

...as people in an organization begin to learn how existing policies and actions are creating their current reality, a new, more fertile soil for vision develops. A new source of confidence develops, rooted in deeper understanding of the forces shaping current reality and where there is leverage for influencing those forces. I'll always remember a manager emerging from an extended "microworld" session at one of the companies in our research program. When asked what he had learned, he replied: "I discovered that the reality we have is only one of several possible realities."

—Senge

W O R K S H O P



This workshop asks you to consider one of the mainstays of organizational management and planning from the perspective of the ethical work you've been doing and the sociological, political, and moral attitudes you've been articulating throughout your studies.

Our current text, *The Fifth Discipline*, discusses this mainstay as the development of *purpose*, *vision*, and core *values*.

Most organizations function with some degree of attention to an articulated purpose, vision, and values statement; the degree to which an organization is able to consistently and comprehensively act according to all three varies, as does the effectiveness of the three components overall.

While a statement of purpose, vision, and core values provides direction and a way of determining goals and activities, the three don't necessarily provide a coherent identity or a clear role in society.

One of the goals of this workshop is to give you a way of responding to the film, *THE CORPORATION*, from Friday. Your goal in this regard is to imagine organizational ideologies that produce clear means of acting in the world and business identities that create alternatives to the potentially psychopathic nature of corporations.

The Final Product of your discussions will center on six statements, each on a separate sheet of paper, each titled with a single word:

TECHNOLOGY, PROGRESS, WORK, FULFILLMENT, PURPOSE, VISION, VALUES

blank sheets with each word are at the end of your packet.

Everyone in your group has them so that everyone can maintain

his/her own record of the group's ideas for his/her portfolio.



You will begin in a group of 3, finish in a group of 6.

Your initial group of 3 should return one of your packets to the classroom by 2:50.

TIMING: PAGES 1-9: ABOUT AN HOUR / PAGES 10-13: THE REMAINING TIME

BERRY PICKING

If corporations are like persons, then we can compare their ability to create independent ethical standards to that of persons. We'll consider a stand taken by Wendell Berry, farmer, author, philosopher, essayist. Berry takes a particularly narrow stance on one of the driving forces, perhaps the main driving force, of our culture, of profit margins, and of globalization: TECHNOLOGY.

Even if that is an overstatement, we know that the PROGRESS of TECHNOLOGICAL development is extremely important. But what do we mean when we say progress? And what drives technological development? Is it possible to make decisions about the direction that technology takes us? While PROGRESS and TECHNOLOGY are key terms of Berry's argument, two others also enter into the discussion: WORK & FULFILLMENT. These last two terms will lead us into the second half of the workshop.

*In a group of **three**, one person from each seminar,
you will review and discuss Berry's position and several detractors.
Choose one person to be a **time keeper** who will respectfully help the group
to stay on task so as to complete the workshop in a timely and productive manner.*

Berry's short essay, "Why I am not Going to Buy a Computer" appeared in *Harper's* in the late '80s. That original article and related quotations in this workshop were published in *What are People For?* in 1990, by North Point Press, New York

Summation of Berry's Preliminary argument:

"Like everyone else, I am hooked to the energy corporations, which I do not admire. I hope to be less hooked to them. In my work, I try to be as little hooked to them as possible. As a farmer, I do most of my work with horses. As a writer, I work with a pencil or a pen and a piece of paper.

"My wife types my work on a Royal standard typewriter. . . . As she types, she sees things that are wrong. . . . She is my best critic. . . . She... understands, sometimes better than I do, what ought to be said. We have, I think, a literary cottage industry that works well and pleasantly. I do not see anything wrong with it.

"A number of people, by now, have told me that I could greatly improve things by buying a computer. My answer is that I am not going to do it. I have several reasons, and they are good ones.

"The first is the one I mentioned at the beginning. I would hate to think that my work as a writer could not be done without a direct dependence on strip-mined coal. How could I write conscientiously against the rape of nature if I were, in the act of writing, implicated in the rape? For the same reason, it matters to me that my writing is done in the daytime, without electric light."

"...I do not see that computers are bringing us one step nearer to anything that does matter to me: peace, economic justice, ecological health, political honesty, family and communal stability, good work."

"What would a computer cost me?...the cost would not be just monetary. It is well understood that technological innovation always requires the discarding of the 'old model' —the 'old model' in this case being not just our Royal standard, but my wife, my critic, my closest reader, my fellow worker....I would have to sacrifice an association that I am dependent upon and that I treasure."

... "[finally,] I do not wish to fool myself. I disbelieve, and therefore strongly resent, the assertion that I or anybody else could write better or more easily with a computer than with a pencil."

"...To make myself as plain as I can, I should give my standards for technological innovation in my own work. They are as follows:

WENDELL BERRY'S STANDARDS FOR TECHNOLOGICAL INNOVATION

1. The new tool should be cheaper than the one it replaces.
2. It should be at least as small in scale as the one it replaces.
3. It should do work that is clearly and demonstrably better than the one it replaces.
4. It should use less energy than the one it replaces.
5. If possible, it should use some form of solar energy, such as that of the body.
6. It should be repairable by a person of ordinary intelligence, provided that he or she has the necessary tools.
7. It should be purchasable and repairable as near to home as possible.
8. It should come from a small, privately owned shop or store that will take it back for maintenance and repair.
9. It should not replace or disrupt anything good that already exists, and this includes family and community relationships.

In your group, discuss Berry's case for not buying a computer and, in general, his standards for technological innovation.

Consider:

Which of his standards do you agree with the most?

Which standards do you find disagreeable or ineffectual?

In what ways do Berry's standards respond to social/cultural problems that we've been discussing?

What sort of world do you see Berry envisioning? How closely does it match a world that you'd like to live in?

What are some of the practical and ethical problems that would arise if you were to try living by Berry's standards?

Harper's received numerous letters to the editor in response to Berry's article.

Before seeing some of those letters, craft a brief letter-to-the-editor below, either individually or as a group.

Below are the responses from readers that Berry selected to reprint in his book and to respond to directly in the rest of the essay. The letters are aligned on the left; Berry's response is across from the relevant letter on the right, summarized through quotations.

Berry's Replies

LETTERS

Wendell Berry provides writers enslaved by the computer with a handy alternative: Wife—a low-tech energy-saving device. Drop a pile of handwritten notes on Wife and you get back a finished manuscript, edited while it was typed. What computer can do that? Wife meets all of Berry's uncompromising standards for technological innovation: she's cheap, repairable near home, and good for the family structure. Best of all, Wife is politically correct because she breaks a writer's "direct dependence on strip-mined coal."

History teaches us that Wife can also be used to beat rugs and wash clothes by hand, thus eliminating the need for the vacuum cleaner and washing machine, two more nasty machines that threaten the act of writing.

Gordon Inkeles
Miranda, Calif.

I have no quarrel with Berry because he prefers to write with pencil and paper; that is his choice. But he implies that I and others are somehow impure because we choose to write on a computer. I do not admire the energy corporations, either. Their shortcoming is not that they produce electricity but how they go about it. They are poorly managed because they are blind to long-term consequences. To solve this problem, wouldn't it make more sense to correct the precise error they are making rather than simply ignore their product? I would be happy to join Berry in a protest against strip mining, but I intend to keep plugging this computer into the wall with a clear conscience.

James Rhoads
Battle Creek, Mich.

I enjoyed reading Berry's declaration of intent never to buy a personal computer in the same way that I enjoy reading about the belief systems of unfamiliar tribal cultures. I tried to imagine a tool that would meet Berry's criteria for superiority to his old manual typewriter. The clear winner is the quill pen. It is cheaper, smaller, more energy-efficient, human-powered, easily repaired, and non-disruptive of existing relationships.

Berry also requires that this tool must be "clearly and demonstrably better" than the one it replaces. But surely we all recognize by now that "better" is in the mind of the beholder. To the quill pen aficionado, the benefits obtained from elegant calligraphy might well outweigh all others.

I have no particular desire to see Berry use a word proces-

"These gentlemen [see also Koosman, below] obviously think themselves feminists of the most correct and principled sort, and yet they do not hesitate to stereotype and insult, on the basis of one fact, a woman they do not know." "I understand it is impossible to make an adequate public defense of one's private life, and so I will only point out... that my wife may do this work because she wants to and likes to; that she may find some use and some meaning in it; that she may not work for nothing."

"James Rhoads...has a clear conscience. But this is what is wrong with the conservation movement. It has a clear conscience. The guilty are always other people, and the wrong is always somewhere else.... all of our consumption now is extravagant. If Rhoads can [read about strip-mining coal for electricity] with a clear conscience, that does not mean that his conscience is clear; it means that his conscience is not working."

"Borenstein [claims] that 'better is in the mind of the beholder.' But if he truly believes this, I do not see why he bothers with his personal computer's 'up-to-the-minute reports'...or why he wishes to be warned about 'urgent legislative issues.' According to his system 'better' in a bureaucratic, industrial, or legislative mind is as good as the 'better' in his. His mind apparently is being subverted by an objective standard of some sort, and he had better look out."

sor; if he doesn't like computers, that's fine with me. However, I do object to his portrayal of this reluctance as a moral virtue. Many of us have found that computers can be an invaluable tool in the fight to protect our environment. In addition to helping me write, my personal computer gives me access to up-to-the-minute reports on the workings of the EPA and the nuclear industry. I participate in electronic bulletin boards on which environmental activists discuss strategy and warn each other about urgent legislative issues. Perhaps Berry feels that the Sierra Club should eschew modern printing technology, which is highly wasteful of energy, in favor of having its members hand-copy the club's magazines and other mailings each month?

Nathaniel S. Borenstein
Pittsburgh, Pa.

The value of a computer to a writer is that it is a tool not for generating ideas but for typing and editing words. It is cheaper than a secretary (or a wife!) and arguably more fuel-efficient. And it enables spouses who are not inclined to provide free labor more time to concentrate on *their* own work.

see above

We should support alternatives both to coal-generated electricity and to IBM-style technocracy. But I am reluctant to entertain alternatives that presuppose the traditional subservience of one class to another. Let the PCs come and the wives and servants go seek more meaningful work.

Toby Koosman
Knoxville, Tenn.

Berry asks how he could write conscientiously against the rape of nature if in the act of writing on a computer he was implicated in the rape. I find it ironic that a writer who sees the underlying connectedness of things would allow his diatribe against computers to be published in a magazine that carries ads for the National Rural Electric Cooperative Association, Marlboro, Phillips Petroleum, McDonnell Douglas, and yes, even Smith-Corona. If Berry rests comfortably at night, he must be using sleeping pills.

Bradley C. Johnson
Grand Forks, N.D.

“That I am a person of this century and am implicated in many practices that I regret is fully acknowledged... If some technology does damage to the world—as two of the above letters seem to agree that it does—then why is it not reasonable, and indeed moral, to try to limit one's use of that technology?”

The actual opening remarks to Berry's replies here serve as a conclusion to the summary:

“My correspondents are certain that the I am wrong and that I am, moreover, on the losing side, a side already relegated to the dustbin of history. And yet they grow huffy and condescending over my tiny dissent. What are they so anxious about?”

“I can only conclude that I have scratched the skin of a technological fundamentalism that, like other fundamentalisms, wishes to monopolize a whole society and, therefore, cannot tolerate the smallest different of opinion...they repeat, like a chorus of toads, the notes sounded by their leaders in industry. The past was gloomy, drudgery-ridden, servile, meaningless, and slow. The present, thanks only to purchasable products, is meaningful, bright, lively, centralized, and fast. The future, thanks only to more purchasable products, is going to be even better. Thus consumers become salesmen, and the world is made safer for corporations.”

STANDARDS FOR TECHNOLOGICAL INNOVATION . . .

As a group, discuss the debate between Berry and his detractors and the best points made by either side.

Consider Berry's ideas in the light of Friedman's claims about the democratization of information.

On 355, of *Lexus*, Friedman writes,

"If the intellectual critics of globalization would spend more time thinking about how to use the system, and less time thinking about how to tear it down, they might realize what a lot of these little folks have already realized—that globalization can create as many solutions and opportunities as it can problems."

Berry's standards were presented as decidedly personal, though clearly not private. There's little reason to assume he would live his life in determined response to broad social, cultural, and environmental conditions without also believing that more benefit would be derived if others were to live the same way.

On the Sheet titled TECHNOLOGY:

Based on your discussion with your group and your own personal values, craft, as a group, your "Standards for Technological Innovation" as a list describing the expectations of any new technology, just as Berry has done. Number each item on the list. Below that list, make a few notes about your standards in relation to each of the contexts described below:

CONTEXTS

LARGER SOCIAL CONTEXT:

Not all of these contexts may seem relevant to your standards. If you have trouble identifying how they relate to your ideas, consider first how you would describe the connections between Berry and his detractors and these contexts.

What social concerns, issues, ideals does your statement relate to? These may include long-standing problems such as bigotry & discrimination, social and economic inequalities; they may also include ideals concerning the environment, consumption, family, work, etc.

LARGER POLITICAL CONTEXT:

How does your statement relate to current political circumstances; what political ideologies does it reflect/reject?

MORAL STANDARDS:

How would you summarize the moral standards that support your statements?

ETHICAL DUTIES:

Which of the ethical duties (Hosmer) does your statement most align you with (may be more than 1)? Which does it potentially ignore (if any)?

D'oh! ... it's Hosmer!

the ethical duties

Personal Virtues

"never take any action that is not honest, open, and truthful, and that you would not be proud to see reported widely..."

Religious Injunctions

"never take any action that is not kind, and that does not build a sense of community, a sense of all of us working together..."

Utilitarian Benefits

"never take any action that does not result in greater good than harm for society of which you are a part."

Universal Rules

"never take any action that you would not be willing to see others, faced with the same or a closely similar situation, also be free and even encouraged to take."

Distributive Justice

"never take any action in which the least among us will be harmed in any way."

Contributive Liberty

"never take any action that will interfere with the rights of others for self-development and self-empowerment."

Now craft a statement about your group’s conception of “progress” on the PROGRESS sheet. Consider these further comments from Berry on the notion of “technological progress”:

“This [technological] revolution has provided the means by which both the productive and the consumptive capacities of people could be detached from the household and community and made to serve other people’s purely economic ends.”

“Industrial education has abandoned the old duty of passing on the cultural and intellectual inheritance in favor of baby-sitting and career preparation.”

“...what is the purpose of this technological progress? What higher aim do we think it is serving? Surely the aim cannot be the integrity or happiness of our families, which we have made subordinate to the education system, the television industry, and the consumer economy. Surely it cannot be the integrity or health of our communities, which we esteem even less than we esteem our families.”

“..since the beginning of the technological revolution, more and more people have looked upon the body, along with the rest of the natural creation, as intolerably imperfect by mechanical standards.”

CHOOSE one of the CONTEXTS above to support your conception of PROGRESS and convey that reasoning on your sheet.

Berry goes on...

Berry’s elaborated argument about technology broadens in his essay “Feminism, the Body, and the Machine.”

His starting point is to target that “technological fundamentalism.” Berry uses feminist theory in particular to examine the nature of work and fulfillment, stemming his critique from those detractors who accused him of exploiting his wife.

Below are the highpoints. After reading and discussing Berry’s ideas, you will craft, as a group, statements about WORK and FULFILLMENT. These should be, in essence, statements of value that are also definitions, and might be responsive to such basic questions as:

What is work?

For whom or what cause should we commit our labors?

Should work be the center of our lives, our passion, our purpose?

What is the relationship between work and leisure?

What kinds of work do we find most fulfilling?

Is there a moral difference between working for oneself and working for another?

Are some kinds of work more valuable than others?

Is it reasonable to seek deep fulfillment from our jobs?

and here's Berry:

“...for the sake of argument, let us suppose that whatever work my wife does, as a member of our marriage and household, she does both as full economic partner and as her own boss, and let us suppose that the economy we have is adequate to our needs. Why, granting that supposition, should anyone assume that my wife would increase her freedom or dignity or satisfaction by becoming the employee of a boss, who would be in turn also a corporate underling and in no sense a partner?”

“Why would any woman who would refuse, properly, to take the marital vow of obedience...then regard as ‘liberating’ a job that puts her under the authority of a boss (man or woman) whose authority specifically requires and expects obedience?”

“...is the life of a corporate underling—even acknowledging that corporate underlings are well paid—an acceptable end to our quest for human dignity and worth?”

“...And what are we to say of the diversely skilled country housewife who now bores the same six holes day after day on an assembly line? What higher form of womanhood or humanity is she evolving toward?”

“How, I am asking, can women improve themselves by submitting to the same specialization, degradation, trivialization, and tyrannization of work that men have submitted to? And that question is made legitimate by another: How have men improved themselves by submitting to it?”

“[Men] are more compliant than most housewives have been. Their characters combine feudal submissiveness with modern helplessness. They have accepted almost without protest, and often with relief, their dispossession of any usable property and, with that, their loss of economic independence and their consequent subordination to bosses. They have submitted to the destruction of the household economy and thus of the household, to the loss of home employment and self-employment, to the disintegration of their families and communities, to the desecration and pillage of their country, and they have continued abjectly to believe, obey, and vote for the people who have most eagerly abetted this ruin and who have most profited from it. These men, moreover, are helpless to do anything for themselves or anyone else without money, and so for money they do whatever they are told. They know their ability to be useful is precisely defined by their willingness to be somebody else’s tool. Is it any wonder that they talk tough and worship athletes and cowboys? Is it any wonder that some of them are violent?”

“It is clear that women cannot be excluded from the daily fracas by which the industrial economy divides the spoils of society and nature, but their inclusion is a poor justice and no reason for applause. The enterprise is as devastating with women as it was before....”

“The problem is not just the exploitation of women by men. A greater problem is that women and men alike are consenting to an economy that exploits women and men and everything else.”

“Another decent possibility my critics implicitly deny is that of work as a gift....What appears to infuriate them the most is their supposition that [my wife] works for nothing. They assume—and this is the

orthodox assumption of the industrial economy — that the only help worth giving is not given at all, but sold. Love, friendship, neighborliness, compassion, duty — what are they? We are realists. We will be most happy to receive your check.”

After a group discussion of these ideas, your agreements and disagreements with Berry, craft statements defining WORK and FULFILLMENT on the appropriate sheets.

Senge quoting Bill O’Brien, CEO of Hanover Insurance:

“...we recognized that there is a burning need for people to feel part of an ennobling mission. If it is absent many will seek fulfillment only in outside interests instead of in their work.”

Now merge your group of 3 with another group and complete the workshop together

PURPOSE, VISION, VALUES

Below are three simple examples of organizational visions, purposes, and values systems. Though they don't conform explicitly to those categories, they fit the same core function. **Read and Discuss the following statements (better still, if your group has the time and interest, use the web to find your own examples to consider)**

Discuss at least two examples in terms of the concepts you've already developed around PROGRESS, WORK, and FULFILLMENT, obviously taking note of differences, similarities and conflicts between your concepts and theirs.

In what ways do they imply a coherent and appealing vision of PROGRESS?

In what ways do they imply a definition of the nature/value/place of WORK in our society?

In what ways do they imply an ideal of FULFILLMENT for customers, employees, or society/communities in general?

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MCI delivers a comprehensive portfolio of local-to-global business data, Internet and voice services to a 'Who's Who' list of the Fortune 1000. MCI is an established leader in IP network technology and Virtual Private Networking (VPN), delivering VPNs based on private data networks as well as our global Internet backbone, which spans six continents. Our portfolio includes SONET private line, frame relay, ATM and a full range of dedicated, dial and value-added Internet services.

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The Way We Work MCI Guiding Principles

- 1 Build Trust and Credibility
Do what you say and say what you do
- 2 Respect for the Individual
Treat each other with dignity and integrity
- 3 Create a Culture of Open and Honest Communications
Everyone should feel comfortable to speak his or her mind
- 4 Set Tone at the Top
Management leads by example
- 5 Uphold the Law
Put the law of the land on a pedestal
- 6 Avoid Conflicts of Interest
Carefully and consciously manage various stakeholder interests
- 7 Set Metrics and Report Results Accurately
Balance between the short and long term
- 8 Promote Substance Over Form
Focus on what is important and not what is convenient
- 9 Be Loyal
To your families, your company, yourselves
- 10 Do the Right Thing
Because it's the right thing to do

---MCI.com

The Aspen Institute: Our Mission [PURPOSE]

The Business and Society Program is dedicated to developing leaders for a sustainable global society. Through dialogues and path-breaking research, we create opportunities for executives and educators to explore new pathways to sustainability and values-based leadership. AND, through the "Initiative for Social Innovation through Business":

To increase the supply of business leaders who understand—and seek to balance—the complex relationship between business success and social and environmental progress.

Our Vision

Businesses committed to addressing complex global problems - led by executives who possess the skills, values and long-term view required to consider the social impact of business decisions and who employ social innovation as a key element of business strategy.

<http://www.aspeninstitute.org>

Weyerhaeuser:

Our Mission [Purpose]

Produce superior returns for our shareholders by focusing on our customers and safely growing and harvesting trees, manufacturing and selling forest products, and building and selling homes.

Our Vision is to be The Best Forest Products Company in the World and a Global Leader Among All Industries

Strategies

We shall achieve our vision by:

Making the Roadmap for Success the Weyerhaeuser way of doing business and build a customer-focused future.

Focusing our efforts on scale businesses that can be leaders in their defined markets.

Leading the industry in sustainable forest management and manufacturing excellence.

Seeking opportunities for scale businesses globally over time.

Vision and values are inextricably linked. For without vision, values remain rudderless. And without values, achieving a vision may not be accomplished ethically or responsibly. At Weyerhaeuser, we regard both our values and our vision to be of equal significance to the success of the company.

The values we hold regarding customers, people, accountability, citizenship and financial responsibility guide how we realize our vision to be the best forest products company in the world.

Our customers: We listen to our customers and suppliers to improve our products and services to meet their present and future needs.

Our people: We are an employer of choice with high-performing people working together in a safe and healthy workplace where diversity, development and teamwork are valued and recognized.

Accountability: We expect superior performance and are accountable for our actions and results. Our leaders set clear goals and expectations, are supportive, and provide and seek frequent feedback.

Citizenship: We support the communities where we do business, hold ourselves to the highest standards of ethical conduct and environmental responsibility, and communicate openly with Weyerhaeuser people and the public.

Financial responsibility: We are prudent and effective in the use of the resources entrusted to us to create shareholder value.

Our values are more than just words on a page. They are brought to life every day at Weyerhaeuser — guiding everything we do and every business decision we make.

As a group, imagine a *hypothetical business* that you might one day be involved in.

The point of this activity is not to agonize over your business ideas or plans but to create a simple role-play situation in which you can craft strategic statements that form a *business identity*. Nonetheless, you may decide that you want to imagine a business either immune to or exemplary of complications: for instance, you may decide, on the one hand, to be a business that [insert undoubtedly good and virtuous activity] or, on the other hand, to be a business that [insert vile and destructive exploitation of the worst in humanity].

(before you get all crazy, notice the requirements in bold in the lower box below.)

On the remaining sheets, craft some language that expresses your business identity: your PURPOSE, VISION, and VALUES:

PURPOSE is the business's reason for existing: its constant pursuit. *(the simpler the better)*

VISION is the somewhat broader image of the world, community, or status that the business is striving to achieve. *(the simpler the better)*

VALUES are the guiding ideals, virtues, operating concepts, and ethical standards by which decisions will be made, and *visions* and *purposes* will be strived toward.

Your business's PURPOSE, VISION, and VALUES should be reached by consensus & should attempt to be consistent with both groups' statements about WORK, TECHNOLOGY, and FULFILLMENT, allowing any contradictions and differences to constrain the business identity that you can construct.

NEXT:

Evaluate your VALUES in terms of each of the contexts listed on page 7.

Include your evaluation notes on the "VALUES" sheet.

Social,

How do your values align your business's identity with specific social interests or issues?

Political,

How do your values align your business's identity with any specific political ideologies or issues?

Moral,

How do your values align your business's identity with identifiable moral standards?

& Ethical.

How do your values align your business's identity with the fulfillment of specific ethical duties?

Does your hypothetical business have a clear way of existing in the world and sustaining itself, its communities, its employees?

In what ways does this business identity subsist on a combination of Tradition, Command, and Market economic practices & beliefs?

Are Corporations Psychopathic?

Consider the diagnosis made in the film, that Corporations exhibit the following psychopathic characteristics:

In law, the Corporation is a “person” ... But, what kind of person is it ??.

_____ Subject: The Corporation, (and its distinguishable characteristics)

- Callous unconcern for the feelings of others.
- Incapacity to maintain enduring relationships.
- Incapacity to experience guilt.
- Reckless disregard for the safety of others.
- Failure to conform to social norms with respect to lawful behaviors.
- Deceitfulness: repeated lying and conning others for profit

The Diagnosis: Psychopath Personality Disorder

Psychopathy is a personality “DISORDER.”

That suggests that even despite its intentions, a corporation may not be able to “order” (organize, interconnect) its identity or its behaviors (or its identity *with* its behaviors) well enough to function in the world without harming itself or others.

DISCUSSION: (make some notes about your group’s responses to these questions).

As a group, discuss the film’s claim and any avenues you see for creating at least some effectively coherent identities for businesses through PURPOSE, VISION, and VALUES.

When or how would a coherent identity fail to create a responsible business?

How do you think businesses can or should take responsibility—if they should at all—for their role in shaping the larger (social, political, moral, ethical) contexts in which they operate?

What further measures can you imagine that would help to connect a business’s VALUES, VISION, etc. to just, right, and fair behaviors?

TECHNOLOGY

PROGRESS

WORK

FULFILLMENT

PURPOSE

VISION

VALUES