrooms, and offices. Two teachers died with their wrapped arms around their students, using their bodies as human shields. A teacher grabbed two students from the hallway and got them to safety. Kaitlin Roig, who survived the attack, closed her classroom door and shepherded 14 pupils into a lavatory, placing some children on a toilet so everyone could fit, and then pushed a storage unit in front of the bathroom door. She told ABC news about the scene: "I said to them, I said I need you to know that I love you all very much. I thought that was the last thing they were ever going to hear. I thought we were all going to die."[1] After the shooting stopped, Roig and other teachers had to be coaxed out of their hiding places, insisting that the police clearly identify themselves first.

All six educators who died at Sandy Hook received the Presidential Citizens Medal, which is the country's second-highest civilian honor. In bestowing the award, President Obama noted, "They could have focused on their own safety, on their own well-being. But they didn't. They gave their lives to protect the precious children in their care."[2] Grateful parents thanked the staff for saving their children's lives, calling them heroes. However, music teacher Maryrose Kristopik downplayed the notion that what she did was heroic. Kristopik barricaded 15 kids inside a cupboard as the mass murderer banged on the door screaming "Let me in, let me in." According Kristopik, "I did what any other teacher would have done. I know there were others like me doing the same. They were doing whatever they could."[3]

Discussion Probes

1. Why do some people respond heroically during emergencies while others do not?

2. What character traits did the teachers demonstrate?

3. What factors may have encouraged the teachers to try to save the lives of their children?

4. How can we prepare ourselves to respond effectively and ethically to crises?

5. Have you ever faced an emergency situation? How did you react?

6. What ethical insights do you draw from the example of the educators at Sandy Hook?

Notes

1. Brumfield (2012).

2. Lederman (2013).

3. Bates (2012), p. 1. Other sources for this section include Berger (2012), Evil stalks the school corridors (2012).

CASE STUDY 2.3

A Different Kind of Pope

Pope Francis is certainly not your typical pontiff. Since being elected to head the Catholic Church in 2013, Pope Francis (formerly Argentine archbishop Jorge Mario Bergoglio) has deliberately set himself apart from his predecessors. He refuses to live in the papal apartment, living instead in a modest bungalow on the Vatican grounds. He eats his dinner with priests and visitors, taking any available seat. He refers to cardinals as "brother cardinals" instead of "your lordships," as is the custom. Extremely frugal, the pontiff drives a 1984 Renault with 186,000 miles on it instead of the Mercedes Benz cars driven by other modern popes. At his installation mass he pledged to serve "the poorest, the weakest, the least important." He is the first pope chosen from the Jesuit order, which emphasizes service, and the first from Latin America.

Pope Francis acts more like a parish priest than the traditional leader of a billion-member organization that some believe is the richest institution in the world. He routinely greets visitors (posing with one group for a "selfie"), travels about in an open-air vehicle for public appearances, and is quick to wade into crowds to shake hands and hold babies. Perhaps nothing has endeared him more to the public than his habit of spontaneously calling people, which earned him the nickname "Cold-Call Pope." He called to cancel his newspaper subscription and to talk to his cobbler in Buenos Aires. He also talks to ordinary citizens who write him with their problems. In one case he consoled a pregnant Italian woman whose boyfriend had abandoned her (he offered to do the baby's baptism if no one else would). In another he chatted with a young gay man. In a third instance he offered his support to an Argentina woman who had been raped by a police officer.

The pope's spontaneity keeps his aides on their toes. Said one communications official, "We're all learning." Spokespeople had to dispel rumors, for example, that the pope had called to talk to Syria's President Assad. But his more humble, accessible style, along with his attempts to shift focus away from such controversial issues as gay marriage, abortion, and contraception, have renewed the faith of many in the Church. Said one

(Continued)

(Continued)

Italian Catholic, "I feel like I am a new Catholic since he became pope . . . I feel he is very close to us ordinary people. His words touch anybody's heart."[1]

Some observers in the Catholic Church, while applauding his style, doubt that Francis can have a lasting impact on the Vatican. The pope is a political leader as well as spiritual one. He serves as the head of a global empire headquartered in the world's smallest sovereign state located in Rome. The Vatican government resembles a medieval court, with lower-level officials often scrambling for power. It has been described as "an ancient monarchy in which the pope is treated like a king, branches of the hierarchy are run like medieval fiefs and supplicants vie for success and influence."[2] In recent years the Vatican has been plagued by banking and money-laundering scandals. Failure to root out this corruption apparently was a factor leading to the decision of Pope Benedict, Francis's predecessor, to resign his post. He was the first pontiff to resign his post in 600 years.

Discussion Probes

1. What virtues does Pope Francis demonstrate? Does he demonstrate a strong moral identity?

2. What are the advantages and disadvantages of Pope Francis's leadership style?

3. Would Pope Francis be more effective if he acted like a more traditional leader?

4. Do you think Pope Francis will be able to change the culture of the Vatican?

5. Should the Pope put down his cell phone or continue his cold calls? Why?

Notes

1. Donadio (2013, May 26), A4.

2. Donadio and Yardley (2013, March 19), p. A1. Other sources for this section include Goodstein (2013, September 20), p. A1; Povoledo and Bilefsky (2013, September 9); Preston (2013, September 12); Romero and Neuman (2013, March 18), p. A1; Speciale and Gibson (2013, September 6); Yglesias (2013, March 12).