



**QUINLAN**  
SCHOOL of BUSINESS

Schreiber Center • 16 E. Pearson St.  
Water Tower Campus • Chicago, IL 60611  
LUC.edu/Quinlan

### **MGMT 341-104 Ethics in Business**

MoWeFr 1:40pm – 2:30pm  
Corboy Law Center (Room 321)  
Spring Quarter, 2017-18

Instructor: James Murphy  
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Office Hours: Mondays and Wednesdays, 12:00pm to 1:00pm; by appointment

#### **Course Description**

Requirement: PHIL 130 for students admitted to Loyola University for Fall 2012 or later. No requirement for students admitted to Loyola prior to Fall 2012 or those with a declared major or minor in the Department of Philosophy or Department of Political Science.

Prerequisites: Junior Standing; minimum grade of "C-" in MGMT 201 and ECON 202.

This course focuses on ethical issues in the world of business and commerce. This course will address a number of interrelated questions: What are the rights and obligations of business in society? Can businesses "do good" and "do well"? Is business ethics a viable goal or an unachievable ideal?

#### Notes

MGMT 341 is not open to students who have completed PHIL 185 or PHIL 283. MGMT 341 does not fulfill Management major or minor requirements.

#### **Course Overview**

This course will examine the problems and contradictions that often arise in the sphere of business and social policy through the lens of several key ethical and political thinkers. Students will be required to consider both abstract philosophical problems such as "what is employment?" or "what is law?" as well as case studies exemplifying the ethically complex situations that often confront managers and directors. The class will involve weekly lectures, but we will also make considerable use of group-activities and collaborative learning methods.

#### **Course Objectives and Learning Outcomes**

At the conclusion of this course, students should be able to:

1. Critically discuss (via well-grounded arguments) philosophical issues and questions from the perspective of multiple methods, traditions, and historical contexts.
2. Evaluate philosophical issues, questions, and problems critically and analytically.

3. Write an articulate and well-argued essay presenting philosophical positions in a way that addresses philosophical issues and questions.
4. Formulate and evaluate their own understanding of a diverse range of philosophical problems, in both writing and discussion.
5. Integrate a critical understanding of central philosophical ideas from the history of philosophy (broadly construed to include more than the Western traditions).

### **Required Materials (available in the WTC Bookstore)**

Title: *For Business Ethics*

Authors: Campbell Jones, Martin Parker, Rene Ten Bos

Edition: 2005

ISBN-13: 978-0415311359

ISBN-10: 0415311357

[All other materials will be available on Sakai.]

### **Course Requirements and Grading Criteria**

Your grade in this class will be determined in the following way:

Midterm Exam (30%)

Final Paper (30%)

Group Debate (20%)

Attendance, Participation, and Quizzes (20%)

*I will not accept late assignments!*

#### Exams

Your exams will be take-home exams. I will hand out the questions for each exam one week in advance. There will be two questions, and you will have to respond to each in at least two and no more than three pages (so that you will be writing four to six pages total). Exams that are either too long or too short will not be accepted. The subject matter will be the theoretical texts and problems we will discuss at length in class.

#### Formatting Guidelines

The formatting guidelines for your exams are as follows:

- type-written in 12 pt. Times New Roman font
- double-spaced
- have 1 inch top and bottom and 1.25 inch left and right margins
- written on 8.5x11 inch paper
- stapled

We will talk at length about how to write a philosophical paper in class well before your paper is due, and I will hold extra office hours to give you more time to come and meet with me individually if you so desire.

#### Group Debates

Each of you will be assigned to one of five groups; each group will consist of ten students. In lieu of a typical group presentation involving reflection on the details of a case study refracted through a particular theoretical lens, each group will be required to stage a public debate concerning the moral worth of their particular company – five group members will argue that the company is evil and ought to be condemned, the other five that the company is good and ought to serve as a model for all other firms competing on the market. It will be obvious, in certain cases, that the company has done things that are either good or evil – Nike, for instance, has included some of the most notoriously heinous working conditions in the history of the textile industry in its production process, while Google literally offers its employees free “nap pods” in its corridors in case they get sleepy. The point is to make the best and most compelling argument, *not* the most obvious argument, for your position on the company in question. Moreover, you are expected to engage in a degree of intellectual combat, which means that you may *not* concede anything to your opponent – there will be no shades of gray in these debates! The goal of this exercise is to hone your skills of debate and reasoning at the same time that we practice critical thinking applied to ethical problems, and to bring the nuances to light through a kind of exaggeration of this or that position. In addition to the debate itself, your group will be responsible for presenting a kind of “overview” of the company to the class that gives us a sense of what the company is all about—how long have they been around, who is the CEO, what do they produce, how competitive are they, etc. Which details you choose to present will be up to you, and we can discuss the best ways to frame this debate beforehand. I would strongly suggest a 30-40 minute PowerPoint or Prezi presentation, but if you feel you can introduce us to the fundamentals of Google via a short video or interpretive dance, feel free to do so (the dance had better be truly mind-blowing, however, and firmly rooted in the facts).

These debates will take place in the last five weeks of the class, after we have discussed the history of ethics and the various social and political tendencies that complicate that history for 9-10 weeks. You will also have had a chance to take two take-home exams and several quizzes. I will not require you to make use of any particular part of the syllabus in constructing your argument, but obviously the syllabus has been designed to facilitate more nuanced and interesting argumentation in the debate. You are welcome, however, to make use of the knowledge you have acquired in other courses in making your case. If, for instance, there is a particularly interesting accounting practice at Facebook that is relevant to your argument for why they are a morally upright company, by all means, include that practice! However, as we will discuss in the course of the first ten weeks, there is simply no way to tether the problems of ethics to instrumental questions—just because one is good at accounting, in other words, tells us nothing about whether that excellence in accounting is being used for good or for evil. You must therefore at least engage with genuinely ethical themes, and you are therefore encouraged to make use of the material we have discussed on the syllabus in the course of the debate.

### Final Paper

My hope is that this exercise will be as entertaining as it is informative. But the presentation to the class is only the first part. After you have engaged in the debate, you will be required to write up a 5-7 page summary of your position on the company. The written summary, unlike the debate itself, *must* engage with at least **two** of the theorists or texts we will have read for the class itself. We will discuss the details of the assignment in class and I will hand out a prompt in advance.

### Grading Rubric

A      Displays a thorough understanding of the expectations of the assignment and a

nuanced understanding of the text under discussion. Has outstanding argumentation, organization, and writing (grammar, vocabulary, etc.). Contains only minor mistakes, and is clearly above expectations.

- B Shows above average understanding of the issues, but is not as creative or organized as the A paper. Has a thorough recapitulation of the text (that is, no glaring interpretative errors that expressly contradict the author's intentions) and adequate argumentation, organization, and writing, including few mistakes.
- C Exhibits basic understanding, marked by one or two interpretative errors or misreadings. Uses confused and disorganized writing that may address a lot of information, but does not thematize or critically evaluate it.
- D Attempts a very basic grasp of the material, yet is riddled with glaring errors thematic, grammatical, and typographical. Misspells the names of the philosophers, and does not even attempt to cite the text.
- F Presents no comprehension of the material and/or is utterly incomprehensible. Possibly takes the form of free verse, or is entirely visual in nature, and thus does not show signs of the rationality that has been constructed through the history of Western Society. Although possibly a valid artistic statement, it is yet unacceptable in this context.

- A 100-93%
- A- 92-90
- B+ 89-87
- B 86-83
- B- 82-80
- C+ 79-77
- C 76-73
- C- 72-70
- D+ 69-67
- D 66-60
- F 59 and

### Attendance

Class attendance is mandatory and essential to the value of the learning experience. Students are expected to attend all class sessions in order to pass the course. Missing more than 20% of scheduled classes severely jeopardizes the student's ability to pass the course.

In the event unavoidable emergencies or conflicts prevent you from attending class, you must notify the instructor and program director by e-mail prior to missing the class, and request options for covering missed material. Most of the subjects in a course are sequential. Therefore, it is important to understand the material covered in the missed class before the next class.

### **Academic Integrity**

All members of the Quinlan School shall refrain from academic dishonesty and misconduct in all forms, including plagiarism, cheating, misrepresentation, fabrication, and falsehood...Plagiarism or cheating on

the part of the student in individual or group academic work or in examination behavior will result minimally in the instructor assigning the grade of “F” for the assignment or examination. In addition, all instances of academic dishonesty must be reported to the chairperson of the department involved.

For further information about expectations for academic integrity and sanctions for violations, consult the complete Quinlan School of Business Honor Code and Statement of Academic Integrity on the Quinlan website:

<http://www.luc.edu/media/lucedu/quinlanschoolofbusiness/pdfs/Honor-Code-Quinlan-July2012.pdf>

### Week by Week Course Outline

<u>Week Number</u>	<u>Date</u>	<u>Topic &amp; Assignment/Reading</u>
1	1/17 – 1/19 <b>(NO CLASS 1/15)</b>	<i>For Business Ethics</i> , Chapter 1
2	1/22 – 1/26	<i>For Business Ethics</i> , Chapter 2
3	1/29 – 2/2	<i>For Business Ethics</i> , Chapter 3
<b>FIRST QUIZ WEDNESDAY 1/31</b>		
4	2/5 – 2/9	<i>For Business Ethics</i> , Chapter 4
5	2/12 – 2/16	<i>For Business Ethics</i> , Chapter 5
6	2/19 – 2/23	<i>For Business Ethics</i> , Chapter 6
7	2/26 – 3/2	<i>For Business Ethics</i> , Chapter 7
<b>MIDTERM EXAM DUE IN-CLASS, FRIDAY 3/2 IN CLASS</b>		
8	3/5 – 3/9	<b>SPRING BREAK – NO CLASS</b>
9	3/12 – 3/16	<i>For Business Ethics</i> , Chapter 8
10	3/19 – 3/23	<i>For Business Ethics</i> , Chapters 9-10
<b>SECOND QUIZ FRIDAY 3/23</b>		
11	3/26 – 3/30	Group 1 Debate: Facebook
12	4/2 – 4/6 <b>(NO CLASS 4/2)</b>	Group 2 Debate: Amazon
13	4/9 – 4/13	Group 3 Debate: Nike
14	4/16 – 4/20	Group 4 Debate: Uber
15	4/23 – 4/27	Group 5 Debate: Paypal

[FINAL PAPERS DUE BY NOON ON SATURDAY 5/5 VIA EMAIL: [JMURPHY25@LUC.EDU](mailto:JMURPHY25@LUC.EDU)]

Please note: This class may occasionally deviate from the course outlined above. The instructor reserves the right to make changes as needed to the course syllabus.