

THE TIME OF MY GENERATION has been termed "uniformity." Certainly from today's perspective, my business school classmates appear to be amazingly homogeneous; yet there were differences in outlook and experience lying just below the surface. Differences in backgrounds were wildly apparent. For one thing, I was coming from a rural area in South Korea. My scant civilian wardrobe, which consisted of a few button-down shirts, shoulders, and less than subdued shades, was surely not the norm, especially given that the 1950s "gray flannel suit" conformed to the dominant—and the group norm was for us to wear business suits. As it turned out, a large proportion of us had just returned from military service, and that experience had been a great leveler. Some of us seemed to delight in throwing in a few "wild cards," and some of us were admitted without a college degree, based on their military service. We of us were expected to learn from one another, and to learn from each other.

We have been open to the vast changes that have occurred in the last fifty years. Some of my peers pushed hard to get women into business. These activities require sustained effort over time. The culture at many firms remains resistant to such change. In a smaller, globalized world, openness to diversity has become the norm. In a sense, the uniformity of background and experience in the 1950s and 1960s made it easier to teach or to learn. When I teach ethics in graduate business schools, I have some success by comparing them with my classmates of forty-five years ago. I set this up to demonstrate the wide swings in social norms that are tolerated from time to time. I exaggerate the differences between my class as all male, mostly Anglo-American, wearing suits (even to class), and smoking cigarettes. I then compare it to the class. Often at least a third of it is women; in some cases

cutoff jeans, and tennis shoes, cannot imagine never mind wearing fedoras en route. Many arrive late or eating noodles. Even with the wild cards, not surprised to see a forty-two-year-old black mother with her M.B.A.; my present students would be horrified if they knew the white and male my Harvard class was.

The deep diversity of current classrooms provides a challenge in teaching about differences and styles. It becomes important to have another and to have the “correct” prototype of a student. Issues are no longer clear-cut. Beyond the obvious differences, experiences are much more broad. For example, few of my students at Harvard had ever been encouraged to bribe someone. In my current class I teach contains seasoned students from India and Southeast Asia for whom the experience is common. They understand that if they do not participate in local bribery, they will lose their jobs. Their answers are no longer satisfactory. The diversity of experiences makes it difficult to deal with the depth and reality of the issues.

As the chapters throughout the book explore, ethics is not only contextual and is derived from the faith and values of a particular culture. Thus what is deemed appropriate in a Judeo-Christian culture may or may not be appropriate in a Muslim, Hindu, or animistic culture. With less common ground, teaching ethics in a global environment requires more explicit guidance. This book is to better understand the value systems of our countries and to deal with them globally.

Even my own classmates, operating in what appears to be a stable environment, have had to deal with dramatic changes, unpredictable events, and unseen contingencies. Indeed, the essence of what Harvard teaches is how to make decisions under conditions of uncertainty. What needs to be known cannot be known. To live contentedly in a world where one must develop a moral compass. We are beginning

The book that follows is organized in three parts. In Part One, we develop a sense of our integrity, focusing in Chapters One and Two on issues as developing the habits necessary to discover our values and dealing with autonomy versus group values. Chapter Three discusses developing an intentional plan for our lives, built on our values. Chapter Three discusses sustaining an ethical self in a competitive cultural environment. The precepts are grounded in the author's own experiences, especially during my earlier years at Morgan Stanley.

Part Two is concerned with putting ethics into action. It begins with a rather exotic tale, "The Parable of the Sadhu," that describes a meditation I encountered at 18,000 feet in the Himalayas during my six-month sabbatical from Morgan Stanley. Chapter Four discusses leading while holding onto core values, Chapter Five discusses ethics through a balanced life, and Chapter Six with living ethics in the workplace. Examples are drawn from my growing experience as a unit leader at Morgan Stanley.

Part Three describes ethical trade-offs in the real world. Chapter Seven deals with ethics in the face of resistance; Chapter Eight discusses business practice at a more senior level, and Chapter Nine discusses leadership in the face of changing societal values. Once again, examples illustrate the text and are drawn from senior leaders at Morgan Stanley as well as my experiences teaching values at several graduate schools of business.

Without being presumptuous, I might flatter by imagining that you can read this book in the manner Dante wrote about how he would like his *Divine Comedy* to be read. I hope you will read for the *surface story* of my twenty-seven-year career, including following my successes and pitfalls and hearing stories about the Irvine Ranch or the restructuring of J. I. Case. O

On the normative, or *moral level*, one can follow Stanley attempting to survive in a deregulated environment, doing things it had never done before, and maintaining its culture without violating its values. Finally, the book is about *religious and spiritual growth and formation*, about living out one's deepest values in the workplace, which becomes a matter of courage and steadfastness when all else seems to be lost.

Above all, in a time of well-publicized scandal, this book is intended to tell the story of one person who is not a business icon but who has found in a business career a way to build life-long relationships and to practice grace and elegance, in a worklife filled with adventure, humor, and the opportunity to test and live out one's deepest values.

Finally, although this book is complete, the journey continues for me or for you, the reader. We are always growing and dealing in new contexts. A specific gripe of mine about the complaint that graduate students are too old to learn is that values have been embedded long ago. That has not changed. What a shame to think we know all there is to know by forty-five, or seventy. Life is a continually unfolding process with the potential for new relationships, new ideas, new challenges, and failures. The drama of the journey is discovering who we are and take our stand. I thank the reader for being part of my journey, and I wish you continuing *bonheur*.

A WORD ON THE TITLE

Leadership is not a genetic gift or a family legacy; it is something I observed some failures of those assumptions. It is a process that to a degree from an excellent graduate business school education and experience can provide valuable returns. Becoming a leader is a process of growth that must be lived out experientially.

It will become a way of life, not only in business, but in our various communities, and the world.

So if you are contemplating a career in business, or in a position of business responsibility, I trust that you will have the confidence as you begin, grow, and live into leadership.