

ANTHETH Philosophical Anthropology & Ethics for Management

Introduction

Management is about human beings and consequently significant knowledge of the human being and ethics is necessary for managers. Social science provides empirical knowledge but any science has its limitations; philosophical anthropology, which has been widely developed over the ages, can help us gain access to a better understanding of the human being. In addition, philosophical anthropology can provide a source for constructing testable models for new scientific developments. Ethics is about the human capacity of discernment between good and bad and the morality of the human action.

Objectives

The first objective of this course is to make clear that management always entails a certain vision of the human being, along with a view of the nature and purpose of the business firm and society.

A second objective is to gain understanding of different views of the human being provided by religions, philosophy and neurological sciences.

A third objective is to reflect on key anthropological topics relevant for management such as rationality, emotions, free will, aesthetic experience, relationability and sociability, sense of transcendence, capacity of moral discernment, human flourishing, and the structure of the human action.

The fourth objective is to introduce students to ethics and ethical theories.

The overall goal of this course is to provide a strong anthropological and ethical bases for understanding management and management theories.

Learning Outcomes

Understand the anthropological models and ethical assumptions underlying economic and managerial theories.

Know basic concepts, arguments and proposals of philosophical anthropology and ethics which are applicable to management.

Explore how philosophical anthropology and ethics can be applied in conducting business within society.

Competences

General competencies:

CG1: Acquire knowledge, skills, abilities and attitudes required to conduct research on a global basis in the field of business management.

CG2: Identify and solve business problems, often with uncertain and incomplete information, and involving direction and management of people in organizational frameworks.

CG3: Conduct a critical analysis, evaluation and synthesis of new and complex ideas with the objective to produce general principles applicable to business situations.

CG4: Profound understanding and appreciation of the importance of the human factor within an organizational framework.

CG7: Know the main concepts and policies in the area of philosophical anthropology that specifically contribute to deepening its relationship with business management.

Basic competencies:

CB6: Demonstrate knowledge and understanding that provide a basis or opportunity for originality in developing and / or application of ideas, often related to a research context.

CB7: Students must be capable of applying their knowledge and their ability to solve problems in new or unfamiliar environments within broader (or multidisciplinary) contexts related to business ethics and corporate social responsibility.

CB8: Students should be able to integrate business ethics knowledge and handle complexity, and to formulate judgments based on information that was incomplete or limited, including reflection on social and ethical responsibilities linked to the application of their knowledge and judgments.

CB9: Students should be able to communicate clearly and concisely their conclusions, underlying knowledge and reasons to a specialized and non-specialized audience.

CB 10: Students should possess the learning outcomes that enable them to continue studying in a way that will be largely self-directed or autonomous.

Specific competencies:

CE1: Understand the concepts of anthropological philosophy and analyze from them management theory and practice.

CE5: Ability to understand state-of-the-art research in philosophical anthropology applied to management published in the top academic journals and compare and contrast the arguments developed in the papers from a logical and empirical point of view.

CE6: Ability to take current management and organizational human problems and identify how different philosophical anthropology can help us understand them.

Content

This course begins with a discussion of the idea of human being underlying the mainstream economic and managerial theories and how ethics is, or is not, integrated in these theories.

After presenting the role and limitations of science and philosophy in acquiring knowledge of the human being, the seminar will analyze a set of basic elements of anthropological philosophy and ethics.

Finally, we will focus on how these elements have an influence on human action including labor, and are thus relevant in managing people and in maintaining a proper relationship with the natural environment.

Methodology

Discussion of research papers and occasionally case studies on crucial issues related to philosophical anthropology in management. A book authored by D. Melé and C. González Cantón (see bibliography) is suggested as basic textbook for the anthropological part of this course.

Evaluation

Evaluation will be based on participation in class discussions (40%) and a final exam (60%).

Course Outline

PART 1. INTRODUCTION	
1 Sep 14	<p>Philosophy in our lives</p> <p><i>Readings:</i></p> <p>Messery, J.G., <i>An Introduction to Ethical Theories</i> (Lanham, Md.: University Press of America, 1995), Chapter 1: “What is Philosophy?” 1-15.</p> <p>Lapan, A., “The purpose of Philosophy”, <i>Philosophy of Science</i>, 7 (1940) 1, pp. 18-25</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. What is philosophy? How does it differ from other forms of knowledge (scientific knowledge/ experimental sciences, theology/ religion/ dogma)? 2. Where does the value/ importance/ purpose/ uniqueness of philosophy lie? 3. What does it mean to think philosophically?
2 Sept 14	<p>Philosophy and Management</p> <p><i>Readings:</i></p> <p>Khurana, R. and N. Nohria, “It’s Time to Make Management a True Profession”, <i>Harvard Business Review</i>, October 2008, pp. 70-77.</p> <p>Fontrodona, J. and Melé, D., “Philosophy as a Base for Management: An Aristotelian Integrative Proposal”, <i>Reason in Practice</i>, 2 (2002) 2, pp.3-9.</p> <p>J.-E. Joullié, 2016, <i>The Philosophical Foundations of Management Thought</i>. <i>Academy of Management Learning & Education</i>, 15(1), 157-179.</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. Compare and contrast the following terms: philosophy, humanities, ethics, study of values. 2. How do you think philosophy can serve as a foundation for business and/or management studies?

PART 1. PHILOSOPHICAL ANTHROPOLOGY	
3 Sep 21	<p>The world where we live</p> <p><i>Readings:</i></p> <p>Kass, Leon R., <i>The Hungry Soul</i>, The University of Chicago Press, Chicago 1999, Chapter 1: “Food and Nourishing”.</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. Is the world / nature “rational”? If so, what does this claim mean? How different is the order in nature from the order in the artificial world? 2. How is nature ordered? (main divisions of nature) 3. How is the realm of life ordered? (main divisions of living things)
4 Sep 21	<p>Who is the human being?</p> <p><i>Readings:</i></p> <p>Kass, Leon R., <i>The Hungry Soul</i>, The University of Chicago Press, Chicago 1999, Chapter 2: “The Human Form”</p> <p>Melé, D. and C. González-Cantón, <i>Human Foundations of Management. Understanding the homo humanus</i> (FHM, hereafter) Chap 5 Chap. 5: <i>Human Nature and the Uniqueness of the Human Being</i></p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. How would you characterize the “peculiarly human way of being-in-the-world”? How do you characterize the distinctiveness of the human being? 2. What role does ethics play with regard to our human condition? 3. What is the difference between the notion of “person” and the notion of “self”? What does “person” add to the notion of “individual”? Is the content of the notion of “person” exclusively of the Western culture?

<p>5 Sep 28</p>	<p>How do we know? Sensitive and intellectual dimensions of the human existence</p> <p><i>Readings:</i></p> <p>Adler, M., <i>Aristotle for Everybody</i>, ch. 16: “What goes into the mind and what comes out of it”, pp. 129-138,</p> <p>Adler, M., <i>Aristotle for Everybody</i>, ch. 22: “The immateriality of mind”, pp. 179-184.</p> <p>R. F. Crespo, 2008, 'Coming back to theoretical and practical rationalities in Economics', <i>IAE Working Papers Series</i>, DT 06/2008.</p> <p>FHM, Chap. 6, <i>Reason and Rational Knowledge</i>.</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. The first step in the decision-making process is to appraise and to know the world around us. How do we know? What are the different steps that we follow in the process of knowing? 2. What are the differences between knowledge, beliefs and opinion? What is the relation between believes and concepts? 3. Explain the main differences between instrumental and practical rationality and their respective consequences for management
<p>6 Sep 28</p>	<p>The emotional sphere of the human existence. The aesthetic experience</p> <p><i>Readings:</i></p> <p>HFM, Chap. 7 <i>Feelings, emotions and aesthetic experience</i>.</p> <p>Morse, G., “Decisions and Desire”, <i>Harvard Business Review</i>, January 2006, pp. 42-51.</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. How are emotions evaluated? What are the dangers of denying/ rejecting/ downplaying emotions? What are the dangers of absolutizing/ glorifying/ exaggerating the importance of emotions?

	<ol style="list-style-type: none"> 2. Provide an explanation and critique of the different interpretations of emotions. 3. Can human beings ever be free from their emotions? Would that be desirable? Why or why not? 4. How do emotions and rationality interact? 5. Which role do emotions play in decision-making?
<p>7 Oct 5</p>	<p>Science and Truth</p> <p>Readings:</p> <p>Adler, M.J., “Telling the truth and thinking it”, in <i>Aristotle for Everybody</i>, ch. 18, pp. 151-159.</p> <p>Adler, M.J., “Beyond a reasonable doubt”, in <i>Aristotle for Everybody</i>, ch. 19, pp. 160-167.</p> <p><i>MacIntyre, A.: After Virtue</i>, Chapter 8, “The Character of Generalizations in Social Science and their Lack of Predictive Power”</p> <p>HFM, Chap. 3. <i>Knowledge of the human being through science</i></p> <p>Questions:</p> <ol style="list-style-type: none"> 1. What is truth? And falsehood? What would a relativist say to your previous responses? 2. Define scientific truth. Are there self-evident truths? 3. Distinguish between theoretical and practical truths 4. Explain the following terms: certainty, doubt, opinion, faith and error. How would a sceptic person react to your explanations? 5. What can science provide and not provide to our knowledge of the human being?

<p>8 Oct 5</p>	<p>Human Will and Freedom</p> <p><i>Readings:</i></p> <p>HFM, Chap. 8, <i>Human Will and Character</i></p> <p>Dierksmeier, C. (2011). The Freedom-Responsibility Nexus in Management Philosophy and Business Ethics. <i>Journal of Business Ethics</i>, 101(2), 263-283</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. Freedom could be understood in different ways: how would you characterize them? Which ones are more common in our current times? Which ones are more difficult to understand nowadays and why? 2. Try to think about other concepts that pair up with freedom: Responsibility? Indeterminacy? Choice? Commitment? Mechanicism? Rights? Duties? 3. What is the relationship between reason and free will? How do emotions affect free will?
<p>9 Oct 13</p>	<p>Happiness and Human Flourishing</p> <p><i>Readings:</i></p> <p>Adler, M.J., “Living and Living Well”, in <i>Aristotle for Everybody</i>, ch. 10, pp. 76-82</p> <p>Adler, M.J., “How to Pursue Happiness”, in <i>Aristotle for Everybody</i>, ch. 12, pp. 92-99</p> <p>Adler, M.J., “How can I make a good life for myself?”, in <i>The time of our lives</i>, ch. 2, pp. 8-21.</p> <p>HFM, Chap. 10, <i>Happiness, human Flourishing, and Moral Discernment</i>, only pp. 205-219.</p> <p>Gavin, J.H. and Mason, R.O., “The Virtuous Organization: The Value of Happiness in the Workplace”, <i>Organizational Dynamics</i>, 33 (2004) 4, 379-392.</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. How can be characterize happiness, according to different theories? To what extent is happiness related to and/or different from desire, satisfaction? Is happiness something objective or subjective?

	<p>2. According to Adler, how can we characterize a life worth living?</p> <p>3. Is it to go too far asking business to make us happy?</p>
<p>10 Oct 13</p>	<p>Character and Personality</p> <p>Readings:</p> <p>E. M. Hartman, 2006, 'Can We Teach Character? An Aristotelian Answer', <i>Academy of Management Learning & Education</i> 5 (1), 68-81.</p> <p>Review HFM, Chap. 8, <i>Human Will and Character</i>, pp. 171-177.</p> <p>Questions:</p> <ol style="list-style-type: none"> 1. Why is character relevant in management? 2. How are virtues and vices acquired? 3. Can character be taught in management education?
<p>11 Oct 19</p>	<p>Work, technique, and human action</p> <p>Readings:</p> <p>Fontrodona, J, et al, "Work, education and civil society: Building a better society through a full understanding of work", <i>Oikonomia</i>, 1 (7) feb 2008 [you can skip the last epigraph, "the civil society and its logics"]</p> <p>Kowalczyk, S., "Activity-Labour" in <i>An Outline of the Philosophical Anthropology</i>, ch. II,6, pp. 121-134.</p> <p>Questions:</p> <ol style="list-style-type: none"> 1. What is the relation between "theory", "praxis", and "poiesis"? What are the different habits that are related to these different kinds of knowledge? 2. What is the relation of these activities with labour? 3. Think about the objective and the subjective dimension of human work

<p>12 Oct 19</p>	<p>The social dimension of the human being</p> <p><i>Readings:</i></p> <p>Adler, M.J., “What Others Have a Right to Expect from Us”, in <i>Aristotle for Everybody</i>, ch. 14, pp. 109-117.</p> <p>Adler, M.J., “What We Have a Right to Expect from Others and from the State”, in <i>Aristotle for Everybody</i>, ch 15, pp. 118-126.</p> <p>Kowalczyk, S., “The individual in social community” in <i>An Outline of the Philosophical Anthropology</i>, ch. III,7, pp. 257-273.</p> <p>Finnis, J., <i>Natural Law and Natural Rights</i>, Chapter VI, “Community, communities, and common good”, pp. 134-144.</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. How collectivism, individualism and personalism characterize the relation between individual and society? 2. What is the rationale behind saying that society is natural to human being? 3. Is friendship and benevolence -willing the good of others for themselves compatible with the view of self-interested individuals? 4. What is the role of government in society?
<p>13 Nov 2</p>	<p>The ethical dimension of the human action</p> <p><i>Readings:</i></p> <p>Kass, L.R., “Host and Cannibal. From Fressen to Essen”, <i>The Hungry Soul</i>, ch., 3, pp. 97-127</p> <p>A. Argandoña, 2008, “Integrating Ethics into Action Theory and Organizational Theory”, in <i>Journal of Business Ethics</i>, 78 (3), pp. 435-446</p> <p>De Finance, J., “An Ethical Enquiry”, pp. 7-31 (Note: You can escape footnotes and paragraphs with small letter, if you want)</p> <p><i>Questions:</i></p> <ol style="list-style-type: none"> 1. Is ethical behavior just a matter of cultural forms?

	<p>2. Human beings move within a wider spectrum of actions (from hospitality to cannibalism, so to say). Does have ethics anything to say about that?</p> <p>3. De Finance defines ethics as “the science of human action”. Try to analyze the main characteristics that this science has.</p> <p>4. Discuss the integration of ethics into the human action in the Argandoña’s paper.</p>
<p>14 Nov 2</p>	<p>An integrative view of ethics</p> <p>Readings:</p> <p>Adler, M., “The Common-sense View Philosophically Developed: A Teleological Ethics”, <i>The Time of Our Lives</i>, ch., 15, pp. 157-169</p> <p>Adler, M., “The Only Moral Philosophy That Is Sound, Practical, and Undogmatic”, <i>The Time of Our Lives</i>, ch., 18, pp. 188-200</p> <p>Questions:</p> <p>1. How do deontologism and teleologism compare one each other? Similarities and differences</p> <p>2. Try to understand and challenge the six fundamental insights of Adler’s proposal (pp.161-165)</p> <p>3. Why Adler’s proposal is sound, practical and undogmatic? Do you agree? How does he compare his proposal to other theories?</p>
<p>15 Nov 9</p>	<p>Ethics of goods</p> <p>Readings:</p> <p>Adler, M., “The Significance of the Distinction Between Real and Apparent Goods”, <i>The Time of Our Lives</i>, ch., 10, pp. 84-97</p> <p>Finnis, J., “Utilitarianism, Consequentialism, Proportionalism.. or Ethics?”, <i>The Fundamentals of Ethics</i>, ch.,IV, pp. 80-105</p>

	<p>Questions:</p> <ol style="list-style-type: none"> 1. How does the distinction between real and apparent goods work? Does it introduce any light into the discussion about the “naturalistic fallacy”? 2. What is the best case for utilitarianism? How is it present in our ordinary moral reasoning? 3. What are the weaknesses of utilitarianism as a moral theory? 4. Is it reasonable to consider all human goods as forms of the same kind of good, therefore allowing comparison, measurement, and calculation? If not, what are the implications for social science and management?
<p>16 Nov 9</p>	<p>Ethics of norms</p> <p>Readings:</p> <p>Adler, M., “Real Goods Make Natural Rights”, <i>The Time of Our Lives</i>, ch.,14, pp. 137-154</p> <p>Sandel, M.J., <i>Liberalism and the limits of justice</i>. Preface to the second edition</p> <p>Glendon, M.A., 2001, “Universality under Siege”, in <i>A World Made New: Eleanor Roosevelt and the Universal Declaration of Human Rights</i>, chapter 12</p>
<p>17 Nov 16</p>	<p>Ethics of virtues (I). Practical wisdom</p> <p>Readings:</p> <p>De Finance, J., “Moral life and growth” , <i>An Ethical Enquiry</i>, pp. 474-494</p> <p>Finnis, J., <i>Natural Law and Natural Rights</i>, ch.,V, “The basic requirements of practical reasonableness”, pp. 100-127</p> <p>Questions:</p> <ol style="list-style-type: none"> 1. Explain the definition of a virtue according to Aristotle 2. What is the relation between virtue, freedom and moral growth? 3. What is the function of prudence? How is prudence related to the other moral

	<p>virtues?</p> <p>4. How do we learn to be reasonable in practice? How is that related with technical expertise and efficiency, so central to management?</p> <p>5. What is the relationship between moral knowledge, prudence and individual conscience?</p>
<p>18 Nov 16</p>	<p>Ethics of virtues (II). Justice, human dignity and human rights</p> <p><i>Readings:</i></p> <p>Spaemann, R., <i>Basic Moral Concepts</i>, ch., 4 “Justice: Myself and Others”, Glendon, M.A., “The bereable lightness of dignity”, <i>First Things</i>, May 2011</p> <p>Questions:</p> <ol style="list-style-type: none"> 1. What is the meaning of justice, and its main forms? 2. What is the foundation for moral equality among human beings?
<p>19 Nov 30</p>	<p>Ethics of virtues (III). Temperance, self-control, and fortitude</p> <p><i>Readings:</i></p> <p>Sison, A. J., <i>The Moral Capital of Leaders. Why Virtue Matters</i>, pp.80-88</p> <p>Fontrodona, J., and Sanz, P., 2019, “Moderation as a moral competence: Integrating perspectives for a better understanding of temperance in the workplace”, <i>Journal of Business Ethics</i>, 155 (4), pp. 981-994</p>

<p>20 Nov 30</p>	<p>A final look at the field</p> <p>Readings:</p> <p>Ghosdal, S., 2005 “Bad Management Theories Are Destroying Good Management Practices”, <i>Academy of Management Learning & Education</i>, 4 (1), pp. 75-91</p> <p>Bennis, W.G and O’Toole, J., “How business schools lost their way“, <i>Harvard Business Review</i>, May 2005</p> <p>Questions:</p> <ol style="list-style-type: none">1. What are the main criticisms of Ghosdal and Bennis & O’Toole?2. From what we have learned during our course, what can we say (supporting, criticizing, offering solutions, etc.) about their opinions?
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Bibliography on philosophical anthropology

- Melé, D. and González-Canton, C.: 2014, Human Foundations of Management. Understanding the 'homo humanus' (Palgrave MacMillan, New York). This book is included as main reading.
- Haeffner, G.: 1989, The Human Situation: A Philosophical Anthropology (University of Notre Dame Press, Notre Dame, IN).
- Kowalczyk, S.: 1991, An Outline of the Philosophical Anthropology (P. Lang, Frankfurt am Main-New York).

Bibliography on introduction to ethics

- Grisez, G. & Shaw, R.: 1988, Beyond the New Morality. Notre Dame, IN: University of Notre Dame Press.
- Deigh, J. (2012). An Introduction to Ethics. Cambridge: Cambridge University Press.