A Primer on Critical Thinking and Business Ethics

The post-pandemic world presents leaders with unprecedented levels of dynamism and uncertainty, leaving top management teams no choice but to engage in critical thinking – higher order analyses in which assumptions are questioned and disconfirmation is no less important than confirmation. With critical thinking coming to the forefront of leadership development, we as educators need to reflect on our present MBA curriculum in terms of both content and delivery. These three monographs are a must-read for anyone interested in developing graduate-level critical thinking skills and teaching future corporate leaders how to take a more nuanced perspective on the paradigm-shifting challenges they are likely to face when transitioning into their managerial career.

—***Peter Bamberger, Prof Simon I. Domberger*, Chair in Organization and Management, Coller School of Management, Tel Aviv University, Israel, Vice President, Academy of Management**

Organizational leaders continually tell us that what they need most are employees that know how to think and learn. Such skills are necessary for identifying problems, collaborating on solutions, and driving organizational change. Including these monographs on critical thinking in the MBA curriculum will go a long way to providing this essential need for the market.

—***Dr Kevin Rockmann*, Professor of Management, George Mason University, USA, Editor, *Academy of Management Discoveries***

As someone who teaches business leadership and human values and courses introducing and providing frameworks for analyzing healthcare markets, critical thinking is essential for me and my students. These authors clearly motivate the importance of critical thinking and present techniques to encourage students' development. I could envision these books enhancing my preparation of students, who will become business leaders so they sharpen interpretations and decisions regarding the production and delivery of healthcare services, to create value for those with a financial stake in their organizations' successes and for stakeholders including suppliers, patients, employees, and the community in which healthcare organizations operate.

—***Kevin D. Frick*, Professor, Johns Hopkins Carey Business School, USA**

A Primer on Critical Thinking and Business Ethics: Critical Thinking in Unpredictable Corporate Business Contexts (Volume 3)

BY

FR OSWALD A. J. MASCARENHAS, SJ
XLRI – Xavier School of Management, India

PROF MUNISH THAKUR
XLRI – Xavier School of Management, India

AND

DR PAYAL KUMAR
Indian School of Hospitality, India

United Kingdom – North America – Japan – India – Malaysia – China

Emerald Publishing Limited
Emerald Publishing, Floor 5, Northspring, 21-23 Wellington Street, Leeds LS1 4DL

First edition 2024

Copyright © 2024 Oswald A. J. Mascarenhas, Munish Thakur and Payal Kumar.
Published under exclusive licence by Emerald Publishing Limited.

Reprints and permissions service
Contact: www.copyright.com

No part of this book may be reproduced, stored in a retrieval system, transmitted in any form or by any means electronic, mechanical, photocopying, recording or otherwise without either the prior written permission of the publisher or a licence permitting restricted copying issued in the UK by The Copyright Licensing Agency and in the USA by The Copyright Clearance Center. Any opinions expressed in the chapters are those of the authors. Whilst Emerald makes every effort to ensure the quality and accuracy of its content, Emerald makes no representation implied or otherwise, as to the chapters' suitability and application and disclaims any warranties, express or implied, to their use.

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

ISBN: 978-1-83753-347-3 (Print)
ISBN: 978-1-83753-346-6 (Online)
ISBN: 978-1-83753-348-0 (Epub)

INVESTOR IN PEOPLE

To all teachers who believe in critical thinking as the ultimate differentiator, and to all students who have a penchant for analyzing, assessing, and improving in all that they do.

This volume is lovingly dedicated to the late Father Edward McGrath SJ who gave his best to XLRI for over 45 years, and who inspired all three authors during the time they served at XLRI.

This page intentionally left blank

Contents

List of Figures and Tables *ix*

List of Exhibits *xi*

List of Critical Thinking Exercises *xiii*

About the Authors *xvii*

Foreword *xix*

Preface *xxiii*

Acknowledgments *xxxi*

Chapter 1 Critical Thinking to Restore Human Dignity Compromised by Global Poverty *1*

Chapter 2 Ecozoic Critical Thinking Applied to Cosmic Sustainability and Developmental Goals *47*

Chapter 3 Critical Thinking Applied to Ecofeminism *89*

Chapter 4 Critical Thinking Applied to Animal Ethics, Animal Rights, and Animal Welfare *119*

Chapter 5 Natural Sustainability Space Ethics and Critical Thinking for Assessing Outer Space Advances *149*

Epilogue: Aesthetic Rationality, Spiritual Capital, and Human Mindfulness to Support Global Social Well-Being *189*

Appendix (Resource Chapter) On Assumptions, Presumptions, Suppositions, and Presuppositions *223*

References *255*

Index *285*

List of Figures and Tables

Chapter 1

Fig. 1.1. Human Personhood: Its Internal and External Interactive Environments of Doing, Becoming, and Being. 18

Fig. 1.2. Multidimensional Dynamics of Human Personhood. 29

Appendix (Resource Chapter)

Fig. A.1. The Structure of Assumptions, Presumptions, Suppositions, and Presuppositions of Human Civilization and History. 231

Chapter 1

Table 1.1. Predicting Human Qualities as a Function of Immanence, Individuality, Sociality, and Transcendence. 32

Table 1.2. A Taxonomy of Psychological Investigations Into Human Identity and Potentiality. 36

Chapter 2

Table 2.1. A Brief Timeline of Healing the Planet: UN-Supported Global Sustainability Summits and Resolutions. 52

Table 2.2. Concept, Domain, and Scope of Sustainability. 67

Table 2.3. Synthesizing Basic Principles of Complexity, Deep Ecology, and Ecozoics for Natural Sustainability. 82

Chapter 5

Table 5.1. Ethical Issues Regarding Sustainability in the Context of OSA. 173
Table 5.2. Characterizing Natural Sustainability. 180

Chapter 6

Table 6.1. The Art of Critical Thinking – Classifying Its Aesthetic Input Skills, Process Skills, and Outcome-Sustaining Skills. 202
Table 6.2. The Art of Critical Thinking – Its Desired Hierarchy of Aesthetic Value Systems and Processes. 211

List of Exhibits

Chapter 1

Exhibit 1.1. Characterizing Endemic Causes of Abject Poverty. 5

Exhibit 1.2. Human Personhood in Its Constituent Acts and Actions. 15

Exhibit 1.3. Human Personhood Molded by External Stimuli. 16

Chapter 2

Exhibit 2.1. A Classification of Major Sustainability Types in Relation to Nature. 70

Chapter 4

Exhibit 4.1. Major Quests of Animal Studies. 138

Chapter 5

Exhibit 5.1. Characterizing Domestic and Cosmic Space Ethics. 168

Appendix (Resource Chapter)

Exhibit A.1. Contrasting Assumptions, Presumptions, Supposition, and Presuppositions. 229

This page intentionally left blank

List of Critical Thinking Exercises

Critical Thinking Exercise 1.1	6
Critical Thinking Exercise 1.2	17
Critical Thinking Exercise 1.3	19
Critical Thinking Exercise 1.4	21
Critical Thinking Exercise 1.5	23
Critical Thinking Exercise 1.6	25
Critical Thinking Exercise 1.7	27
Critical Thinking Exercise 1.8	30
Critical Thinking Exercise 1.9	33
Critical Thinking Exercise 1.10	35
Critical Thinking Exercise 1.11	39
Critical Thinking Exercise 1.12	40
Critical Thinking Exercise 1.13	41
Critical Thinking Exercise 2.1	50
Critical Thinking Exercise 2.2	58
Critical Thinking Exercise 2.3	59
Critical Thinking Exercise 2.4	61
Critical Thinking Exercise 2.5	61
Critical Thinking Exercise 2.6	62
Critical Thinking Exercise 2.7	63
Critical Thinking Exercise 2.8	64
Critical Thinking Exercise 2.9	64
Critical Thinking Exercise 2.10	65
Critical Thinking Exercise 2.11	66
Critical Thinking Exercise 2.12	66

Critical Thinking Exercise 2.13 71
Critical Thinking Exercise 2.14 72
Critical Thinking Exercise 2.15 73
Critical Thinking Exercise 2.16 74
Critical Thinking Exercise 2.17 76
Critical Thinking Exercise 2.18 78
Critical Thinking Exercise 2.19 79
Critical Thinking Exercise 2.20 80
Critical Thinking Exercise 2.21 81
Critical Thinking Exercise 3.1 95
Critical Thinking Exercise 3.2 97
Critical Thinking Exercise 3.3 99
Critical Thinking Exercise 3.4 100
Critical Thinking Exercise 3.5 102
Critical Thinking Exercise 3.6 105
Critical Thinking Exercise 3.7 106
Critical Thinking Exercise 3.8 111
Critical Thinking Exercise 3.9 112
Critical Thinking Exercise 3.10 113
Critical Thinking Exercise 4.1 123
Critical Thinking Exercise 4.2 125
Critical Thinking Exercise 4.3 126
Critical Thinking Exercise 4.4 128
Critical Thinking Exercise 4.5 129
Critical Thinking Exercise 4.6 131
Critical Thinking Exercise 4.7 132
Critical Thinking Exercise 4.8 133
Critical Thinking Exercise 4.9 134
Critical Thinking Exercise 4.10 136
Critical Thinking Exercise 4.11 137
Critical Thinking Exercise 4.12 139
Critical Thinking Exercise 4.13 140
Critical Thinking Exercise 4.14 143
Critical Thinking Exercise 4.15 144

Critical Thinking Exercise 4.16 144
Critical Thinking Exercise 5.1 154
Critical Thinking Exercise 5.2 155
Critical Thinking Exercise 5.3 156
Critical Thinking Exercise 5.4 157
Critical Thinking Exercise 5.5 159
Critical Thinking Exercise 5.6 160
Critical Thinking Exercise 5.7 161
Critical Thinking Exercise 5.8 162
Critical Thinking Exercise 5.9 163
Critical Thinking Exercise 5.10 165
Critical Thinking Exercise 5.11 166
Critical Thinking Exercise 5.12 172
Critical Thinking Exercise 5.13 178
Critical Thinking Exercise 5.14 179
Critical Thinking Exercise 5.15 182
Critical Thinking Exercise 5.16 187
Critical Thinking Exercise 6.1 199
Critical Thinking Exercise 6.2 209
Critical Thinking Exercise 6.3 216
Critical Thinking Exercise 6.4 217
Critical Thinking Exercise 6.5 219

This page intentionally left blank

About the Authors

Fr Oswald A. J. Mascarenhas, SJ is a Jesuit Priest from Karnataka, India, with priestly training in scholastic philosophy (1959–1962) and systematic theology (1963–1967). He has an MA in mathematical economics (University of Detroit, 1971), an MBA (Wharton School of Finance, 1974), and a PhD in business economics (University of Pennsylvania, 1976). He served as a Professor of Marketing and the Director of Public Systems Research at XLRI – Xavier School of Management, Jamshedpur (1977–1983) and as Charles H. Kellstadt Professor of Marketing Research, in the University of Detroit, Michigan, for 27 years (1983–2010). He last served as the JRD Tata Chair Professor in Business Ethics, XLRI, Jamshedpur (2013–2021). His current areas of research are corporate ethics and critical thinking. He has authored eight books and published over 75 articles in domestic and international business journals.

Prof Munish Thakur is a Professor of strategy at XLRI – Xavier School of Management. He has nearly two decades of experience. Professor Thakur teaches strategy, entrepreneurship, philosophy of research, and research methods. He is passionate about Nature, student-centered teaching, and holistic education, especially in management. Throughout his teaching career, he has experimented with a variety of pedagogical learning techniques, such as simulation, case studies, discussions, and reflections. At XLRI, he has been the Chairperson of Xavier's Admission Tests (XAT) and Fellow Program in Management. He is a Fellow of the Indian Institute of Management, Calcutta.

Dr Payal Kumar is the Dean of Research and Management Studies, Indian School of Hospitality, India. She completed her MA from the School of Oriental and African Studies, UK, and Fellow Program from XLRI – Xavier School of Management, Jamshedpur. She was formerly a Professor and the Chair HR/OB and Associate Dean – International Affairs at BML Munjal University, Gurugram. Dr Kumar is on the editorial board of several prestigious international journals and is a senior reviewer in A category journals, such as *Journal of Organizational Behavior and Personnel Review*. She has published extensively, including 14 books, with Palgrave Macmillan, Springer, and Emerald Publishing. Dr Payal Kumar was recently conferred with the Andre Delbecq & Lee Robbins MSR Retreat Scholarship, 2019 (Academy of Management, USA). She is also an Emerald Brand Ambassador and South Asian ambassador for the Academy of Management Discoveries. In an earlier avatar, Payal was Vice President, Editorial and Production, SAGE Publications Ltd.

This page intentionally left blank

Foreword

Business schools as *the* major global institution for educating future leaders in business are under fire for at least two reasons. On the one hand, they are accused of not educating their students in a way that prepares them for core management tasks awaiting them in later organizational life. "What" and "how" skills and competences taught in major areas such as accounting, finance, logistics, and marketing are inadequate to help graduates grapple with the problems they face in practice. On the other hand, an arguably more fundamental accusation is the existence of a massive blind spot: the education of leaders fails in going beyond optimizing organizational performance according to traditional items of the balance sheet and take into account the role of organizations as corporate citizens with a co-responsibility to make the world a better place.

A common thread runs through major organizational scandals of the past decade, e.g., German payment processing company Wirecard revealing in 2020 what they argued was an "accounting error" that grossly inflated the balance sheet by about $2.3 billion, German car maker Volkswagen being accused in 2015 of implementing software that could cheat emission tests ("dieselgate"), and international soccer association FIFA being the target of the United States Department of Justice's accusation of money laundering conspiracy, racketeering, and wire fraud in 2015: not only did their upper echelon have insufficient technical skills and competencies to successfully manage their respective organizations, but also made conscious decisions that led their organizations down the dark route of shady business. In a simplistic version of events, finger-pointing, identifying scapegoats, and highlighting personal deficiencies such as greed or lack of a moral compass to navigate the turbulent and dynamic waters of doing business in today's volatile, uncertain, complex, and ambiguous world serves as explanation. However, a more refined effort would point toward the fundamental problem outlined above: the lack of comprehensive education that many future leaders get in business schools and, more broadly, in universities and other higher education institutions around the globe that goes beyond a traditional "facts and figures approach."

A major part of a more comprehensive education involves skills and competencies that revolve around reflecting the status quo, questioning assumptions taken for granted, making choices in ethically charged situations, and thinking out of the box. In particular, this comprises critical thinking and aspects of business ethics addressing various facets of doing business. Typical examples at different levels of social complexity include personal and often contested choices

in one's career, such as foreign assignments heavily affecting stakeholders in one's life, interpersonal leadership issues such as in-group versus out-group dynamics that emerge when working in face-to-face groups, organizations externalizing costs by (ab)using natural resources and polluting the environment, grand-scale organizational layoffs affecting whole regions (if not countries), equality and poverty within and between countries, and, arguably, the multiple effects of doing business on the globe and in interstellar space.

The contributions in this book tackle these issues head on. They put critical thinking – in a nutshell "careful goal-directed thinking [whereby. . .] conceptions of it can vary according to its presumed scope, its presumed goal, one's criteria and threshold for being careful, and the thinking component on which one focuses" (Hitchcock, 2020) – front and center as they explore both the foundation and the application of ways of reflecting on what we find in (and how we construct) reality, what this means, and how we act accordingly. Of course, critical thinking as such is not new. Some trace it back at least to titans of Greek philosophy such as Plato or Socrates, as well as different schools of Greek skepticism. Others point to the work of John Dewey who has established critical thinking as a potential educational goal. What makes this volume particularly interesting is its comprehensive approach, both in the sense of "horizontally" encompassing a broad range of topics and "vertically" containing phenomena at different levels of social complexity, including the spiritual as well as temporal dimensions of organizing in turbulent and unpredictable contexts (Hitchcock, 2020; Vogt, 2022).

Against this backdrop, the volume is timely and laudable. In it, the authors approach critical thinking like sustainable ethics as an ethics of limits, an ethics of conservation. They examine topical subjects such as ethics and critical thinking in relation to poverty, outer space advances, cosmic sustainability, ecofeminism, and animal welfare. Chapters are devoted to critical thinking applied to empower human dignity violated by global poverty, to finding an alternative management system based on human dignity and equality, self-respect and self-esteem, dialog and sharing, love rather than fear, truth rather than compromise, transparency rather than secrecy, and executive duty rather than privilege. At the end of this volume, the authors examine the normative role of critical thinking normatively, positing that it should aid social progress and social well-being for all humanity, especially the poor and the marginalized.

I hope the readers will not only better understand critical thinking in its various facets but also include it organically in their own *praxis* of personal and professional lives. It is a must-read for faculty around the world. My compliments to the authors Oswald Mascarenhas, Munish Thakur, and Payal Kumar, who are all senior academics and authors in their own right.

–Dr Wolfgang Mayrhofer

Dr Wolfgang Mayrhofer is a Full Professor and Head, Interdisciplinary Institute of Management and Organisational Behavior, WU Vienna. He is a prolific author-editor, including *Developing Leadership: Questions Business Schools Don't Ask* (SAGE, 2015).

References

Hitchcock, D. (2020). Critical thinking. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford encyclopedia of philosophy*. https://plato.stanford.edu/archives/fall2020/entries/critical-thinking/

Vogt, K. (2022). Ancient skepticism. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford encyclopedia of philosophy*. https://plato.stanford.edu/archives/win2022/entries/skepticism-ancient/

This page intentionally left blank

Preface

By now, it should be evident to readers, students, and scholars of critical thinking that by nature, domain, scope, and relevance, critical thinking is vast and ever expanding. There are no fixed themes or disciplines, no bounds or boundaries, and no limits or barriers for its probing research and development. There are no deadlines, closures, or foreclosures to its conceptualizations, theorizations, and to its imaginative exploration and investigation systems and paradigms. There are not even fixed inputs, processes, or outcomes to its growth and development. Any thought, tradition, paradigm, theory, hypothesis, or research question, any development or discipline, course or curriculum, program or project can be open to a systematic and intellectually rigorous investigation, based on various models, methods, and methodologies of questioning, probing, doubting, and restating. We have discussed most of these methods and models with newly designed Critical Thinking Exercises in Volume 1 of this series on critical thinking.

Critical Thinking as a Universal Quest for an Egalitarian Society

Real critical thinking has no frozen parochial or territorial rules, procedures, or agendas. As a practical discipline, however, we have elected to explore, in these three volumes, major critical themes and principles that strive toward a libertarian or egalitarian society *sans* basic (social) inequalities, gender inequities, and socially structured injustices (e.g., of land, geography, nation, race, color, caste, creed, and ethnicity). Real and serious critical thinking supports a global society free of inequalities in access to basic opportunities (minimally composed of basic health insurance, clean drinking water, basic foods and nutrition, basic medicine, hygiene, sanitization, housing, and basic family privacy) and basic clean air and sustenance (energy, water, fire, and greening) systems. Serious critical thinking also strives to fight basic income inequalities that currently seem to polarize and divide us into rich and poor, privileged and marginalized. Some of these divisions and distinctions are currently being questioned and leveled off in developed countries by equitable access to health care, job skills and markets, productive and meaningful jobs, and opportunities for self-training and access to innovative and creative industries. We contend that this region-wide social progress should be the fruit of applied critical thinking.

Real Critical Thinking Has No Place for Poverty in This Universe

It follows, that in an ideal world, where critical thinking rigorously conceived, applied, and lived, there is no place or space for poverty, squalor, and destitution, local or global, nor for unnecessary pain, stress, or suffering. In the real world of honest critical thinking, there is opportunity and challenge for the global democracy of doing, becoming, and being, potentially progressing toward equalizing globalization, global citizenship, global health research centers and hospitals, global creative and innovative universities, which design and achieve planetary social progress and well-being, global happiness, and global harmony – these include all peoples with nobody left behind. The goal of rigorous critical thinking is just that, nothing more, nothing less.

Thus, critical thinking – rigorously applied – upholds basic unity and equality of all beings, human and nonhuman, sentient, and nonsentient. While the classic orthodox philosophies of Plato, Aristotle, Aquinas, and Kant, based on their then understanding of human versus nonhumans, clearly argued for a substantive distinction between humans and nonhumans, the former being considered rational, reasoning, reflexively conscious, moral, and ethical persons with rights and duties, and immortal destinies, the latter (particularly the nonhuman sentient) being presumed to be nonthinking and nonrational, with low levels of consciousness with no purposive choices and hence, endowed with no rights and duties, privileges, entitlements, and destinies. Today with emerging "warmer" metaphysics and epistemologies (e.g., Latour, 2004) fortified with theories of open systems, complexity, chaos, intrinsicality, emergence, cosmic connectedness, and interdependence, we see convergence and emergence, unity and compatibility, differentiation and uniqueness, continuity and evolutionary progression linking all living and nonliving, human and nonhuman systems into cosmic unity and community, cosmic harmony, solidarity, and destiny.

Real Critical Thinking Thrives in Warmer Metaphysics

Hence, recent explorations into cosmic "warmer" metaphysics and environmental ethics are resulting in expanded horizons of animal ethics, animal rights, and entitlements that are gradually including nonhuman entities such as sentient animals into moral communities of rights and duties (Goodpaster, 1983) and shedding instrumentalities of human dominance and nonhuman subservience. This world, especially of ecofeminist and ecocentric orientations, rejects and resists human brutality toward sentient animals being factory-farmed in preparation for human consumption. Critical thinking is sympathetic toward the billions of cattle and poultry annually prepared and killed in the United States for table food. Ecofeminism even affirms that vegetarianism (if not veganism) may be soon a moral necessity (Clarke & Knights, 2021, p. 3) (see Chapters 3 and 4 in this volume).

Real critical thinking has no totalizing rules or procedures. Under any problem or crisis that we choose to consider, we are invited to critically examine.

(1) Our thinking, theories, beliefs, and paradigms possibly causing the crisis.
(2) Our assumptions, presumptions, suppositions, and presuppositions under (1).[1]
(3) Our biases, prejudices, jaded mindsets, and stereotypes under (1) and (2).
(4) Our self-serving benchmarks, reference points, and standards under (1) to (3).
(5) Our data, samples, information, evidence, and inductive and deductive conclusions under (1) to (4).
(6) Our derived beliefs, behaviors, and lifestyles, their impact and social consequences, given (1) to (5).
(7) Our reasoning, rationalizations, justifications, policies, and procedures argued under (1) to (6).
(8) Our life quality transformative, ethical and moral values, principles, and criteria underpinning (1) to (7).

Steps 1 and 4 are normal "inputs" to any critical thinking; Steps 2 and 3 are also "processes" of critical thinking; Steps 5–7 are "processed inputs," and Steps 7 and 8 are "processed outcomes" of critical thinking. Most critical thinking projects and journeys involve almost all steps from 1 to 8. Alternatively, one could start from any current crisis involving inequalities and inequities (such as poverty, marginalization, de-animalization, or pollution) and walk through Steps 1–8 to search for their starting theory, assumptions, prejudices reference points, evidence, and rationalizations – mostly on a self-corrective rather than self-defensive stance and destination. For instance, even to this day, there is no agreed-upon reference point for crises like COVID-19 or global warming, and hence, their causes or resolutions are either unknown or unknowable, and thus, their problems undefinable or nowhere close to effective resolution. Given a credible reference point, further search for data, samples, and evidence would be more objective and focused under Step 5, and beliefs and justifications more promising under Steps 6 and 7.

Critical Thinking Upholds Cosmic Sustainability and Planet Inhabitability

Whatever may be the starting crisis as the input to critical thinking Steps 1–8, we must, under step 8 above, explore principles and principled objectives and innovative, creative theories and innovations, striving for local, bioregional, global, and cosmic sustainability and future planet inhabitability, currently threatened by global pollution, global warming, global climate change, increasing ocean acidity, deforestation, and the like. Critical thinking mandates that all of us must creatively innovate and enable global restoration, global greening and healing, global reforestation, global rejuvenation and global regeneration of planet earth and life systems (see Chapter 2), that we have thus far overused, over-extracted, and

[1]For more on assumptions, presumptions, suppositions, and presuppositions, see the appendix.

over-mined for our infrastructure development and industrialization. Even if our future outer space advances (see Chapter 5) one day enable us to colonize Mars or other planets that support human life, we cannot desecrate Mother Nature by depleting its resources and abandoning it totally used and abused and unusable for post Martian and posthuman populations on this planet.

Thus far, our basic assumptions in seeking progress and industrialization have been *anthropocentric* – an unexamined assumption that man is the center and central purpose of the universe which, presumptively we have freely used to fulfill our equally unexamined presuppositions that the universe and its corporate capital markets can provide for our limitless production, distribution, and consumption (LPDC) goals and objectives even though they often stretch us beyond our resources, assets, and borrowing capacities.

Critical Thinking Seeks to Unite a Fragmented Humanity

These LPDC goals and objectives have fragmented and divided humankind (Stiglitz, 2015) into extremely rich versus marginalized versus desperately poor, or, those graciously included versus those arbitrarily excluded from mainline economic benefits and opportunities, thus generating basic social and income inequalities (see Chapter 1). Further, free enterprise corporate capital market assumptions affirm, justify, or rationalize that we are basically egocentric (i.e., selfish and self-centered consumers with limitless absorptive capacities for production, distribution, and consumption that corporate free capitalist markets seem to provide).

On the other hand, critical thinking always reminds us that mankind and Mother Nature can transform us into good, generous, caring, and sharing, cooperative communities; that Nature never divides but unites us despite the diversity in our lands, languages, values, caste, creeds, and cultures; that Mother Nature is an open system with basic equality of access to all, even though some of us have hurriedly expropriated and expanded our share of the pie to the detriment of others who are less aggressive, less trained, and less skilled late arrivals, for no fault of theirs.

In this connection, Mother Nature abhors "isms" derived from false dualistic dichotomies and their presumed theories, assumptions, and presumptions, such as:

- *Patriarchism* (male vs females; males are superior to females in intelligence and technology).
- *Speciesism* (human vs nonhuman species; human species is superior to all other species).
- *Naturism* (Nature vs non-Nature; all Nature is provided for human use, ownership, and development via use and development of land, earth, fire, air, water, energy, forests, oil, and the like).
- *Anthropocentrism* (human vs nonhuman; everything in the universe is for humankind), and so on.

Most of these presumptive dichotomies and related isms are man-made social constructions and so are the theories (or "isms") grounding them or derived from them. We discuss them in Chapter 3 in this volume.

Mother Nature Does Not Create Categories or Compartments

Mother Nature resists categories or compartments; almost every category is man-made and reductionistic, and so are the categories of nations, boundaries, nationalities, royalties, aristocracies, nobilities, multimillionaires, multibillionaires, and trillionaires. We have created other self-serving categories such as citizenship, passport and visa statuses, and other entry or exit barriers; we have created or negotiated national or international and sociocultural boundaries such as East versus West, Orient versus Occident, European versus non-European, Levant versus non-Levant countries, Caucasian versus non-Caucasian, and other geo-social groups based on caste, color, creed, religious and political affiliations, ethnicity, and geography. Mother Nature does not support or provide for such categories and classifications but basically provides for a borderless world (Ohmae, 1990) even though we currently have over 200 competitive nation-states and territories with political sovereignties, rival hegemonies, and economic superpowers recognized by the United Nations.

In this regard, the European Union (EU) that monetarily united over 27 Mediterranean counties a few years back was a great promising concept and movement that started off with export–import trade zones, evolving into common markets, economic union, technological unions, and currently political and monetary unions. But the Brexit movement almost stalled that progress. Instead, we are currently vexed with internal domestic and external international immigration, political and caste-based and religious ideology-driven "asylum" versus economic immigrants, and so on. We are getting compartmentalized, Balkanized, and regionalized based on language, culture, and religious divisions and bigotry.

Mother Nature Provides for Unity, Harmony, Solidarity, and Community

Mother Nature, on the other hand, provides for unity, equality, harmony, solidarity, and community of all peoples and cultures. Critical thinking must unravel the intersection points and sources between humans and at least all sentients for unity and unification than bifurcation and division and bring all mankind and sentients together as one nation, one community, sharing one history, one constitution, one law and order, one journey, and one destiny.

Presumably, outside theology (which invokes God and the creation hypothesis), Mother Nature is our only source of unity and dignity based on complexity, chaos, intrinsicality, and uniqueness, immanence and individuality, sociality and transcendence, which we all share in different degrees and intensities. Genetically, we are connected and interdependent with all reality, human and nonhuman. But by divergence, emergence, differentiation, and evolutionary progression, natural

selection and development, mankind has evolved with diversity of thought, culture, beliefs, creed, and currently with differing languages, literature, arts, artistic expressions (e.g., prose, poetry, drama, rhetoric, painting, sculpture, music and dance). Often, we feel we are imperialized by different ideologies, Neo-Nazism orientations and persuasions, and totalitarian governance structures.

Yet despite this bewildering diversity, biodiversity, heterogeneity, and hierarchies, we are potentially one united harmonious system with tremendous potential for dialog, discourse, discussion and negotiation, bargaining, cooperation, collaboration, harmony, solidarity, and planetary global research and development. Nevertheless, forgetting our common uniting heritage, we choose at times to be so divisive, defensive, nuclear proliferative, competitive, and destructive so as to be self-annihilating and cosmically unsustainable. We can make or mar our destiny.

Critical Thinking Seeks to Reclaim Cosmic Unity and Harmony

We cannot leave these bipolar capacities to mere politics or geopolitics (of the United States, China, Russia, Japan, North Korea, and others in the outer space research race), lawyers and generals, chance and contingency, luck or serendipity. We need solid and robust principles of critical thinking to reclaim our basic identity and unity and convert our social and psychological vulnerabilities into institutional and constitutional strengths. Far beyond our strategies of being just *non-malfeasant* (do no harm unto others), we should be *preventive* (prevent harm to all), *protective* (protect all people from harm), *distributive* (preventive and protective justice distributively available to all), and even *beneficent* (do good to all with nobody excluded). Such progressively enlightened principles and strategies can reverse our destinies and generate life-giving quality values of cosmic sustainability, cosmic harmony, and peace.

Currently, NASA and several outer space industry multibillionaire supporters and entrepreneurs (e.g., Elon Musk – SpaceX, Jeff Bezos – Blue Origin, Richard Branson – Virgin Galactic, Mark Zuckerberg – Meta, and others) are actively engaged in outer space research that interestingly reports innovative advances such as outer space debris-mining for precious metals, outer space tourism, outer space medicine labs, "terraforming" Mars and the moon (i.e., transforming outer spaces to suit current human living requirements or those of future terrestrial colonizers), and enhancing extraterrestrial human long-term survivability; all these advances, however, unearth serious ethical concerns (e.g., elitist choice for Mars–Moon colonizers, depletion of planetary energy resources for rendering energy-intensive outer space colonization economically viable, safe, and profitable, and consequent terrestrial, postcolonized terrestrial sustainability jeopardized); these ethical concerns need to be addressed (see Chapter 5).

Further, the current understanding of outer space research and explorations is highly *anthropocentric* (i.e., outer space planetary and extraplanetary resources are meant solely for terrestrial man's use and experimentation). Critical thinking believes that Nature is for all terrestrial and nonterrestrial entities, which outer

space research forgets or ignores. While such research certainly offers great hopes of newer living spaces and resources for mankind already strapped by depleting terrestrial habitable spaces, yet we believe it may be divisive and geo-polarizing in the long run, i.e., capital-intensive "elitist" unregulated outer space research may benefit the chosen very few to colonize outer space at the expense of deploying massive terrestrial energy resources to realize outer space human colonization.

Art of Critical Thinking, Social Well-Being, Spiritual Capital, and Human Mindfulness

In the closing chapter of this volume, we consider critical thinking normatively – what it should be, ideally and holistically. Critical thinking should ultimately understand and further social progress and social well-being for all humanity, and the great wealth of corporate and free market capitalism should – as spiritual capital – benefit all, especially the poor and the marginalized. In order to realize the first two objectives, critical thinking should be repositioned as the art of esthetic reasoning and esthetic rationality such that it is best realized within the framework of social mindfulness.

On Assumptions, Presumptions, Suppositions, and Presuppositions

Critical thinking, as we have understood from the three volumes in this series, is critical analysis of human language and its linguistics and narratives and arguments, which freely or spontaneously use assumptions, presumptions, suppositions, and presuppositions. These in turn are composed of signs, symbols that bear meanings, messages, and information, and motivation and persuasion via argumentation. All these aspects find elaboration in an appendix at the end of this volume.

This page intentionally left blank

Acknowledgments

This book represents the latest research and thinking in the domain of critical thinking as applied to corporate ethics and morals of business management. It has taken several years from conception to execution. The contents of this multi-volume book and the plan for it have been presented and discussed while conducting several graduate courses on *corporate ethics* and *managerial ethics* at various colleges of business administration, such as the University of Detroit Mercy, Detroit, Michigan (1983–2010), T. A. Pai Management Institute (TAPMI) Manipal, Karnataka (2010–2011), St. Aloysius (Autonomous) College School of Business, Beeri, Karnataka (2010–2013), and XLRI – Xavier School of Management, Jamshedpur, Jharkhand (2013–2021).

As the first author, my academic background is philosophy, theology, economics, marketing, e-business, and internet marketing, with an emphasis on ethical and moral market challenges and responses. Several professors molded me during my management studies and over the course of more than 40 years of teaching and research. I am especially indebted to Russell Ackoff, Paul Green, Len Lodish, and Howard Perl Mutter of the Wharton School of Business, Philadelphia, Pennsylvania, where I obtained my MBA. My PhD professors, Michael Bernacchi and Ram Kesavan, were also my colleagues in the marketing department at the College of Business Administration, University of Detroit Mercy, during the 27 years I taught there. I have published over a dozen articles in refereed journals with them, and they have always supported and stimulated my intellectual efforts and research ventures. I regularly use our joint publications in these books, and I am grateful for their friendship and demanding scholarship.

The second author, Prof Munish Thakur's academic background includes management, strategy, human behavior, entrepreneurship, research, data, and philosophy. He has an MBA from the University of Indore and is a Fellow of the Indian Institute of Management, Calcutta. He teaches strategy, entrepreneurship, and research methods at XLRI – Xavier School of Management, Jamshedpur, Jharkhand. He is extremely grateful to XLRI for giving him the opportunity to experiment and try new things. His education has been significantly influenced by Nature, mistakes, and failures in life, as well as through exposure to great professors and institutions. He is also grateful to all those who have directly or indirectly influenced his thought process through criticism or support, love or resistance. He would like to thank Father Oswald Mascarenhas for giving him an opportunity to coauthor this volume. Although he says his contribution to the book is limited to gathering reading material and having in-depth discussions with

me, his impact on the book is no less significant. He would also like to express his gratitude to his wife, mother, children, and the rest of his family for allowing him to devote time to this endeavor.

The third author, Dr Payal Kumar, is a prolific, prize-winning author who has published 14 books with Palgrave Macmillan, Springer, and Emerald Publishing and several journal papers. Her research interests include diversity and inclusion, leadership and followership, and also mentoring. She would like to thank Nick Wallwork of Emerald Publishers for adeptly navigating these three volumes to the publication stage.

Over the last decade, the first two authors had the privilege of teaching at XLRI, the premier school of management in Jamshedpur, India. They have taught more than a 1,000 postgraduate students, covering all programs of business management. The encouragement and critical feedback from students on chapters, assignments, and cases have helped us rethink and redesign this book to its current level of readability and assurance of learning. We are beholden to them.

We are also grateful to Ms Shruti Vidyasagar, for excellent stylistic editing and proofreading of all the chapters, and Ms Neha Upadhyay, Senior Research Associate at XLRI, who generously served as Google researcher and format editor, liberally devoting a great deal of quality time to check, review, and correct all the references.

We are grateful to the staff at Emerald Publishing for their superb development of the subject indices for the three volumes in this corpus. The third author, Prof Payal Kumar, Emerald's Brand Ambassador, ably negotiated with the Board and Review Editors at Emerald to design and market position all the volumes.