

A. Select a leader who you feel has exhibited exemplary ethical conduct to do the following:

For this section, I will focus on the ethical leadership of CEO John “Jack” Welch. Jack Welch, a Chemical Engineer served as the CEO of GE for 21 years, from 1980 to 2001. During his tenure, Jack was known for his “known for his unmatched track record of success, enormous love of people, fierce passion for winning, and unbridled desire to change the world for the better using his unique management practices, which are collectively called The Welch Way. (Business Insider, n.d.).”

A1. Discuss two ethical traits that your chosen leader has demonstrated.

There are two ethical traits that Jack Welch demonstrated success as a leader. The trait central to Jack’s legacy is that of Integrity. This ethical trait means having been true to who you are and knowing your true self. It means having an unbiased view of the world and seeing things for what they are, instead of what one intends them to be. Jack’s second ethical trait is his People-Oriented. People-Oriented in this example means having a focus on developing people and to the ability to inspire a shared ethical vision.

A2. Explain how your chosen leader has exhibited ethical conduct

Integrity was central to Jack Welch’s entire vision as a leader. Having learned the value from his mother as a young boy, Jack believed that Integrity was GE’s number one value. In an article in Harvard Business Review, David Weinberger (2010) describes Welch’s memoir as “filled with frank admissions of his weaknesses and of the mistakes he’s made. But, he never

thought he was better than he was, and he didn't tolerate the butt kissers who tried to tell him otherwise."

Jack's second ethical trait is People-Oriented, which is shown by his desire to build competent leaders and to inspire others to share his vision. Jack has always been defined by his love of teaching and had established a corporate training center with GE where he frequently taught leadership seminars. In a post to LinkedIn, Jack (2017) describes one of the five key traits of a leader is the "ability to energize others"

B. Analyze the dilemma found in the scenario from both the consequentialist and deontological perspectives.

The core ethical dilemma in the scenario stems from the conflict between feeling duty-bound to disclose a potentially lethal risk, and a signed Non-Disclosure Agreement. In this scenario, a Consequentialist would focus on the consequences of disclosing as well as not disclosing. They would ask questions and explore all the potential actions that could take place and identify the harms and benefits to stakeholders for each. Ultimately, their concern for the greatest net benefits to society would be the factor that guides their choice. For this reason, the consequentialist may be more likely to respect the Non-Disclosure Agreement, because it means most artificial knee recipients will enjoy the benefits of reduced costs and lower healing-times.

For the Deontologist, the ethical dilemma is the same, but the response will be different. Deontological Ethics focuses on duties, obligations, and principles to make decisions. In this

instance, the dilemma is between the duty to honor the Non-Disclosure Agreement, and the duty to disclose the serious risks of the product. They would ask questions to discern which principles apply to the dilemma, what would the decision be if the decision-maker was on the outside and if the Golden Rule has been applied. Since the deontologist is more concerned with what is “right” rather than what produced the maximum benefits for society, it is more likely that the deontologist would disclose the risks to the patients and/or the public.

1. Discuss which level of cognitive moral development (i.e., pre-conventional, conventional, or post-conventional) is represented in the scenario for each of the following questions:

- **What action would be best for society in the long term?**

The level of cognitive moral development in this question is post-conventional. Thinking about society evokes thoughts about the social contract and rights of others. This is supported by thinking theoretically into the long term and the possible implications.

- **If I reveal this information, will my company find out and fire me?**

This question is oriented towards pre-conventional development. Punishment is a key consideration in pre-conventional thinking and is often referred to as the first level. This level of thinking considers rewards and punishments as indicators of right and wrong.

- **Which course of action would best serve justice?**

This question demonstrates more post-conventional thinking. While there is a case to be made for this question to be considered only Level II, the key word that elevates this question is “justice”. By thinking about serving justice, the individual extends the thought past what is the

legal duty but about what is fair. It is often considered a moral, value, or principle, which indicates consideration of universal principles and a developed inner consciousness.

- **Are there any laws that indicate whether I should disclose this information?**

As with the last question, this question demonstrates Level II development. It considers the law and directly asks what the social expectations are for this scenario. It centers itself squarely in conventional thought.

- **If I keep quiet, will my company reward me for that?**

This question demonstrates pre-conventional thinking by focusing solely on rewards. This is a very egocentric question, that focuses on how the individual could benefit from the situation. In this case, there is no concept of right or wrong, but costs and benefits.

C. Submit a copy of the PDF file with your results from the Ethical Lens Inventory (ELI), which was completed in the course of study, as a separate document.

See the provided attachment.

D. Reflect on the ELI by doing the following:

1. Explain your preferred ethical lens or what it means to have none if you have a center perspective.

My preferred ethical lens is the Responsibility lens, based on a mild preference for rationality and a strong preference for autonomy. I think this describes me just about perfectly. I have been often described as someone who is strongly principled, who values independence and authenticity. This explains my more deontological approach to ethics, but my mild preference for rationality means that I can also understand ethical dilemmas from a consequentialist view. This lens is sometimes referred to as the “rights lens”, which may explain my fascination with individual rights and freedom.

a. Analyze whether you have the same preferred lens in different settings (i.e., work, personal, social).

This lens is seen most often in two settings. When handling conflict, my rationality guides everything. One of my assistant managers once told me that when faced with a conflict, I dump all emotion from my face, establish the facts, and make determinations based on facts and reason. At work, this lens shines when providing customer service, as I take a total commitment of each customer’s issue. When speaking with the customer, I often emphasize the facts as I know them, what I have done and what I intend to do.

2. Describe one of the following: your blind spot, risk, double standard, or vice.

My double standard is excusing myself from following the rules. When tempted with unethical decisions, I am tempted to look for reasons to excuse myself from my values. Upon reflection, I've noticed that nearly every time I have ever gotten in trouble, was when I excused myself from my principles or cut an ethical "corner". I believe this double standard exists due to the post-conventional notion that sometimes it's rationally ethical to break rules or laws.

a. Discuss three steps you can take to mitigate your chosen blind spot, risk, double standard, or vice in order to make better ethical decisions in the future.

This double standard is something I focus on often and I have worked hard over the years to mitigate it. One step I can, and often take when faced with ethical dilemmas is to ask myself if my preferred choice would make me a hypocrite. This question forces the rationalization to stop and instead judges the action against the principle. The second step could be to listen to my ethical sense. If something does not feel right, it's important to explore why that subconscious feeling exists. Third, I can mitigate double standards by sharing responsibility with others. If I take on too much responsibility myself, that may lead to temptations to cut corners, while having an appropriate level of responsibility allows for thoughtful consideration of my principles.

3. Explain your primary values and classical virtue(s) from the ELI.

The ELI indicated that my primary values are rationality and autonomy. As mentioned previously, my mild preference for rationality over sensibility indicates that I value reason, principle, and seeking truth. My strong preference for autonomy is indicated in my independent

spirit, introspective nature, and my overall worldview that people should be free to seek their own expression of a good life.

The explanation of my classical virtue stuck out to me. I was given the virtue of prudence - making wise decisions in everyday affairs. In other words, it means practicing sound judgment within the context of one's principles, and with empathy towards those who would be affected by the decision. I find myself increasingly connected to the word prudence in my daily life. I see this virtue appear often in the workplace, as colleagues and clients rely on me to provide my thoughts and advice on matters. One of my colleagues once commented, "I ask your advice because I know you have thoroughly thought the issue through in every way imaginable."

a. Discuss how these primary values and classical virtue(s) compare to the top five values from the Clarifying Your Values exercise, found in the course of study.

From the Clarifying Your Values exercise, five chosen values are compassion, integrity, humility, justice, and freedom. These values bear similarities to the values and virtue indicated in the ELI. For example, Freedom and Autonomy are practically synonymous with each other. The primary value of rationality and prudence virtue are not directly implied by any of the chosen values. However, all the chosen values do represent the principles that my rationality has determined to be of utmost importance to me. This is demonstrated further when considering my classical virtue, prudence, which contains elements of empathy, humility, integrity, and sense of justice to make wise judgments.

4. Discuss how you plan to use the ethical lenses to approach ethical situations throughout your professional life.

I plan to use the ethical lenses to see ethical situations from different angles. By seeing the world through different lenses, I can develop an awareness of the situations that cause ethical dilemmas and can develop a holistic approach to ethical problem-solving. At the same time, I can use my personal lens to understand which principles of mine are affected by the ethical situation. This understanding of my values will guide me when I think critically about the situation, and to help make the choices that uphold those principles.

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