Program of Study: I am in my third year of doctoral studies in Education at Simon Fraser University, specializing in moral and leadership education in a Curriculum Theory and Implementation program. Having completed all the required coursework and my Comprehensive Examination, I am now in the dissertation research and writing phase of my program. My research topic is the professional-ethical education of business leaders, focusing on pedagogy that enhances professional-ethical judgment by complementing and balancing instrumental rationality with attention to our “reasons of the heart,” also popularly known as emotional intelligence (EI). In particular, I am exploring contemplative philosophy and practice as a means to developing “reasons of the heart.” My work is supervised by Dr. Heesoon Bai (SFU) who specializes in moral and contemplative philosophy and education with expertise in Eastern and Western epistemologies and Dr. Daniel Vokey (UBC) who specializes in professional ethics and integration of eastern and western perspectives on the development of practical wisdom.

Research Problem: “The expedient, short-term thinking that Wall Street rewarded only yesterday has fallen out of fashion in the wake of the latest round of business busts and scandals…. Moving forward, it appears that the new metric of corporate leadership will be closer to this: the extent to which executives create organizations that are economically, ethically and socially sustainable” (Author’s emphasis) (O’Toole & Bennis, 2009 p. 54, 55). Greed, egotism, instrumentalism and shortsightedness, must give way to corporate cultures in which leaders exercise and encourage virtues such as honesty, courage and wisdom. Society needs to move in the direction of conduct based on intrinsic valuing, reciprocity, and compassion, all of which are a survival imperative for humanity today (Bai, 2001, 2004). What are the educational means by which we can cultivate such moral capacity and shift the societal values and modus vivendi? To address this question, my dissertation work examines virtue ethics, focusing on the work of the Aristotelian scholar Alasdair MacIntyre (1984). According to MacIntyre, because organizations are not people, they can only seek external goods (e.g., profit, power, status, material possessions), which orient society towards instrumentalism. MacIntyre says that successful organizations must promote the pursuit of internal goods (1984, p.194) by their members or employees, orienting them towards intrinsic valuing, but most often organizations fail to do so adequately precisely due to the priority placed on external goods. For example, in business environments traditional management practices tend to treat employees as means to ends, reflecting a cultural context in which external goods such as financial success are valued more highly than internal and interpersonal goods such as honesty, courage, compassion, and wisdom. MacIntyre’s virtue ethics offers much of the conceptual resources needed to design educational initiatives that will help organizations value internal as well as external goods. However, there is an intellectual bias in MacIntyre’s understanding of moral development and judgment that must first be addressed. Vokey (2001) argues that MacIntyre’s ethics ignores how intrinsic moral value is apprehended in the depth and quality of human experience. In particular, he shows that, although MacIntyre believes we become “genuinely virtuous through a dialectical educational process in which theoretical reflection and practical experience play complementary roles” (Vokey, 2002, p.198) MacIntyre does not provide an adequate description of the “kind of experiential knowledge of intrinsic goodness that comes from striving to do what the genuinely virtuous person would do” (ibid.). To correct MacIntyre’s intellectualist bias, Vokey observes, eastern and western contemplative traditions, “offer a wealth of time-tested means for opening hearts and minds,” and that “we should consider the potential of these disciplines to complement the more conventional forms of moral education” (2005 p. 106). As a long-time practitioner of qigong—a Chinese contemplative tradition with roots primarily in Daoism, and secondarily in Confucianism and Buddhism—I am uniquely positioned to conduct the innovative educational research in East-West dialogue scholarship that complements the neo-Aristotelian virtue ethics of MacIntyre with the resources of Daoist contemplative practices, with the view to pedagogically implement and test my research results.

Theoretical Framework: The theoretical framework informing my doctoral research is drawn from three areas of scholarship: 1) the philosophy and practice of virtue ethics in the west with a focus in MacIntyre’s neo-Aristotelian ethics; 2) the contemplative philosophy and practice of Daoism with respect to virtue; 3) contemporary pedagogy of leadership education with an emphasis on emotional intelligence.
(EI) and regulation. For the first, I will consult sources such as Anscombe, Dunne, Noddings, Nussbaum, Rawls, Taylor, Zimbardo, and others, but mainly focus on MacIntyre’s work as critiqued and extended by Vokey. This theoretical work emphasizes the need to address the intellectual bias in virtue ethics and set the latter on a contemplative foundation. For the second, I will review works by Ames, Bai, Hall, Ivanhoe, Kohn, Nivison, Roth, Slingerland, Van Norden, Xiaogan, and others. Ivanhoe holds that the Chinese concept of de (virtue) is most critical for an appreciation of the Daoist philosophy of Laozi but it has received remarkably little attention (Csikszentmihalyi & Ivanhoe, 1999, p. 239). At a recent discussion, Ivanhoe revealed that, to date, little has been added to the scholarship of de since 1999. Therefore, a significant component of research will draw on existing philosophical interpretations of Chinese thought regarding Daoist virtue from abovementioned sources. Third, I will examine current research on the importance of emotional regulation to organizational leadership, reviewing the work of authors such as Goleman, Bar-On, Boyatzis, McKee, Mintzberg, Morissette & Henein, and Wheatley. Goleman takes this concern regarding emotions as a centerpiece of the development of EI (Goleman, Boyatzis, & McKee, 2002), which has gained wide acceptance in management and leadership circles because it promotes a sense of well-being in individuals and their performance improves with higher EI (Bar-On, Maree, Maree, & Elias, 2007). Zajonc provides a rationale for introducing contemplation into science and business classes in support of developing EI (2003 p. 56). Research suggests EI is a significant predictor of ethicality (Mesmer-Magnus, Viswesvaran, Joseph, & Deshpande, 2008). My research on virtue ethics hence focuses on the role of emotions in the ethical lives of people. In particular, my research focus will target the beneficial effects that contemplative practices have on emotion regulation and enhancement, and its contribution to individuals’ professional-ethical judgment in their institutional lives.

**Methodology:** For the past 2 years, I have taught at the UBC Sauder School of Business. Recently, I was requested by the Director of the Operations Logistics Division to integrate human interaction concerns into classes while delivering course content. I see this request as an action research opportunity to implement and test the theory developed through the philosophical investigation phase of this work. A pilot research project will be implemented involving three business classes over a period of one term. One class will have no intervention, another will have instruction in EI and support without a contemplative component, and the third will be provided with EI and contemplative instruction, practice and support. Data will be collected from all three classes using a pre and post statistical survey and a case study approach. A survey of student’s perception of peer ethicality—considered a more valid measure of the individual’s ethicality than a self-reported measure—will be used to determine the ethicality of students (Joseph, J., Berry, K., & Deshpande, 2008). The case study approach is a qualitative research method where the researcher is the primary instrument of data collection, analysis and interpretation and validity is achieved through triangulation of multiple data sources (Merriam, 1998, 2002). This will be applied to the two classes where intervention was implemented. In this research, data will be based on student reports, instructor observation records and interviews with approximately 15 to 20 selected students at low, middle and high levels of EI to obtain information on their program experiences and dominant themes arising from these experiences. The data will be interpreted in conjunction with statistical surveys to draw insight into the impact of the approach on the ethicality of students. The work of Miles and Huberman (1994), and McMillan and Schumacher (2006) regarding qualitative education research will be utilized to guide the case study research.

**Contribution and Dissemination:** This work will contribute to three areas of scholarship: (i) Daoist virtue ethics focusing upon its relevance to contemporary moral philosophy and moral education; (ii) Organizational development and professional education focusing upon the role of contemplative practices and emotional intelligence in effective leadership; and (iii) Methodology of action research focusing upon mixed-method assessment of the effectiveness of educational innovation. Dissemination of results will be achieved through sharing of results with colleagues at UBC and SFU, publications and presentation at conferences.
References

Bibliography


Noddings, N. (2002). Educating moral people: A caring alternative to character education. Teachers College Press, PO Box 20, Williston,


Refereed Contributions


R Culham, T. (2000, Jun.). *An Exploration of a Mind Body Discipline Qigong and a Possible Contribution to Science* © Presented at the Conference on the Health Effects & Scientific Research of Yan Xin Qigong, Penn State University. Reviewer: Dr.R Roy Editor in Chief, Materials Research Innovation

Other Refereed Contributions


Culham, T. (2003). *An Exploration of a Mind Body Discipline Qigong and a Possible Contribution to Science* © Online publication of David See Chai Lam Center for International Communication SFU

Non-refereed Contributions


Culham, T. (2006, Nov.). *Working with Intuition in a Health Care Setting*, Interview with Mark Forsythe on the BC Almanac CBC radio program on an upcoming seminar to be held at City University.


Reasons for Leave of Absence May 1st 2009 to September 7th 2009.

The fall term of 2008 was quite stressful for me. During that time my father passed away November 21st, I completed my comprehensive exam in December and for the first time I taught an operations management undergrad class of 40 students at the Sauder School of Business at UBC. I accepted this role on an emergency basis as the scheduled instructor was not able to teach and as a consequence I had 3 days notice to begin teaching. My son also moved away to Hong Kong for a permanent job in the summer of 2008. Given the events of 2008 I decided to take a leave of absence during the summer of 2009 for some rest and relaxation, to visit with my son in Hong Kong and an extended visit with my mother in Ontario who is 88 and required assistance with her affairs.