

The Keynote of Business Ethics Education: The Process and Rhythm¹⁾

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I Introduction: Modern Society and the Inevitability of Business Ethics Education

Presently, there is much interest in ethics and particularly, applied ethics. Publications concerning environmental, bio, informational, and business ethics have rapidly increased and discussions surrounding these themes have also become lively. This is related to the various changes and reformed structure of our society which has become presently clear. Ethics is thought to be based on the 'construction of various healthy relationships' and leading attitudes towards values and knowledge. The increased interest in ethics and the study of ethics is

1) The paper underlying conception of this paper has already been presented in the paper read "A Definition and Practice of 'Best Education'" at The 22^{ed} Annual Conference of The Japan Society for Process Studies held in Yamaguchi Kenritu Daigaku, Japan, September 2000.

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assumed to be the expression of the people's aspiration to 'construct various healthy relationships'.

Environmental, bio, and informational ethics started being brought up as topics for discussion about 10 years ago and are relatively new. However, 30 years have already passed since the debate started over business ethics. The importance of business ethics has further increased due to these new ethical problems. These new ethical problems are greatly influenced by the details of business ethics and without comprehending the new environmental, bio, and informational ethics, business ethics becomes void. Although they may not become meaningless, unless environmental, bio, and informational ethics are viewed in the light of their relationship to business ethics, their meaning will significantly dissipate. The problem that may surface here is whether 'a bond between business, environmental, bio, and informational ethics is possible'.

To confront this problem, attention must firstly be focused on 'the importance of the organization'. Corporations manage certain types of businesses and do so with an organization. In principle, 'organization is a system of consciously coordinated activities or forces of two or more people',²⁾ with such, various resources are unified and integrated based on a constant relationship. Underlying its establishment and at its core, there are various philosophical, ethical, moral, and a set of standard values. For example, a certain 'relationship of values' is necessary between corporate philosophy, technical standards of corporate business management, personal standards of corporate individuals, environmental values and values of life as perceived by members of society, usage rules of information technology, attitudes towards information, and other social standards. Basically, without the 'creation of ethical values' as widely defined by these types of organizations in the actions of actual management, progress of even a first step is not possible. This does not only pertain to the present, but should have been so in the past.

However, this issue has not been interpreted in this manner. The actions of corporate management should theoretically conform to economic laws and the notion that it is unrelated to the 'creation of ethical values' is widely accepted in

2) Barnard, Chester I., *The Functions of the Executive*, Harvard University Press, 1938. p. 73.

society. This is practically due to the pure economical activity of the 'privileged and real area of activity' separated from the social context outside 'economic primacy'. It is necessary for those living in actual society to clearly differentiate the 'privileged and real area of activity'. As long as 'economic primacy' is a social consensus, it is connected to actual society. In these circumstances, the misplacement of 'privileged and real area of activity' for 'actual society' may have been natural.

However, in actual society, consensus for 'economic primacy' collapses and as a variety of consensus is sought, corporate business activity is also combined with a variety of social contexts. Its meaning has to be reinterpreted. This is an opportunity for society to awaken the awareness of the connection between corporate business activity and the 'creation of ethical values', while at the same time, this is an opportunity to bring to the surface the inconsistencies between the 'creation of ethical values' in corporations, the 'desires of the people' and the 'demands of society.' This type of change brings to light so-called 'corporate misconducts', is increasingly related to business ethics, and emphasizes the need for education of business ethics. These three concepts not only take place in order but also influence each other and forces society to change. In this type of complex change, disorder naturally erupts and confidence may be lost. Furthermore, the problems of 'corporate misconducts' that have surfaced are moving from superficial to deeper issues. In today's society, these problems have suddenly raised the necessity and importance of education of business ethics.

II Possibility of Business Ethics Education

Although the question of whether education of business ethics is possible is important, the answer is extremely difficult. Accordingly, the question will not be directly answered. Assuming that 'education of business ethics is possible', this discussion will progress along the lines of, 'in what way is this possible', 'whether there is a meaning to this possibility', and 'what direction should this take'.

To answer these questions, it will be convenient to divide the educational modes into simple classifications. The format will be divided into the following characteristics and each classification will be tested: ① the perception of the 'extent and characteristics of ethics' in education, ② the perception of the 'bal-

ance between the transmission of knowledge and awakening through dialogue' related to the direction of education, and ③ how the effectiveness and direction of education is confirmed. For ①, this may be perceived as being fixed by the traditional narrow concept of ethics, and as an issue that is universally fixed. This may be considered as adhering to a specific standard of values (A) or perceived as relative or dynamic, keeping in mind a broader concept of ethics mentioned-above (B). For ②, there is a problem of whether to limit to 'transmission of knowledge' (C) or to emphasize 'stimulation through dialogue' with its addition (D). For ③, the design of from ② can be contrasted as either aiming for its 'pure implementation' (E) or 'realization of its intent'. (F) Based on these choices, there are a possible eight modes for education classified as: ACE, ACF, ADE, ADF, BCE, BCF, BDE, and BDF.

When deciding on education, there are certain points that must be taken into consideration. Firstly, there is the issue regarding the degree of difficulty. It would be problematic if education were possible due to its ease and difficult due to its challenges; rather, because it is difficult, education is necessary. Another point that must be considered is which modes of education will deepen the degree of understanding and which will increase the possibilities of creating problems, such as confusion.

The levels of difficulty for A, C, and E are respectively low, while B, D, and F are high. Accordingly, the level of difficulty for ace would be the lowest while BDF would be the highest. E is conventional, sporadic, and intermittent and f is substantial, continual, and may possess the characteristics of an incomplete program. Consequently, among those with various levels of difficulty, the four modes, ACE, ADE, BCE and BDE, are 'conventional' while the four modes, ACF, ADF, BCF, and BDF, are 'substantial'. 'Deepening understanding' and 'generating confusion' are thought to be unrelated to the former four modes. Firstly, it is doubtful if these can be considered education. However, if being 'conventional' is 'rationalized' with 'the assumption that the prerequisite for education is the choice or freedom of the recipient', then 'education' may possess the power of influence. Regarding ACF and BCF among the later four modes, they are vulnerable to 'cramming'. Although understanding may result as knowledge, it must be mentioned that the possibility of their connection to actual

action is low. The final two modes, ADF and BDF, are thought to have the highest possibilities of 'deepening understanding' with their connection to ethical behavior. However, caution is necessary as they are vulnerable to 'indoctrination'; as ethical values are perceived as narrow, universal, and absolute, ADF is a high risk. The ethical values of BDF can be perceived in a broader sense and its risk is low because it has adopted relative and flexible perceptions. However, to further lower this risk, the awareness of its perception should be strengthened, the appropriate balance between 'transmission of knowledge' and 'awakening through dialogue' should be secured, and education should be a never ending process as an 'incomplete program'; an awareness of always 'having concerns' is necessary. The mode that education of business ethics should take is thought to be BDF under these conditions.

III Educational Process and Rhythm

Although education of business ethics is difficult, individuals and organizations should aim at 'living' through the complicated circumstances of ethical problems, mentioned-above, of 'corporate philosophy, technical standards of corporate business management, along with personal standards of corporate individuals, environmental values and values of life as perceived by members of society, as well, usage rules of information technology, attitudes towards information, and other social standards'. Furthermore, to avoid the vulnerability of 'indoctrination', the above-mentioned cautionary points should be heeded and be implemented with discretion. We shall elaborate on the 'educational process and rhythm' as a point to keep in mind. If there are many 'errors in education', this may be due to the neglect of 'educational process and rhythm'.

'Living' refers to 'sensing something' in specific situations and 'responding in a certain manner'. If 'sensing something' and 'responding in a certain manner' is exchanged for decision-making or process of determination, the former may be considered 'problem discovery' and 'problem understanding' and the later, 'problem solving'.

Although this process is generally understood as being linear, we must be sensitive to criticism that this is a 'simplification'. In the actual world we are 'living', in addition to 'problem discovery', 'problem understanding', and 'problem solving'

being a process, they claim to be cyclical and we also consider them as such. We must experience ‘problem solving’ well, for newer and deeper ‘problem discovery’, ‘problem understanding’, and ‘problem solving’. It should be stated that looking at ‘problem discovery’, ‘problem understanding’, and ‘problem solving’ as implying a ‘problem discovery → problem understanding → problem solving’ process, is a more correct expression of reality.³⁾

If the purpose of education was to draw out the ‘possibilities of living’, this process should be plotted according to our actual experiences. Calling the above-mentioned ‘developmental process’ and ‘cyclic process’, ‘macro process’ and ‘micro process’, respectively, Figure 1 indicates the ‘educational process’ as dual processes. By perceiving the educational process in this manner, it is possible truly understand this as an ‘incomplete program’ and ‘under the awareness of always having concerns’.

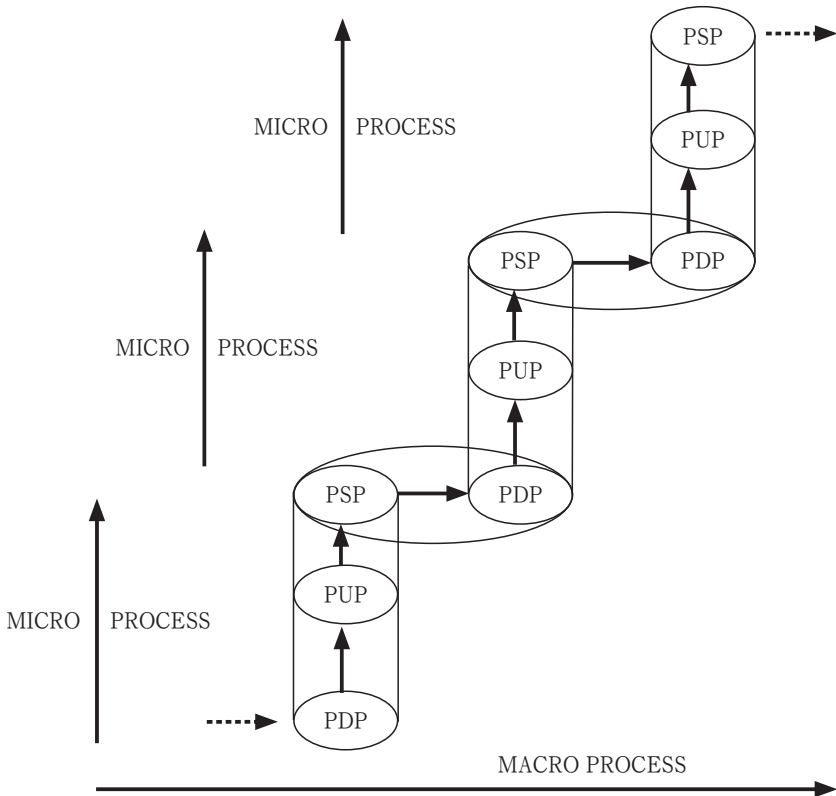
When practicing education, an important point that is well forgotten is the ‘educational rhythm’. According to the philosopher A.N Whitehead, the dual processes, mentioned above, are said to be a ‘rhythm’.⁴⁾ He calls the recreation of the micro process at a phase different to the macro process a ‘rhythm’. Specifically, this rhythm is thought to be created by ‘a right balance of the above mentioned “transmission of knowledge” and “awakening through dialogue”’ (Whitehead calls this a ‘rhythmic requirement of training and freedom’). The different combinations of the balance of ‘transmission of knowledge’ and ‘awakening through dialogue’ are created by the different micro and macro processes of the various phases. This bridges the appropriate phases with phases that continue after them. This is surely a ‘rhythm’ of ‘discontinuous continuation’.

Here, we will rename ‘transmission of knowledge’ as ‘education of knowledge’ and ‘awakening through dialogue’ as ‘education through dialogue’. Figure 2 displays the above-mentioned ‘rhythm’. It is ‘rhythm’ to ‘the understanding with a connection to action’ and ‘deepened interpretation’. The arrows placed on both

3) Such conception is based on *Aims of Education and Other Essays* of Alfred N. Whitehead. Kubota, Nobuyuki, Yaku, *Howaitoheltudo Kyouikuron*, The Hosei University Press, 1972, pp. 1-65.

4) *Ibid.* pp. 25-45.

Figure 1 The Process of Education

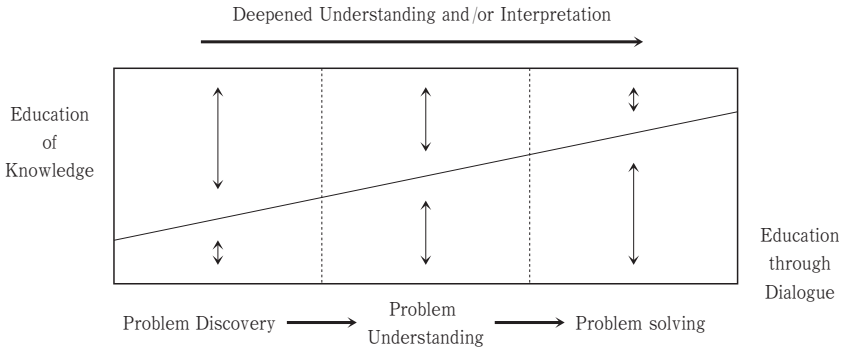


PDP : Problem Discovery Phase
 PUP : Problem Understanding Phase
 PSP : Problem Solving Phase

sides express the different combinations of balances between ‘education of knowledge’ and ‘education through dialogue’. The arrows placed on both sides for each of the three phases, ‘problem discovery’, ‘problem understanding’, and ‘problem solving’ expresses the various micro processes.

Recently, the expressions ‘excessive education of knowledge’ or ‘evils of education (knowledge)’ have become more common. This is due to ‘education through dialogue’ not completely being in the perspective or ‘the combination of education of knowledge and education through dialogue’ being limited and fixed

Figure 2 The Rhythm of Education



to the initial situation of ‘problem discovery’ and points to the adverse effects resulting from it. From education that has forgotten this type of ‘rhythm’, ‘understanding with a connection to action and deepened interpretation’ will not result.

The contents and methods of business ethics education must be designed according to the ideas expressed in ‘process and rhythm of education’.

IV ‘Problem Discovery Phase’ and Business Ethics Education

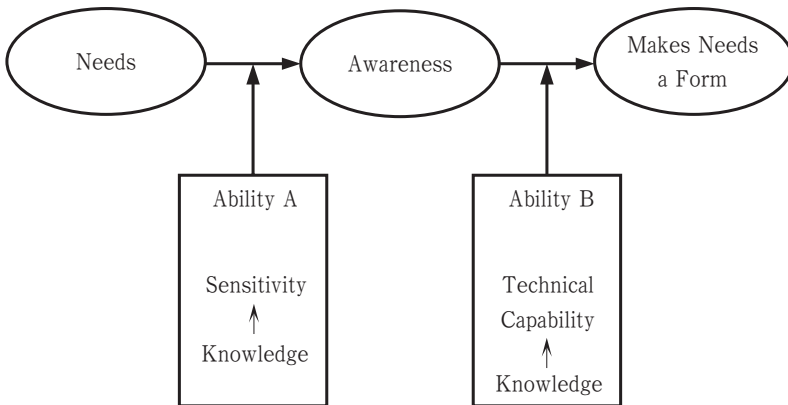
In handling ‘problem discovery’, preparing a response to the question of ‘how does business ethics become a problem?’ is necessary. Knowledge regarding ‘historical transitions of social contexts surrounding business’, as mentioned in I of this paper, must be conveyed correctly. Through this and dialogue, educational content must be formed to create a conscious ‘change from the old to the new business mind’. The knowledge of new business mind has been built up through such practice.

It should be reaffirmed that the ‘historical transitions of social contexts surrounding business’ is the actual foundation for a ‘change to the new business mind’. Furthermore, persuasive logic needs to be prepared to free oneself from the myth that, ‘business of business is business’. The most important point here is to clarify the true meaning of responding to needs and the ability needed to do so. The distinction and relationship between needs and wants is especially important.⁵⁾

It may be safe to think that a need is a feeling of lacking something or a feeling of being deficient with a sense of vagueness due to the uncertainty of the object of this feeling. Especially, when differentiating between needs and wants, this point of view is effective. This ‘something’ can be assumed and by presenting specific goods and services as information, this will result in ‘wants’ of ‘this’. Accordingly, needs are ‘things assumed’ and wants are ‘things created’. There are ‘easy’ and ‘difficult’ in ‘assumptions’, they may also be ‘correct’ or ‘incorrect’. When needs are easily assumed, the ‘correctness’ is easily determined and the assumption virtually overlaps the wants. The ‘uniformity of needs’ increases the ‘possibility of assuming needs’, while ‘diversified and multi-layered needs’ lower this possibility. As the probability of the former to be ‘incorrect’ is low, the later will increase this probability.

As ‘diversified and multi-layered needs’ have accompanied the 21st Century, assumptions have become more difficult and the possibilities of missing the mark have also increased. Furthermore, the problems and the methods of achievement have also become multi-layered and complex. Recognizing these problems and

Figure 3 Two Types of Abilities in Response to Needs



5) This point is already argued by following my papers. Taniguchi, Teruso, “21seiki Ni Fukaketu Na Syusei Ni Tuite”, Keiei Rinnri Jissen Kennkyuu Center (Business Ethics Research Center), *Keiei Rinnri (Business Ethics)*, No. 18, Hakutou Syobou, 3 2003. Taniguchi, Teruso, “Current Trends in Corporate Ethics of Japan: A Study of University Education and Research Topics”, *Momoyama Gakuinn Daigaku Sougou-kennkyusyo Kiyou*, Vol. 27, No. 3, March 2002.

methods of achievement, flexibility of implementation is required.

Assuming the various points listed above, 'responding to needs' can be simplified by 'being aware of people's needs and making that needs a form'. To put this into practice, two types of abilities are required (refer to Figure 3): ability of 'being aware of people's needs' (ability A: sensitivity and the knowledge to increase this ability) and the ability of 'making that needs a form' (ability B: technical capabilities and the knowledge to increase this ability). Conventionally, the later has been stressed in society; although, the necessity for the former has been indicated, importance has not been placed on this ability. The reason why the strength of response for needs has been socially weak is because 'sensitivity and the knowledge to increase this ability' is insufficient, and not because of 'technical capabilities and the knowledge to increase this ability'. This point deserves explicit emphasis. This must become the object of empowerment and balance is important, however, today, the pressing issue is 'sensitivity and the knowledge to increase this ability'.

V 'Problem Understanding Phase' and Business Ethics Education

The various abilities developed and new knowledge created during the 'problem discovery phase' will guide people to the 'phase of problem understanding'. Stepped up problems are formed, such as, 'what is a true problem?' and 'what is the core of the problem?' In other words, questions posed at this phase are, 'although social contexts requiring business ethics, statues and various standards are known and basically understood, why are they not implemented?' and 'what is the true reason preventing the manifestation of new business minds?' The answers to these questions must be explored and presented.

Regarding these points, 'organizational responsibility has deteriorated and closed organizations have become the mechanism' and 'value (standard) of the organization is being created and operates with implicit pressure on the people'.⁶⁾ Conventionally, ethical study regarding these points was insufficient and therefore, these matters were not communicated as knowledge accurately and sufficiently. This is thought to be the greatest reason why business ethics

6) For further details of this point, see my papers of 5).

education could not prepare a 'place for the soul to sit'. When this is prepared, a platform can be established to nurture this 'perspective' and conquer the adverse effects of 'closed organizations' and 'implicit pressure'.

Originally, several researchers with rich insight have indicated the shifting tendency from pieces of organizations to the organizational structure of ethics and moral responsibilities of organizations.⁷⁾ There are two issues that are implied here. Although responsibility has shifted to the organizational structure, the organizational structure itself cannot bear this responsibility. Accordingly, the first point implied here is the 'dispersion and deterioration of responsibility', and before long, the destruction of ethical and moral responsibility. Although the individual sense of responsibility is known to be the requirement of moral conduct, on the condition of this point, it may be stated that the second point implied here is that the organization induces individuals to conduct themselves in an unethical and immoral manner.

Why do these situations occur? Conclusively, the reason lies in the rationalistic mechanism of the 'bureaucratic organization'. Generally speaking, the 'bureaucratic organization' refers to the organization that is the structural core of present day society or administrative organization; however, as long as this is an organization, the rationalistic characteristics are basically common among modern and other organizations. In modern organizations, organizational reform has been repeated and there are those that view it as being different from a 'bureaucratic organization'. However, these ideas are nearsighted. Without the fear of being misunderstood, it can be stated that the difference between 'modern organizations' and 'bureaucratic organizations' is how the 'rationalistic mechanism' is utilized according to the times and circumstances of the period and environment, and how they are adjusted.

Characteristics of the 'rationalistic mechanism' are the '*meticulous functional division of labor*' and the '*substitution of technical for a moral responsibility*'.⁸⁾ The

7) See, for example in recent years, Conrad, Charles, ed., *The Ethical Nexus* (Ablex Publishing Corporation, 1993), Treviñ, Linda K, and Katherine A. Nelson, *Managing Business Ethics: Straight Talk About How to do It Right* (Second Edition, John Wiley & Sons, Inc., 1999).

8) Bauman, Zygmunt, *Modernity and Holocaust*, Polity Press, 1989, p. 98.

former was established with a significant purpose in a certain environment and various means were analyzed to achieve this. A 'connection between purpose and means' was formed and accordingly, this was a mechanism that advanced predictable matters as planned. This was the strongest 'connection of purpose and means'. After the means was 'justified' by the purpose, the 'purpose and means were divided' and the 'purpose of the means' was completed. Only the rationality of the means with a purpose became a problem and required only the efficient performance of the duty. These conducts were not questioned as to how they affected the whole and the outside environment. Not only with the purpose, but also the external link became distant in this perspective. This will not only occur with the organization itself, but individuals related to the organization will face similar problems. By distancing the actions of the individual from the outcome, the psychological distance is created which results in a release from a sense of responsibility. This further strengthens the personal purpose of the means and leads to the '*substitution of technical for a moral responsibility*'. Only the technical responsibility of pursuing efficiency remains for the organization and individuals, 'moral responsibilities' of organizations and individuals has been destroyed. The basic mechanism creates a 'closed organization' and 'implicit pressure by the organization'. It is world of 'ethics without morality', which Bauman stated.⁹⁾

Today with reports on 'corporate misconducts', the expression '*soshiki-gurumi*' (this term is used in case like that a company has systematically buried evidence.) is widely used. This is a very vague expression. Unfair practices cannot be distinguished as either being the result of 'implicit pressure from the organization' according to a 'closed organization' or the result of conscious consensus building by people who form the organization. If this is the later, the conduct was performed consciously, and therefore, the direction for treating this problem is clear. Albeit difficult, the problem can be dealt with progressively and measures to counter this problem become easier to establish. If this is the former, this is not the case. Furthermore, if these two matters become indistinguishable, the awareness that 'scandals' can potentially occur in general organizations due to 'implicit pressure from the organization' based on 'closed organizations' may

9) Bauman, *Life in Fragments: Essays in Postmodern Morality*, Blackwell, 1995, pp. 10-43.

weaken. This is more problematic. We must carefully observe how these matters make business ethics education inefficient and not possible, and even if the influence is not this extreme, the extent of this possibility must be studied.

Without understanding these points listed above, I think the road to overcoming the issues of business ethics will not open. Here lies the importance of the 'problem understanding phase' of business ethics education. From this perspective, the point that should be nurtured in the phase is firstly the view of 'social corporate governance' in light of current trends. In other words, various stakeholders should have some sort of concern for organizations, or corporations, and become aware of the need for social monitoring. As organizations have a basic nature for being 'closed', this can be countered. This is also a social device to consciously ensure openness. However, this is not and cannot be the only measure. Each stakeholder is seen by the corporation as a 'contributor' and is a presence that surpasses an ordinary stakeholder. The various contributions of each stakeholder forms the experiences of the organization, or corporation. Taking into consideration actual situations, it is thought that 'social corporate governance' must be perceived from a different perspective. In other words, the introduction of the perspectives of 'social responsibility of stakeholders' and the 'social responsibilities of a corporation are a combination of social responsibilities of the organization, or corporation, and each stakeholder' are important. This is the second perspective that must be nurtured during the 'phase of problem understanding'. Although employees and other stakeholders, managers and executives that represent the organization must take this perspective. Acquiring this perspective is necessary for each person not only to fulfill his/her social responsibilities, but also to make creating a better life possible.

VI 'Problem Solving Phase' and Business Ethics Education

Once the perspectives listed above have been fostered in the people, those related to organizations will fulfill their social responsibilities, and at the same time, this will make the possibility of improving lives a realization, which in turn will close up importance of organizations. The opportunity for business ethics education has ripened during the 'problem solving phase'. During this phase, especially the reappearance of micro process mentioned in 'educational process and

rhythm' is necessary. During the reappearance of the 'problem discovery' in this phase, it is important that the indivisible relationship between the collaboration of humans be reconfirmed, as displayed below.

Humans have limits to their abilities. From the past, to overcome limitations, humans have worked with others. In other words, we have practiced cooperation. Although an organization is formed by this cooperation, we started to recognize organizations as organizations and measure improvements in life by creating a variety of organizations from the 20th Century. The 20th Century was the age of organizations. We can only live significant life only by the assistance of organizations. By 'discontinuing relationships with organizations', life becomes significantly difficult.

In the reappearance of the 'problem understanding phase', we must reconfirm that the 'relationship of organization and individual' cause troubles in itself.

As mentioned above, the organization is an indispensable presence to humans in the modern age. However, this is where the problems lie. To realize valid cooperation's, organizations themselves must be maintained. Standard values are created, which include ethical and moral values, and influential powers are used to make contributors (various individuals or other organizations) of appropriate organizations accept them. On the other hand, the various individuals and other organizations, which are the contributors, have their various standard values. The possibilities for contradictions and conflict between the appropriate organizations and their contributors are large. These problems must be dealt with in some sort of form. There are four methods. Firstly, the standard values characteristic of the contributors must be eliminated and the values of the appropriate organization must be imposed. Secondly, the standard values of the appropriate organization must be eliminated and the values of the various contributors should be accepted by the organization. Thirdly, the appropriate organization and its contributors should mutually come to a concession and create compromised standard values. Fourthly, create new standard values that will not conflict with both the appropriate organization and its contributors. The first method is repressive, the second method negates the reason that the organization exists and will lead to the collapse of the cooperation. To realize a cooperation that is valid and has meaning, the third and fourth methods must be accepted. It does

not have to be mentioned that the latter is ideal.

Furthermore, during the final climax, the 'problem solving phase', the discussion will center on the creation of new organizational morals and ethics and their possibilities. This topic of discussion is adequate enough to be called the core of business ethics education.

To make the details of business ethics education easier to understand, I would like to explain in simple terms, 'ethics and morals', a phrase that has been handled as interchangeable.

Ethics and morals have been not been generally differentiated. This is because these words are interchangeable. However, taking a historic perspective, the context of their usage has been different. Ethics have been used in political and economical contexts, while morals have been used in personal and religious contexts. Although the writer has not basically differentiated between ethics and morals, when understanding the problematic situation and measures for improvement are being considered, differentiation of these concepts and clarifying their relation is thought to be very important. Here, we would like to perceive ethics to be the aspired social standard. In this case, morals are to be understood as principles of conduct to be internalized by the individual.

With this perception, these values may or may not correspond to each other in reality. There are no problems if these correspond to one another, however, if they do not, there will be problems. How will this be solved? Aspired standards, or ethics, can be unilaterally forced to be internalized by the individual. In the case where standards are forcefully internalized, surely this is 'indoctrination'. Individual morality will no longer be raised and be coerced by organizations and society, in other words 'implicit pressure' will have effect. To conquer these types of problems, we need 'release from this pressure', namely need to create situations where a the individual can be made moralistic decisions. It is 'morality without ethics' to use Bauman's term.¹⁰⁾ However, from the perspective of both the individual and organization, a healthy situation is where both these correspond at a high level. The organization, as an actual entity, must always create a set of morals. The organization may use the morality of individuals or envelope

10) Ditto.

the morality of individuals whereby the new morals of organization would be created. Not only the organization, but also the individual must make an effort to further the morality of the individual. This is thought to hold definite importance. We may keep in mind that the importance of today's discussion, 'exposure from within', namely 'whistle-blowing', lies here. The healthy creation of tensional relationship between the individual and the organization is extremely important to the raise the morality of both parties, namely to spiral up between the organizational morality and the individual morality.¹¹⁾

To create this type of situation, what is the issue each of us, including the organization and stakeholders, must foster? The final point of business ethics education we will cover is: 'being aware of people's needs' and 'making that needs a form'. To put this into practice, there is a need to be conscious that mainly dialogue and cooperation will nurture a good balance of an ability of 'being aware of people's needs' (ability A: sensitivity and the knowledge to increase this ability) and the ability of 'making that needs a form' (ability B: technical capabilities and the knowledge to increase this ability).

I consider the various abilities listed above for nurturing as a 'vital habitude necessary for the 21st Century'. This is the 'new conception of responsibility' of the organizational and various conducts, as listed below (refer to Figure 4).¹²⁾

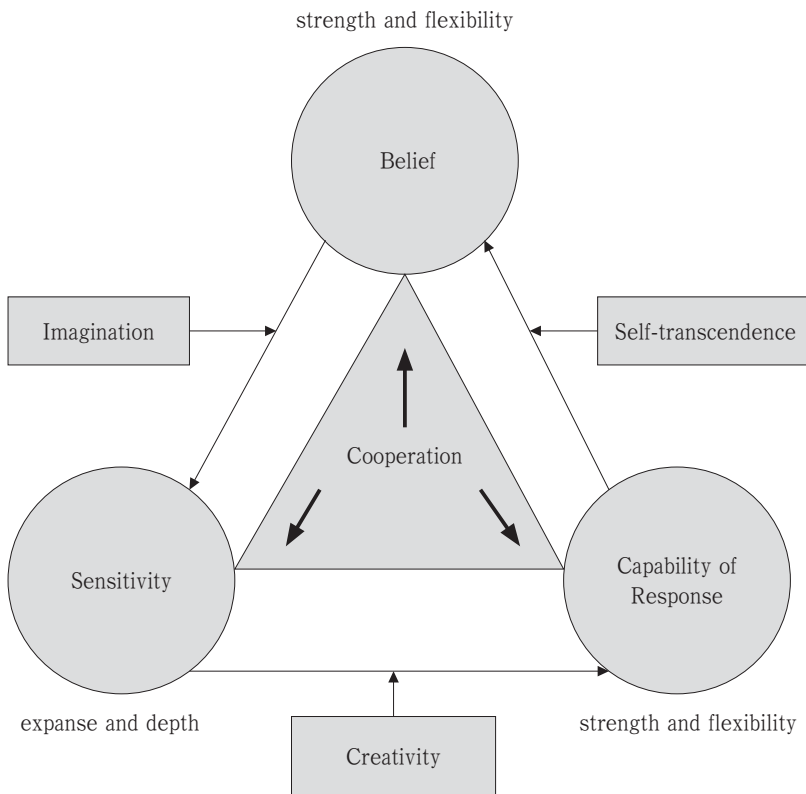
As stated above, 'sensitivity' and 'responsibility' are needed to establish and put into practice various challenges in response to needs, concerning the various bodies of action, including organizations. To make 'sensitivity' abundant, 'imagination' is required and to make the 'capability of response' a reality, 'creativity' is indispensable. The possibility of acquiring these abilities is high through various extensive the cooperation. The cooperation is a social 'place' where people can cultivate their various abilities. In addition, this is a foothold for people's activities and greatly contributes to the formation of 'belief'. Based on the 'place' of the cooperation, a rhythmic transition can be envisioned from 'belief' to 'sens-

11) For further details of this point, see Taniguchi, Teruso, "Koueki To Shieki No Sougobaikaisei", Momoyama Gakuin Daigaku, *Kanntaiheiyokenn Keiei Kenkyu*, No. 4, March 2003.

12) Such view has already been presented in my papers of 5) and 11), but it is revised version.

ibility', from 'sensitivity' to 'capability of response', and from 'capability of response' to 'belief'. The assessment problems are whether 'establishing and putting into practice the various challenges in response to needs' is compatible from the perspective of 'belief' and whether 'belief' should be maintained or corrected from the perspective of putting into practice and experience of the cooperation. This may be stated as 'using the ability for self criticism'. Accordingly, 'self-transcendence' is necessary for this transition. The various transitional rhythms of 'belief' to 'sensitivity', from 'sensitivity' to 'capability of response', and from

Figure 4 The Conception of Responsibility



Source: Amend, correct and create Figure 1 of Teruso Taniguchi, "Current Trends in Corporate Ethics of Japan.

'capability of response' to 'belief' is decided by 'imagination', 'creativity', and 'self-transcendence'. When taking the characteristics of needs and the various points of diversified and multilayered needs into consideration, 'sensitivity' requires 'expanse' and 'depth' and 'capability of response' and 'belief' requires 'strength' and 'flexibility'. An extensive and 'new cooperation' is indispensable where these issues can be facilitated.

This process rotates upward as 'self-transcendence' takes the opportunity to spiral up. I call this spiral, the 'responsibility spiral'. This process has spiraled up as 'the meaning is fulfilled by sensing something imaginative', 'the meaning is fulfilled by creating something creative', and 'the meaning is fulfilled by self criticism or assessment by self-transcendence'.¹³⁾

The greatest issue of business ethics education is to furnish an environment that makes 'vital habitude' possible for 'new conception of responsibility' and 'way of thinking' as listed above for an active body, which includes organizations and individuals. When this type of condition develops, the management of 'active systems' is always under dynamism and the 'creation of organizational morals and ethics' is unending. This is thought to establish a dynamic process. At that time, the organization are borrowed the 'needs' and 'thoughts' of society, multitudes of people, and stakeholders and by forming them in this manner, one's own responsibility spirals 'come to life'.

VII Summary: The Challenges towards the Improvement of Business Ethics Education

In this paper I will develop the argument that the education of business ethics may be difficult; however, it is necessary and quite possible. The educational modes and conditions are studied from the perspective of 'educational process and rhythm'.

This educational process develops from the 'problem discovery phase' to the 'problem understanding phase' and further on, to the 'problem-solving phase'. However, this is not a simple direct process as each phase has three sub-phases

13) The former two are Viktor E. Frankl's phrase; the latter one is my phrase. Frankl, V. E., Morotomi, Yoshihiko, Kannyaku, <Ikiru Imi> *Wo Motomete*, Syunnjyuu Sya, 1999, pp. 119-120.

and these processes may be periodically repeated. These repeated processes connect each phase with this 'rhythm' and combinations of different balances of 'transmission of knowledge' (education of knowledge) and 'awakening through dialogue' (education of dialogue) to develop this process of education. This paper take into consideration the three development phases and combinations of different balances and attempts to plot the details along with education methods of business ethics. But, the so-called 'methods of education' themselves is abbreviated here because it is beyond the scope of my paper. However, the following is worth a mention in passing.

Regarding business ethics education, education by case method is particularly effective. However, each of the three phases and combinations of different of 'transmission of knowledge' and 'stimulation through dialogue' must be plotted and implemented. Moreover, we are conscious of those combinations themselves, and need to creating 'the process and rhythm' of the education. If the 'awakening through dialogue' method is simply understood as a case method, the effectiveness of education cannot be anticipated.

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The Education of Business Ethics: The Process and Rhythm

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My paper will develop the argument that the education of business ethics may be difficult; however, it is necessary and quite possible. The educational modes and conditions are studied from the perspective of 'educational process and rhythm'.

This educational process develops from the 'problem discovery phase' to the 'problem understanding phase' and further on, to the 'problem-solving phase'. However, this is not a simple direct process as each phase has three sub-phases and these processes may be periodically repeated. These repeated processes connect each phase with this 'rhythm' and combinations of different balances of 'transmission of knowledge' (education of knowledge) and 'awakening through dialogue' (education of dialogue) to develop this process of education. This paper take into consideration the three development phases and combinations of different balances and attempts to plot the details along with education methods of business ethics. But, the so-called 'methods of education' themselves is abbreviated here because it is beyond the scope of my paper. However, the following is worth a mention in passing.

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