

Arresting ‘the hot pursuit of gain’: The Challenge of a First-Year Curriculum for Business Students¹

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Abstract

The paper begins by examining the context of business education within the liberal arts college or university with reference to Newman’s intellectual context. The bulk of the paper outlines the planning process for a new, required course, Portico, for first year business students at Boston College.

Prelude

How does business “fit” in the contemporary Catholic college or university? Does it enjoy “guest worker” status, welcome for the revenue it brings in an era when one in four undergraduates, nationally, elects a business degree? Is it a fully-recognized contributor to the discussion about the aims and purposes of undergraduate education, its voice every bit as valued as those from philosophy, the humanities and the sciences? The fact that we ask about its “fit,” as this conference does implicitly, reveals that it does not have original, foundational space: there was business aplenty in Bologna and Paris, but it did not find its way into the course of study. This set of questions prompted me to return to Newman.

The phrase “The hot pursuit of gain”, while redolent of the Wordsworth and the Romantic protest against “getting and spending” that lays waste to powers of imagination and commitment to higher ideals has its provenance in Newman’s fourth Discourse, “Bearing of Other Branches of Knowledge on Theology,” in the work that we have come to know as *The Idea of a University*. Different as our material and intellectual circumstances are from his—we don’t squeeze a handful of students into a brownstone on St. Stephen’s Green, we oversee a range of disciplines undreamed of in his vision—there are important commonalities to mark. In what follows, I begin with a characterization of the similarity between Newman’s context and problems and our own, take up the social and intellectual context which our students bring to the classroom, and then describe our unfolding effort to construct a first-year curriculum for undergraduates that responds to the contexts and challenges identified.

Newman’s Context and Ours

In the fourth discourse, Newman argues that the “refusal to recognize theological truth in a course of universal knowledge. . . is not only the loss of theology, it is the perversion of other sciences. What it unjustly forfeits, others unjustly seize.” (109) Theology and philosophy have

¹ I wish to thank Michael O’Leary of the Carroll School of Management’s Organization Studies department, Elizabeth Bagnani of the Accounting department, and Amy LaCombe, Assistant Dean for Advising for their comments on this paper.

pride of place for Newman, they are architectonic sciences which can see the whole and assign to each separate science its proper place. Medical science can indicate what conduces to good *health* but medical science needs the guidance of theology and philosophy to answer the question about the good *life*. A physician would overstep his competence, says Newman, were he to assert “that bodily health was the *summum bonum*, and that no one could be virtuous whose animal system was not in good order.” (118)²

The usurper science that most vexes Newman is not medicine but political economy. The author—unnamed in the text but characterized as a “gentleman of high character” (118)—whom he takes as honorable spokesman is Nassau Senior, who held a chair in Political Economy at Oxford. With Senior’s definition of political economy, Newman has no quarrel:

The science which teaches in what wealth consists, by what agents it is produced, and according to what laws it is distributed, and what are the institutions and customs by which production may be facilitated and distribution regulated, so as to give the largest possible amount of wealth to each individual.” (119)

The trouble comes in what follows: Senior undertakes to defend political economy against the charge that its subject matter disqualifies it from being ranked among the “moral” sciences. On the contrary, “the pursuit of wealth,” argues Senior, “that is, the endeavour to accumulate the means of future subsistence and enjoyment, is, to the mass of mankind, the great source of moral improvement.” (120)

Newman admits that the ethos (“orderly habits”) associated with “the hot pursuit of gain not only may effect an external decency but may at least shelter the soul from the temptations of vice.” (120) More than this he will not cede, marshalling “our Lord, St. Paul, St. Chrysostom, St. Leo, and all saints” (121) against the acquisitive tendencies of a commercial society. He invokes the Scriptural praise of heavenly treasures and castigates the earthly ones subject to decay. He reckons the moral world turned upside down by the reduction of “morals and happiness” (121) to an epiphenomenon of the successful accumulation of wealth. In Senior’s reckoning:

Wealth depends upon the pursuit of wealth; education depends upon wealth; knowledge depends on education; and religion depends on knowledge; therefore religion depends on the pursuit of wealth. . . The pursuit of gain then is the basis of virtue, religion, happiness.. .” (122)³

It’s at this point that I begin to detect a correspondence between our situation and Newman’s.

² Of course, ever since Hobbes, the very idea of a *summum bonum* has been under attack. In the startling words which open chapter XI (“Of the difference of manners”) of *Leviathan*, Hobbes asserts “. . .there is no. . . *Summum Bonum*, (greatest Good) as is spoken of in the Books of the old Morall [sic] Philosophers.” Even if unacknowledged, Hobbes lurks in the background of modern consciousness: the material is the only reality.

³ Not too many years later, on the other side of the Atlantic, the Episcopal Bishop of Massachusetts, William Lawrence, would take the argument one step further. “Godliness is in league with riches,” he announced, in a piece reminiscent of the Gospel of Prosperity talk heard in some quarters nowadays. See William Lawrence, “The Relation of Wealth to Morals,” reprinted in George W. Forell (ed.), *Christian Social Teachings*, (Augsburg, 1966), p. 331.

Let's mark the differences first. To name but a few: our Catholic institutions are firmly-established, not nascent; our ambitions come in all sizes from modest to grand; our faculties stem from the great ground of modern scholarship; our students come from a remarkable array of circumstances, places and countries of origin, and meet us with great expectations. And, as a bridge to discerning what our context might have in common with his, I note that while Philosophy and Theology remain hallmarks of Catholic education they have ceded pride of place as an organizing principle in the pursuit of knowledge for most of our students and faculty.⁴ While no one discipline plays the usurping role that Newman saw political economy assuming in his day, its assumptions about the relationship between a material improvement in the standard of living and moral improvement for the masses are widespread. (Before Abraham Maslow theorized about a hierarchy of needs and urged meeting basic needs before expecting moral virtue, Ivan Karamazov's Inquisitor rebuked Jesus with the folly of expecting virtue before hunger was sated.) To paraphrase a few familiar themes: 'If only we would produce enough, and get distribution right, most difficult problems would melt away. People in poverty are consumers waiting to be born: get them into the system and all will be well. There's no economic problem that a regimen of free trade can't resolve.' The dream, as T.S. Eliot wrote, is of "a system so perfect that no one would have to be good."⁵

I suspect that the oft-remarked reluctance of business school faculty to introduce ethical "moments" into functional classes has at least as much to do with a belief, largely implicit, that if only people behaved rationally—as the market indicates—problems would disappear, as it does with an aversion to taking on the rigors of learning outside one's field. (Perhaps I take an overly harsh view. A colleague has suggested that feelings of "ethical illiteracy" are chief in deterring some faculty from raising issues and that the potential "unbounded-ness" of ethical discussion threatens havoc with the syllabus.) If my supposition is correct for at least some, then Newman's fears have been confirmed: philosophy and theology remain but political economy, in the guise of free market economics, reigns.

The Student on our Threshold

What of the students on our doorsteps? Generalizations are always dangerous so I will restrict the scope of mine to Boston College business students and accumulated impressions, supplemented by occasional survey data, will undergird the generalizations.

At entry, their academic credentials are much the same as their peers in Arts and Sciences, with Math scores slightly ahead, and abundant AP and IB credit. Varied as their talents and backgrounds are, they are perhaps too impatient, on the whole, to get right down to business. Men outnumber women—the only undergraduate school in which this true—the split is 64-36%. They swarm to "concentrate" in Finance: this year, Finance constituted the most popular field of study among undergraduates across the university, displacing recent favorite Communications and hardy perennials like English and other of the humanities. Within the school itself, Marketing attracts the next largest number of concentrators, followed by Accounting. If queried,

⁴ There are any number of well-known accounts of the long-term and more proximate reasons for this displacement. For a recent account with private secular education as a focus, see Anthony T. Kronman, *Education's End*, (Yale, 2007).

⁵ T.S. Eliot, "Choruses from The Rock," 1934

on entry, about why they seek to study business, they will often reply that they wish to be “investment bankers” or involved in “corporate law”; when asked, further, about what is involved in either of those, some will draw on familial experience for a credible answer and others will reply “that’s what you have to teach me!” They are “brand conscious”—one should choose Goldman over just about any other firm—and naïve about the many domains of work available even within a financial services firm. Many fewer will say they wish to create their own business; a sizable minority will admit to confusion—perhaps I should be in Arts and Sciences—or acknowledge the pressure of parents to study something with immediate and tangible pay-off.

In the eyes of their peers, they are often seen as money-grubbers, selfish and haughty. (It’s common to identify the Carroll School as the Carroll School of Money.) Surely a part of this is anxious projection and unknowing resentment on the part of their liberal arts peers but it must be noted that, on average, one of five students I meet in Introduction to Ethics will have read, and become persuaded by, Ayn Rand.⁶ The number of our students involved in campus-wide activities lags the institutional average but the same priest who chided me on this score admitted that our students, while less “spiritual” than their peers, were more “religious,” more often attending Mass and other worship services. (Comfort there, I think, for the next generation of pastors and those who pass collection baskets.) And for all the evident disdain evinced by their peers, about 70 students admitted to Arts and Sciences will petition for admission as internal transfer candidates. To be sure, disappointed pre-med students constitute a fair number of these candidates but their ranks also include those students, and their hovering parents, anxious about the future and seeing a comfort⁷ in being able to say “I’m going into business.”

The student at our door? Talented, anxious, focused, “knowing it all and not at all,” eager, if left to his own devices to pursue, hotly, gain. If desires be known, they are altogether eager that we accelerate that hot pursuit. What’s an educator to do?

⁶ I think there’s something at work here that traces to adolescent themes. Rand’s anthem for the self asserting itself against the domineering claims of religion and society would seem a natural favorite for emerging adults.

⁷ Barbara Ehrenreich’s book *Fear of Falling* captures the middle class anxiety that fuels, I think, this quick resort to business as a way of easing concern about the future.

The Problem as We Saw It

The impetus for *seeing* a problem came from our new Dean, Andy Boynton, who came to us from IMD and from earlier teaching positions at Virginia and North Carolina. There, he noted, undergraduate “programs” were much more than the collection of courses, fronted by an Introduction to Ethics, that we offered our students. Recalling his own fondness, as a business undergraduate, for courses in the humanities, he asked that I prototype, first, a year-long, humanities-rich, introduction to business, then, later, a semester variation of the same and, finally, a prototype for what a four-year program might look like. Simultaneously, he was involved in discussions with an interested donor whose wonderful generosity ultimately made possible what we are undertaking now.

In our continuing discussion of what a program for first-year students should address, we defined three dimensions to the problem: cultural and social, intellectual and formational/aspirational. I will offer some comments on each and then turn to the ambitious goals we hope to achieve. The *cultural and social* dimension has both broad and local aspects. Speaking broadly: our students, and their families, come to us from a cultural context in which the hot pursuit of gain is celebrated on the business pages, and cable channels, and seen as unavoidable, given the high costs of university education and the anxieties attendant upon “globalization.” The local context of the campus, despite its towers, is not immune from those concerns and they may, indeed, be intensified by any number of factors: advertising from major firms in the student newspapers, the queues, virtual and physical, for spots in the internship lines, and so on. Any program for first-year students must acknowledge these tensions.

The *intellectual* dimension must acknowledge the dramatically abridged and foreshortened perspective students bring to business studies. For them, their education is often nothing more than an instrument one wields to secure a job. (On this view, a former management school dean noted that business schools succeed when they produce “good plumbers,” adept technicians who know their way around the financial piping but are largely innocent of the niceties of hydraulics.) They care very little for the theory behind the time-value of money and are less than curious about how commodities, processes and forms of organization come to be. A first year course in university must be much more than an introduction to a tool chest of useful techniques. The program, finally, must involve a *formational/aspirational* dimension. While it must acknowledge the technical question, often on the minds of our students, “what can I do with a degree in business?” it cannot end inquiry there. Learning about the paths from functional specialties, like Accounting, to the world of work is of great concern to them. It needs to respond to ethical concerns, the question of what should I do when confronted with X? Students bring an all-too-ready assumption that there’s ethics, then there’s business life where different rules apply. Finally, the program must involve a vocational theme, not unrelated to the previous two themes. To the questions what can I do? And what should I do? We must add: who is the person I am now? The resulting self-awareness that issues from an early, preliminary address of this question can inspire the continuing question that looks to the future: Who is the person that I wish to become? Ignatian tradition, with its emphasis on discernment, must play prominently in business education at a Jesuit university.

That, at least, is the way in which we framed the problem and which we used to guide our selection of planning team and to structure our initial work together.

The Team, Working Principles and the Process

Given that analysis, our ambitions were broad—to begin the shaping of young professionals whose preparation would be informed by historical-mindedness, ethical sensitivity, a capacity for personal discernment and technical virtuosity—and assembling an interdisciplinary team for program development was essential. Our roster included the Director of our Honors Program, a member of the Business Law department who holds both a JD and an MA in French Literature; a professor of Operations; the Director of our current Ethics program, who holds both an MBA and a PhD in Philosophy; two members of our Accounting faculty, one of whom was formerly tenured in Finance and who set that aside to pursue an MA in pastoral ministry; a professor in Organization Studies, who was a liberal arts undergraduate at Duke and a PhD holder from the Sloan School at MIT; an Assistant Dean for Advising with long experience in teaching an array of Accounting courses; a professor of History, with special interest in American cities and the first-year experience of undergraduates; a professor of Theater Arts, renowned for her set designs on campus and in the broader Boston theater community; and a brace of deans, one who sat on both working groups, and the other whose involvement, though episodic, was crucial to the group's momentum.

At an initial meeting, we formed two groups, each charged with the responsibility for producing a prototype syllabus for a freshman course. The working groups re-assembled as a whole every other week to compare findings and try-out ideas. Both groups worked under the same broad understanding that the course should include the following emphases: What is Business? Where does “it” come from? How does “it” work? What am I about? What difference does the BC context—including, but not limited to, a strong commitment to the liberal arts, a tradition of service and the charism of Ignatius—make in addressing the preceding questions?

The first specification of each of these questions ran as follows.

What is Business? was taken to include understanding organizations, whether for profit or not and how these create value; how the individual functions in the organization; and how that role changes over time as one continues to develop as a knowledge professional. In subsequent elaboration, the emphasis on ‘what is business’ ramified to include an introduction to the functional specialties and the role of structure, an overview of flow and coordination (i.e., the value chain and processes), a first appreciation of financial or information markets at work and an opportunity to learn about different kinds of work connect to different areas of study.

What am I about? In many respects, our first approach to this theme reflected standard career themes including assessing strengths and weaknesses, inclinations and aversions, ambitions and plans. We quickly set aside a controversial suggestion that we encourage students to think of managing their own “brand” in “Me, inc.”

What difference does the BC context make in answering the preceding? We fastened upon four difference-makers: our position within a liberal arts university, a focus on ethics and leadership,

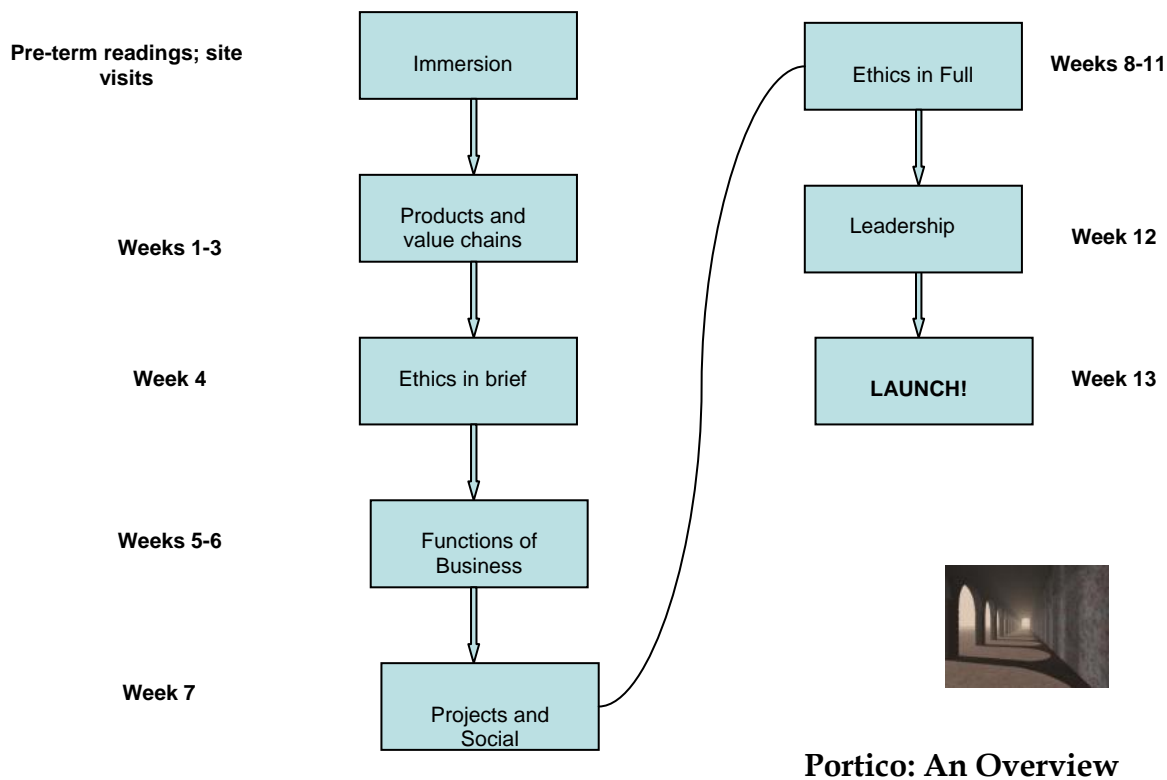
a campus-wide commitment to service of others and grounding self-assessment, accented in the second theme, in the depths of Ignatian discernment.

Agreed on guiding principles, the two teams set to work. At a much earlier stage, the project had been dubbed Portico, defined, as the dictionary tells us as “n. a colonnade or covered ambulatory especially in classical architecture and often at the entrance of a building.” Portico, as we have been thinking of it, would create a first community for freshmen, usher them in to the study of management, and frame both within a horizon of personal discernment and ethical sensitivity.

Portico I: What’s Emerging

The efforts of the two summer working groups have been blended into a new synthesis. Original efforts and new synthesis are alike in committing to teaching and learning strategies that require the student to read, listen and observe, engage and perform cooperatively, and reflect and discern personally. Hence, learning modes will vary from solo to tutorial, from small group to plenary session. All of this is in the service of beginning to shape a young person who, at graduation, will move with confidence and pride into work as a virtuous professional.

For a schematic of the program as we envision it for fall, see the following page; a more extensive working syllabus follows.



Pre-Term: One day, group site visit; one day (?) on campus smaller groups

Weeks 1-2: Sections by day, twice a week as the norm; occasional plenary evening sessions to supplement or replace day sections

Week 13: Group extravaganza (!)

Delivery at full launch: 20 sections of 25 with two juniors as TA's

Portico Schematic 1

An Entry, not the Dwelling: Moving through and beyond Portico

I began by characterizing the “problem as we saw it” as including a cultural dimension. I take culture broadly in the sense that Lonergan used it throughout *Method in Theology*.⁸ The students inhabit a world of meanings that is only partially shaped by what they read and study. They’re formed, as well, by the circumstances in which they live, the roots of family and upbringing, the constellation of activities and events present to them on campus and “out there/in here” within the ether. Whatever the success the formal curriculum might achieve in assisting in the formation of wise, principled and just graduates, co-curricular life—the culture in which they live—must also support and enhance our efforts. The fitting response to the problem far exceeds the lonely capacity of the school of management faculty. Here are some other elements on which we will depend.

1. The Intersections Project

Established with money from a Lilly grant and now fully funded by the university, Intersections has introduced students, faculty, staff and administration to the tradition of Ignatian discernment and connected it to the urgent questions of vocation and identity. Its media are many: retreats (The Halftime Program), courses (for instance, Vertices, a follow-up to Halftime), seminars, hosted speakers and an array of imaginative student-focused events. While our students participate in Intersections events, they do not currently do so at a rate that tracks the university average. We will continue to consult with Intersections about strategies for increasing our involvement.

2. The Winston Center for Leadership and Ethics

Established in 2006 with a founding gift from Robert Winston, class of 1960, the Center hosts speaking engagements grand (The Clough Colloquium, which has featured David McCulloch, Janet Robinson of the New York Times, and F.W. De Klerk); moderate (The Chambers Lecture series); and intimate (Lunches with Leaders); shelters curriculum development, like Portico; guides a re-nascent student leadership program (The Jenks Leadership Program); and pursues, via the efforts of Professor Mary Ann Glynn, a research agenda on leadership. I currently share some responsibilities for the Center and we have tailored most of our activities to engage student interest and participation.

3. Increased administrative support for student life within the school.

Within the past two years, we’ve witnessed a heartening student-initiated interest in social enterprise and the use of business skills in the interests of justice. From the local (e.g., a group of Honors students consulting with a Bakery/Café that’s tied to a Catholic Worker House) to the far afield (e.g., we have recently concluded a second trip to Bolivia focused on micro-finance), students have sought opportunities and avenues that reach beyond the conventional set of business school activities. In response, we’ve created a new position within the undergraduate program to foster such initiatives, support current ones and connect student leaders across domains.

Coda

⁸ Bernard Lonergan, *Method in Theology*, Herder and Herder, 1972.

At the midpoint of Plato's *Gorgias*—a text we will use in a section of Portico devoted to ethics—the young, brash and threatening Callicles advises the old, reserved and pacific Socrates that he still has time to make something of his life. All he needs to do is “take up the Fine Art of Business and cultivate something that will give you a reputation for good sense.”⁹ In the carefully crafted dialogue that ensues, Socrates brings Callicles to the brink of admitting that the philosophical life, not Callicles's, is the only one worth pursuing but Callicles finally demurs. He remains unconvinced.

How will we fare with Portico? Might it function more as a faux entryway, a piece of trompe-l'oeil, an intellectually and aesthetically appealing cover masking the “hot pursuit of gain?” We hope, of course, for more: for a real entryway into a life of the mind and the professions that entices, inspires and ennobles. For such a life is genuinely worth a hot pursuit.

⁹ Plato, *Gorgias*, (Library of Liberal Arts, 1952), p.55

APPENDIX: WORKING SYLLABUS FOR PORTICO

OVERVIEW

The basic framework for the class is a funnel in we move from macro to micro/personal issues. During the first half of the course, we move begin with a wide and historically informed consideration of global, national, and regional issues and end with a discussion of industry, organizational, and functional issues. During the second half of the course, the “funnel” narrows and we consider more personal issues, including ethics, leadership, and personal/professional development. The choice of readings and assignments is designed to reinforce the interconnections across the levels of the funnel.

The course begins with summer readings from Tom Friedman’s *Lexus and the Olive Tree* and *The World Is Flat*, which provide an excellent introduction to the broad contention between culture and tradition (the metaphorical “olive tree”) and modern capitalism (the “lexus”). We will ask students to do these readings and perhaps complete a written reflection on them in preparation for a two day pre-term period during which students gather on Thursday/Friday before Labor Day for the face-to-face beginning of Portico. During these two days, faculty will convene students in both large and small groups to provide an introduction to the course and discuss the broad global, national, and regional issues raised in *Lexus and the Olive Tree* and *The World Is Flat*. Importantly, students will also spend a significant portion of these two days engaged in guided exploration of the greater Boston area, learning about the social, economic, and business history of Boston and New England. Through guest speakers and tours of historical sites related to regional and local business and entrepreneurship (e.g., the Charles River Museum of Industry in Waltham, Lowell National Historical Park) students will learn about regional innovation and entrepreneurship and link it to their consideration of broader global changes.

After this pre-term introduction to past, present, and future economic and competitive dynamics, students will move into the term-time class sessions summarized in Table 1. Most classes will be held in small sections during the day, led by a handful of core Portico faculty. However, there will also be some all-group sessions beginning in the late afternoon and continuing into early evening, after which students will be encouraged to continue their discussions informally over dinner.

During the first two day-time sessions, through a combination of brief lecture, discussion, and assignment, students will analyze the cell phone industry and value chain. The cell phone is a complex, rapidly evolving device with which students are personally familiar, but which few have ever stopped to consider in depth. In these sessions, we will ask students to examine this product/device that they all have in their bags or pockets, but which they have largely taken for granted. By considering the organizations, functions, and people involved in producing and delivering cell phones and their associated content, students will have their first hands-on exploration of the essentials of business. This exploration will preview many of the topics to be covered in the course – and do so with a product to which students can relate directly. They will discuss fundamental questions such as:

- What is the “product?” (phone, device, platform, content vehicle, etc.).

- How many companies are involved in producing it? What are the sources of innovation embedded in it?
- What roles do people in leadership, management, strategy, operations, manufacturing, sales, marketing, R&D, legal, accounting, and finance play in its design, development, production, and distribution? Where are they
- Who are the key customers for cell phone? Where are they?
- Who makes what profits from the production and sales of cell phones? From related products and services?
- What regional, national, and global issues are raised in its production and distribution?

Through a careful analysis of this seemingly small and innocuous product, we will illustrate how to think about the business of cell phones and – by analogy – business in general. In the process, we will relate these questions back to the summer readings and pre-term activities, and foreshadow key elements of the rest of the course. These two initial sessions will be high-touch and high involvement with students actively thinking their way through these fundamental questions using the cell phone as a focusing/integrating device.

Students will deliberately not have had an introduction to the industry analysis and value chain frameworks prior to these sessions. Those conceptual frameworks will come in Week 2, with several additional industries and products to which they can apply the frameworks. This general strategy will be used at several points in the course – i.e., guided but largely uninformed exploration of an issue, followed by an introduction to useful conceptual, intellectual, and ethical frameworks with which they can explore additional issues more effectively.

During these first two days, students will also discuss the ethical issues raised in the process of producing and delivering the phones and the content they carry. In these sessions, they will actively: 1) make a personal connection to business, 2) begin to understand the breadth and complexity of business, and 3) develop a personal sense of the global issues and corresponding call to judgment raised during the summer *Lexus and the Olive Tree* readings and pre-term discussions.

Table 1. Summary Class Schedule

Week	Class	Reading, Assignment, Activity, etc.
August 28-29	PreTerm	Welcome, Introduction, Overview, and Immersion <ul style="list-style-type: none"> • Review and discussion of summer readings (selections from <i>Lexus and the Olive Tree</i> and <i>The World Is Flat</i>) and the broad global, national, and regional issues raised in them • Historical and economic immersion tour of the greater Boston area, with site visits, guest speakers, and facilitated discussion
9/2 (Tuesday) 9/3 (Wednesday)	1	Cell Phone “Decomposition” and Analysis <ul style="list-style-type: none"> • Exploration and preview of the essentials of business using the cell phone as an example • Active, hands-on decomposition and analysis of cell phones and the organizations, functions, and people involved in producing and delivering them and their associated content
9/4 Thursday	Eve	Guest speaker and Q&A <ul style="list-style-type: none"> • Someone who is expert on the cell phone industry
9/4 Thursday	2	Cell Phone “Decomposition” and Analysis (cont’d) <ul style="list-style-type: none"> • Continued decomposition and analysis of the cell phone and related businesses
9/8, 9/9	1	Introduction to Value Chains <ul style="list-style-type: none"> • Selected readings from <i>Competitive Advantage</i> • Birds Eye case
9/10, 9/11	2	Introduction to Industry Analysis <ul style="list-style-type: none"> • Porter HBS note and selections from <i>Competitive Advantage</i> • Apple and the iPod case
9/15, 9/16	1	Innovation and Entrepreneurship
9/18	Eve	Guest speaker and Q&A <ul style="list-style-type: none"> • Entrepreneur and/or venture capitalist
9/17, 9/18	3	Introduction of the class project <ul style="list-style-type: none"> • Teams of students analyze a product/firm/industry of their choosing using the frameworks and examples introduced in previous weeks as their guide • Individual students draft a description/advertisement for a job they could envision holding in 10 years at the company their team analyzed
9/22, 9/23	4	Ethics 1 – Introduction and Basic Framework <ul style="list-style-type: none"> • Selected case from Spinello’s <i>Moral Philosophy for Managers</i> (prior to the introduction of relevant background and frameworks) • LS Paine’s “Ethics: A Basic Framework”

Week	Class	Reading, Assignment, Activity, etc.
9/25	Eve	Ethics 2 – Introduction and Basic Framework (cont'd) <ul style="list-style-type: none"> • Guest speaker (potentially from Malden Mills)
9/24, 9/25	2	Ethics 3 – Introduction and Basic Framework (cont'd) <ul style="list-style-type: none"> • Additional case/s from Spinello's <i>Moral Philosophy for Managers</i>
9/29,9/30	1	Voluntary workshop-style class providing coaching re: team projects
9/30	Eve1	Introduction to the Functions 1 (Accounting and IS) <ul style="list-style-type: none"> • One faculty member from each department providing an introduction to the function • Introductory chapters from the associated core course textbooks as pre-reading
10/2	Eve2	Introduction to the Functions 2 (Finance and Business Law) <ul style="list-style-type: none"> • One faculty member from each department providing an introduction to the function • Introductory chapters from the associated core course textbooks as pre-reading
10/7	Eve1	Introduction to the Functions 3 (Marketing and Leadership & Management) <ul style="list-style-type: none"> • One faculty member from each department providing an introduction to the function • Introductory chapters from the associated core course textbooks as pre-reading
10/9	Eve2	Introduction to the Functions 4 (Operations) and a Panel on "Alternative Paths" <ul style="list-style-type: none"> • One faculty member from Ops providing an introduction to the function • Introductory chapter from core Ops course textbook as pre-reading • A 45-minute panel of A&S alums who have been successful in business careers
10/14	Eve1	Presentation of Team Projects <ul style="list-style-type: none"> • Using Murray Room or other "flat space" set up with posters presenting the highlights of each team's project with food and scavenger hunt or other exercise to motivate exploration and discussion of others' projects
10/17	Eve2	BC Club Social Event <ul style="list-style-type: none"> • Similar to Fall 2007 model
10/20, 10/21	1	Ethics 4 <ul style="list-style-type: none"> • Plato's <i>Gorgias</i>

	Week	Class	Reading, Assignment, Activity, etc.
10/22, 10/23		2	Ethics 5 <ul style="list-style-type: none"> Plato's <i>Gorgias</i> (cont'd) Discussion of connections to job description assignment from Week 3
10/27, 10/28	9	1	Ethics 6 <ul style="list-style-type: none"> Case regarding accountability and responsibility Aristotle, Book 3, Chapters 1-5 of <i>Nicomachean Ethics</i>
10/29, 10/30		2	Ethics 7 <ul style="list-style-type: none"> Continued discussion of <i>Nicomachean Ethics</i> <i>Sophie Scholl</i> movie
11/3, 11/4	10	1	Ethics 8 <ul style="list-style-type: none"> Case Kant – selected readings
11/5, 11/6		2	Ethics 9 <ul style="list-style-type: none"> Rights and Justice – selected readings
11/10, 11/11	11	1	Ethics 10 <ul style="list-style-type: none"> Utilitarianism
11/11		Eve	Ethics 11 <ul style="list-style-type: none"> New Natural Law presented by Prof. Spinello
11/17, 11/18	12	1	Leadership 1 <ul style="list-style-type: none"> “Inside the Actor’s Studio” session with a BC alum or parent leader
11/19, 11/20		2	Leadership 2 <ul style="list-style-type: none"> Case and video (e.g., Johnson & Johnson case and CEO James Burke video)
12/1, 12/2	13	1	Launch 1 <ul style="list-style-type: none"> Apply ethical frameworks and other course material to plan for themselves as whole people
12/4		Eve	Launch 2 Event
			Final paper or other individual assignment, including collection of weekly reflection memos written throughout the semester