VISUAL ETHICS
RESEARCH IN ETHICAL ISSUES IN ORGANIZATIONS

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VISUAL ETHICS

EDITED BY

MICHAEL SCHWARTZ
School of Economics, Finance & Marketing,
Royal Melbourne Institute of Technology,
Melbourne, Australia

HOWARD HARRIS
School of Management, University of South Australia,
Adelaide, Australia

REVIEW EDITOR

DEBRA R. COMER
Zarb School of Business, Hofstra University,
Hempstead, New York, USA
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ABOUT THE AUTHORS

Mary Frances Agnello has taught in Texas Public Schools and in the Colleges of Education at The University of Texas at San Antonio and Texas Tech University. Currently she has come full circle back to where she began her career in ESL and is teaching and researching in Japan at Akita International University. Her books include A Postmodern Literacy Policy (2001), a co-authored text, Critically Compassionate Financial Literacy (2015), and an edited text, Practicing Critical Pedagogy: The Contributions of Joe L. Kincheloe (2016). She has researched and published widely on diversity, language, literacy, and culture in education.

Lizabeth A. Barclay is a Professor of Management in the School of Business Administration at Oakland University in Rochester, Michigan. Her research focuses on the areas of workplace diversity and ethics. In addition, she is a regular contributor to the teaching methods literature. She has a PhD in I/O Psychology from Wayne State University in Detroit, and is certified as a Senior Professor of Human Resources.

Vanda Broughton is an Emeritus Professor of Library and Information Studies, Department of Information Studies, University College London, UK. Broughton is primarily concerned with knowledge organization and representation. Her research focuses on the theoretical problems and design of knowledge organization tools for a variety of subject domains, with a strong emphasis on the facet analysis methodology. She is interested in the commonalities between differing content analysis methodologies and the categorical approach to information organization. She is an Editor of the Bliss Bibliographic Classification Second Edition and a Member of the Universal Decimal Classification Editorial Team, and has sat on various national and international committees, including the prestigious Classification Research Group.

Oliver Burmeister’s research is focused on improving quality of life through social technologies. This is mostly in areas related to mental health. He also has a strong interest in improving professional practice.
Charles J. (Joe) Coate is Professor of Accounting, McQuade Faculty Fellow and Chair of the Department of Accounting at St. Bonaventure University. Joe earned his PhD from the University of Maryland at College Park; his primary research interest has been in professional accountancy practice and ethics. Recent publications in journals include Research on Professional Responsibility and Ethics in Accounting, Research on Ethical Issues in Organizations, and The AFCU Journal: A Franciscan Perspective on Higher Education. Joe is in the Board of BonaResponds, a Participant in Bonas and Beyond, and an Advisor to Embrace it Africa. All groups focus on service and education.

Debra R. Comer is the Mel Weitz Distinguished Professorship in Business and is also Professor of Management and Entrepreneurship in the Zarb School of Business at Hofstra University. She received her BA with honors in Psychology from Swarthmore College and her MA, MPhil, and PhD in Organizational Behavior from Yale University. Her current research interests include ethical behavior in organizations and management education. She is an Associate Editor of the Journal of Management Education and the Book/Film Review Editor of Research in Ethical Issues in Organizations.

Michel Dion is a Full Professor at the École de Gestion, Université de Sherbrooke, Canada. His main field of research include business ethics, financial crime, spirituality and management, literature and philosophy. He is the Chairholder of the CIBC Research Chair on Financial Integrity. One of his newest books is Financial Crimes and Existential Philosophy (2014).

Alan Fish has been involved in human resource management in both professional and academic roles for 45 years and retired from full time involvement in 2012 as Professor of Human Resource Management at Charles Sturt University, Wagga Wagga. Alan’s PhD is in International Human Resource Management, The University of Sydney. Since retiring, Alan holds various international honorary appointments in England, China, Malaysia, and also in Australia. Alan has published over 100 refereed articles and conference papers, as well as working papers and white papers. Alan has accepted Keynote Speaker opportunities at over 50 domestic and international conferences, seminars, and lecture series.

Howard Harris teaches Business and Professional Ethics. A chartered engineer, he worked in industry before returning to university to obtain a PhD in Ethics. His thesis was on the role of courage in management decision making and he has an ongoing interest in the relevance of traditional virtues
About the Authors

in contemporary management. He is a Past President of the Australian Association for Professional and Applied Ethics and a Joint Editor of Research in Ethical Issues in Organizations. He is an adjunct Associate Professor in the School of Management at the University of South Australia.

Alexander Jungmeister is a Professor and CEO at the Business Law Institute at University of Lucerne, Switzerland. His research interests include strategic management, entrepreneurship, cooperative and values based management, as well as methodological questions. He is an Adjunct Professor at Charles Sturt University, Australia, and has many lecturing mandates at a number of other universities. He is also a member of the Swiss Small and Medium-Sized Enterprise Think Tank at the University of St. Gallen, Switzerland.

James D. Laney, EdD, is a Professor and Chair of the Department of Teacher Education and Administration at the University of North Texas in Denton, Texas. Dr. Laney received his Doctoral degree from the University of California at Los Angeles in 1985, with a major in Learning and Instruction and minor in Curriculum and the Study of Schooling. His research interests include generative teaching-learning theory, economic/financial literacy education, and integration of social studies and the arts.

Elizabeth Jane Lomas is interested in the complexities of managing information through time in line with competing and shifting stakeholder considerations. Her research focuses on the nature of information governance including an international InterPARES Project exploring public sector governance and an AHRC Project on the digital evidence base. She has worked for a number of public and private organizations from museums to banks, advising on information ethics, law, and management. She has been involved in developing legislation and standards in this arena. Currently she is a Member of the UK Government’s Advisory Council on National Records and Archives.

Thomas A. Lucey, EdD, is a Professor in the School of Teaching and Learning at Illinois State University, Normal, Illinois. His research interests concern financial literacy, multicultural education, social justice, and social studies education.

Xianglin (Shirley) Ma is Associate Researcher, and Director, Institute of Public Management – Shanghai Modern Management Center. Xianglin specializes in marketing strategy research. Xianglin holds a Bachelor of Law and a Master of Philosophy from East China Normal University and an MBA from Chaminade University, USA. Xianglin is a TV speaker for ALLinBLOOM, Oriental Finance & Economy Channel, SMG. Xianglin
has also authored books – *Brand Building & Management* and *O2O New Marketing*. Xianglin has consulted on business planning, brand marketing, and mergers and acquisitions for Deloitte China, Morgan Stanley (Los Angeles), 999 Meiyuanfang, and other major companies.

**James W. Mahar** is an Associate Professor of Finance at St. Bonaventure University. Since earning his PhD from Pennsylvania State University, Jim’s primary research interest has been in corporate finance and pedagogical articles regarding finance, with publications in journals such as *Journal of Marketing Management* and *BQuest: A University Journal of Applied Business*. Jim is also the founder of *BonaResponds* and its sister organizations (*Bonas and Beyond, Haiti Scholarships, and Positive Ripples*), which focus on overseas disaster relief, bringing foreign students to study business in the USA, and starting businesses in developing countries.

**Ginés Marco** is Vice Rector of Research and Teaching, Dean of the Faculty of Philosophy at the Catholic University of Valencia, and Professor of the Valencian Agency of Valuation and Prospective. Marco is the author of many research articles in international impact journals on *Political Philosophy* and has extensive professional experience in organizing and conducting training courses for university students, business executives, and civil servants. He has been speaker in more than 200 conferences on topics of philosophy of law, morals, and politics.

**Mark C. Mitschow** is a Professor of Accounting at SUNY Geneseo. Since earning his PhD from the University of Maryland at College Park, Mark’s primary research interest has been in accounting ethics, with recent publications in journals including *Research on Professional Responsibility and Ethics in Accounting*, *Research in Ethical Issues in Organizations*, and *Journal of Theoretical Accounting Research*. In 2013 Mark received the *Outstanding Author Contribution Award* from Emerald Publishing and in 2014 co-chaired the *American Accounting Association National Ethics Symposium*.

**Alain Neher** is a Lecturer in the School of Management and Marketing at Charles Sturt University. He graduated from the University of Applied Sciences in Business Administration Zurich, Switzerland, before completing two masters at Lucerne University of Applied Sciences and Arts, Switzerland and a doctorate at Charles Sturt University, Australia. Alain has over 25 years of work experience including management roles in private and public organizations as well as in a not for profit organization operating in a multinational environment (ERASmus). His areas of research are organizational culture and values, business ethics, corporate governance, and small and medium-sized enterprises.
Janine Pierce has a Business degree, a Master’s degree, and a PhD in Social Sustainability from the University of South Australia. She is currently an Adjunct Research Fellow and Lecturer at the University of South Australia, teaching in the School of Business but researches in the areas of community sustainability and teaching methodologies. Janine particularly focuses on visual research as it enables participant voice to be presented in an authentic way, empowering participants to have their voice heard, and bridging cultural and social differences. Janine has conducted research in Australia, Vietnam, and India, and has published in books and journals.

Brandon Randolph-Seng, PhD, Texas Tech University, is an Associate Professor of Management at Texas A&M University – Commerce. His research interests include the social and cognitive factors involved in leadership, groups, and entrepreneurship and he has published in such outlets as the *Academy of Management Review*, *Behavior & Brain Sciences*, and *Leadership Quarterly*. He also serves as an Associate Editor for *Management Decision*.

Zachary T. Rodriguez is a PhD Student in Economics at West Virginia University. Zack has earned his MA in Theology from Boston University and his MBA from St. Bonaventure University. His research focus is development economics, and specifically the spillover effects of development interventions on cooperation and social norms. Zack is also the Founder of *Embrace It Africa* (EIA), a nonprofit organization working to encourage sustainable community growth in southern Uganda. EIA enacts its mission by addressing issues of economic development, public health, access to education through its microfinance institution, community health clinic, and student sponsorship program.

Michael Schwartz is an Associate Professor of Business Ethics in the School of Economics, Finance & Marketing at the Royal Melbourne Institute of Technology. He is a Past President of the Australian Association for Professional and Applied Ethics. He is a member of the editorial boards of the *Ramon Llull Journal of Applied Ethics* and the *Journal of International Business & Law* and a Joint Editor of *Research in Ethical Issues in Organizations*.

Andrea Slobodnikova is pursuing her Doctoral degree in Higher Education Leadership at Texas A&M University – Commerce. She is a Graduate Research Assistant in the College of Business at Texas A&M University Commerce. Her research interests include organizational citizenship behavior, global citizenship identification, the effects of social identity and stereotype threat on minority education, Roma integration in education, cultural intelligence, and educational leadership.
Brandt A. Smith is an Assistant Professor of Psychology at Columbus State University where he teaches courses in Social Psychology, Evolutionary Psychology, Research Methods, and Meta-analysis. His research focuses on conflict and cooperation which is informed by behavioral game theory and evolutionary theory. He maintains a second line of research which focuses on the effects of post-traumatic stress on learning and memory.

Calvin Wang is a Senior Lecturer at Edith Cowan University. His areas of research are entrepreneurship (food/farm/green, grey, and social), small and medium-sized enterprise strategy and innovation, and regional economic development.

Jack Wood has now retired following a distinguished career in business and management education. Nevertheless, Jack maintains an active interest in management and leadership, and more specifically, organizational behaviour. Jack’s last role was as Deputy Vice-Chancellor – International & Corporate at Central Queensland University. Prior to that role, Jack was Professor of Management and Director of the MBA at Monash University. Jack also held the role of MBA Director at The Graduate School of Business, University of Sydney. Jack has published numerous articles across management and organizational behavior, including a well-regarded text in organizational behaviour.
CHAPTER 1

VISUAL ETHICS

Michael Schwartz, Howard Harris and Debra R. Comer

Visual ethics is important because visual stimuli affect individual behavior and organizations. Yet, it is an underresearched field. We, therefore, issued a call for papers that led to this volume/special issue of Research in Ethical Issues in Organizations on visual ethics. Our contributors show how a careful and informed study of art can enhance our understanding of organizational life. Lomas and Broughton show how the application of disciplines developed for the study of films can help us to understand how organizations are perceived, and what this reveals about attitudes to organizational settings. Randolph-Seng and his colleagues show how visual images can be used in empirical research about organizations, ethics, and organizational citizenship behavior.

As a teenager, Walter Kaufmann (2017) arrived alone in the USA after fleeing persecution in Nazi Germany. Kaufmann subsequently spent most of his life teaching philosophy at Princeton University. Arguably, he did more than anyone else to introduce Friedrich Nietzsche’s work to the English-speaking world. In doing so, he initially shocked many of his Princeton colleagues, including Albert Einstein, who associated Nietzsche with all that the teenage Kaufmann had fled, and also allowed both appreciation and criticism of Nietzsche. Iris Murdoch, who was both a philosopher and a writer, insisted that Nietzsche was a writer but not a philosopher. Murdoch would probably
have had some view on what we term “visual ethics.” She complained that our moral failures stemmed from our lack of moral vision and our failure to see what we should see.

Kaufmann (1978) argued that “Nietzsche had little feeling for the visual arts” (p. 65). Indeed, according to Kaufmann (1978), “most philosophy has no sense for art and is much the worse for that” (p. 65). Kaufmann (1978) acknowledged that some philosophers have dealt with aesthetics, even if they showed in the process, as Kant did, that they lacked a sense for art. What makes not only much work on aesthetics but most philosophy so academic is not the common failure to understand what art is but the refusal to see what art shows. (p. 65)

Seeing what art shows is far more difficult than it sounds, and do note that we were very tempted to use the word looks. But we did not do so. Instead, we sought help by issuing a call for papers examining visual ethics. This issue of Research in Ethical Issues in Organizations attempts to understand the visual and its implications for ethical issues in contemporary organizations.

It might sound trite, but we all clearly do live in a visual world, even if Murdoch is right that many within it lack moral vision. Regardless of our moral failures, we merely have to look around to understand just how visual our interaction with the world is. We experience organizations most often as a part of that visual world. When we visit a retail store, it is meant to be a visual experience. The ambience counts; for most retailers, it is critical. And when we shop online, as we increasingly do, there is still a visual experience. At the cinema, we often see movies about various organizations. When we travel to that cinema, we are presented with images of organizations on billboards and other corporate advertisements.

The first contribution to this special issue considers exactly how pervasive visual experience can be. In Chapter 2, “Visual Images of People at Work: Influences on Organizational Citizenship Behavior,” Brandon Randolph-Seng, Brandt A. Smith, and Andrea Slobodnikova report an experimental study specifically designed to examine the influences of visual images of people on relevant work-related behavior within an organizational context.

Kaufmann is remembered as a poet, translator, teacher, and philosopher, and also as an extremely serious photographer. He believed that in his photography, the ends were those people he photographed and that he and his camera were the means that enabled those he photographed to speak to others. In discussing the numerous – and often extremely frightening and most disturbing – photographs in his book *Life at the Limits*, Kaufmann explains that these photographs are not there to illustrate the book, or the arguments he makes in the book. The photographs, instead of “being subservient to philosophy …[,] concentrate on aspects of life at the limits and on human responses that are not dreamt of in traditional philosophy” (Kaufmann, 1978, p. 68). Much in keeping with that untraditional approach, in Chapter 4 “The Good, The Bad and the Ugly: A Study of the Organization through the Lens of Popular Films of the Western World,” Elizabeth Lomas and Vanda Broughton take us to the movies. They examine the portrayal of the “organization” in popular Western films through the lens of a carefully selected sample of English-language films spanning six decades. The authors discuss the ways in which the visualization of organizations in film provides insight into how society aligns with, or challenges, the values of the organizational entity.

In Chapter 5 “Storytelling through Photos: A Photovoice Lens on Ethical Visual Research”, Janine Pierce examines Photovoice, a qualitative research process increasingly being used by government and non-government organizations. Photovoice enables participants, who are often from disadvantaged groups, to capture the experiences and issues of their lives through photos and associated written stories.

The following contributions to our call for papers move from photographic visions to perhaps more conceptual ones. In Chapter 6, “A Critically Compassionate Vision of Accountability: Discipline-Based Art Education, Purposeful Dialogue, and Financial Literacy,” Thomas A. Lucey, James D. Laney, and Mary Frances Agnello draw from the principles of critically compassionate financial literacy to discuss how discipline-based art education may provide us with an instructional vehicle for facilitating dialogues that reframe notions of accountability in education.

Chapter 7, “Organizational Ethics and Self-Realization: How Could Artists’ Self-Portraits and Philosophical Novels Release Us from Estrangement?” takes us from art education to the various activities of artists themselves. Author Michel Dion describes the aesthetics of self-realization as a way whereby one can overcome depersonalization, routinization, and linear temporality in the organizational setting. Both artists’ self-portraits and philosophical novels can help organizational members avoid estranged depersonalization, while enabling them to design their own project of self-realization.
This issue contains four additional chapters. In Chapter 8, “The Political Ethics and the Attribution of Moral Responsibility to Public Organizations: Its Scope and Its Limits,” Ginés Marco explores the singularity of political ethics and the ethics of public organizations in regard to personal ethics. Marco explains that two aspects have been emphasized over time: the appeal to the ends and the invocation of individual responsibility. He questions whether in the current period responsibility can continue to be just an individual factor.

In what could be understood as a completely unplanned response to some of what Marco argues, Charles J. Coate, James Mahar, Mark C. Mitschow, and Zachary Rodriguez, in “Behavioral-based Theories and the Aid Industry: An Explanation for Unintended, Negative Outcomes” (Chapter 9), explore why foreign-aid programs have not been more effective. They use research in behavioral economics, pathological altruism, and emotional empathy to help explain why well-intentioned actions or policies can cause unintended, harmful consequences to either the donors or the intended beneficiaries of these actions or policies. And they argue that this paradoxical result is typically due to the altruist’s inability to analyze the situation. Their paper examines the micro-level outcomes of aid, such as an individual’s economic utility and human dignity – as opposed to macro-level measures such as the gross domestic product.

Chapters 10 and 11 continue with this focus on the microlevel. In “The Effect of Embedded Managerial Values on Corporate Financial Outcomes,” Alain Neher, Alexander Jungmeister, Calvin Wang, and Oliver Burmeister explore in small and medium-sized Swiss enterprises the relationship between the embeddedness of a firm’s managerial values and that firm’s corporate financial performance. They do so by developing a conceptual Maturity Model of Managerial Values. Their findings suggest that as managerial values become more embedded, financial performance increases.

In Chapter 11 of this issue, “Renewing Strategic Business Focus through Shared Value: A Eupsychian and Ideation Approach,” Alan Fish, Xianglin (Shirley) Ma, and Jack Wood explore factors that have negatively affected a diversity of business stakeholders.

We thank all of our contributors to this issue. These contributors are from the USA, Canada, Great Britain, China, Japan, Spain, Switzerland, and Australia. Without this global contribution, we would not have an issue. But there are others spanning the globe, whose silent contributions made this issue possible, and they are our blind reviewers. Without the latter, the former would not have an issue to contribute to. They have our heartfelt thanks.
REFERENCES