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Resolving Ethical Dilemmas In Cross-Cultural Commerce

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Abstract: If the 20th century was the American century in international business, then the 21st century will be the Asian century. This will be the most important relationship of today's world and even more of tomorrows. As China in particular continues its growth through international business, more attention surely must be paid to differences between Chinese and western ethical standards and decision-making. In this paper, the authors review the history and nature of those differences beginning with a discussion of the Chinese perspective on moral reasoning, the effects of modernization on ethics in China and the transplantation of western ethics into China. A model for ethical decision-making is then developed which is comprised of 5 steps: refining the problem, analyzing possible solutions, determining which solution to implement, taking appropriate action, and reflecting on the outcomes (RADAR). Two Chinese business practices (guanxi and renqing) and one western business practice (individual performance reviews) are used as test cases to demonstrate how the RADAR model can help facilitate an agreeable resolution to situations that one of the involved parties may consider unethical. The paper demonstrates that a most effective method for teaching cross-cultural ethical reasoning skills is through a participatory class dedicated to the application of ethical theories. [PUBLICATION ABSTRACT]

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ABSTRACT

If the 20th century was the American century in international business, then the 21st century will be the Asian century. This will be the most important relationship of today's world and even more of tomorrows. As China in particular continues its growth through international business, more attention surely must be paid to differences between Chinese and western ethical standards and decision-making. In this paper, the authors review the history and nature of those differences beginning with a discussion of the Chinese perspective on moral reasoning, the effects of modernization on ethics in China and the transplantation of western ethics into China. Amodel for ethical decision-making is then developed which is comprised of 5 steps: refining the problem, analyzing possible solutions, determining which solution to implement, taking appropriate action, and reflecting on the outcomes (RADAR). Two Chinese business practices (guanxi and renqing) and one western business practice (individual performance reviews) are used as test cases to demonstrate how the RADAR model can help facilitate an agreeable resolution to situations that one of the involved parties may consider unethical. The paper demonstrates that a most effective method for teaching cross-cultural ethical reasoning skills is through a participatory class dedicated to the application of ethical theories.

INTRODUCTION

With today's increasing globalization, many small to medium sized businesses not previously concerned with cultural differences are beginning to face new challenges. While businesses of all sizes are now affected by this international dimension it is especially difficult for small businesses, which do not have the training and development resources of their larger counterparts. One aspect of this growing challenge involves the differences between eastern and western approaches to resolving ethical dilemmas. As small businesses, in both cultures, begin to have more interaction, cultural misunderstandings increase, often leading to headline news articles. Small business owners, in both cultures, can learn to better understand alternative perspectives by applying a method to find the middle ground when resolving ethical situations. Research has shown that, fundamental elements of eastern and western cultures must inform any discussion of ethical differences. Geert

Hofstede (1984) defines four key dimensions that aid in understanding cultural values: power distance, individualism, uncertainty avoidance, and masculinity. The first dimension, power distance, is defined as the degree to which people in a society accept "that power in institutions and organizations is distributed unequally" (Hofstede, 1985). The higher the power distance index, the more people at the bottom accept and expect that power is distributed unevenly. The second dimension, individualism, measures the degree to which individuals are integrated into groups. The higher the individualism index, the more people focus on the individual rather than on the group. The third dimension, uncertainty avoidance, is defined as "the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity" (Hofstede, 1985). The higher the uncertainty avoidance index, the more uncomfortable the people are in situations of uncertainty. The fourth dimension, masculinity, is defined as "a preference for achievement, heroism, assertiveness, and material success" (Hofstede, 1985). The higher the masculinity index the greater the emphasis on these characteristics. Using China and the United States as examples of eastern and western cultures, Hofstede 's dimensions demonstrate that these two countries are different in all four areas. China has a high power distance, low individualism, a high uncertainty avoidance, and low masculinity. The United States, on the other hand, has a low power distance, high individualism, low uncertainty avoidance, and high masculinity.

More recently, researchers have suggested that Chinese are more relativistic in their decision making than westerners (Jackson, et al., 2000) (Ralston, Gustafson, Terpstra, &Holt, 1994) (Redfern &Crawford, 2004). These researchers indicate that Chinese utilize relativistic ethical principles more than absolute ones. For example, Whitecomb, Erdner, and Li (Whitecomb, Erdener, &Li, 1988) found that U.S. students were more likely to be concerned with idealistic concerns than Chinese students. McDonald and Park (McDonald &Park, 1996) and Lin (Lin, 1999) both demonstrate that Chinese rely more on economic or self interest concerns and less on idealistic concerns when making ethical decisions.

Although small business owners tend to be very pragmatic in their approach, this pragmatism has manifested itself differently in the east than in the west. Sharpe (Sharpe, 2006) suggests that pragmatism in the west places an emphasis on the individual. The application of this emphasis in economics leads to private ownership, in politics leads to democratic elections, and in ethics leads to individual judgment. Pragmatism in the east, on the other hand, places an emphasis on society. The application of this emphasis in economics leads to public ownership by the sovereign (historical) or state (modern), in politics leads to loyalty to the sovereign (historical) or party (modern), and in ethics leads to filial duty (historical) or duty to the nation (modern).

Pragmatism is not the only approach utilized by small business owners. Carolyn Erdener (Erdener, 1996) conducted a study of subjects from China, Korea, Mexico and the U.S. to explore the effects of ethnicity, nationality and gender on ethical decisions with respect to utilitarianism, justice, and individual rights theories. She found significant differences in ethical reasoning based on nationality.

DEVELOPING MORAL REASONING

In this section of the paper we examine the way people develop their ethical reasoning ability. Kohlberg's theory of moral development (Kohlberg, 1976) suggests that moral reasoning develops in a sequential process and progresses through six stages. Stage 1 is characterized by a punishment-obethence orientation. Stage 2 shifts the focus to maintaining the expectations of one's family, group, or nation. Stage 3 focuses on living up to what is perceived as expected (good) behavior. Stage 4 shifts this focus to obethence to law and maintenance of order. Stage 5 is characterized by a social contract orientation. Stage 6 shifts the focus to universal principles. However, Hing Keung Ma (Ma, 1988) suggests that while the first three stages are universal, the last three stages are dependent on cultural influences. Ma suggests that from an eastern perspective, stage 4 focuses more on collectivistic rather than individualistic attitudes to maintain social order. Furthermore, the eastern perspective contains more rigid social norms and involuntary kinship bondage as opposed to more flexible social norms and voluntary kinship bondage found in the west. Finally, the eastern perspective contains a personoriented government and loose legal system as opposed to constitutional government and

institutionalized legal systems found in the west. At stage 5 Ma suggests that the eastern perspective of social contract is based on the Confucian concept of Jen, or natural autonomous, affective and self-sacrificing altruism as opposed to a rational calculation of overall utility (i.e. the greatest good for the greatest number). Finally, at stage 6 Ma suggests that the eastern perspective of universal principle is based on the Taoistic idea of non-valuative judgment where everyone is treated as ethically neutral as opposed to principles based on justice (i.e. people as ends not means) and rights (i.e. everyone should have equal consideration of their claims in all situations).

Changes in eastern ethical attitudes have occurred concurrently with modernization and westernization. One of the best places to observe this phenomenon is to look at Hong Kong versus the rest of China. Recent research (Redfern &Crawford, 2004) (Whitcomb, Erdener, &Li, 1998) indicates that managers in China are now using a mix of traditional Confucian values and what they call a market ethic when making ethical decisions. Lam and Shi (Lam &Shi, 2008) conducted a study comparing people in mainland China with people in Hong Kong to determine if there were differences among factors affecting ethical attitudes. They found that employees of private companies in mainland China were more tolerant of unethical actions than their counterparts in traditional collectives. They suggest that competitive pressure from China's ascendancy to privatization and the shift to a Western market economy have not improved ethical behavior in China. They did, however, find noticeable differences in the ethical attitudes between Hong Kong residents compared to the rest of China. They attribute this to the vast differences in legal and economic systems. In fact, larger differences were found between Hong Kong and China than between Hong Kong and the United States. This supports the proposition that eastern ethical values may change as their societies become more westernized and co-operative in global trade.

As western companies partner with eastern companies, they need to be aware of the effect of transferring western ideas of ethics onto their eastern counterparts. One common tactic used and applied in a transparent way by western business is to simply translate their code of ethics into Chinese. Often they do not look at whether their code makes sense to the Chinese workers who are asked to adhere to it. This is most likely due to the fact that most western codes of ethics are based on western values and western ethical reasoning development. Lu (Lu, 1997)suggests that business ethics in China should be developed from a Chinese perspective. She notes that rules that make sense in China, like developing harmony, sharing in unpleasant duties, seeking common ground, and avoiding questions of politics will yield better results than trying to enforce western rules. Many western codes of ethics often place great emphasis on individual behavior. This is in direct conflict with the eastern traditions inherited from Confucian tradition. In attempting to bridge the gap between eastern and western codes of ethics, Paine proposes (Paine, 1994) that an effective ethics strategy contains five elements: the guiding values must make sense to all, there must be personal commitment to adhere to the values, the values must be integrated into every-day decision-making, the company structure must sustain the values, and the daily decisions made by managers must reflect their ethical competence. Eastern and western economic joint-ventures and partnerships need to find a middle ground in their policies and ethical codes in order to be successful in their business dealings.

CLASSIFYING ETHICAL THEORIES

Ethical theories can be classified into three broad categories: Teleological, Deontological, and Virtue. As discussed in the research report presented at the International Symposium for ?-Commerce (Roselli, 2003), Teleological theories are based on consequentialism; that is, they focus more on the result than the motive. They are generally relativistic; that is, the answer often begins with "it depends on the situation." The Teleological theories include Utilitarianism, Pragmatism, and Emotivism. Deontological theories are based on non-consequentialism; that is, they focus more on the motive than the result. They are generally absolute; that is, the answer is the same regardless of the situation. The Deontological theories include Contractarianism and Kantian Ethics. Finally Virtue ethics are based on the character traits of the agent.

Utilitarianism, the first of the Teleological theories discussed here, states that persons ought to do that which promotes maximum net expectable utility for the widest community affected by their action. The rallying cry for Utilitarianism is "the greatest net good for the greatest number."

Pragmatism states that what is good is what works and produces the desired results. This is based on practicality. The rallying cry for Pragmatism is "if it isn't broken, don't fix it."

Emotivism, the last of the Teleological theories, determines good by what is consistent with internal feelings of right and wrong. The rallying cry of Emotivism is "do what you feel is the right thing to do."

Contractarianism, the first of the Deontological theories, is based on the notion of individual rights and fairness. This theory states that people enter into social contracts with each other and decisions should be based on a fair solution to all parties concerned. Individuals voluntarily enter into these social contracts and accrue rights as part of the contract. The rallying cry of Contractarianism is "would I be happy if this were done to me?"

Kantian ethics, the last of the Deontological theories, is based on Immanuel Kant's categorical imperatives. The first imperative states that one should act only according to that maxim by which they can at the same time will that it should become a universal law. The second imperative states that one should act so that humanity, whether in their own person or in that of another, is always treated as an end and never as a means only. The rallying cry of Kantian ethics is "should this be done in all similar cases?"

Virtue ethics has its roots in both eastern (Confucian) and western (Platonic) traditions. It emphasizes the virtue or moral character of the agent. Virtuous acts are noble or visibly fine. Good is defined as that which builds character in the agent or that which allows the agent to exhibit their virtue. The molding of character is a continuous process, with each noble act increasing the character of the agent, thus increasing their ability to make right choices. There is an emphasis on making contributions of value to society. The rallying cry of Virtue ethics is "is this what the virtuous or righteous person would do?"

All of these theories of ethical behavior share three fundamental principles. The first is beneficence, the idea that people should do "good", or at least, do no harm. The second principle is autonomy, the idea that people should respect the rights of the individual. The third principle is justice, the idea that people should be fair. All of these theories can serve as guides in resolving ethical issues. What is needed is a framework in which to apply the theories.

THE RADAR MODEL

To help small business firms find the middle-ground needed to succeed in international business, a decision-making model is needed to help resolve ethical dilemmas. The proposed model contains five steps: Refine, Analyze, Decide, Act, and Reflect. The name RADAR is an acronym formed by the first letter of each step and is intended as an easy way for decision makers to remember the steps. (A summary of the model is presented in the Appendix.)

The first step in applying the model is Refine. Many of the problems that entrepreneurs face are a result of implementing solutions to the wrong problems. When a problem occurs, busy business people often implement solutions that treat the symptom, but not the problem. Without doing some root-cause analysis to determine what the problem is, people may see perfectly good solutions but for the wrong problem. In an ethical situation, one must first identify the actual issue. This is not an easy task as crosscultural ethical situations are usually clouded. One way this can be done is to determine what is in conflict. Are there values that are conflicting? Is this a problem for which there is no good solution, one that will satisfy all of the stakeholders? Who are the stakeholders, those with an interest in the outcome? Asking these kinds of questions can clarify the problem. Another good question to ask at this point is how this problem arose. What events led up to this becoming a problem? Knowing the history of a problem increases sensitivity to the feelings of those involved. Determining what information is available is also crucial. In a perfect world, all of the facts would be known prior to making a decision. In the real world, however, decisions must often be made without perfect information. Three questions about the situation need to be asked. What relevant information is known? What should be known? How can

the missing information be obtained? Often, taking a few minutes to ask questions like these helps improve imperfect information. Finally, it is useful for the decision maker to take a moment to think about what their personal, professional, and organizational goals are in this situation. By taking a few minutes to refine the problem, the costly mistake of solving the wrong problem can be avoided.

The second step in the model is Analyze. In this step several possible solutions for the problem need to be generated. Busy business people often give in to the temptation to implement the first feasible solution that is offered. Often this is not the best solution and sometimes causes more harm than good. When looking for possible solutions, it is helpful to utilize brainstorming techniques to generate multiple solutions. The list of potential solutions can be reduced to only those that are realistic. It is important in the brainstorming process not to limit thinking to only realistic solutions as this may stifle creativity. Unrealistic solutions can easily be eliminated when reexamining the list. Once the list of potential solutions has been identified, the likely outcome of each solution should also be listed. It is also helpful to list the costs and benefits of each solution as well as asking which ethical principles are upheld or violated by each solution. Finally, how well each of the solutions meets the goals established in the previous step should be assessed.

The third step in the model is Decide. While no model can take this burden away from the decision maker, the RADAR model can help in this difficult step. When choosing a solution from the list of feasible solutions created in the preceding step, one should first ask if the solution is consistent with the fundamental principles of ethics: Beneficence, Autonomy, and Justice. In other words, does it do no harm, does it respect the rights of individuals, and is it just? Next it is useful to ask if this decision is consistent with the major theories of ethical behavior. From a Utilitarian perspective, does this decision lead to the best overall consequences? From a Pragmatic perspective, does this solution achieve the desired result? From an Emotivistic perspective, is this solution compatible with an internal sense of right and wrong? From a Contractarian perspective, does this decision respect the rights of the individuals involved?

Additionally, is this solution is treating people fairly? From a Kantian perspective, is this the decision that should be made in all similar situations? Is the underlying principle a universal one? From a Virtue perspective, is this what the virtuous or righteous person would do? After passing the solution by the various theoretical frameworks, the decision makers should ask themselves if this is honestly the best decision or are they rationalizing to justify a decision that they want to implement?

The fourth step in the model is Act. No decision is worth anything if it is not implemented. Unfortunately, many business people do a poor job in implementing good solutions. The first step in implementing the chosen solution is to make sure that all of the stakeholders are aware of the decision and why it was made. Unfortunately many small business owner's decisions are passed on to the workers without explanation. Workers often see these decisions as unfair and will occasionally subvert them because they do not understand how or why the decision was made. Equally harmful is what happens in cross-cultural actions when you implement solutions without explanation. If people do not understand the cultural implications and reasons that a particular decision was made, they will supply their own rationale behind that decision. This is how biases begin and they are almost always more harmful than the truth. The best way to stop this from happening is to let the people involved know what the problem was, what solutions were considered, and why this particular solution was chosen. Finally, when implementing the solution, care must be taken to implement it consistently.

The fifth and final step in the model is Reflect. This step is the one most often neglected. After the decision has been made and the solution implemented, it is useful to step back and ask a few questions about the process used to resolve the situation. Did the solution achieve the desired results? Were goals met? Was the outcome acceptable? Should a different solution have been chosen? If the situation could have been handled better, it is not helpful to feel remorse but it is helpful to examine the process of arriving at the decision to see where mistakes were made. The practice of reflecting fine-tunes the decision-making process and helps ensure that the same mistake is not repeated.

APPLYING THE RADAR MODEL

The RADAR model can be demonstrated by examining business practices that have the potential to become ethical dilemmas in international dealings. Two eastern practices are guanxi or relationships and renqing or gift giving. A western practice is individual performance reviews. Guanxi, meaning personal connections, is a common theme when discussing Chinese business practices. Researchers agree that it is necessary to establish guanxi with Chinese businesses (Yang, 1994) (Kipnis, 1997) (Fan, 2002). Yunxia Zhu and Allee Mengzi Zhang (Zhu &Zhang, 2007) interviewed 20 Chinese business executives and were told that guanxi encompassed three areas, "jiao pengyou (making friends), jianli ganqing (developing connection of feeling between people), and yanxuxing touzi xingwei (continual investment behavior)" (Zhu &Zhang, 2007). In addition they were told that the proper action word for developing guanxi "should be jianli (establish) guanxi and should not be la (forcing or using dishonest means) guanxi" (Zhu &Zhang, 2007). Jianli guanxi is to develop the relationship based on "reciprocal respect, friendship, effort and continued contribution" (Zhu &Zhang, 2007). La guanxi often has more to do with "bribery, doing favors, or using power to influence in dishonest ways" (Zhu &Zhang, 2007). In discussing guanxi, Heidi von Weltzien Hoivik states that "westerners see 'guanxi' as 'using' others and that, according to western law and morality, is unethical. But in China, 'using' a relationship creates an obligation to do something at a later date. As long as you eventually fulfill that obligation, the action is considered ethical" (Hoivik, 2007). To many westerners, the way guanxi is established may become, at some point, unethical. Using the RADAR model may help to find a middle ground concerning this business practice. The first step is to refine the problem. What exactly is bothersome about the process of establishing guanxi to the western partner? Discussing this openly between the partners may shed light on why the practice is so important to one partner, and why it may be bothersome to the other. The second step is to analyze the situation. What are several possible solutions to resolving the differences in opinion between the potential partners? How is it possible for them to establish guanxi in a way that will be acceptable to both parties? The third step is to decide which action to take. Here the various theories of ethical behavior may add clarity to why each possible course of action might be considered ethical or unethical to each partner. An open discussion between the potential partners in this step may be the most valuable in finding a middle ground for resolving the dilemma. The fourth step is to agree to an action. By openly discussing the issue in the previous steps, the two partners should find it easier to agree on an appropriate course of action. Finally, the last step is to reflect. Again a discussion of the outcome of the action between the partners should help build a better understanding and increase the probability of a lasting relationship.

Another Chinese business practice related to guanxi is renqing, or gift exchange. This practice is perhaps more problematic to westerners than guanxi as it may appear to be bribery. To a Chinese business person, knowing how to give and receive gifts is a very important part of building a successful relationship. Unfortunately, renqing can be manipulative in that the obligation created by a small gift can be used in a situation where the return may be much more costly. This may appear to a westerner as a form of extortion. Annammu Joy discusses three forms of gift exchange. The first is balanced giving, where "social relations are mostly maintained by material flows from both sides" (Joy, 2001). This form of renqing is based primarily on the utilitarian motive of equity. The second form of renqing is generalized reciprocity, where the exchange focuses on giving or receiving the "person's spiritual essence" (Joy, 2001) or the hau, spirit of the gift. This practice need not be reciprocal and one-way flows of gifts can last for long periods of time. The third form of renqing is the pure gift, where the gift is motivated by a "deep desire to please the other" (Joy, 2001). To find a middle ground concerning this Chinese practice, the RADAR model again provides a discussion basis between potential partners. In the first step, refining the problem, the partners should discuss why renqing or gin exchange is important to the relationship for the eastern partner and at what point it becomes problematic for the western partner. The second step, analyzing possible solutions, allows the partners to discuss several ways the gift exchange could take place without putting either partner in an uncomfortable position. The third step, deciding what action to take, allows

the partners to use the ethical theories to explore how each of the possible solutions might be considered either ethical or unethical from each perspective. The fourth step is agreeing on what action to take. This should now be easier as both parties have a better understanding of benefits and limitations of the practice. The fifth step is to reflect. Once again the partners should review the outcome of their decision, potentially increasing the strength of their relationship.

A western business practice that is problematic in an eastern culture is the conducting of individual performance reviews that rank employees based on their performance. This ranking is often the basis for salary increases and promotions. Hoivik (Hoivik, 2007) discusses stories told by Chinese managers who are very unwilling to conduct such ranked evaluations and will rotate the 'excellent' and 'partially meets criteria' ratings among team members. This has the effect of averaging the ranking of all team members, thus avoiding the problem of calling too much attention to any one employee. This behavior is consistent with the Chinese proverb "the nail that sticks up will be hammered down" (Hoivik, 2007). Once again, the RADAR model will provide a good framework for potential partners to discuss and resolve their differences concerning this western business practice. The first step, refining the problem, gives the partners the opportunity to determine what elements of the review process are problematic for each side. The second step, analyzing possible solutions, allows the partners to discuss various methods of accomplishing the review process that may be less problematic for the concerned employees. The third step, deciding on what action to take, will again utilize the ethical theories to determine which of the possible solutions may be considered ethical or unethical to each partner. The fourth step, taking action, should be much easier now that both parties have a better understanding of the concerns of the other. As before, the fifth step is to reflect. This gives both parties the opportunity to evaluate the results of their actions and strengthen their relationship.

As can be seen from these examples, the RADAR model can be a valuable tool in resolving ethical dilemmas, especially those involving cross-cultural partners. To be most effective, the decision makers must possess good decision-making skills. Ethical decision-making requires reasoning skills that are developed over time as discussed earlier in this paper. It is therefore desirable to teach ethical reasoning skills to entrepreneurs and students of small business. Singer, Arora and Roselli (Singer, Arora, &Roselli, 2004) conducted a study to determine the effectiveness of classroom experiences intended to facilitate the development of ethical reasoning skills in the training of students of small business and entrepreneurship. The study collected data from students enrolled at a Midwest North American university offering coursework and instruction leading to an M.B.A. in Entrepreneurship. Classes sampled, utilizing the "Rest's Defining Issues Test" (DIT), included core courses incorporating ethics with other materials, courses in logical thinking containing a limited specific ethics component, courses in ethics theory and courses in applied ethics. This study concluded that classes that incorporate ethical reasoning with other content increased students' abilities in ethical reasoning. The most significant increase was noted in students in applied ethics classes, which indicates that a class dedicated to the subject of ethics is more effective than including the topic as part of another class. The change noted in students in the ethics theory class was also not significantly higher than in the logical thinking classes. This indicates that classes stressing practical role play application are more effective than classes covering only theory. The increase in ethical reasoning scores, for students in classes utilizing a participatory teaching style, were higher than the increase for students in non-participatory classes. This indicates that a participatory teaching style is more effective for this topic. Other research has shown that a measurable change, equivalent to 4 to 5 years' natural growth, can result from hands on moral education programs ranging from a few weeks to a semester in length (Schlaefli, Rest, &Thoma, 1985).

Ethical dilemmas that arise in cross-cultural business settings, specifically those between Chinese and American businesses, can be resolved productively. The RADAR model will help ease tensions that arise as more small businesses enter the global marketplace, and it will be a useful tool in resolving the cross-cultural ethical dilemmas that will arise from this increase in international business.

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Appendix

APPENDIX

RADAR

An ethical decision-making model by Mark J. Roselli, Ph.D.

Refine - Refine the problem

What are the ethical issues?

What is in conflict? Values? (mine, stakeholders', organization's)

Who are the stakeholders?

Why did the problem arise?

What information is available?

-What do I know that is relevant?

-What don't I know that I should?

-How can I find out?

What are my goals? (personal, professional, organization)

Analyze - Analyze possible solutions

What are the realistic options?

What are the likely consequences of each solution?

What principles are upheld or violated by each solution?

What is the cost/benefit for each solution?

How well does each solution achieve the goals from step 1?

Decide - Decide which solution to implement

Is this decision consistent with fundamental principles of ethics? (Beneficence, Autonomy, Justice)

Is this decision consistent with theories of ethics?

Utilitarian - does this lead to the best overall consequences?

Pragmatic - is this likely to achieve the desired results?

Emotive - is compatible with my sense of right and wrong?

Contractarian - does this respect the rights of the stakeholders?

- does this treat people fairly?

- is this the way I would want to be treated?

Kantian - should this decision be made in all like situations?

Virtue - is this what the virtuous or righteous person would do?

- does this help build character in the decision maker?

- is this an honest decision or am I rationalizing?

- would I be comfortable explaining this on television?

Act - Take the appropriate action to implement the solution

Are all stakeholders aware of the decision and rationale?

Is the implementation consistent?

Reflect - Reflect on the process

Did the solution achieve the desired results?

Were the goals met?

What do I wish I had done differently?

How could I improve my process

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