Today’s Agenda

1. Homework debrief.
2. Finishing Team Discussion (Week 3)
3. Finishing Kidder (Week 3)
4. Confucian Ethics and Indian Ethics
5. *Enron: The smartest guys in the room* (1:46)
   handout: questions to ponder
6. HW for Noa: handout: Domains of Life & Related Values
Confucian Ethics

Kongfuzi or Confucius (550–479 B.C.) has influenced over 2000 years of thought in China and beyond.

Master Kong developed the three principles of Li, Ren, and Junzi.

Li: the ideal standards of conduct: religious, moral, and social.

Ren: the virtues of goodness and benevolence; a recognition of value and concern for others. (Jen in Giles-Wade.)

The Silver Rule:
Confucian Ethics

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*Li*: the ideal standards of conduct: religious, moral, and social.

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The Silver Rule:
“Don’t do unto others what you would not like them to do to you.”

*Li* provides a structure for social interaction
*Ren* makes it a moral system.
Junzi

Junzi (or Chun-Tzu, ruler’s son, in Giles-Wade):
the true or virtuous gentleman or person
he who lives by the highest ethical standards,
and displays the five virtues:

1. self-respect
2. generosity
3. sincerity
4. persistence
5. benevolence
Junzi

Relationships:

as a son        loyal
as a father     just and kind
as a husband    righteous and just
as an official  loyal and faithful
as a friend     faithful and tactful

Note: Confucius held that we are inherently good creatures.

Against Christianity: ?


**Junzi**

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- as a son: loyal
- as a father: just and kind
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**Note:** Confucius held that we are inherently good creatures.

Against Christianity: ? Original sin.

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**see** [http://www-chaos.umd.edu/history/ancient2.html](http://www-chaos.umd.edu/history/ancient2.html) for discussion of his disciples Meng Zi and Xun Zi and the schools of Literati and Legalism and of yin-yang and of Mo Zi.
Homework

Three readings: Steidlmeier (CD), plus handouts on “Big Brother in China”, the Classic Container Corp., and AWB.

Questions for this week:

1a. What is the ethical significance—if any—of cultural differences in business?

1b. Think about this: when in Rome, do as the Romans do. When people behave like barbarians in Rome, the Romans resent it. Is it not the same in business today?

1c. On the other hand, if the standards that prevail in Dallas (or Baghdad) are not the same in Sydney, then what is the point of having them?

1d. Can areas of difference be partitioned so that MNCs can be culturally sensitive yet ethical according to their own corporate lights?

2 Reflections of the week.