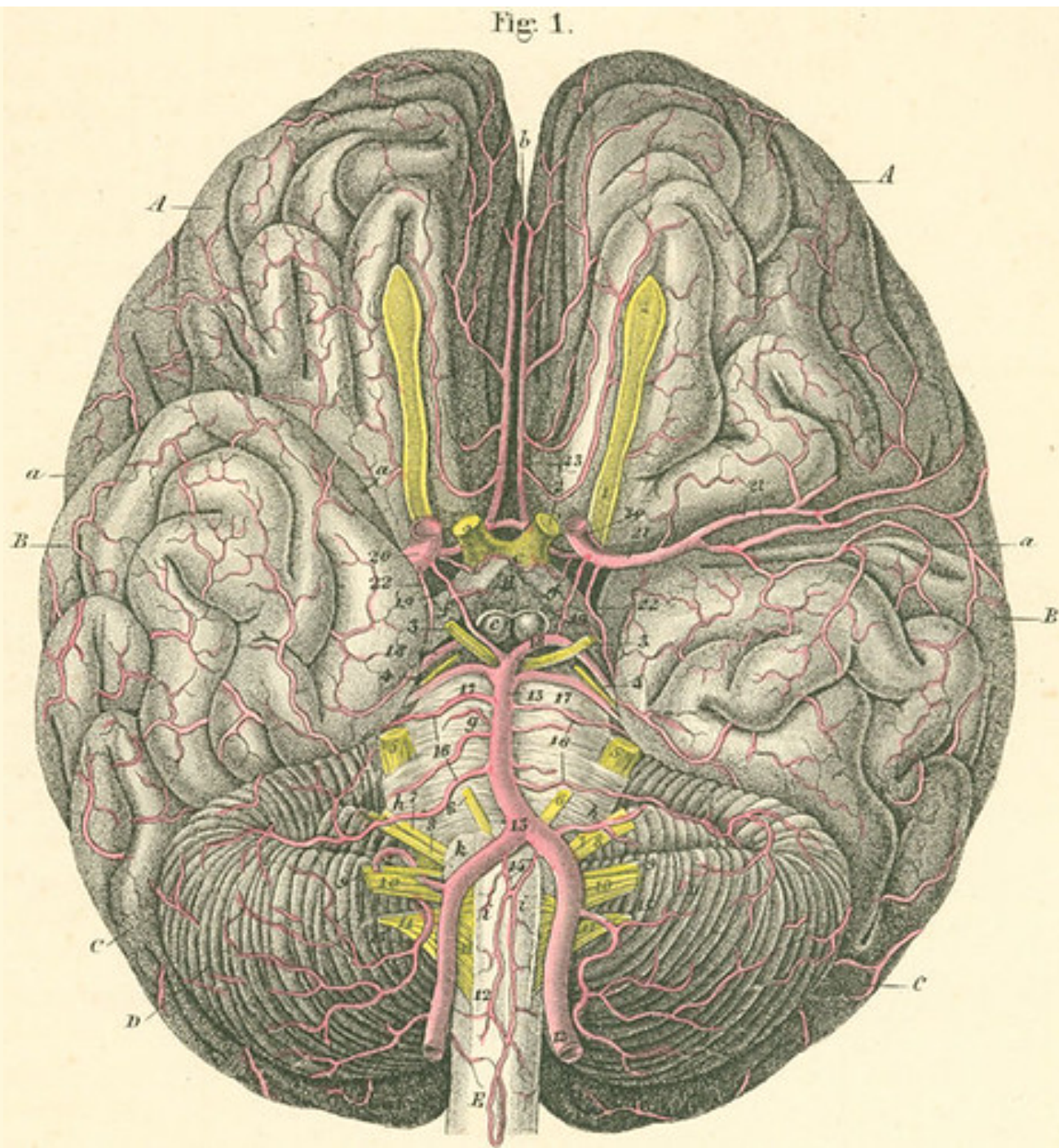


PEGASUS

A NEWSLETTER FOR THE CAUX ROUND TABLE FOR MORAL CAPITALISM
NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI



Pegasus

Introduction by Michael Hartoonian	Page 2
The Mindset of the Moral Capitalist by Michael Hartoonian	Page 3
Mindsets by Stephen B. Young	Page 9

Introduction

Many years ago, I asked a group of eight-year-old students to tell me what they thought about culture. Several said it was what the doctor took out of their throat. One said it was something the Japanese had. A lovely little girl thought it was something “mother gave us” when she took us to the symphony. We can smile and say, “how quaint,” but our mindsets about the world are shaped in strange and wonderful ways.

Over the last several decades, the concept of **mindset** has become commonly used in everyday conversations. Yet, at a more technical level, the idea carries the attribute of being stuck in a rather narrow tolerance of what is acceptable regarding attitudes about how the world works and the nature of people. Mindset can also be referred to as cognitive bias. This bias is also known as misconception theory, where an individual or group holds to a social or natural theory that is complex, devoid of facts and most often wrong. This happens primarily because of groupthink, ignorance or intellectual laziness. A good study of this phenomenon can be downloaded from the Smithsonian under the title of “A Private Universe.”

In this issue of *Pegasus*, we explore the concept of mindset from three different vantage points. First, we look at the mindset of a moral capitalist. What is it and how is it developed and manifested? Is it possible to implement a moral mindset absent a moral environment?

Secondly, we look at an anthology of different mindsets, written by Steve Young, our Global Executive Director, regarding how different individuals use their mindsets to project an operational definition of their motive concepts.

The implicit relationship between ethics and morality is examined through the assertion that only an individual can be ethical, but no individual can be moral alone. Morality is a team sport played under the golden rule.

The editors would appreciate any reactions to the delineated attributes of the mindset of the moral capitalist, as we would like to start a conversation about building a conceptual framework that leaders could use to determine alignment with the Caux Round Table Principles for Business and the practice of moral capitalism in the company.

Michael Hartoonian
Associate Editor
Pegasus

The Mindset of the Moral Capitalist

Michael Hartoonian

“How selfish so ever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it.”

– **Adam Smith, *The Theory of Moral Sentiments***

Introduction

Over the last several decades, the concept of **mindset** has become commonly used in everyday conversations. Yet, at a more technical level, the idea carries the attribute of being stuck in a rather narrow tolerance of what is acceptable regarding attitudes about how the world works and the nature of people. Mindset can also be referred to as cognitive bias. This bias is also known as misconception theory, where an individual or group hold to a social or natural theory that is complex, devoid of facts and wrong. This happens primarily because of groupthink, ignorance or intellectual laziness. A good study of this phenomenon can be downloaded from the Smithsonian under the title of “A Private Universe.”

Another issue we have about understanding mindset is the idea of noise or interference in the flow of information (See *Noise: A Flaw in Human Judgement*, by Daniel Kahneman). There are many things that misinform us and when added to mindset or perception, it's easy to see why the business or political leader must be schooled in principles of deeper or slow thinking to approach the attributes of the moral capitalist.

Be that as it may, we all have “mindsets” that develop from childhood. These attitudes or leanings are constructed out of the loves and fears that we have about our well-being and about our relative place in the hierarchies of nature and culture. While these notions of love and fear will always play off one another, one's body will – to the best of its ability – always protest itself. That is, fear of physical or psychological harm (even embarrassment) is the driving attribute in the concept of mindset. While it is always wise to consider what it is that you are afraid of, fear or timidity cannot be the leading indicator of a moral capitalist's mindset. That mindset is different and grounded in the dynamic principle of properly understanding self-interest, meaning the optimum flow in the process of wealth creation is rooted in morality, trust, truth, friendship and reciprocal duty. These ideas are stated clearly in the Caux Round Table's Principles for Business.



The principles are rooted in the recognition that neither the law, nor market forces, are sufficient to ensure positive and productive – in every sense of the term – conduct.

Principle 1: *Respect stakeholders beyond shareholders. A responsible business has responsibilities beyond its investors and managers.*

Principle 2: *Contribute to economic and social development.*

Principle 3: *Build trust by going beyond the letter of the law.*

Principle 4: *Respect rules and conventions.*

Principle 5: *Support responsible globalization.*

Principle 6: *Respect the environment.*

Principle 7: *Avoid illicit activities.*

Defining the Mindset of a Moral Capitalist

How does a moral capitalist think about the business or company? What intellectual and emotional attributes and actions describe the moral capitalist? What mindset is necessary for the moral capitalist to be a moral capitalist?

To begin, here are some motive characteristics and questions to consider as we describe the now and why of the moral capitalist's mindset and what they think about. They are always:

- Internalizing a set of research-based theories regarding the relationships among wealth creation, morality, democratic governance and capitalism. Can any commercial practice be creditable absent a theoretical footing about these concepts?
- Reaffirming idealism. In the light of the last 150 years of recent history, would such an affirmation of idealism be seen as foolish?
- Integrating knowledge. Believing that laws of the material world, the intrinsic unity of knowledge and the potential of indefinite human progress are realities to simply being human. In the light of modern curricula at our universities, is it possible to gain an educational foundation which would harvest the love and pursuit of wisdom? Who would hire such a person?
- Explaining (through argument and behavior) that moral capitalism is not an oxymoron. Why must capitalism, by definition, encompass moral behavior?
- Acting to create a climate where being a loving critic of the institution and nation is encouraged. Can love or for that matter, justice, be unconditional?

- Teaching that commerce without ethical applications causes markets to become expensive, sluggish and corrupt. How can markets best allocate values, costs and profits? What role should the government play in the market?
- Understanding that real wealth (excellence) can only be created by people who are enlightened, healthy and understand reciprocal duty. Why does the creation of worth and wealth demand that all employee, from the CEO on, have skin in the game?

There are five fundamental orientations that a moral capitalism must cultivate:

1) Time/Place Orientation

The conception of **time** is used to contextualize decisions. That is, while decisions are made in the moment, time is a moving target – it has a flow – and behavior is, to a large measure, a calculation of present and future alternatives. The moral capitalist is mindful of personal and

company history, but more, the moral capitalist understands that the future is limited or enhanced by actions taken today and therefore, needs to be clear about important goals and the steps needed to achieve them. This is 360-degree thinking, where time – past, present and future – are parts of any analysis of the company.

Beyond time, the moral capitalist is always creating a **place** or company out of space. Space presents a dangerous and uncontrollable environment. It is far too chaotic and unpredictable for building an aesthetic environment for business. The moral capitalist recognizes that beauty attracts, while ugliness repels, thus, doing all possible to enhance the design aesthetics of the firm and community. While space can never be completely erased, it can be reconstructed, reflecting the conceptions of identity and character that will allow employees/citizens to belong to a company (home) larger than themselves.

When time and place are understood, the dynamic moral capitalist has the necessary conditions needed to create wealth – that is, to ratchet up freedom and ratchet down structure by creating and improving an organizational place (company to community) through the establishment of an umbrella of integrity. That integrity is maintained and lifted by continuing education.

2) Personal Orientation

Learning is the bedrock of the moral capitalist. It happens in those environments designed in truth and integrity. The moral capitalist knows that learning only happens if there is an admittance of ignorance. That is, a desire to know the business and its cultural limits and possibilities. Here, an open mind is needed that entertains the notion that “I could be wrong.” More importantly, the open mind is a conditional mind. It always looks for the scientific method of setting-up an hypothesis and tested its validity. “If I do X, I can expect Y to happen.” We learn by proving ourselves wrong.

The moral capitalist is prudent. When properly understood, risk and debt are useful tools in strategies of wealth creation. Being at either end of the continuum of reckless and avoidance will lead to a business blow-up, thus, the moral capitalist uses the standards of responsibility and prudence in building the worth of the company.

The moral capitalist also understands that the future is determined, in large measure, by decisions we make today. The future leaves footprints in the present. What we do right now will help define our future. The moral capitalist attends to a discrepancy theory. This is the ability to hold two conceptions of time at the same time. One is the picture of what is today. The other picture (ideal) presents the developing plans. The work (policy/decision-making) is to advance plans into the future that will lead toward that ideal.

Finally, the moral capitalist has a calling which affords agency (authority) to accomplish work. That work, unlike the self-absorbed individual, has a comprehensive mindset, seeing work, not as a job, but as one’s life’s work, which includes self-growth, the growth of others and contributing to the knowledge of his and her discipline field. Above all, the moral capitalist understands that exploitation is not work, just rent-seeking.

3) Worth

The moral capitalist understands that there is a difference between profit and wealth or the worth of a company. Profit is a measure of the short run implications of stock buybacks, executive pay, the weekly “bottom line” and the stock price today. Wealth is the growth of human capital and character that builds the worth and the reputation of an institution, community or nation. People who study the worth of a firm look at how profit is turned into excellence and long-term wealth. This is called patient or enduring capital. These are companies that refuse to eat their seed corn and continually look for ways to enhance their trust in the marketplace. Profit is simply a by-product of creating excellence.



4) Stakeholders

There is a synergy among all people who belong to the company and also between the company and the community. Simply by putting first things first, the moral capitalist captures the wealth generated from reciprocal duty to others – inside and outside the company. Put the employee first and you will have happy costumers and stockholders. Happy costumers mean more wealth, which translate into higher profits. To this end, the moral capitalist sees policy and decision-making as an ongoing process that relies on the collective insights of all involved in the process. In other words, if anyone sees a problem or issue, either present or looming, in the company, they are encouraged to identify the issue and suggest solutions. This is their (work) home and will be rewarded for involvement.

5) Work as a Pilgrimage

The moral capitalist understands and practices leadership with personal humility and ethical and professional will. The concepts of vision and virtue articulated and modeled are compelling to others inside, as well as outside, the firm. There is a deep commitment to the idea that doing the right thing is simply doing what is expected. There is a deep quietness in this leadership model that understates the power of purpose. The reward system is, thus, based on personal accountability and displays of good work, habits and talent. Leadership is defined in the ongoing question: for what purpose? Such leadership moves beyond technique and embraces artistry, where meaning lives.

Meaning is created as the moral capitalist sees one's work not as a job, but as a life's calling. One understands that happiness is much more than monetary reward. While important, meaning comes not from money, but from life's purpose. Finding or creating that purpose is hard, but good work. The wise understand that it is better to be rich than poor, handsome

rather than ugly and healthy rather than sick.

However, the most important attribute of happiness is living beyond self for a higher purpose...building a great company, contributing to a better community or being a model of a good person. We all know people with money who have little or no character and of people with great character with little money. Meaning comes by understanding that wisdom is the ability to put first things first.



The moral capitalist appreciates the relative power of the disjunctive and the conjunctive. While there are important uses of the disjunctive, as in mathematical sets, for example, the everyday world is comprehended through what may be called an “inclusive reality.” The inclusive thinker is concerned with context, content and the mix of epistemological methods that allow one to experiment with hypothetical inquiries into the future, while maintaining a sound grasp of history and present issues.

The five themes discussed above provide the operational definition of how wealth is created. Developing and using this mindset and with it, addressing the ongoing tensions between corporate vs. company and individual vs. society provide the moral capitalist with the perspective needed to construct a more ethical market, where trust and efficiency provide the means to create both common (ethical and material infrastructure) and private wealth, worth and meaning.

Michael Hartoonian is Associate Editor of Pegasus.





MINDSETS

Stephen B. Young

The following charts and writings are presented to open a discussion about mindsets – their utility; their functionality; their origins; their content; their propensities; and their limitations. A focus on mindsets assumes human agency, the power inherent in each individual to form and shape an identity suffused in a personality. While mindsets are also culturally derived and legitimated, creating communities of like-minded people, such interior mental and psychic configurations of understandings, priorities, meanings, pleasures and fears are not beyond our personal ability to shape and re-shape, as our lives evolve in the world. The psycho-social arenas of religion; philosophy; psychoanalysis; education; politics; coaching; and mentoring are where much mindset formation and adjustment is done.

Now, from the business perspective, the importance of mindsets is that they shape and are shaped by company “culture.” A company’s culture might be called its “mindset.” As Peter Drucker said, “Culture eats strategy for breakfast.” Culture calls forth behaviors, for better or worse. Behaviors then bring about results, for better or worse. So, the causal link in business success or failure is between culture and results. If a company is doing badly, look to its mindset. Do the same if it is doing well. Investors out of enlightened self-interest should reward good mindsets and avoid bad ones.

Another middle-term in the logic of company mindset necessarily resulting in operating results (profits, loyal customers, pricing above commodity prices for extra value added, stock price and total value of equity) is “stakeholder.” Company mindset impacts the firm’s management of its stakeholder relationships (its behaviors).

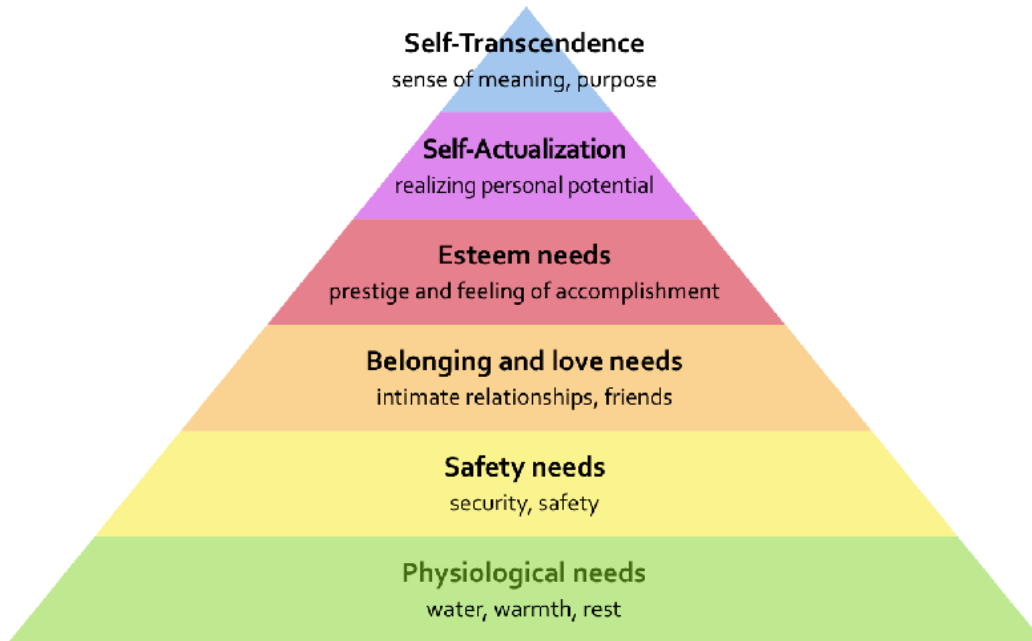
With the current talk about companies needing to have a “purpose,” where would that purpose reside in a company’s ecosystem? In its mindset.

Finally, who in a public corporation sets in place and encourages its mindset – the owners, the board of directors and the CEO. In a private company, the owners have more responsibility for doing mindset work.

Secular Mindsets

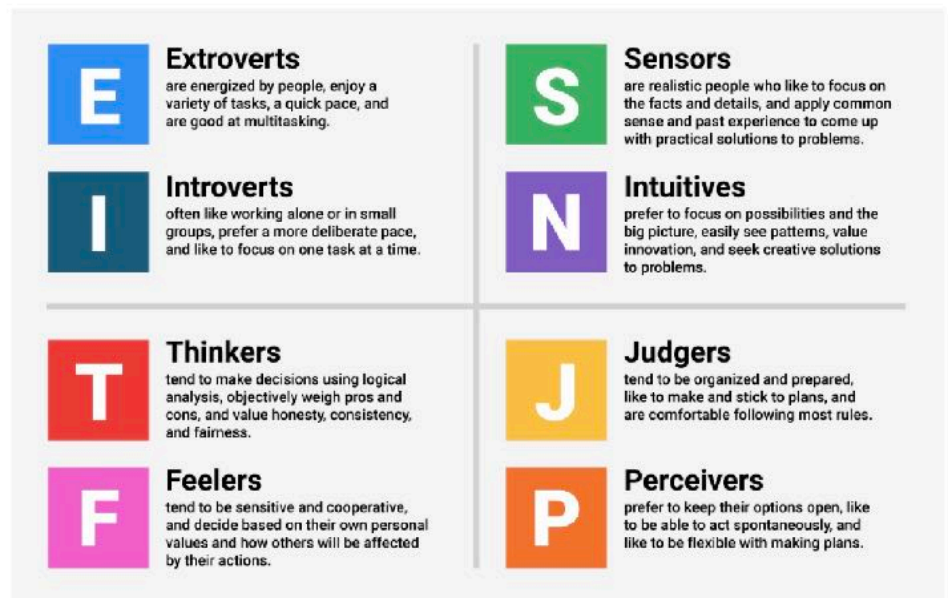
Maslow – Hierarchy of Personal Mindsets

Abraham Maslow proposed that individuals seek different realms of well-being, with some very tangible and materialistic and others more emotional and intangible. Each need category is associated with a mindset focused on meeting such needs.



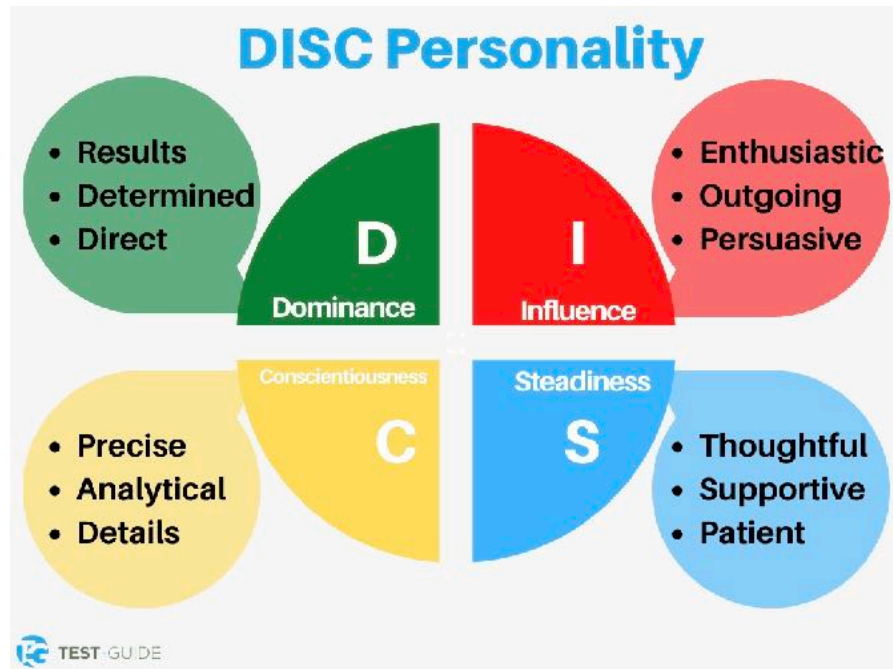
Myers-Briggs

Myers-Briggs analysis of personality discriminates among eight modes of interaction with others. The analysis proposes that, on average, individuals combine in their way of living different sets of four of the modes. Thus, each separate combination of the modes is reflected in the mindsets of those individuals associated with a combination.



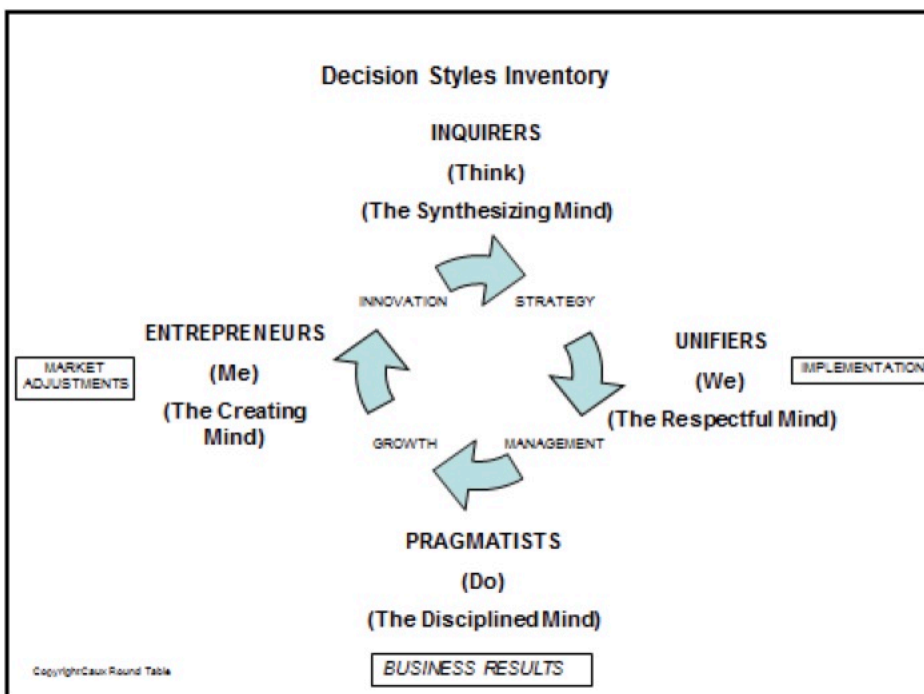
DiSC Personalities

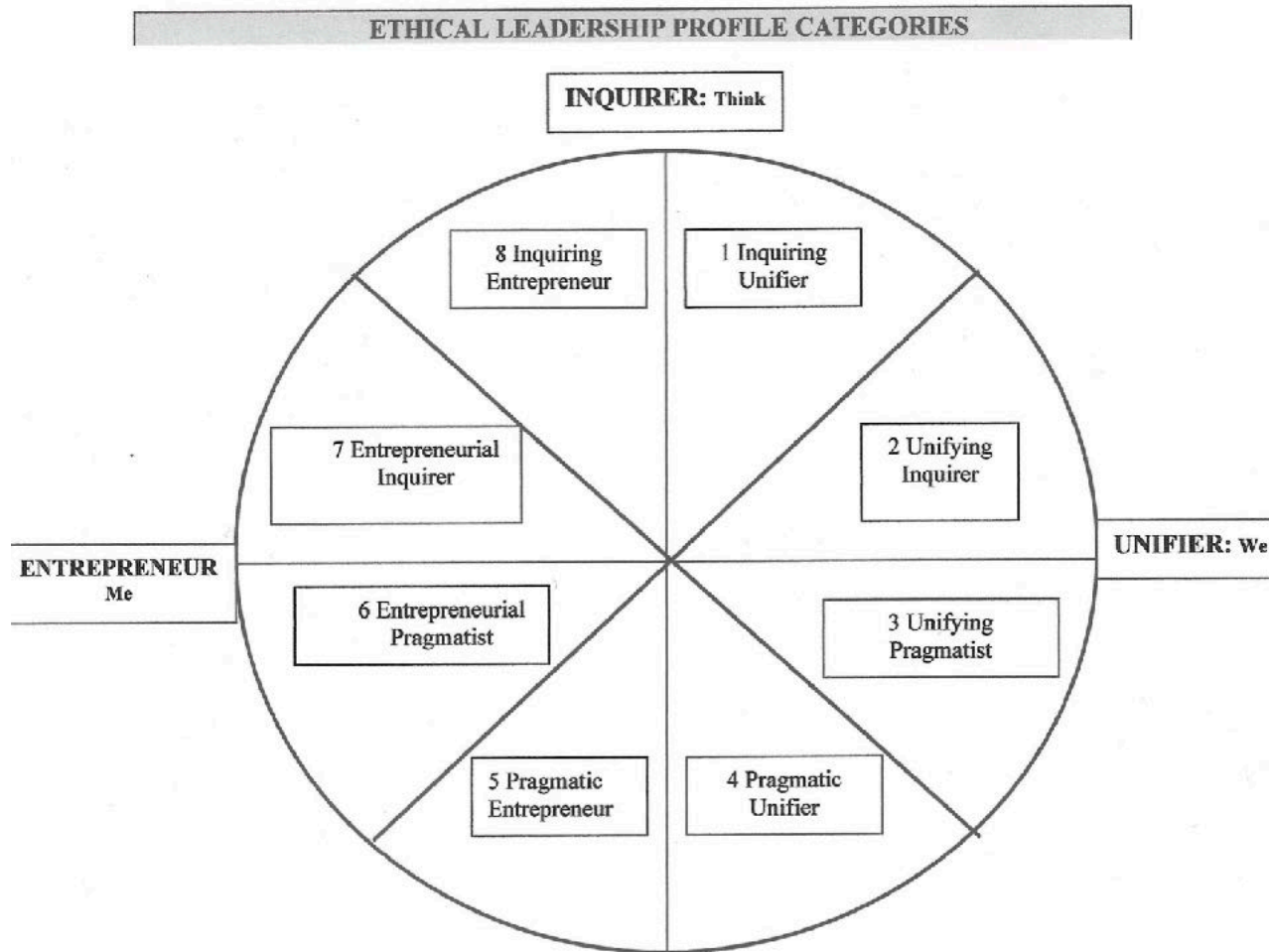
The DiSC model describes four main personality styles: D, i, S and C. D is for dominance. Lowercase i is for influence. S is for steadiness. C is for conscientiousness. Everyone is a mixture of each style, but most people tend to fall into one or two main DiSC style quadrants.



Decision Styles Inventory

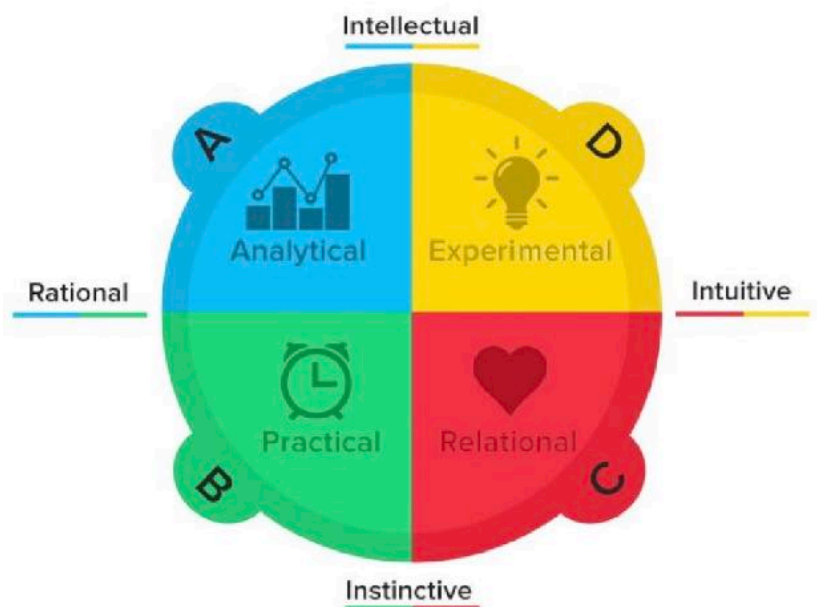
The Caux Round Table proposes that in making decisions, individuals can be distinguished from one another as to how they think before making decisions and by what they seek for themselves when making decisions. There are four modes of decision-making. Each mode reflects its own mindset.





Thinking Styles MSI

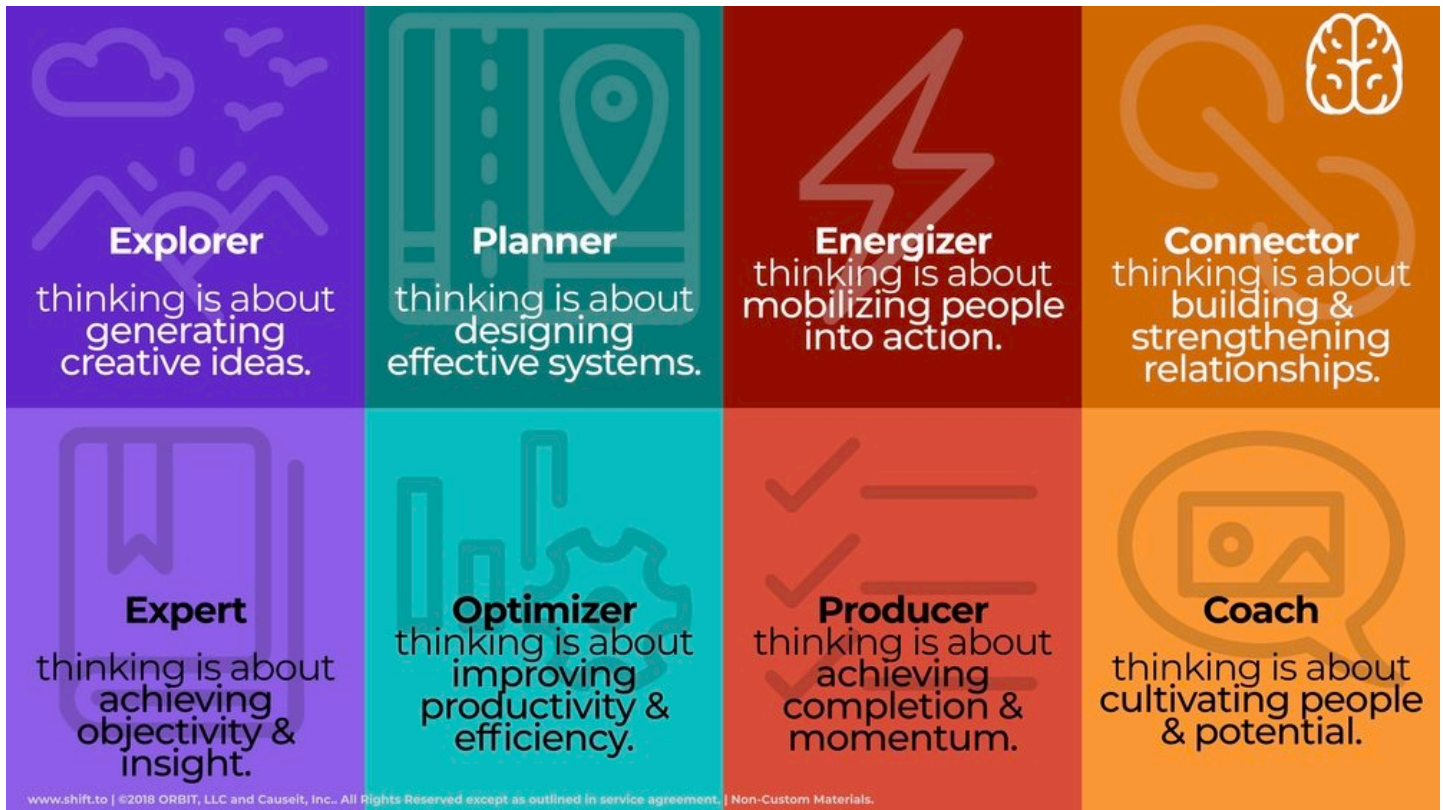
Another model of mindsets proposes four modes of cognitive orientation.



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SHIFT thinking

Another list of personality types with distinctive characteristics has eight categories of different approaches to personal goal setting and modes of acting in society.



Business Roundtable – Statement on the Purpose of a Corporation

Americans deserve an economy that allows each person to succeed through hard work and creativity and to lead a life of meaning and dignity. We believe the free-market system is the best means of generating good jobs, a strong and sustainable economy, innovation, a healthy environment and economic opportunity for all.

Businesses play a vital role in the economy by creating jobs, fostering innovation and providing essential goods and services. Businesses make and sell consumer products; manufacture equipment and vehicles; support the national defense; grow and produce food; provide health care; generate and deliver energy; and offer financial, communications and other services that underpin economic growth.

While each of our individual companies serves its own corporate purpose, we share a fundamental commitment to all of our stakeholders. We commit to:

- Delivering value to our customers. We will further the tradition of American companies leading the way in meeting or exceeding customer expectations.
- Investing in our employees. This starts with compensating them fairly and providing important benefits. It also includes supporting them through training and education that help develop new skills for a rapidly changing world. We foster diversity and inclusion, dignity and respect.
- Dealing fairly and ethically with our suppliers. We are dedicated to serving as good partners to the other companies, large and small, that help us meet our missions.
- Supporting the communities in which we work. We respect the people in our communities and protect the environment by embracing sustainable practices across our businesses.
- Generating long-term value for shareholders, who provide the capital that allows companies to invest, grow and innovate. We are committed to transparency and effective engagement with shareholders.
- Each of our stakeholders is essential. We commit to deliver value to all of them, for the future success of our companies, our communities and our country.

Thunderbird School of Global Management

What is a global mindset?

Global mindset is the set of individual qualities, communication skills and actionable knowledge that empowers those in leadership roles to influence multicultural individuals, groups and organizations. It's part personality, part business savvy, part know-how and is essential for success in our increasingly interconnected and competitive world.

A global mindset profile consisted of three important dimensions that work together to create this unique mindset:

- Intellectual Capital – The cognitive aspect refers to what the manager knows about global business in their industry and its broader macro environment. It also refers to how easy it is for them to analyze, digest and interpret this information.
- Psychological Capital – The affective aspect refers to the manager's emotional energy, capacity for self-reflection and willingness to engage in a global environment. It reflects a positive and constructive attitude towards diversity of thought and action. It is the desire and ability to understand and embrace cultural differences.
- Social Capital – The behavioral aspect reflects the manager's ability to act in a way that helps build trusting relationships with people from other parts of the world. Whether you're heading for a leadership role in the private or public sector, understanding how

social capital works in global companies, governments and nonprofits is essential for anyone studying organizational leadership.

Stoic Mindset

The Stoic mindset detaches the individual from distress and anxiety through inner discipline of mind and heart. In terms of modern neuroscience, Stoicism seeks to develop the executive functions of the pre-frontal cortex in reflective consideration of emotions, phobias, neuroses and other interior, cognitive afflictions of the soul.

Selected passages from the Meditations of Marcus Aurelius:

Let this be your steadfast purpose to act continually, in all affairs, as becomes a Roman and a man, with true unaffected dignity, kindness of heart, freedom and justice; and disentangle your soul from other solitudes. You shall thus disentangle yourself, if you perform each action as if were your last without temerity or any passionate aversion to what reason approves; without hypocrisy or selfishness or fretting at what providence appoints. ...

The soul affronts itself, when it becomes, as far as it can, an abscess or tumor in the universe. Fretting at what happens makes the soul such an abscess in that natural realm... And thirdly, the soul affronts itself, when conquered by pleasure or pain. Fourthly, when it does or says anything hypocritically, feignedly or falsely. Fifthly, when it does not direct to some proper end all its desires and actions, but exerts them inconsiderately, without understanding. Whereas, even the smallest things should be referred to an end. ...

Have these two thoughts ever at the ready in all emergencies: one, that “the things themselves reach not to the soul, but stand without, still and motionless. All your perturbation comes from inward opinions about them.” The other, that “all these things presently change and are no more.” Frequently recollect what changes you have already seen. The world is continual change; life is but your made-up opinions. ... Take away opinion and you have removed the source of your complaint. Remove “I am hurt” and you remove the harm. ...

About what then should we employ our diligence and solicitude? This alone, that our souls be just, our actions social, our speech entirely sincere and our disposition such as may cheerfully embrace whatever happens; as being necessary; as expected...

For you, evil comes not from the mind of another; nor yet from any of the phases and changes of your own bodily frame. Then whence? From that part of yourself which acts as your assessor of what is evil. ...

An empty pageant; a stage play; flocks of sheep, herds of cattle; a bone flung among a pack of dogs; a crumb tossed into a pond of fish; ants, loaded and laboring; mice, scared and scampering; puppets, jerking on their strings; that is life. In the midst of it all you must take

your stand, good-temperedly and without disdain, yet always aware that a man's worth is no greater than the worth of his ambitions. ...

External things cannot in the least touch the soul; nor have any access to it; nor can they sway or move it. The soul alone by itself can sway or move itself; it has its own judgments and opinions and to them it refers every thought and observation. ...

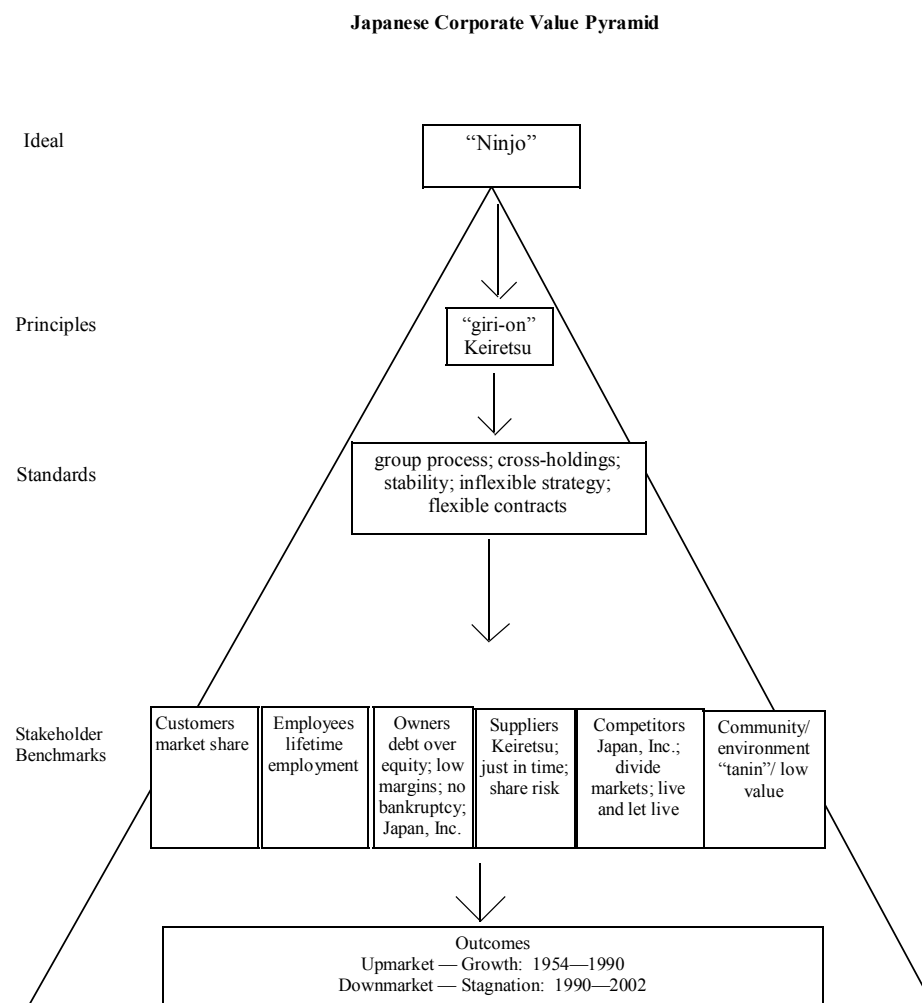
A person's soul can never be thwarted from without and its good consists in righteousness of character and action and in confining every wish thereto. ...

Dig within. There lies the wellspring of good; ever dig and it will ever flow. ...

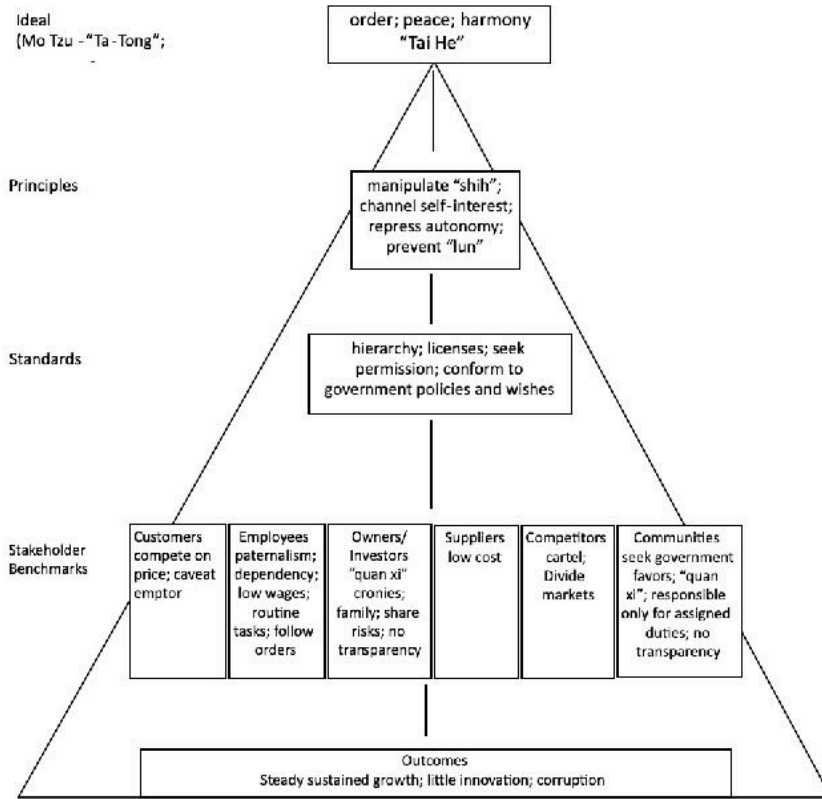
They who oppose you in your progress according to your right reason, as they cannot force you to quit your sound course of action, let them not cause you off to abandon your kind affections toward them. Vigilantly persist in your course and with goodwill towards them; not only with stable judgment and practice, but in all meekness toward those who attempt to hinder you or otherwise give you trouble. It is weakness to either be enraged at them or to desist from right action; nor should you yourself give up as if defeated. ...

Traditional Japanese Business Mindset

In traditional Japan, *ninjo* thinking guides decision-making, personal interactions and organizational dynamics. *Ninjo* is an inner sensation of being accepted and cared-for by a significant other, like a loving and devoted mother. Japanese value *ninjo* in their relationships and so seek to foster such relationships with others.



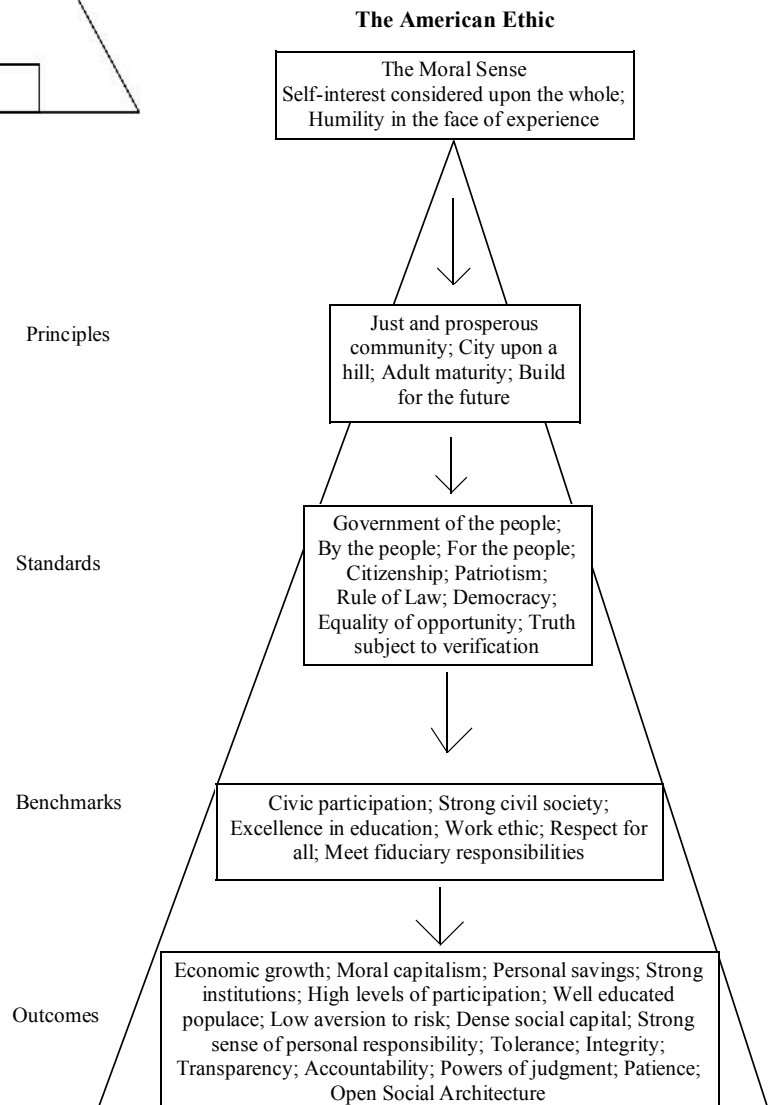
Chinese Business Value Pyramid



Traditional Chinese Business Mindset

In China, over the centuries and today as well, order is highly valued. Thus, the modal Chinese mindset, a Chineseness or national character, defends the claim over idiosyncratic individuality. That mindset creates the playing field and the rules of the game for doing business in China.

Traditional American Society Mindset



MBA Oath

The proposed oath of office for those who hold a master's degree in business administration sets forth the content of a mindset for those in business.

As a business leader, I recognize my role in society.

- My purpose is to lead people and manage resources to create value that no single individual can create alone.
- My decisions affect the well-being of individuals inside and outside my enterprise, today and tomorrow.
- Therefore, I promise that:
 - I will manage my enterprise with loyalty and care and will not advance my personal interests at the expense of my enterprise or society.
 - I will understand and uphold, in letter and spirit, the laws and contracts governing my conduct and that of my enterprise.
 - I will refrain from corruption, unfair competition or business practices harmful to society.
 - I will protect the human rights and dignity of all people affected by my enterprise and I will oppose discrimination and exploitation.
 - I will protect the right of future generations to advance their standard of living and enjoy a healthy planet.
 - I will report the performance and risks of my enterprise accurately and honestly.
 - I will invest in developing myself and others, helping the management profession continue to advance and create sustainable and inclusive prosperity.

In exercising my professional duties according to these principles, I recognize that my behavior must set an example of integrity, eliciting trust and esteem from those I serve. I will remain accountable to my peers and to society for my actions and for upholding these standards.

Scout Law

A scout tries to live up to the law every day. It is not always easy to do, but a scout always tries.

A scout is:

TRUSTWORTHY. Tell the truth and keep promises. People can depend on you.

LOYAL. Show that you care about your family, friends, scout leaders, school and country.

HELPFUL. Volunteer to help others without expecting a reward.

FRIENDLY. Be a friend to everyone, even people who are very different from you.

COURTEOUS. Be polite to everyone and always use good manners.

KIND. Treat others as you want to be treated. Never harm or kill any living thing without good reason.

OBEDIENT. Follow the rules of your family, school and pack. Obey the laws of your community and country.

CHEERFUL. Look for the bright side of life. Cheerfully do tasks that come your way. Try to help others be happy.

THRIFTY. Work to pay your own way. Try not to be wasteful. Use time, food, supplies and natural resources wisely.

BRAVE. Face difficult situations, even when you feel afraid. Do what you think is right, despite what others might be doing or saying.

CLEAN. Keep your body and mind fit. Help keep your home and community clean.

REVERENT. Be reverent toward God. Be faithful in your religious duties. Respect the beliefs of others.

Courage Mindset

William Shakespeare

Henry V, Act IV, Scene III

King Henry V:

...

If we are mark'd to die, we are enough
To do our country loss; and if to live,
The fewer men, the greater share of
honour.

God's will! I pray thee, wish not one man
more.

By Jove, I am not covetous for gold,
Nor care I who doth feed upon my cost;
It yearns me not if men my garments wear;
Such outward things dwell not in my
desires:

But if it be a sin to covet honour,
I am the most offending soul alive.
No, faith, my coz, wish not a man from
England:

God's peace! I would not lose so great an
honour

As one man more, methinks, would share
from me

For the best hope I have. O, do not wish
one more!

Rather proclaim it, Westmoreland, through
my host,

That he which hath no stomach to this
fight,

Let him depart; his passport shall be made
And crowns for convoy put into his purse:

We would not die in that man's company
That fears his fellowship to die with us.

This day is called the feast of Crispian:
He that outlives this day, and comes safe

home,

Will stand a tip-toe when the day is named,
And rouse him at the name of Crispian.

He that shall live this day, and see old age,
Will yearly on the vigil feast his
neighbours,

And say 'To-morrow is Saint Crispian:'
Then will he strip his sleeve and show his
scars.

And say 'These wounds I had on Crispin's
day.'

Old men forget: yet all shall be forgot,
But he'll remember with advantages
What feats he did that day: then shall our
names.

Familiar in his mouth as household words
Harry the king, Bedford and Exeter,
Warwick and Talbot, Salisbury and
Gloucester,

Be in their flowing cups freshly
remember'd.

This story shall the good man teach his
son;

And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remember'd;

We few, we happy few, we band of
brothers;

For he to-day that sheds his blood with me
Shall be my brother; be he ne'er so vile,

This day shall gentle his condition:

And gentlemen in England now a-bed
Shall think themselves accursed they were
not here,

And hold their manhoods cheap whiles any
speaks

That fought with us upon Saint Crispin's
day.

New Frontier Mindset

John F. Kennedy Inaugural Address:

Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans – born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage – and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.

...

All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days, nor in the life of this administration, nor even perhaps in our lifetime on this planet. But let us begin.

In your hands, my fellow citizens, more than mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again – not as a call to bear arms, though arms we need – not as a call to battle, though embattled we are, but a call to bear the burden of a long twilight struggle, year in and year out, “rejoicing in hope, patient in tribulation,” a struggle against the common enemies of man: tyranny, poverty, disease and war itself.

...

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility – I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it – and the glow from that fire can truly light the world.

And so, my fellow Americans: ask not what your country can do for you – ask what you can do for your country.

My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

...

With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God’s work must truly be our own.

Resolve Mindset

Abraham Lincoln Gettysburg Address:

But, in a larger sense, we cannot dedicate – we cannot consecrate – we cannot hallow – this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us – that from these honored dead, we take increased devotion to that cause for which they gave the last full measure of devotion – that we here highly resolve that these dead shall not have died in vain – that this nation, under God, shall have a new birth of freedom – and that government of the people, by the people, for the people, shall not perish from the earth.

Second Inaugural:

If we shall suppose that American slavery is one of those offenses which in the providence of God must needs come, but which having continued through His appointed time, He now wills to remove and that He gives to both North and South this terrible war as the woe due to those by whom the offense came shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him. Fondly do we hope ~ fervently do we pray ~ that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk and until every drop of blood drawn with the lash shall be paid by another drawn with the sword as was said three thousand years ago so still it must be said 'the judgments of the Lord are true and righteous altogether.'

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right let us strive on to finish the work we are in to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan ~ to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

First Inaugural:

In your hands, my dissatisfied fellow-countrymen and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while I shall have the most solemn one to "preserve, protect and defend it."

I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained it, must not break our bonds of affection. The mystic chords of

memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature.

The Road Not Taken

Robert Frost

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

Revenge Mindset

Shakespeare, Julius Caesar, Act 3, Scene 1

‘Cry Havoc’ speech, spoken by Antony
O, pardon me, thou bleeding piece of
earth,

That I am meek and gentle with these
butchers!

Thou art the ruins of the noblest man
That ever livèd in the tide of times.

Woe to the hand that shed this costly
blood!

Over thy wounds now do I prophesy—
Which, like dumb mouths, do ope their
ruby lips

To beg the voice and utterance of my
tongue—

A curse shall light upon the limbs of men.

Domestic fury and fierce civil strife

Shall cumber all the parts of Italy.

Blood and destruction shall be so in use,

And dreadful objects so familiar,

That mothers shall but smile when they
behold

Their infants quartered with the hands of
war,

All pity choked with custom of fell deeds,

And Caesar’s spirit, ranging for revenge,

With Ate by his side come hot from hell,

Shall in these confines with a monarch’s
voice

Cry “Havoc!” and let slip the dogs of war,

That this foul deed shall smell above the
earth

With carrion men, groaning for burial.

Mercy Mindset

The Merchant of Venice, Act IV, Scene I

William Shakespeare

Portia:

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives and him that takes:
'T is mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthronèd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.

Religious Mindsets

Buddhist Mindset – Noble Eightfold Path

The single universal mindset proposed by the Buddha demands mindful consideration and the seeking of equilibrium and balance in living.



Taoist Mindset

The Taoist mindset understands emptiness of self-originated intention and willfulness as leading to disjunction between the individual and circumstances. The individual who imposes what is within on what is without is likely to achieve unhappiness and will not be effective in finding well-being.

Tao Te Jing

(2)

The sage one manages his affairs without imposing,
And teaches without talking
Denying nothing to the ten thousand things
Rearing them without claiming them
Doing his work without setting any store by it
Accomplishes tasks without dwelling on the achievement

(7)

The sage one wants to remain behind,
But finds himself at the head of others;
Reckons himself out,
But finds himself safe and secure.
Is it not because he is selfless
That his self is realized?

(11)

We make a vessel from a lump of clay;
It is the empty space within the vessel that makes it useful.
We make doors and windows for a room;
But it is these empty spaces that make the room livable.
Thus, while the tangible has advantages,
It is the intangible that makes it useful.

(17)

The sage one is selfeffacing and scanty of words.
When his task is accomplished and things have been completed,
All the people say "We ourselves have achieved it!"

(17)

Therefore, the sage one embraces the One,
And becomes a model for All-Under-Heaven.
He does not make a show of himself,
Hence, he shines;
Does not justify himself,
Hence, he becomes known.
Does not boast of his ability,
Hence he gets his credit
Does not brandish his success,
Hence he endures.

(48)

To win the world, one must renounce all.
If one still has private ends to serve,
One will never be able to win the world.

(64)

A tree as big as a man's embrace springs from a tiny sprout.
A journey of a thousand miles starts from where your feet stand.

(66)

Therefore, the sage one reigns over the people by humbling himself in speech;
And leads the people by putting himself behind.

Christian Mindset

The Christian mindset sets a priority on service, on care of the other, as a steward of God's creation, seeking one's daily bread, but at the same time living not by bread alone, but by every word of God. In the Christian mindset, 1) work is a calling to do well by God and so to bring redeeming purpose to one's existential reality and 2) responsibility well-executed brings reassurance and satisfaction

The Beatitudes of Jesus:

(Matthew 5)

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

- ² And he opened his mouth and taught them, saying,
- ³ Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- ⁴ Blessed are they that mourn: for they shall be comforted.
- ⁵ Blessed are the meek: for they shall inherit the earth.
- ⁶ Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- ⁷ Blessed are the merciful: for they shall obtain mercy.
- ⁸ Blessed are the pure in heart: for they shall see God.
- ⁹ Blessed are the peacemakers: for they shall be called the children of God.
- ¹⁰ Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- ¹¹ Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake.
- ¹² Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- ¹³ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- ¹⁴ Ye are the light of the world. A city that is set on a hill cannot be hid.
- ¹⁵ Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- ¹⁶ Let your light so shine before men, that they may see your good works and glorify your Father, which is in heaven.
- ¹⁷ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.
- ¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- ¹⁹ Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Peace Prayer of Saint Francis

Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O divine Master, grant that I may not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.

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Fig. 3.

