

VISUAL ETHICS

RESEARCH IN ETHICAL ISSUES IN ORGANIZATIONS

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ORGANIZATIONS VOLUME 19

VISUAL ETHICS

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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

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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.

In Chapter 3, “The Art of Joseph Cornell: Visual Reflections of the Debate on Bureaucratic and Post-Bureaucratic Organizations,” Lizabeth Barclay responds to our challenge in the call for papers for a submission examining a visual depiction of organizational ethics. Her most interesting paper uses the box constructions of Joseph Cornell as a set of visual representations to examine bureaucratic and post-bureaucratic theory in the context of organizational ethics.

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.

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