Edited by
Darlene F. Russ-Eft · Amin Alizadeh

Ethics and Human Resource Development

Societal and Organizational Contexts

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Foreword

Laboring for Ethical Behavior

In 2007, I wrote my first article from a critical theory perspective. In it, I shared some insight my friend and labor relations expert, Dr. John Truty, gave me about an ethical dilemma faced by HRD professionals in a neo-liberal world:

> Those who would work in the interest of workers must make a Faustian bargain when they try to appeal to *both* worker and employer; the very structures within which we work are inevitably controlled by those in power and, historically, those in power are wont to share it. This bargain to accept the ruse of a 'fair and balanced' negotiation is made only in the context of a society that would otherwise reject out-of-hand any attempt to champion worker interests. (Callahan, 2007, p. 79)

At the time, living and working in the US, labor relations, trade unionism, and industrial action were mere figments of my imagination. Today, 16 years later, I live and work in the UK where the higher education sector has been embroiled in a bitter labor dispute in which the leader of the employers' association said he would prefer that workers suffer financial "pain" through punitive pay deductions for "action short of strike"[1] rather than negotiate with the trade union (Pizzuto-Pomaco, 2023).

As I have participated in strikes and ASOS over the past several years, the ethical compass that guides my practice has been calibrated. I have spent considerable amounts of time rethinking what it means to be an ethical HRD practitioner and how I can help my students become more ethical in their practice. Although the catalyst for this reflection was my observation that those in HR/D, whether as a function or as academics, were among those most likely to enact harm against workers, I firmly believe that HRD has a role to play in shaping a more ethical world for people (individually and collectively) and the planet. To do so, however, means that we must challenge power structures; that starts by being better informed about ethics.

That is why this edited book is so important! The chapters of the book highlight the different spaces and places where (un)ethical behavior occurs and how it manifests. The book offers suggestions for creating a pipeline of ethical HRD practitioners to those who teach HRD courses and workshops.

As I read the chapters, I was struck by the extent to which leadership played a role in sustaining, or sabotaging, the ethical positioning of organizations both internally and externally. For example, Russ-Eft and Burton (this book) articulate *why* unethical behavior occurs—stressing the snowball effect of poor leadership and narcissism of the leader. Bierema and her colleagues (this book) show how the misalignments between what leaders say they value and how they act lead to ethical dilemmas that HRD has a moral obligation to address, and they provide suggestions for how to do so. Byrd (this book) highlights the way that unjust social systems and structures are reinforced when leaders legitimate (Giddens, 1979) unjust behaviors by failing to address and remediate them. Suthirawut and Siriviriyanun (this book) offer a framework that outlines the boundaries of what a universally ethical leadership should look like. Nakamura, Hinshaw, and Yu (this book), in turn, offer suggestions for how HRD

[1] Action Short of Strike (ASOS) is part of the spectrum of industrial action that employees can take to pressure employers to meet their demands. While strikes are a full withdrawal of labor, ASOS does not fully withdraw labor, but selectively engages in practices to restrict labor. For academics, this can mean working to contract, not rescheduling classes cancelled due to strike action, refusing to do unpaid voluntary work, or refusing to mark (grade) assignments. https://www.ucu.org.uk/ASOS-and-ARPS.

professionals can help develop empathetic ethical leaders. The list could go on!

In my example of the UK higher education labor dispute, the leadership of the sector made clear their unethical intentions to purposefully harm those who work in their institutions. Yet, HR directors and managers throughout the sector offered little to no resistance in their (often enthusiastic) compliance with management. This complicity with management may be reflective of the low opinion that HR managers have of workers (Boehme et al., 2023). Too often neglecting the interests of workers, HRD has historically sought to appeal to leadership to gain a "place at the table" (Jacobson et al., 2015) and, therefore, increase its perceived sense of legitimacy.

In doing so, HRD professionals distort the humanistic principles on which the field originated toward "the veiled exploitation of human beings for organizational aims" (Callahan, 2010, p. 319) as a means to curry favor with management. The field became aligned with productivity and profitability, at the expense of the human element (Bierema, et al., 2023). This book suggests that while those temptations still exist, there is a rising tide toward privileging the triple bottom line (Elkington, 1998) of not just profit but also people and planet through ethical behavior demonstrated and influenced by leaders. As those charged with developing current and future leaders, HRD holds a unique opportunity to help shape organizations as ethical spaces for workers and the broader community, society, and the environment. This book can help HRD academics and practitioners better learn how to do that.

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Acknowledgements

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However, an edited text can only be produced if colleagues are willing and able to support the effort with their initial ideas. Those ideas were then reviewed by anonymous peer reviewers, whom we want to thank for their insightful and helpful suggestions.

Beyond providing initial ideas, the contributors to this book worked diligently to take those initial ideas and create the chapters that appear in this text. Furthermore, they willingly accepted our comments and suggestions concerning their chapters. Certainly, this book could not have been produced without their work.

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Contents

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Background

Overview

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When we began this effort to consider the links between ethics and human resource development, we wondered whether our requests for chapter contributions would yield anything. Frankly, we were amazed at the responses and the enthusiasm for this effort. It is because of those responses that we are able to present this book, and we hope that it can enrich your own thinking, your own work, your colleagues' work, your employees' work, and that of your students' work.

Before launching into an overview of the book and the various chapters, we want to begin by thanking all of the contributing authors. Each of them wondered about the content and the ways in which their writing would enhance the field, even though they were considered experts in the field. Thus, given their expertise and other commitments, we appreciate all of their hard work, diligence, contemplations, creativity, and enthusiasm in providing us with ideas on the links between ethics and human

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resource development. We especially appreciate the ideas focused not just on individuals but on organizations and societies.

The contributions appearing in this book come from authors based primarily in the United States. In addition, though currently based in their respective institutions and countries, the authors represent various countries and cultures including Brazil, China, Georgia, Germany, Great Britain, Iran, Japan, Portugal, South Korea, Thailand, and the Ukraine. The ideas are thus local, national, and global, as well as concerned with local, national, international, and multi-national organizations.

The following provides our structuring of the content coming from these authors that involves five major sections: (a) Background, (b) Ethics in Organizations and Society, (c) Corporate Social Responsibility and Sustainable Development, (d) Diversity, Equity, Inclusion, and Culture, and (e) Future Issues. We also present brief descriptions of each of the chapters.

PART A: Background

Chapter 2

Introduction to Ethical Theories

(Alizadeh & Kurian)

The chapter serves as an introduction to ethics, providing a brief overview of the major ethical theories and principles relevant to analyzing moral problems. It presents seven theories, emphasizing their significance for the field of HRD. The purpose of these ethical theories is to assist HRD students and practitioners in making informed decisions.

PART B: Ethics in Organizations and Society

Chapter 3

Why Does Unethical Behavior in Organizations Occur?

(Russ-Eft & Burton)

This chapter aims to understand the causes of unethical behavior in organizations. By examining the literature on organizations, it reveals some explanations for such conduct. It proceeds to develop a model demonstrating the interconnections of the various factors.

Chapter 4

Ethics and the Role of HRD: Ethical Talent Development and Development of Ethical Talent

(Hedayati-Mehdiabadi, Tkachenko, & White)

The chapter highlights the importance of differentiating between ethics and HRD as two interrelated aspects. Based on a review of the literature, the authors discuss the role of HRD in both ethical talent development and the development of ethical talent. They then propose a framework for a caring HRD practice.

Chapter 5

Ethics and HRD Practice in the Context of Business and Society: Libertarian and Liberal Perspectives

(Kuchinke)

The chapter begins by introducing the concepts of values, norms, and morals, along with the distinctions between pure, applied, and behavioral ethics in the North American work organization context. It then explores the libertarian and philosophical traditions, and their relevance to HRD practice, turning to their manifestation in HRD practice. The chapter concludes by reflecting on the value-laden nature of HRD practice within the evolving landscape of work and work organizations.

Chapter 6

Ethical and Legal Issues in HRD

(Naimi)

This chapter delves into the dynamic intersection of ethics and law in HRD, which significantly influences the trajectory of employee growth and professional development. The author starts by examining the emergence and ever-evolving role of HRD, exploring the diverse viewpoints that are shaping the future of the field. Following that, the author shifts the focus to a thorough examination of the ethical and legal aspects of HRD. Additionally, she discusses the potential pathways and prospects for this thriving and unique profession.

Chapter 7

Ethics and HRD—The Case of the Banking Sector

(Tomé & Peuyadi)

This chapter addresses the need for ethical practices in the HRD domain, particularly in the banking sector. Using a literature approach it examines HRD for ethics in the banking sector. Furthermore, it acknowledges the long-standing discussions and doubts regarding the ethical behavior of banks, bankers, and bank managers.

Chapter 8

Ethics and Performance Management (PM) Structures: Case Study of Midwestern Mining Company's Previous and Future PM Structure

(Otec & Russ-Eft)

This chapter explores the ethical dimensions of HRM, HRD, and PM practices within organizations. It discusses the connection between ethics and these practices, using the case of the Midwestern Mining Company as an example. It highlights the need for an ethical PM structure and describes the company's efforts in implementing a revised approach.

Chapter 9

Ethical Transformational Leadership: Sustaining Business Resilience in the VUCA World

(Sastrawaha, Potidokmai & Suratpipit)

This chapter highlights the importance of ethical leadership and focuses on the emerging construct of ethical leadership across Eastern and Western cultures. The authors highlight four universally accepted principles of ethical leadership across different cultures character/integrity, altruism, collective motivation, and encouragement. By the end of this study, they present implications for human resources practitioners to design learning and development programs that assist leaders in preparing themselves before embarking on assignments in different countries in the near future.

PART C: Corporate Social Responsibility and Sustainable Development

Chapter 10

Human Resource Development and Sustainability

(Anderson)

This chapter assesses HRD's response to sustainability and argues for a paradigm shift and reshaping of HRD assumptions, practices, and priorities. Traditional approaches hinder the ability to address sustainability. The chapter concludes that HRD educators can lead in crafting a pedagogy that equips scholars and practitioners with tools and skills for sustainable value creation and engagement with social and environmental priorities.

Chapter 11

Socially Responsible Organizational Practices and the Role of HRD

(Harmon & Ardichvili)

This chapter highlights the significance of promoting human development as a component of Corporate Social Responsibility (CSR) activities for large business organizations. It emphasizes the need for a comprehensive understanding of how socioeconomic factors influence human development and flourishing. A three-level model (individual, organizational, and societal) is proposed to guide the development of CSR programs in alignment with the goals of human flourishing.

Chapter 12

CSR and Sustainability: The Plus Concepts for HRD in Organizations

(Virakul & Senasu)

This chapter explores the relationship between HRD, CSR, and Organizational Sustainability (OS) in organizations. HRD improves capacity and leadership, while CSR guides an organization's response to stakeholder issues. OS depends on the economic, social, and environmental aspects of business conduct. A literature review and interviews with key personnel clarify the importance of the connection of these concepts and activities.

Chapter 13

Ethics and CSR in Business: A Review and Future Research

(X. Wang, Chaiyasat, & Vorapuksirikool)

This chapter provides a brief overview of corporate social responsibility (CSR) and its significance in business. It discusses the concept of CSR, addresses criticism, and emphasizes its ethical nature. It explores different approaches to CSR, and important issues, and proposes a four-step framework for understanding its role in business operations.

PART D: Diversity, Equity, Inclusion, and Culture

Chapter 14

The Intersection of Diversity, Equity, and Inclusion (DEI), Diversity Intelligence (DQ), and Ethics with the Role of HRD Scholars, Professionals, and Practitioners

(Hughes)

This chapter focuses on bridging the gap between HRD, ethics, and DEI. By integrating the expertise of HRD scholars, professionals, and practitioners with DEI, DQ, and ethics professionals, organizations can effectively promote DEI, DQ, and ethics throughout their workforce. Utilizing DQ ensures the capability of integrating DEI strategies within organizations. Combining the human resource expertise of HRD professionals with DQ can address DEI and ethics concerns in organizations.

Chapter 15

Towards a Moral Philosophy of Ethics: The Social Justice Case (Byrd)

This chapter advocates for the social justice case for ethics, grounding it in principles of justice, rights, liberty, and concern for humanity. While ethics as justice has been applied in business and management, it is not commonly used to address systemic issues like racism, sexism, ableism, and ageism that lead to unethical behaviors. The chapter aims to advance ethics as organizational social justice, recognizing the need to shift the focus from unfair treatment to the unjust treatment of individuals.

Chapter 16

Employee Resource Groups in Diversity, Inclusion, and Equity Roles

(Green)

This chapter examines the formalization of Employee Resource Groups (ERG) in organizations and the measurement approaches employed. It also applies an ethical framework to assess organizational policies concerning ERGs and their membership. Exploring these aspects sheds light on the ethical considerations involved in the evolving role of ERGs within organizations.

Chapter 17

What are the Similar Ethical Characteristics of Leaders When Working in Different Cultures?

(Suthirawut & Siriviriyanun)

This chapter examines the role of ethical leadership in cross-cultural contexts, specifically focusing on Eastern and Western cultures (Thailand, China, Hong Kong, Taiwan, United States, Ireland, and Germany). The main goal of the authors is to identify common characteristics of ethical leadership in these cultures. They identify four universally accepted concepts of ethical leadership: character/integrity, altruism, collective motivation, and encouragement.

Chapter 18

Culture and Ethics in HRD Research and Practice: The Case of China and Taiwan

(G. Wang & Chuang)

In this chapter, the authors investigated the ethical and moral standards of HRD within the context of China and Taiwan, considering the influence of the host system and traditional culture. Their findings indicate that the functioning and orientation of HRD are determined by the openness or closedness of the host institutional system.

PART E: Ethics and the Profession of HRD

Chapter 19

Professional Ethics: Some Whys and Therefores

(Russ-Eft)

This chapter delves into professional ethics, questioning its usefulness and exploring various ethical theories that form the foundation for such codes. It then examines the development of a professional code of ethics, with particular focus on the role of the Academy of Human Resource Development (AHRD) and the AHRD Standards on Ethics and Integrity.

Chapter 20

Publication Ethics in HRD: Learning from Cases

(Cho & Werner)

The Publication Ethics in HRD raises concerns about questionable publication practices. It highlights the lack of agreed-upon ethical guidelines for individuals involved in publishing. It reviews publication ethics in human resource development (HRD), focusing on research misconduct and questionable research practices.

PART F: Future Issues

Chapter 21

The Philosophy and Ethics of Time: Implications for HRD

(Stewart)

This chapter explores the connections between time and ethics and their relevance to HRD research and practice. It analyzes the meanings and experiences of time in human lives and their connection to the ethical question of decision-making. It also discusses the implications of these connections for HRD research and practice, emphasizing the importance of understanding diverse temporal perspectives among HRD clients and recipients.

Chapter 22

The Role of Empathy in Developing Ethical Leadership: Neurobiology and Video-based Approaches

(Nakamura, Hinshaw, & Yu)

In this chapter, the authors explore the role of empathy in ethical leadership development. Empathy is closely connected to generosity, care, and responsibility. Then two methods for HRD scholars are introduced: electroencephalography from a neuroscience perspective and video-based methods utilizing AI-enabled emotion analysis. Advancements in technology allow researchers to study the neurobiological aspects of empathy and its ethical implications.

Chapter 23

Digital Ethics and Human Resource Development: Context, Concepts, and Practice

(de Faria Santos & Coryell)

This chapter defines digital ethics as the study of the impact of data science organizations on privacy, behavior manipulation, equality, and dignity. It supports HRD practitioners by providing context, conceptual understanding, and practical elements related to digital ethics. It highlights the historical background, benefits, and ethical challenges of technology-driven business models, as well as provides a model for reflection and action.

Chapter 24

Ethical Questions: Where Do We Go From Here?

(Russ-Eft & Alizadeh)

In the final chapter, the co-editors introduce three key concepts pertaining to ongoing and forthcoming ethical concerns. Firstly, they discuss the growing utilization of technology, specifically artificial intelligence (AI), and its implications. Secondly, they address the pressing issue of climate change and its wide-ranging effects, including the emergence of green HRD practices. Lastly, they examine the rise in moral hazard experienced across different professions.

By reviewing these chapters, we can see how the authors' contributions provide a valuable resource for HRD academics and professionals. This helps them navigate the intricate landscape of ethical considerations in today's evolving organizational and societal context, through the lens of HRD. The chapter's authors went deep into the important connections between ethics and the many sides of human resource development. Their work gives a full understanding that helps guide ethical decision-making, organizational values, and professional integrity. Built upon a wide range of different views and ideas, this collection provides scholars, practitioners, teachers, workers, and leaders with a valuable source of knowledge to handle the complex ethical difficulties that come up in today's workplaces.

Introduction to Ethical Theories

Amin Alizadeh and Deepu Kurian

We make decisions and take actions in various spheres of our lives based on ethics, which is the study of moral values and principles. The exploration of ethics is a timeless practice that has its roots in religious traditions, cultural influences, and philosophical convictions (Lewis, 1985). Ethics helps us to find an answer to the fundamental questions of what is morally just and right. It also helps us to find a guideline for making ethical decisions. Ethics contains a wide range of topics, including individual, organizational, and societal moral codes, ethical theories, virtues, and principles that shape our interactions and behaviors. This chapter is an introduction to ethics and ethical theories, and it briefly covers the historical background of several ethical theories and principles that are useful for analyzing moral problems. It presents eight ethical theories and highlights the connection of each one to the field of

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HR. During this chapter, we also aim to show the significance of ethics education for graduates in the field of Human Resource Development (HRD) as improving the ethical climate of the organization can be seen as part of the HRD role (Craft, 2010).

Scholars in the field of ethics try to establish a set of moral principles and values that serve as guidelines for individuals, groups, and societies. While these rules can differ across cultures and societies, there are commonly accepted principles, such as honesty or fairness that are generally perceived as fundamental for moral conduct. These standards form a basis for moral judgment and advance consistency and fairness in ethical decision-making.

We are living in a rapidly changing world where our lives and work environments are transforming at an alarming pace. Over time we have learned that cultural norms and social values can also evolve as society progresses and new ethical challenges arise (e.g., data privacy, digital misinformation, artificial intelligence). Scholars, philosophers, and ethicists engage in critical thinking and continuous reflection on moral principles, enabling the enhancement of ethical frameworks to better address the current ethical issues. Understanding ethical principles and theories is critical for HRM and HRD professionals in order to establish a strong foundation for challenging situations. It is very helpful in the decision-making process to appeal to one or more ethical theories in an attempt to clarify what is right or wrong to do when dealing with ethical complexities.

Today, ethics plays a vital role in fostering responsible conduct and creating a safe and inclusive environment for employees. Ethics is the bedrock of the entire human resource field, playing a pivotal role in human resource departments. HRD and HRM professionals hold a critical position in ensuring that their organizations cultivate cultures that require ethical conduct. One field where ethics holds particular significance is HRD, where the attention is on improving employees' skills, knowledge, and abilities to drive individual and organizational growth (Potnuru & Sahoo, 2016). Ethics plays a critical role for HRD professionals as they navigate complex challenges and make critical decisions that impact employees' lives. By examining the intersection of ethics and HRD, we can gain a deeper understanding of how ethical principles contribute to the success and sustainability of organizations while ensuring the fair treatment and well-being of employees.

Ethical Theories

Understanding ethical theories is recommended for HRD practitioners as it equips them with a framework to analyze and address ethical dilemmas effectively (Alizadeh & Russ-Eft, in press; Foote et al., 2008; Valecha, 2022). Taking a closer look into the study of ethical theories, HRD practitioners gain valuable insights and tools to navigate the intricacies of human interactions, promote ethical behavior, and foster a positive work environment. In this section, we will describe different ethical theories and explore the significance of learning about ethical theories for HRD professionals and how that knowledge enhances their ability to make ethically informed decisions and foster a culture of integrity and fairness within their organizations.

Utilitarianism

Utilitarianism, as a prominent set of ethical theories, promotes actions that aim to maximize happiness or well-being for the largest possible number of people in a group (Hooker, 2018). This theory highlights that the morality of our action is determined by its consequences (Hooker, 2018). Utilitarianism emphasizes the idea of maximizing overall welfare and considers the collective well-being rather than individual interests alone (McGuire et al., 2007). Prominent utilitarian philosophers (e.g., Jeremy Bentham [1748–1832] and John Stuart Mill [1806–1873]) believed the purpose of morality is to maximize utility or happiness and minimize harm in order to achieve the greatest overall good. One potential critique of the utilitarian view is that it assumes the end justifies the means, which argues that taking someone's life can be morally justified if it results in the maximum overall benefit and minimizes harm for all individuals impacted by the act of killing (Schumann, 2001).

While utilitarianism has been used as an instrument to achieve organizational goals (McGuire et al., 2007), some scholars highlighted this theory cannot be employed to justify the corporation acting solely in their own self-interest for profit maximization (e.g., Evan & Freeman, 1988; Greenwood, 2002). In HRD, this theory can be applied by focusing on a set of activities that supports corporate social responsibility or improve employee well-being in general (e.g., work-life balance, job satisfaction). HRD initiatives that prioritize employee well-being and satisfaction align with utilitarian principles by maximizing happiness and utility for employees.

Deontology and the Kantian Perspective

Deontology has its origins in the works of Immanuel Kant, an influential eighteenth-century philosopher. It emphasizes that the moral correctness of an action is of primary importance and can be assessed independently from its consequences (Hatcher et al., 2000). This theory places less emphasis on results and prioritizes adherence to moral principles when evaluating the ethical nature of an action (Greenwood, 2002). The categorical imperative is the central philosophical concept in the deontological moral philosophy of Immanuel Kant and represents an absolute moral duty that is not contingent on our personal desires (Kuchinke, 2017). It involves behaving in a manner that we would want others to treat us and acting in a way that could be universally applied as a moral law. In the field of HRD, this theory emphasizes the importance of following ethical guidelines and principles, regardless of the outcomes or consequences (Hatcher, 2006).

HRD practitioners should consider ethical rules, codes of conduct, and legal obligations when making decisions related to their practices. By keeping these. fundamental principles, they can foster fairness and transparency in their workforce. A crucial element of ethical reasoning is to adopt moral principles in the decision-making process. Deontological ethics emphasizes valuing the inherent dignity and worth of individuals (Bowen & Prescott, 2015). In HRD, this principle means we should not treat employees only as tools, objects, or resources that have to help to achieve organizational goals. Rather, HRD practitioners must uphold the dignity and rights of individuals by promoting equal opportunities, fostering a safe and inclusive work environment, and respecting employees' autonomy and privacy. It is important to remember that deontology encourages the principle of fairness and the obligation to treat others justly (Bowen & Prescott, 2015).

This theory also encourages HRD practitioners and scholars to create and follow ethical codes and standards within organizations (Robin et al., 1989; Schwartz, 2005). Alizadeh et al. (2023) noted HRD practitioners should be able to initiate, design, update, and modify ethical guidelines and policies in organizations (e.g., codes of conduct, anti-discrimination, and privacy policies). Having ethical standards can help to create a sustainable culture of integrity, professionalism, and ethical responsibility in the workplace. Deontology and Kantian perspectives place emphasis on the importance of professional ethics (Schwartz, 2005). HRD practitioners should demonstrate honesty, transparency, and accountability in their interactions with other employees and stakeholders and become good role models in the organization. By keeping professional standards, HRD can positively contribute to the ethical culture of their organization. Organizations can foster an environment of ethical responsibility, fairness, and respect for individuals by incorporating deontology and Kantian perspectives with HRD practices. Committing to this ethical view helps HRD practitioners navigate complex ethical dilemmas and promote the well-being and development of employees within the organization.

Virtue Ethics

Virtue is one of the oldest ethical theories and the ancient Greek philosophers were the pioneers in the exploration of the concepts of virtue and character ethics. Aristotle (384–322 BC) proposed that virtues were characterized by finding a harmonious balance or "middle ground" between extremes of excess and deficiency (Russ-Eft, 2014). Words like "honest," "lazy," "kind," and "hardworking" embody virtues that describe positive or negative character traits. Virtue has been defined as the disposition to act rightly for the right reasons, with integrity, and courage (Copp, 2005). Virtuous individuals possess both an affective aspect, involving attitudes and motives, and an intellectual aspect. Virtuous actions are performed with genuine passion and enthusiasm, rather than out of compulsion or self-interest alone (Copp, 2005). A virtuous person is someone who acts with a deep understanding of what is right and good. For example, true courage is displayed by a soldier who fights enthusiastically in a just war, rather than simply being fearless in any battle (Afroogh et al., 2021). A virtuous individual possesses the ability to distinguish between good and bad and is inclined to passionately choose what is morally right.

Researchers have connected virtue ethics to the field of HRD (Ardichvili et al., 2009; Armitage, 2018; Russ-Eft, 2014; Sadler-Smith, 2015). Kuchinke (2017) emphasized the value of incorporating virtue ethics into HRD practice and education, specifically recognizing virtues like empathy, compassion, and attentiveness as essential for fostering a supportive and nurturing workplace environment. In the context of HRD this theory brings attention to the value of fostering positive character traits and moral virtues within individuals. It is HRD's role to emphasize virtues such as honesty, fairness, compassion, and accountability in order to create an ethical workplace where employees can thrive and actively contribute to the organization's success. As a result, virtue ethics plays an important role in HRD by enhancing individual moral character and shaping organizational culture to promote ethical behavior.

Divine Command Theory

Divine command theory is a meta-ethical perspective that argues actions are considered moral if they align with the commands of a divine being or higher power and they are considered wrong if they are against those commands. In simpler terms, following God's commands is both necessary and sufficient for meeting moral obligations (Quinn, 2001). This has also been criticized since it relies on the authority of a divine being without providing a distinct foundation for moral reasoning or validation outside of religious beliefs (Hammond, 1986). Despite disparities between various religious traditions, modern philosopher Philip Quinn (2001) has remained optimistic that through peaceful and rational methods, consensus can be attained on at least certain moral and political principles.

HRD practitioners need to consider the role of religious beliefs and the influence of divine commands in shaping individual and group ethical practices within organizations. This theory highlights the importance of religious beliefs and practices. HRD practitioners should make sure that the organizations policies and practices respect and accommodate diverse religious perspectives. This can involve providing religious accommodations for prayer, religious holidays, or dietary restrictions, promoting inclusivity and respect for individuals' religious rights and beliefs (Cash et al., 2000). The application of Divine Command Theory in HRD should be done in a manner that respects individuals' freedom of religion and does not discriminate against employees of different faiths or no faith (Cash et al., 2000).

Ethical Egoism

The term "egoism" is derived from the Latin word "ego," which translates to "I" in English. This theory encompasses two main variations, namely descriptive and normative positions. Ethical egoism is a normative theory that asserts individuals ought to act in their own self-interest (Shaver, 2019). While this theory does not endorse selfish or harmful behavior towards others, it states that individuals have a fundamental right to prioritize their own happiness and well-being when making decisions (Lefkowitz, 2017). In the context of HRD, organizations have to recognize this right by aligning their strategies with the self-interest of employees. This may involve providing support for work-life balance, training and development, mentoring programs, and in general cultivating a positive work environment that fosters employee's growth and professional development. This supportive environment would help organizations to have a hopeful, efficacious, resilient, and optimistic workforce (Ho et al., 2022).

From an organizational standpoint, the concept of ethical egoism asserts that it is acceptable for organizations to prioritize their economic interests above those of all other stakeholders (Lefkowitz, 2017). According to this viewpoint, organizations should solely support employee interests if they contribute to the overall well-being of the organization. Consequently, all departments, including HRD, are expected to advocate for the organization's interests rather than prioritize the rights of individual employees (Alizadeh & Russ-Eft, in press). This issue can lead to disregarding the employees' needs and well-being in support of organizational interests. In addition, organizations may neglect the impact of their actions on other stakeholders (such as customers, communities, or the environment) to gain more short-term profit.

While the focus on maximizing personal or organizational benefit can sometimes result in actions that disregard the needs and interests of others, HRD professionals can play a key role in mitigating the potential issues of greed or selfishness that can arise from ethical egoism. Researchers have highlighted the vital role of HRD in elevating the ethical climate in organizations (Alizadeh et al., 2020; Callahan, 2013; McGuire et al., 2021).

There are several potential HRD solutions to problematic egoism in organizational ethical climates. HRD practitioners can provide ethics training programs to develop employees' ethical reasoning skills, raise awareness about potential biases, and provide guidelines for ethical behavior (Watts et al., 2017). By equipping employees with the necessary knowledge and tools, HRD practitioners can foster a strong ethical culture within the organization (Remišová et al., 2019). Incorporating and promoting ethical leadership principles can strongly and positively influence the ethical climate (Al Halbusi et al., 2022) and enhance employees' ethical behaviors (Zhu et al., 2014). Pircher Verdorfer & Peus, (2020) asserted that ethical leaders have the following characteristics: (a) They treat followers with dignity and respect; (b) They show genuine concern for employees' well-being and development; (c) they attempt fair and consistent decision-making; (d) they foster humility; and (e) they show concern for the welfare of society and the environment. HRD practitioners and organizational leaders can embody ethical leadership principles to create a culture that encourages employees to consider the interests of others alongside their own.

Social Contract Theory

Social contract theory explains how and why moral and political obligations arise in society. It posits that individuals living in a society should abide by an agreement that establishes moral and political rules, defining their rights and responsibilities. The central objective of this theory is to demonstrate that social rules can be rationally justified. According to Dunfee et al. (1999), three key elements are inherent in every social contract: (a) individual consent, (b) agreement among moral agents, and (c) a mechanism through which an agreement, whether real or hypothetical, is reached. John Rawls (2001), a prominent political and ethical philosopher, built upon the social contract framework and proposed a conception of justice that aligns with the values and ideals of a democratic society. Rawls argued that while reaching a consensus on specific cases may be challenging, individuals can find common ground on abstract social principles. He contended that in a well-ordered society, rational individuals universally recognize the same fundamental notions of justice and willingly accept these principles. Following the principles of social contract theory, Rawls advocated for the establishment of an equitable society with an equal economic system, wherein free citizens can flourish.

Social contract theory highlights the concept of reciprocity and the fulfillment of obligations (Thompson et al., 2006). According to Hasnas

(1998), it is argued that businesses have a moral duty to enhance societal well-being by meeting the interests of their stakeholders in a just manner. This emphasizes the significance of creating a favorable workplace environment, ensuring equitable job design, and actively participating in corporate philanthropy and corporate social responsibility initiatives. Social contract theory can be applied to HRD to encourage ethical behavior, foster a positive work environment, and establish fair and just relationships with employees.

Feminist Theory

The term "feminism" is a blend of the French word for woman, "femme," and the suffix "-isme," which typically denotes a social movement or political ideology (Freedman, 2002, p. 3). During the first wave of feminism that started in the late nineteenth century, there was a call for women to be recognized and treated as legal entities (Dicker & Piepmeier, 2003). The main focus of Feminist theory is on women and the challenges they face in today's world, aiming to address gender-based injustices and criticize oppressive systems (Hirudayaraj et al., 2019). While some misinterpret feminism as being anti-male due to its examination of male dominance, this theory challenges assumptions regarding privilege, access, and gender norms in order to promote equality (Gedro et al., 2014). A brief description of the different waves of feminism may behoove HRD practitioners and researchers.

While Feminist theory is not recognized as one of the traditional ethical theories, there are intersections between this theory and ethics. For example, Feminist ethics is a field of study that investigates moral dilemmas from feminist viewpoints and tries to address issues related to gender-based inequalities (Jaggar, 2001). This theory also brings attention to the problem with traditional ethical theories, as they overlook the moral aspects of gender-based oppression and the influence of male-dominated power structures (Tong, 1993).

HRD practitioners can use Feminist theory in several ways such as creating awareness about inequalities (e.g., designing gender-sensitive training programs) (Bierema, 2002), advocating for family-friendly policies (Bierema, 2009), and building an inclusive work environment (Bierema, 2002). By considering feminist principles in HRD practices, organizations can create a culture that supports the development of women and promotes an inclusive work environment.

Environmental Ethics

Climate change emerges as the foremost urgent environmental challenge of our times. This issue has led to a greater recognition of our moral responsibilities and obligations towards the environment. Several scholars have highlighted that the history of environmental ethics goes back to 1864 when George Perkins Marsh's book acknowledged the scale and harmfulness of human intervention on the environment (Benton, 2015; Clark & Foster, 2002). Environmental ethics is a branch of philosophy that studies the ethical connection between humans and the environment (Brennan & Lo, 2021), and also the value and moral status of the environment (Hatcher, 2004). Time Hatcher was one of the first HRD scholars that tried to highlight the importance of environmental ethics in the field (Hatcher, 2002). Since then a considerable group of HRD scholars has demonstrated a strong interest towards environmental concerns (e.g., Garavan & McGuire, 2010; McGuire et al., 2021; Sadler-Smith, 2015; Zarestky et al., 2017).

According to Hatcher (2002, p. 68), "environmental ethics offers an opportunity for us to see ourselves and our actions in light of the larger picture, that we have a responsibility beyond providing an intervention or evaluating a training program." Sadler-Smith (2015) brought attention to the value of approaching environmental ethics through the lens of virtue ethics. He argued that we are obligated to adapt our way of life in accordance with nature, acknowledge our responsibility towards it, and strive to enhance human well-being on Earth with morally appropriate behavior (Sadler-Smith, 2015).

By considering environmental ethics, HRD professionals need to develop and implement interventions that improve the environmental knowledge base of employees and business leaders (Sadler-Smith, 2015). For example, they can incorporate sustainability principles into their training and development programs, motivating employees to adopt environmentally friendly practices in their work. HRD professionals can also emphasize the ethical responsibility of organizations towards the environment by integrating environmental considerations into the core values and policies of the organizations. Being mindful of environmental ethics can help organizations and HRD professionals to contribute to sustainable business practices and create a sense of environmental responsibility among employees (McGuire, 2010).

Conclusion

While theorists have offered a variety of ethical principles, it is important to consider that these theories sometimes overlap or combine in practice. Also, careful analysis and consideration of specific moral problems and contexts are necessary when applying ethical theories to HRD practices. HRD scholars and practitioners play a critical role in shaping the ethical framework within our field and HR departments. It is imperative that we prioritize ethics as a fundamental aspect of our practice and include ethical considerations in every step of our decision-making processes. Moreover, our training and development, career development, and organizational development practices should be guided by ethical theories and principles in order to promote diversity, equity, and inclusion.

Noelliste (2013) referred to HRD practitioners as the custodians of ethical behavior within organizations. He contended that it is the responsibility of HRD to cultivate leaders, managers, and other members of the organization in order to behave ethically. In a similar vein, Chalofsky et al. (2014) emphasized the role of HRD practitioners as guardians of ethical behavior in organizations. They stated that HRD professionals should take on the responsibility of ensuring and promoting ethical conduct within the organization. Their role is to act as gatekeepers, monitoring and regulating ethical practices to maintain a positive organizational culture.

HRD professionals in general can contribute to the establishment of an ethical framework, fostering integrity, trust, and fairness and limiting inappropriate actions and behaviors in the workplace. By committing to a robust ethical foundation, HRD practitioners can contribute to the creation of ethical organizations that not only succeed but also positively impact society as a whole. Leading the change towards a more ethical future is our collective responsibility.

Discussion Questions

1. In your opinion, which ethical theory or principle will be most important to HRD in the next three years?
2. Pick two of the aforementioned theories, how would you apply the principles of these theories to a real-life ethical dilemma?
3. Can you think of any situations where the emphasis on the utilitarian principles might conflict with individual rights?

4. Going back to Kantian perspective (deontological principles), is there a situation where you would consider lying morally justified?
5. In what ways can feminist ethics contribute to creating a more inclusive and equitable workplace?
6. Discuss the potential conflicts that may arise when the interests of employers and employees vary within the framework of Ethical Egoism. How can HRD practitioners balance the pursuit of individual employee interests and organizational goals?

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Ethics in Organizations and Society

Why Does Unethical Behavior in Organizations Occur?

Darlene F. Russ-Eft and Austin Burton

Why Does Unethical Behavior Occur?

Although organizations strive to eliminate unethical behavior, such behavior still persists. Numerous cases over the past few years show that organizations have endured countless offenses of unethical behavior, such as Credit Suisse, Robinhood, Toyota, and Wells Fargo (Jaeger, 2021). Staggering losses are associated with such actions, as reported by PwC's Global Economic Crime and Fraud Survey (2022). In addition to damage to market share, reputation, and brand image, survey respondents reported direct losses of US$42 billion. Within the workforce, there are different factors that can alter whether ethical or unethical behavior is being displayed. While seeking to examine unethical behavior, it became evident that there were different logics for why these improper actions were being committed.

Organizations have consistently tried to eliminate unethical behavior in the workforce (Brookins, 2019). Nevertheless, they run into challenges

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such as (a) poor leadership, (b) organizational culture which can include discrimination, cultural numbness, abuse of internet policies, and time theft, (c) followers that create unethical leaders, (d) unrealistic goals or performance targets, and (e) personality traits. With an abundance of issues that confront organizations daily, unethical behavior among organizations across the world seems inevitable. These various issues will be described in the following subsections of this chapter.

Leadership

Leadership is a tool that is seen in all facets of society and can influence ethical or unethical behavior in an organization (Brown & Treviño, 2006; Treviño et al., 2005). Over the course of society, we have witnessed leaders on both sides of the spectrum. Whether for a sports team or a Fortune 500 company, leadership represents a significant aspect and is certainly relevant to the organization's success. The ideal leader is someone for whom the rest of the employees can strive to serve and to emulate. The type of leader a company chooses can have a critical influence on the members of the company. Through the usage of a strong and morally sound leader can guide the organization to ethical behaviors and decision-making.

Poor leadership, on the other hand, can serve as a clear advocate for unethical behavior in the workplace (Schyns & Schilling, 2013). One of the most essential misconceptions that bad leaders believe is that the rules do not pertain to them. These types of leaders will cut corners and act as though they do not have to abide by any guidelines. An unethical leader can cause extreme harm to the workers around him and will use their power in an unacceptable manner. Not only is this type of behavior dreadful from a personal point of view, but it also has a long-term effect on the workers below them. Unethical leadership can eclipse well past a leaders' conduct. If a leader is attempting to complete any sort of goal, there is deliberate potential for leaders to influence fraudulent and crooked actions within their group. An example appeared in Clement's (2006) review of corporate misconduct in Fortune 100 companies. The research found that any scandals involving government officials, executives, and other higher-ups resulted from the unethical actions in these companies.

When a leader acts with unethical behavior the repercussions are endless. Some leaders in accomplishing certain requirements or tasks will perform actions that are not deemed ethical. In doing so, they are creating an environment that has no boundaries, and they are simply results-driven, no matter how one got there. A meta-analysis by Schyns and Schilling (2013) found a high correlation between such leadership and counterproductive work behavior.

Unethical behavior can also be driven by leaders who feel the necessity to criticize employees who are not upholding their work performance. While every employee may strive to be successful, some often fall short. Unethical leaders may use their power to punish these types of employees. The ideology of self-enforced rules has been a common denominator when tying it to unethical leadership. This form of regulation stems from the social cognitive theory of morality and action (Bandura, 1991). Such leaders will have an unethical approach because they detach themselves from moral conduct and justify any improper management toward their workers. As seen by Pelletier (2010), each of the explored leaders would attack employees with low performance numbers and negate their attitude with the belief that was result driven. These leaders disregarded proper management and instead manipulated it into unethical behavior. Leaders do have a lot of pressure to see the proper results. Unfortunately, more often than not, unethical leaders will cross guidelines in order to reach them.

While leaders may focus on using unethical behavior to promote and enhance their personal lifestyles, that behavior can affect their subordinates in a negative direction. If a leader uses unethical behavior to see results, others will quickly follow in similar footsteps: "In seeking to accomplish organizational goals, leaders can encourage corrupt and unethical acts within their organizations" (Brown & Mitchell, 2010, p. 6).

A crucial part of leadership is knowing the importance of setting standards for the employees. When leaders decide to step over that line and perform actions that are deemed unethical, the employees will recognize such actions and believe that they are also allowed to do the same. The influence and actions of a leader are critical when viewed by coworkers. Unethical behavior can spread like wildfire if it is being used from the top of a company. Finding a leader who is willing to make the ethically correct decision consistently will always enhance a company, even if the results are not as promising initially when compared to someone who uses unethical decision-making (Brazerman & Tenbrunsel, 2011).

Some leaders are willing to bypass all codes of ethics in order to reach their goal. It may seem to work well in the beginning. In reality, all it is doing is encouraging this type of unethical action if the right results keep appearing. According to Brown and Mitchell (2010, p. 589), “employees learn accepted behavior (even if it is unethical) by watching relevant social role models.”

An organization will continue to experience these unethical behaviors if the leader does not change the behavior. Without a strong ethical leader, there will be no progress in eliminating corrupt practices throughout the organization. To achieve ethical behavior it must be demanded from the top of the totem pole.

At this point, we might ask about what might be leading to such unethical leadership. There may be personality types related to such leadership, and there may be conditions within the organization (coming from the employees) that result in such leadership. The following section will describe how personality and the organization may result in unethical behavior.

Narcissism

Narcissism is a personality trait (Raskin & Hall, 1979) characterized by “a hunger for appreciation or admiration, a desire to be the center of attention, and an expectation of special treatment reflecting perceived higher status” (*Psychology Today*, n.d.). As a trait, narcissism exists along a bell-shaped curve, with most people possessing a moderate amount of the trait. There are, however, those with extremely high levels of narcissism, and those people who are placed in leadership roles and with some support can precipitate unethical actions within the organization (Kish-Gephart et al., 2010).

At the same time, the organizational circumstances must allow for the narcissistic person to commit unethical actions. This is where two specific actions can lead to unethical behaviors: (a) support for the leader from employees and (b) unrealistic goals. These are discussed below.

Followers and Unethical Leaders

As described above, leaders can influence their followers to perform unethical behavior. At the same time, the followers or employees can share the same power of spreading this behavior to their leader. Many leaders want to feel a part of the team. They do not want to feel like an outcast from the group because they have a higher position than them.

The issue that arises with leaders wanting to fit in with their followers is that they no longer value the importance of being a leader; "Specifically, when leaders categorize themselves as group members, it transforms their self-perception into that of a group member, and they feel and behave in a manner consistent with group norms rather their own individual motives" (Ahmad et al., 2021, p. 1377).

The necessity to "fit in" can be destructive to a leader. Although having a friendly-work relationship with the employees is important, once a leader mentally concludes that they are a part of the group, there may be no one to prevent the spread of unethical behavior.

The Moral Licensing Theory (Blanken et al., 2015; Lasarov & Hoffmann, 2020; Nissan & Horenczyk, 1990) is a complex idea that focuses on the moral balance model. Part of the model involves the relationship and support from the employees and suggests that this relationship enables unethical behavior. In addition, a leader is able to grant themselves moral credit, when they have not done anything at all. The key to accessing this fictional moral credit is by remembering the good acts they have done in the past. They may also picture some good deed that they will do in the future or even use someone else's good act and apply it to themselves. By giving themselves this sense of approval, the leader feels free to act in an unethical manner. Furthermore, they believe that they have earned the trust of employees for such actions.

Unrealistic Goals or Performance Targets

Goals are a significant part of the work and the workforce. While attainable goals can undoubtable benefit a company, there is the issue of saddling employees with goals that are out of reach. Creating an environment with unrealistic goals is one of the leading reasons for unethical behavior (Ordóñez & Welsh, 2015). When a superior tasks an employee with a job that they find impossible to complete, that employee may make critical mistakes, or they may cheat or find an unethical way to do it. Goals need to be a mutual decision by both the leader and the person who is responsible for completing them. As a manager, it is very common to set goals to encourage the employees to improve their performance. Goals are set and reviewed during an employee analysis. Goals set by management are usually connected to bonusses and other benefits, and most importantly, unethical behavior. Thus, assigning employees difficult and demanding goals can lead to deception and cheating by the employee (Healy & Niven, 2016).

Indeed, one well-known case involves Well Fargo Bank. Flitter (2020) reported on the case in which the bank had to pay $3 billion to settle both criminal and civil complaints. “From 2002 to 2016, employees used fraud to meet impossible sales goals” (para. 2). These employees created fake accounts and credit cards using customer information.

If an employee views their goal as too difficult, there is no guarantee that they will not use an unethical approach to conquer it. Incorporating unrealistic goals will also affect someone’s ethical character. If someone can accomplish a goal by using unethical behavior, they will see no issue with trying to use the same strategy again. This sense of an unethical routine of accomplishing goals will spread among employees. In a review of 50 years of research on goal setting, Webb and Ordonez reported:

> The findings indicate that while many organizations and institutions use goals as motivators to focus energy on a desired outcome, the presence of goals actually increases the likelihood of unethical behavior. When a person focuses attention on a goal, their moral awareness is decreased — that is, they may be more “morally disengaged” or less focused on making moral choices while pursuing a goal. To get what they’re going for they may choose risky, even immoral activities like lying, cheating or stealing, which they wouldn’t otherwise do. (W. P. Carey News, 2018, para. 3)

In a telecommunications company, den Nieuwenboer, et al. (2017) studied the actions of the middle managers actions when dealing with unrealistic goals. These mid-level managers were tasked with different goals that included incentives that were not reachable. This study began with the development of a new property. During this process, the top management of the company elected different goals, obligations for employees, and bonuses. Once the construction of the plan was completed, the middle manager stepped in and took on the responsibilities of the goals and jobs enlisted from management. For this specific study, the middle managers were not aware that the jobs and goals that were assigned to them were deemed impossible.

This situation quickly put the middle managers into a state of uncertainty. Instead of going back to the head of the company, the middle managers decided to fabricate the numbers sent to their boss. These managers used different unethical strategies to increase their numbers.

The developed ideas such as coopting sales from a different property. These middle managers also falsified sales by reporting orders as confirmed profit. They would make sure that the numbers that were being accounted for appeared reasonable in the IT system. The middle managers were actively coming up with new maneuvers to find loopholes around the system. The different strategies represented a combined unethical action more than an individual effort.

Den Nieuwenboer, et al. (2017) also stated that these middle managers even rewarded their employees for using unethical behavior to quickly increase their production. Thus, when an organization's leaders create an environment of unattainable goals, the managers, and workers under them, will go to any unethical length to accomplish them, especially if it will result in more income coming their way. The thought of unethical behavior will quickly come into employees' mindset if they can accomplish the goal and receive a reward. Having a work balance that pushes employees to work hard but is reachable needs to be adopted by organizations.

Organizational Culture

Although the leader may be an important influence on ethical or unethical behavior, the culture within the organization is also critical, as has been suggested by the above discussion. After all, an organization is only as strong, creative, and ethical as is exhibited by the people within it. The following subsections describe some of the factors related to unethical behavior that can be exhibited within organizations today.

Discrimination

Treating an employee differently based on skin or religious beliefs or gender or any other personal characteristic can be common in some organizations. Discrimination can be defined as "the unfair or prejudicial treatment of people and groups based on characteristics such as race, gender, age, or sexual orientation" (American Psychological Association, 2019, 2022, para. 1). Within a company, any type of discrimination is considered unethical behavior, and such discrimination is an ongoing issue within our society today. While it may not be blatantly obvious, discrimination can be exemplified as not receiving the opportunity for a higher-level job even though it was deserving. Such behavior can be considered unethical behavior. If a group within an organization displays aggression and animosity toward another group, it is without question discrimination (Dietz & Kleinlogel, 2015).

The alarming issue with discrimination is the necessity to realize it is occurring right there. When looking at certain organizations, the racial differences that are seen are evident. Taking a deeper dive into one restaurant chain, Shoney's, it is disturbing that the discriminatory situation did not change immediately. Back in 1992, Shoney's had to come to a settlement agreement of $105 million due to the discrimination charges set against them (Duke, 1993). During this time, Shoney's had encouraged their predominately White managers to "lighten-up" their diners. The result of this task was removing Black workers from their jobs. Only 1.8% of Black people fulfilled a managerial responsibility, whereas 75% of their Black employees would hold the low-income positions of janitor and dishwasher. This restaurant was so remarkably blatant about their discrimination that the Founder and Chairman Mr. Raymond Danner even stated in court: "I have on occasion given my opinion that a possible problem area was that the specific store in question had too many Black employees working in it as compared to the racial mix of the geographical area served by the store" (Smothers, 1993, para. 11).

Not only was there clear discrimination from the management, but the company also made the conscious decision to place their Black employees in lower level and underpaying positions. From an ethical behavior standpoint, the elimination of job opportunities based on racial backgrounds is both harmful and unethical. A company will only be able to proceed successfully if it corrects their racial and ethnic disparities and hires people based on abilities.

Cultural Numbness

Cultural numbness is a growing issue in our society. This numbness can be defined when others are joking about an individual's culture and background and progressively allow these jokes to become a part of their company. It represents a situation "when others play along and gradually begin to accept and embody deviant norms" (Wedell-Wedellsborg, 2019, para. 4). Another form of cultural numbness involves simply lacking awareness of certain cultures and their norms, which leads to unethical judgments and actions. Understanding someone's cultural background may not be simple, but it is a definite necessity in the workplace. Overcoming cultural numbness needs to be corrected from the start. If a company allows jokes or laughter about someone's culture to continue, unethical behavior will only continue to grow.

For example, if a well-mannered and ethical employee decides to alter his beliefs to accommodate everyone else's behavior, especially if unethical, then paralysis may spread throughout the organization. Or, if an employee is subjected to jokes and chooses not to stand up for him/herself, an acceptable routine may begin to form. If not corrected the first day, the jokes will continue to flow and become more of a daily occurrence since nothing was done about initially. After a certain period, these jokes will no longer even be considered significant or problematic because of the cultural numbness that has been inculcated (Kucera, 2020).

Allowing jokes and hateful speech about different cultures within a company will not even be noticed as time passes. Cultural numbness can continue because it has already been approved by everyone in a company for years. It needs to be fixed immediately or it soon will just become "invisible."

> It is our cultural numbness that makes us blame the poor for being poor, instead of the 'created system' that only enriches the few. What we do not realise by this attitude is that we erode the self-esteem of others, and ultimately our own happiness. (Brumpon, 2021, para. 9)

Such an attitude can thus erode the self-esteem of coworkers and can affect the happiness and well-being within the entire organization.

Abuse of Internet Policies

Taking advantage of a company's internet standards can be seen as another form of unethical behavior within an organization. The Internet has become a necessity over the past decades (European Business Review, 2022), and it is prevalent in every company due to the benefits it can provide.

While the internet has aided today's workforce, it has also resulted in some unethical behaviors among workers. The internet has numerous outlets that can allow an employee to get distracted quickly. Social media has become an extremely addictive item currently. From staying up to date on news, or finding out celebrity gossip, social media platforms have started to take over people's time. Applications such as Twitter (or X), Instagram, and Snapchat have millions of users who use their platforms throughout the day. According to a survey conducted by the Pew Research Center in 2016, some 61% of adults in the workplace use social media to either connect with friends and family or to take a mental break from their work (Olmstead et al., 2016). Social media is not going to disappear suddenly. Organizations must find different maneuvers to eliminate the disturbance of these applications or else the productivity and function of the company will fall.

With the internet, communicating within a workforce has developed astronomically. The creation of electronic mail has allowed organizations to share messages and information rapidly among each other. At the same time, email has also raised some ethical issues. These include that workers must recognize that email content is not private, that emails can represent the organization, and that private emails may compromise the organization (Chron Contributor, 2020).

Time Theft

The overlaying concern of partaking in these distractions is time theft. Time theft is described as when an employee is paid for their labor, but they did not work during the hours they were supposed to be working (Harold et al., 2022). While not easily noticeable, time theft is a rigorous concern within organizations. Employees will show up to their jobs, sit in their cubicles, and appear to be working vigorously on their tasks when in reality, they are simply wasting time. There are a couple of reasons that time theft has such a negative effect on a company, the first of which is that it is difficult to realize when it is happening. Unlike previous unethical behaviors that were discussed, time theft is not an issue that will arrive on paper. When comparing it to lying about numbers to reach a bonus, these two unethical behaviors could not be more dissimilar. At least with a smear lie to receive a bonus, it can be caught and quickly corrected, while time theft can go undiscovered for long periods of time.

The other issue with time theft is the harm it can cause to a company. If an employee goes on for months, coming in every day without fulfilling any part of their given job, the long-term severe output will put the company behind drastically. Time is a scarce resource that if not managed properly can have harsh consequences if wasted. Organizations are paying for their employees to do their work and to avoid wasting their time, which is the reason for it being unethical. Millions of people show up to work every day, focusing on just getting to the end of the day and not bothering to accomplish any of the work. Employees neglect the reason why they are at that job in the first place, and simply waste time.

The usage of monitoring employees' daily accomplishments has become an absolute necessity within certain organizations (Freedman, 2020). If a job's requirement is to show what an employee has accomplished by the end of a quarter/month, that leaves ample time for someone to use their time elsewhere and see no ramifications. Daily check-ins must become a prevalent task among organizations. Keeping employees on task will save organizations a significant amount of money in the long run. Wasting time is not only unethical behavior, but it is also extremely detrimental to the company.

A Model of Unethical Behavior and a Call for Future Research

The text so far has described a variety of factors influencing unethical behavior in organizations. Figure 1 presents a model encompassing these various factors. It shows that the leader who exhibits a high degree of narcissism and sets unrealistic goals can obtain the support of employees, which will further enable the leader's unethical behaviors. Then together, the leader and employees create the organization's culture, leading to a host of unethical behaviors throughout the organization.

The presentation of the model leads to a call for some research to examine its efficacy and explanatory power. Such research should be undertaken in a variety of types and sizes of organizations to determine its applicability across different contexts. It would also be useful to determine whether this model can be substantiated in cultures beyond those of North America and Europe.

Beyond simply testing the model directly, it would be useful to examine interventions related to the various aspects of the model. Thus, for example, what is the effectiveness of training leaders and employees? How effective is the use of personality inventories to identify the level of narcissism? What might be effective interventions to improve the ethics within an organization?

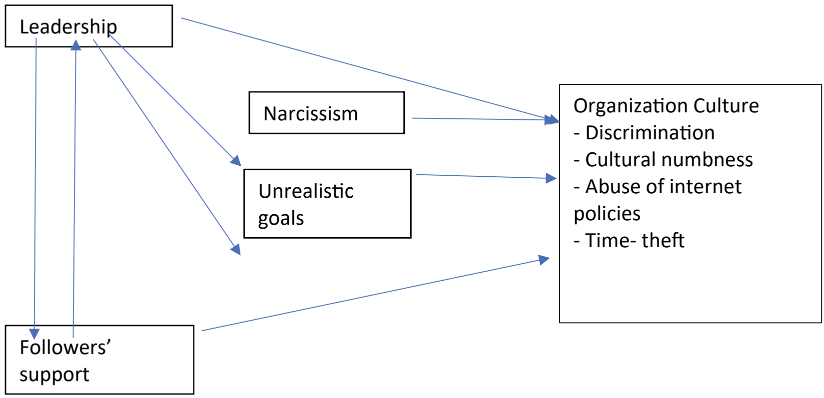

Fig. 1 Model on unethical behavior in organizations

Conclusion

Unethical behavior has been a continuing problem over the years. While leaders and their personalities, along with employee support, there may be other critical factors leading to unethical behavior seen in organizations. Organizations need to realize that until they put major efforts toward removing these triggering factors, they will continue to create environments that welcome unethical behavior. Whether properly developing a team from within a company to monitor the behavior patterns among the employees or meeting with the leaders of organizations, unethical behavior must be stopped.

Discussion Questions

1. What unethical behaviors in an organization have you observed? What were some of the consequences or results of those behaviors—for the person, for others, for the organization?
2. The chapter suggests that followers help to create unethical behaviors in leaders. Do you agree, and why or why not? What examples have you observed of followers encouraging such unethical leaders?
3. The chapter identifies the personality characteristic of narcissism as a contributor to unethical behavior. What other personality or personal attributes might also contribute to unethical behavior?

4. What actions can organizations take to reduce or eliminate unethical behavior in their organizations? Who should be responsible for taking these actions?
5. What other research studies might be undertaken to examine the origins and the outcomes of unethical behavior in organizations?

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Disrupting Misaligned Values and Actions in HRD: A Consideration of the Ethical Issues

Laura L. Bierema, Aliki Nicolaides, Eunbi Sim, and Weixin He

The COVID-19 pandemic revealed contradictions between values organizations espouse, such as job security and flexibility, against realities of them implementing reductions in force after promising not to, ignoring science and forcing workers to return to work without masking or vaccine mandates, requiring remote workers to accept invasive surveillance programs during the COVID-19 pandemic, or callously demanding a return to the office as if the pandemic never occurred—nor any learning as a result of it. Although there have been moments of transformative

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leadership during the pandemic, tales of toxic leaders and oppressive work environments persist, showing a clear disconnect between what some organizations claim to value versus how they behave and what their stakeholders expect. CEOs are anxious and impatient about a return to the prevailing pre-pandemic "hustle culture"—centering work life as primary and glorifying long hours, particularly *in* the office. Misaligned values create conflict and ethical tensions.

Storberg-Walker (2012) lamented,

> The Academy [of HRD]…does not provide guidance on what, why, or how to do HRD. Its vision statement is focused on what the Academy should be, not what HRD should be. The purpose and description of the actual work—research, teaching, or practice of HRD—is undefined.… Today, the discipline of HRD remains unsettled and without A unifying purpose. Unspoken assumptions shape what, how, and why HRD is done. These assumptions steer HRD research and practice away from workforce development, despite the huge need for workforce development scholarship and practice in contemporary society. (p. 592)

We, the authors, took Storberg-Walker's premise in writing this chapter and suggest that working toward values alignment across the levels of organizations, communities, and the people that make up systems is a start toward this vision of a purposeful HRD. The chapter will delve into ethical and value contradictions and consider how HRD can create more continuity in value consistent with action to create a new, transformed, ethical "normal."

What values drive HRD? How do such values shape HRD ethics that govern mindsets and actions in organizations? Over HRD's history, the field shifted from humanistic approaches to more performative and economic priorities, debating whether the field should prioritize learning or performance, or find ways to monetize knowledge. It is one thing for organization leaders to espouse values of integrity, transparency, and employee engagement, and a problem when their actions contradict their words.

Misaligned Values in Action

The mismatch between organizational and individual values is not new. Yet, the global experience of the COVID-19 pandemic and the corresponding shutdown of business and life as humanity knew it created a unique moment of quarantining and working remotely for many workers, giving the world a collective pause to consider what values matter. The pandemic put a spotlight on both good and bad examples of values alignment. Behaviors of leaders regularly contradict the values they thread through company discourse, especially as many organizations publicly committed to remote work and worker safety and security, and then did the opposite.

Several major corporations, such as Cisco, a $180 billion software and networking firm, pledged to keep their workforce employed during the COVID-19 pandemic based on their assertion that they had resources to maintain payrolls, even during a global crisis, much like other bad years. Cisco CEO, Chuck Robbins told Bloomberg News in April 2020, “Why would we contribute to the problem?…To me, it’s just silly for those of us who have the financial wherewithal to absorb this, for us to add to the problem” (MacMillan et al., 2020, n. p.). By August 2020, Cisco implemented a plan to lay off thousands of employees, joining larger corporations that laid off 9% of their workforce during the pandemic (MacMillan et al., 2020). Such actions signal value conflict and have ethical implications, particularly for HRD practice, not to mention the individuals and communities affected.

Corporations are not the only organizations with misaligned values. Many faculty, staff, and students in higher education faced serious disconnects between the declared values of their institutions and oppressive, non-scientific COVID-19 pandemic directives as the institutions grappled with providing a return to “normal” as the pandemic wanes. For example, a large public-serving university system in the Southeast heralds its mission to serve and provide vital conditions for learning and innovation for the citizens of their state. Yet, the state-level governance system took no actions to keep 92,000 football fans safe when those fans gathered for a football game—by requiring proof of vaccination, mandating masks, or establishing physical distancing of the seating arrangements to prevent the potential for the spread of the Delta variant during the height of COVID. All of those scientifically proven actions have been shown to prevent the spread from adding to the public health crisis that stressed local hospitals and medical personnel. The example of the Southeastern university, in particular, shows the conflict between political values and edicts forced upon public institutions by the state that are carried out in each branch of the government's system's culture of values and ethics.

Although many organizations promised more flexibility as people returned to work, some CEOs shifted course, demanding workers return to pre-pandemic levels of face-time at companies like Apple, Amazon, GM, Tesla, and Morgan Stanley (Brower, 2022). JP Morgan CEO Jamie Dimon declared working from home "doesn't work for those who want to hustle" and took a "get used to it" approach (Marshall, 2021). Yet, the pandemic gave many people a pause to assess and critique "hustle culture" and reject it for more life balance. Further, recent reports—The Greenhouse Candidate Experience Report, the Federal Reserve's Survey of Household Economics and Decisionmaking (SHED), and Unispace's "Returning for Good"—signal trouble is looming with return-to-work edicts (Tsipursky, 2023). The Unispace (2023) report noted higher attrition than expected in 42% of companies with compulsory returns to the office, with 29% struggling to recruit. The Greenhouse Report (Suzuno, 2023) concluded 76% of workers are poised to quit if flexible work schedules end with 22% of historically underrepresented workers ready to seek other job options if flexible work is no longer allowed. The report also found declines in levels of happiness, motivation, and excitement toward work with the removal of flexible work options. The SHED (US Federal Reserve) survey equated worker displeasure with ending flexible work on par with a 2–3% pay cut. The Greenhouse Report (Suzuno, 2023) also identified key factors luring workers to other organizations as (a) increased compensation (48%), (b) improved job security (34%), (c) career advancement potential (32%), (d) greater flexibility (28%), and (e) more positive organization culture (27%).

Aligned Values in Action

Some organizations show aligned values, like Nike, which announced the closure of its corporate offices for one week to give all workers a week off to prioritize mental health (Kelly, 2021). The pandemic revealed inequalities across its workforce as front-line workers and senior executives differ in their ability to respond to the complexities of a global pandemic. The reproduction of efficiency approaches to performance did not keep all workers safe in the same way across industries. Nike's move reflects clear learning from the pandemic that they do not need to continue business as usual and to things because "we've always done it this way." Nike's move is a small gesture in the right direction of aligning their espoused worker-centered values and their actions.

Ford Motor Company joined forces with GE Healthcare and 3M to produce health equipment like respirators for COVID patients with severe breathing difficulties (Jankowski, 2020). Instead of attempting to sell more vehicles, Ford stopped running advertisements to sell cars, replacing them with informational spots about car payment relief programs to help customers gain respite from monthly expenses. Ford has a long history of providing relief programs during national crises, such as the world wars.

Values Alignment and HRD

The COVID-19 pandemic has made clear that many organizations and communities are not following the values they tout, or what Argyris (1987) termed "espoused theory versus theory-in-use" (p. 93) which raises the question as to whether HRD practitioners are living up to their organization's values and those espoused by the Academy of Human Resource Development's *Standards on Ethics and Integrity* (AHRD, n.d.; Russ-Eft, 2018). What does HRD need to do and teach future practitioners to create healthy systems where values are integrated throughout the system and can correct unhealthy ones? To better understand how HRD can create aligned values, exploring how misaligned values damage people and organizations is helpful.

The Trouble with Misaligned Values

Current literature reveals various definitions of organizational and employee values. Schwartz (2012) gave an overview of his own much-cited influential article of basic human values (Schwartz, 1992). According to Schwartz, values refer to beliefs and desirable goals that motivate action, desirable behaviors, and ideals that employees and organizations want to approach (Schwartz, 1992). When activated, values become infused with feelings. Values serve as standards or criteria that guide the selection or evaluation of actions, policies, people, and events. People decide what is good or bad, justified or illegitimate, worth doing or avoiding, based on possible consequences for their cherished values. Values influence action when they are relevant in the context. Similarly, Bardi and Schwartz (2003) argued that personal values represent important goals or guiding principles in life that apply across contexts and time. In the organizational behavior literature, value congruence is synonymous with a definition for person-organization fit, and value congruence is a basis for building strong emotional bonds with employers (Cable & DeRue, 2002). Values are critical to organizational culture and leadership, impacting individual and organizational performance (Schein, 2004). Values have been “associated with, for example, job satisfaction, organizational commitment, turnover, trust, person–organization fit, readiness to change, and performance” (Posner, 2010, p. 535).

Strong support is found for the continuing claim that personal values congruence and clarity around organizational values pay dividends for both individuals and their organizations. In other words, values make a difference in creating and sustaining effective workplaces. Indeed, commitment, motivation, ethics, and efficacy, among other important work attitudes, require that attention to be paid by individuals and their organizations alike in making efforts to align personal–organization values (Posner, 2010, p. 540). Posner & Schmidt (1992) argued that “for any factor which has to do with time or experience with the particular firm, we would suppose that there would be a direct correlation with person-organization values alignment” (p. 84). “The Great Resignation is no surprise after workers had months to reflect on the contradictions between their personal values and those of their organizations,” and realize how their lives improved when they were forced to exit the “hustle culture” during the COVID-19 pandemic.

Ethical Issues

According to Trevino (1990), perceived organizational ethical values refer to employees’ beliefs concerning what practices are acceptable or appropriate in their organizations. Thomas et al. (2022) explored how the inevitable misalignment of individual ethical values and organizational guidelines manifested among 337 healthcare workers during the COVID-19 pandemic, finding, shockingly, 86% of respondents reported moral distress. Biron’s (2010) research based on social exchange theory found that

> the concept of negative reciprocity, i.e., mistreatment at work—in the form of abusive supervision and lack of organizational support—may undermine the normative influence of perceived ethical values, especially when the trustee's (i.e., the supervisor's or employer's) actions seem to be misaligned with perceived organizational ethical values. (p. 875)

Mumley (2019) proposed a concept of emergency micro-cultures that often emerge in crises and produce ethical myopia that corrupts wise decision-making. Perhaps this phenomena gripped CEOs demanding returns to pre-pandemic cultures showing little learning from the crisis or flexibility about how work might be accomplished. Unless insiders, either leaders or followers within a local setting, can meaningfully access ethical frames of reference existing outside the immediate context of the crisis culture, choices remain highly influenced by misaligned values distorted by proximate and introspective survival priorities with minimal regard for external or long-term ethical consequences. The plotline flows out of the emerging ethical debates that arise because the leaders' and citizens' values, practices, assumptions, and priorities have shifted significantly under the pressures of the crisis. How can HRD help people and organizations create ethical frames of reference aligned with values?

Economic Issues

Hosmer (1995) synthesized definitions from previous work and proposed that "trust is the reliance... upon a voluntarily accepted duty on the part of another... to recognize and protect the rights and interests of all others engaged in a joint endeavor or economic exchange" (p. 393). Economic value is one of the seven value groups identified by Bonau (2022), a subscale of economic values of both personal and organizational value that define values of importance for employees. Economic values relate to usefulness, practicality, and welfare, and thus define the importance of salary boosts, social guarantees, benefits that satisfy personal needs, awards for loyalty as well as organization growth, and orientation toward working for results for an individual or an organization. Remote work and flexible schedules would be apt additions to Bonau's subscale to reflect pandemic shifts in global work patterns and attitudes.

It is the employees' positive emotional attachment to and identification with the organization's goals that bolsters their desire to continue their jobs because they perceive high economic (such as pension accruals) and social (friendship ties with co-workers) costs of losing organizational membership (Suar, 2010). This is why workers were more likely to be loyal to organizations that treated them well and demonstrated aligned values and actions during the pandemic.

In organizations, just like in every aspect of life, employees are constantly subjected to decision-making processes. The consequences of those decisions have economic as well as socio-emotional implications. Observing these decisions, employees assess whether they deem what they experience as fair or unfair (Bonau, 2022), and ultimately whether they will stay. Economic values are determined as seeking for material benefit by employees through work. But "Foster and values the best employees," could also be considered as an economic value (Vveinhardt & Gulbovaitė, 2015, p. 497). However, after the pandemic, if the profit-making goals of the organization and employees' goals of well-being were not in congruence, there exists an economic problem.

Human Issues

Scholars have varied somewhat in their specific definitions of trust, which is too often undermined by managers' word-deed misalignment (Simons, 2002). Trust, according to Mayer et al., 1995) is "the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party" (p. 712). Trust looks forward to future decisions because individuals' expectations about future treatment are at the core of the definition of trust (Mayer et al., 1995). Trust definitions that include perceived word-deed alignment among other beliefs or perceptions as elements of the trust itself risk short-circuiting the scientific exploration of the interplay between the various antecedents of trust (Simons, 2002). These positive expectations should be based largely on the ascription of benevolence and value or goal congruity. The problem is, using Cisco as an example, when organizational policies or word of promise are not in congruence with its action in decision-making, then there is a breach of the psychological contract between the organization and its employees. As a consequence, values are misaligned, and workers lose trust in the organization and its leaders.

Tang et al. (2015) tested the relationships between ethical leadership, collectivistic cultural values, leader–follower value congruence, and employees' intention to leave. They found that ethical leadership can influence employee turnover, and therefore, leaders have a social responsibility to implement decisions with a high level of ethical conduct and moral value, which play a vital role in shaping their followers' behavior, thus improving their firms' ethical performances as a whole (p. 397). The problem is that leaders are not the only heroes in a time of crisis such as the pandemic. There is the invisible leader—the common purpose, as Follett (2015) described, not only including all the stakeholders—clients, customers, prospects, shareholders, executives, but also employees. If employees are not considered to be in this invisible leader decision-making process, the organizational values and goals will not match individual employees' values, and therefore, both values are not aligned (Mumley, 2019).

Schwartz and Bilsky (1987) derived a universal typology of the different human values by reasoning that values represent conscious goals to which all individuals must be responsive. Within their typology, they identified achievement as one of the motivationally distinct types of values recognized across cultures. Schuh et al. (2018) posited that values play a central role in the functioning of modern organizations. Though organizational decisions reflected company values, "having clarity about personal values may be more important ... than being clear about organizational values" (Posner & Schmidt, 1993, p. 346). The Integral, a research firm, has worked with The Harris Poll to conduct a survey of more than 2000 employed individuals across the United States from June to July 2021 during the COVID-19 pandemic, on how well employees perceived that their organizations represented their values. The findings showed that an overwhelming percentage (40%) of participants selected employees' good health and well-being as their top issue (McCarty, 2021). When the organization's and employees' values are misaligned, negative action will likely be taken against the employer. Nearly one-fifth of respondents in this survey showed that they would warn new candidates not to work in the organization (25%), quit (23%), not comply with organization policies (22%), or post negative reviews (20%). This data show why there was a "great resignation" after the great pandemic and clearly indicate a value misalignment between organizations and employees. Organization policymakers and decision makers should take note and be alarmed by this trend.

The permanent dilemma of congruence between personal and organizational values is clear (Vveinhardt et al., 2016). Are people's actions and beliefs congruent with what they say? If the answer is no, then there is misalignment. As Collins (2000) argued, organizations' fundamental reason for existence should be beyond just making money, and what is most important to enduring organizations are its core values. Collins proposed that the way to create alignment is a two-part process by identifying and correcting misalignments. This is what HRD should strive to do.

Countering and Challenging Misaligned Values

We, the authors, suggest HRD is a field founded on principles of humanism and doing no harm, yet misaligned values are not humanistic and likely harmful. How might HRD trouble and challenge such value disconnects in ways that move beyond the positivist and instrumentalist approaches and create transformational change? What are the ethical issues at stake? We contend that this work requires making the system visible to itself from the bottom up; communicating about misaligned values through real dialogue and honest critique, and then clearly articulating values and ethical dilemmas; and co-creating more authentic ways to create alignment among the people, organization values, ethics, and actions. How can HRD create such a transformation?

Making the System Visible

Making the system visible from the bottom up is a deliberate process when many values are unspoken tacit rules about working in an organization. "Hustle culture" is one example. Few organizations would list "hustle" on their virtuous list of aspirational values, but it is a reality in many workplaces and an unspoken understanding if a person wishes to advance. Perhaps the conflict over the return to full-time work in the office is CEO's failed attempt to recreate the hustle they perceive lost in the pandemic and forcing them to state a value they might have otherwise denied.

A value system is a set of beliefs and attitudes affecting ethical behaviors—one embodied in individuals, shared among members, and embedded in the organization. The value system is often invisible and operates insidiously (Bateson, 2022). For example, gender bias, white supremacy, heteronormative and cisgender normative thoughts (i.e., regarding heterosexual and cisgender as the norm and disregarding gender diversity and fluidity) are hidden but embedded in the organizational systems, policies, and practices (e.g., wage settings, rewards and promotion policies, workspaces). To illustrate, women globally bore the brunt of the pandemic, moving their work lives online while simultaneously engaging in increased unpaid household labor as their families also worked and schooled from home 24–7 (Adisa et al., 2021; Ghosh & Chaudhuri, 2023; Power, 2020). Disregarding the health of instructors and requiring them to be in-person and face students in the midst of pandemic is another example of value misalignment and reveals the performance, profit, and production-oriented value systems in higher education institutions that clash with the altruistic social serving images most higher education institutions profess. The invisible system should make visible from bottom up to counter and challenge the misaligned value. We, authors, particularly argue the needs to communicate about misaligned values and co-create aligned values, and point them out when they are noticed.

Communicating About Misaligned Values

Misaligned values may be intact if not countered and challenged in organizations. Questioning misaligned values begins with communicating about misaligned values with colleagues through dialogue—a respectful, open exchange of ideas grounded in listening and understanding, honest critique of the misalignment, and conversing about the contradictions and ethical challenges created by misalignment. Naming things matters. Otherwise, misalignment becomes an unspoken assumption of acceptance of the value contradictions. Imagine what might transpire if a team had a conversation about "hustle culture" and created meaning about the consequences on people's lives? Even if the thoughts, experiences, and feelings toward the misaligned values were not exactly the same among the members, beginning with dialogue may increase collective consciousness of the misaligned value(s) because dialogue can generate genuine relationships based on deep relatedness with holistic acceptance of others' perspectives and experiences (Buber, 1958; Pope & Nicolaides, 2021). However, the dialogue should be respectful for the conversation to be healthy. Members should be invited to create a safe, brave space allowing their whole-self and a sense of vulnerability to be respected to share their candid feelings and thoughts about the misalignment so that actions can be taken to create more alignment (Kwon, 2022; Sim & Bierema, 2022).

Co-creating Aligned Values

An ethic of care approach is grounded in giving each person a voice and valuing relationships in the exploration of moral conflict (Gilligan, 1977). Approaching issues with an ethic of care provides the opportunity to align HRD values (McGuire et al., 2021). Embracing an ethic of care acknowledges that everyday life and work are configured in relational and interpersonal ways (Alacovska & Bissonnette, 2021; Lynch, 2007). Feminist crisis management based on the value of ethic of care offers an alternative approach to rationalist crisis management based on the assumption of rationality and linear processes of crisis management (Branicki, 2020). Feminist crisis management aims to transform the organization and not to go back to the normal—the oppressive workplace (Branicki, 2020), like so many CEOs are wont to do. For example, in the crisis of COVID, feminist crisis management works to rethink normative work systems (e.g., the notion of rigid workplace, work hours, hustle culture) and change work systems to align with humanist HRD values (e.g., increasing flexibility in workplace and work hours, privileging health over costs).

Enacting affective leadership from an ethic of care perspective also can contribute to co-creating aligned values in the workplace. Munro and Thanem (2018) conceptualized affective leadership based on Spinoza's affective ethics that recognizes the relational and collective power of ethical thoughts and behaviors. In contrast to traditional leadership that typically reveres leaders as morally superior, affective leadership acknowledges followers' ethical capacities and advocates collective actions to co-create a care-ful workplace (Munro & Thanem, 2018). Care-ful workplaces and leaders recognize affections or emotions (e.g., frustration, sadness, joy) generated by society and relationships, including work. Affective leadership calls for being led by co-created affective ethics rather than by the self-professed morally superior, infallible individual leader, that some CEOs cast themselves as, such as bungling Tesla CEO Elon Musk who issued an ultimatum for employees to return to the office full time, tweeting that people wishing to work remotely "should pretend to work somewhere else" (Musk, 2022).

Co-creating aligned values instead involves organization members taking time to listen to each member's feelings, health conditions, and any issues each member wants to raise, and collectively generate ethical guidelines that each member is encouraged to follow. Imagine how creative an employee-led return-to-work design could be, when build using an ethic of care and identifying how to better align values. Care-ful workplaces create aligned values through privileging mutuality, affectivity, and solidarity (Alacovska & Bissonnette, 2021).

Contribution to HRD

Exploring misaligned values contributes toward the advancement of HRD by challenging the field to ensure consistency between its humanistic values and the stakeholders it serves. Promoting an ethic of care where values are in greater alignment throughout the system should be an ethical priority of HRD as it helps organizations create human, economic, and environmental sustainability for communities. Creating aligned values is important, "…Especially in times of economic and social distress, HRD research and practice should be in service of a 'better society' through workforce development" (Storberg-Walker, 2012, p. 549). Storberg-Walker asked that HRD scholars and practitioners reconsider *why* they do this work and advocated for an HRD that is responsive to the needs of the world for workforce development that are relevant to issues facing the globe and particular nations in ways that promote health and wellness. Byrd (2018) challenged HRD to adopt a social justice platform that seeks equity, fairness, dignity, and respect in organizations that rebalances inequities between privileged and marginalized members. This work should advance the empowerment, ethical conduct, sustainability, and growth of organizations and society. Storberg-Walker (2012) was clear that this new vision is where "the work of HRD is meant to serve others—to serve the workforce development needs" (p. 597).

Until HRD accepts responsibility for creating conversations, processes, and accountability for organizations to practice what they preach, the field will continue replicating systems of inequality and failing to address problems that perplex teams, organizations, and communities. There also cannot be tolerance for leaders run amok, contradicting their espoused values at every turn. HRD can work to improve leadership development and how leaders are held accountable for creating and sustaining organizations based on an ethic of care and aligned values (*Bierema* et al., in press). Cultivating an ethic of care that reflects the complexity of work in today's volatile reality and is imperative, and work HRD has not yet adequately addressed. When there is an absence of a shared sense of interdependence linked by difference and sameness, the most basic human right—to care and to be cared for is a shared value that demands visibility (Nicolaides & Lim, 2020). As Carole Gilligan (2003) observed: "Both love and democracy depend on voice—having a voice and also the resonance that makes it possible to speak and be heard" (p. 233). Creating aligned values helps people and organizations build trust, collaboration, and uphold ethics.

Discussion Questions

To conclude our inquiry into creating aligned values and ethics in organizations, we offer a few inquiries to continue to spark your curiosity into this line of thinking:

- How can HRD counter and challenge the "hustle culture" in organizations?
- How can HRD scholarship and practitioners influence the enactment of an ethic of care? What structures need to be in place so that an ethic of care is embedded in an organization's mission, vision, and bottom line?
- What does an ethic of care produce in an organizational context that encounters complexity (i.e. Pandemic disruptions, climate crisis, forced migration)?
- What are values that reflect an ethic of care in an organizational system? How would the system know itself as ethical?
- How could creating ecologies of learning (systems that continue to evolve and learn) serve a commitment to an ethic of care? What would such ecologies require to live in an organizational system that values ethics of care?
- How can leaders be held more accountable for creating and sustaining an ethic of care aligned with organization values?

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Ethics and Human Resource Development: There Are Two Sides to the Coin

Amir Hedayati-Mehdiabadi, Oleksandr Tkachenko, and Lindsey White

This chapter aims to map and broaden the discussions on ethics in HRD. Prior research in the field has called for more involvement of HRD researchers and practitioners in promoting ethics in organizations (Craft, 2010; Foote & Ruona, 2008; Garavan & McGuire, 2010). As Frisque and Kolb (2008) observed, the current "climate of ethical scandals and wrongdoings poses a significant challenge, and an opportunity, for HRD professionals to positively influence ethical decision-making in organizations" (p. 50). Craft (2010) argued that for companies to become learning organizations, they need ethics programs housed in the HRD area with clear goals and an approach to integrate the program into everyday practices. If HRD desires to truly develop individuals, organizations, and societies, it should deliberately engage in ethical development as one of its main goals. From this perspective, the ethical practice of

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individuals in their positions should be considered a crucial aspect of their growth. This involves both the ethical development of HRD professionals (i.e., ethical talent development) and the support provided by HRD in the ethical development of other professionals as part of talent development activities (i.e., development of ethical talent).

Talent development is an ambiguous term. Sometimes talent refers to ability or aptitude in a person; other times, it has to do with a talented performance by an individual that “goes beyond the ordinary in meeting some criterion or desirability” (McClelland, 1958, p. 1). Gallardo-Gallardo et al. (2013) provided a framework categorizing perspectives on talent in the talent management literature:

1. inclusive vs. exclusive.
2. objective (characteristics) vs. subjective (people as talents).

For this chapter, we adopt an inclusive and subjective definition of talent development as “a comprehensive system that consists of a set of values, activities, and processes with the aim of improving all willing and capable individuals for the mutual benefit of individuals, host organizations, and society as a whole” (Hedayati Mehdiabadi & Li, 2016, p. 287).

According to Hedayati Mehdiabadi and Li (2016), when considering talent as a mixture of innate and realized potentials, HRD’s role is to help individuals identify their innate potentials and develop their skills and knowledge based on their interests. Therefore, talent development and human resource development can be used interchangeably. From this perspective, HRD professionals have an important role in promoting ethical behavior as part of their talent development work to impact the profession, organizations, and society. We discuss two aspects of ethics in the field of HRD in this chapter: ethical talent development and the development of ethical talent. Ethical talent development concerns the ethical practice of HRD professionals, i.e., being ethical in their talent development work. The *HRD Standards on Ethics and Integrity* exemplify this aspect guiding professional practice and the conduct of scholars, consultants, evaluators, and practitioners. The second aspect, the development of ethical talent, relates to the HRD professionals’ role in improving individuals’ ethical behavior and building ethical organizations. In this chapter, we elaborate on these two critical aspects of the HRD profession.

Ethical Talent Development

In this section, we provide an overview of the HRD profession's ethical standards and a brief review of some existing work on HRD professional ethics in the field. We then focus on ethics of care as one of the most recently developed ethical theories and argue for its usefulness in the practice and scholarship of HRD. Finally, building on propositions related to ethics of care, we emphasize the need to integrate the efforts on ethical talent development with activities focused on the issues of justice, equity, diversity, and inclusion.

Ethical Standards and Codes of Ethics

HRD professionals are tasked with talent development. Like professionals in other fields, HRD practitioners face ethical dilemmas in their daily work and find themselves in situations where they must make ethical decisions. For example, when an HRD practitioner designs a customer service training program and the client rejects the idea of conducting a needs analysis prior to training when such analysis is needed for effective training.

Therefore, it is worthwhile to consider how HRD professionals can make ethical decisions as talent development agents. They can rely on several ethical theories and ethical decision-making frameworks (e.g., utilitarianism, deontology, virtue ethics, and care ethics) in addition to their values and intuitions. HRD scholars and practitioners also have access to the *AHRD Standards on Ethics and Integrity* (2018) to assure the work they do is aligned with the rules of ethics, integrity, and justice. Using the *AHRD Standards on Ethics and Integrity* as an example, we can argue that an HRD consultant who suggests training interventions in response to organizational issues, regardless of the underlying problems, does not act ethically. Such an act contrasts with the principle of professional responsibility as one of the general principles stated in the revised *AHRD Standards on Ethics and Integrity*. According to this principle, "HRD professionals…adapt their methods to the needs of different populations … to serve the best interests of their clients" (AHRD Standards, 2018, p. 5).

The existence of codes of ethics is one of the characteristics that define a profession. The first professional code of ethics in the field of HRD was developed for the Organization Development Institute in 1991 (McLean, 2001). In 1999, the Academy of Human Resource Development introduced its own professional code of ethics and most recently revised it in 2018 (AHRD Standards, 2018). The publications on ethics in the field of HRD have largely focused on ethical talent development and the professional responsibilities of HRD professionals. Below, we briefly highlight some of the key contributions.

In the first issue of the *Advances in Developing Human Resources* in 2001, several HRD scholars provided case studies on HRD ethics to support HRD practitioners to "serve the needs of their clients [better] and enhance the profession through responsible and ethical behaviors" (Aragon & Hatcher, 2001, p. 5). Russ-Eft (2014), in a book chapter titled "*Morality and Ethics in HRD*," reviewed several ethical theories as the basis for ethical decision-making, discussed the role of professional codes of ethics, and provided implications for HRD professionals. Kuchinke (2017) argued that modern work needs deeper engagement with questions of right and wrong and suggested the need for defensible and worthwhile principles for HRD, which should go beyond a list of professional standards. Kuchinke (2017) also called for investigating questions such as "how virtues are and can be enacted in everyday practice, and what boundaries or trade-offs might exist in virtuous action in the context of economic activities" (p. 368). These scholarly works provide a strong foundation for the need for ethical HRD practice and ways in which HRD professionals can engage in ethical decision-making.

In recent years, scholars have argued for the use of ethics of care in the field of HRD (Armitage, 2018; McGuire et al., 2021; Saks, 2021). Recognizing the important contribution of ethics of care to the field, we elaborate on our perspective on the subject and add to the existing knowledge in the field of HRD.

Ethics of Care

Ethics programs in organizations should go beyond teaching ethical standards by helping employees learn how to effectively recognize and respond to ethical problems in the workplace (Sekerka, 2009). To this end, educational tools, ethical frameworks, and theories have been introduced to help individuals navigate their decisions in ethical situations. One of the recent theories of ethical decision-making is ethics of care (or care ethics). Ethics of care, introduced by Carol Gilligan in her book titled, *In a Different Voice*, has a relational approach to ethical decision-making (Gilligan, 1982). This approach contrasts prior ethical frameworks built on humans' independent and autonomous image in ethical situations (Held, 2006). Joan Tronto, a leading scholar representing this perspective, discussed that ethics of care "involves both particular acts of caring and a general habit of mind to care that should inform all aspects of a practitioner's moral life" (2005, p. 252). Ethics of care is built on the following assumptions about human nature: (a) humans are interdependent and therefore not completely autonomous, (b) humans have "needs" in addition to "interest," and (c) individuals are morally engaged rather than detached (Tronto, 1993). According to Tronto (1993), the need for care does not exist only in a personal context but also in political and social contexts. Care ethics can "expose how the powerful might try to twist an understanding of needs to maintain their positions of power and privilege" (Tronto, 1993, p. 140).

According to Tronto (1993), ethics of care entails the following four components: (a) attentiveness (caring about), (b) responsibility for providing care, (c) competence in caregiving, and (d) responsiveness (caregiving and receiving). We submit that Tronto's (1993) work provides a foundation and a framework for ethical talent development. Specifically, we propose that a caring HRD practice should embrace all four components, as presented in Fig. 1.

Attentiveness has to do with recognizing the needs of others and thus treating ignorance as an immoral trait (Tronto, 1993). As Tronto (1993) argued, although there exists a tremendous capacity for knowing about others in modern societies, the tendency to focus solely on ourselves and ignore others is prevalent. Ignorance, in this view, will eventually translate into evil with disastrous outcomes for society. *Responsibility* is the second element of care. For care to happen, one has to accept responsibility for it. As argued by Tronto (1993), responsibility "is embedded in a set of implicit cultural practices, rather than in a set of formal rules or series of promises" (pp. 131–2). The third element, *competence*, empowers the individual to avoid the bad faith of "taking care of" a problem instead of providing actual care (Tronto, 1993). In other words, to ensure that caring is taking place, the adequacy of competence in providing such care must be considered (Tronto, 1993). Finally, *responsiveness* has been described as understanding others' needs through what they express rather than putting oneself into their positions which involves avoiding the presumption "that the other is exactly like the self" (Tronto,

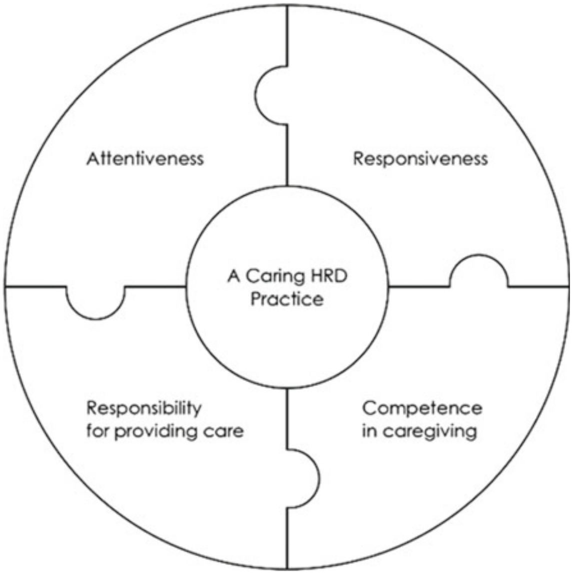

Fig. 1 A caring HRD practice and its four components

1993, p. 136). Putting oneself in others' positions "is more likely to be an imposition of an incomplete understanding of the situation than a morally sensitive response" (Tronto, 1993, p. 144). Understanding the actual care needed by different stakeholders who might not share an HRD scholar's background and identity necessitates building deeper relationships and a sense of openness and humility to learn and adapt.

Caring and feeling empathy for stakeholders is important to the overall success of HRD practice. As suggested by previous researchers, HRD as a field can and should integrate ethics of care into its practices (Armitage, 2018; McGuire et al., 2021; Saks, 2021). Armitage (2018) argued that HRD, for the most part, has adopted a rule-based ethical practice led by a free market value orientation. Instead, the author suggested ethics of care as a possible method for HRD to espouse "the values of human relationships, empathy, dignity, and respect" (Armitage, 2018, p. 212). Further research must be done to identify and examine possible actions to realize such integration. Perhaps the most immediate question is what care means in HRD. As we think about the ethics of care and its integration into the field, we should recognize the challenges of such integration. For example, who gets to decide on the importance of needs and how to balance HRD practitioners' care for different stakeholders in an organization?

Bridging the HRD Efforts to Address Ethical Issues and Issues of Justice, Equity, Diversity, and Inclusion

Responding to social injustice is a moral duty grounded in ethical consciousness (Byrd, 2018a). From this perspective, professionals, including HRD researchers and practitioners, have an ethical obligation to challenge social injustice and actively work to make workplaces more inclusive and equitable.

Issues of diversity and the need for inclusion in the workplace have been discussed in the literature in the last few decades. Diversity, as a term, was first popularized with the passing of the Civil Rights Act of 1964, which identified individuals in the workforce subjected to discriminatory employment practices (Byrd & Sparkman, 2022). However, it was not until the late 1980s that organizations started to recognize the importance of human diversity in the workforce (Byrd, 2018b). Inclusion as a concept was later added to further the discussions and practice of diversity. Inclusion involves "welcoming, respecting, supporting, and valuing the authentic participation of any individual or group" (Perry, 2018, p. 3). More recently, equity and social justice have gained the attention of scholars and practitioners. Equity is related to "the fair treatment, access, opportunity, and advancement" within the workplace, attempting to eliminate structural barriers that prevent the full participation of marginalized populations (Perry, 2018, p. 4). Rooted in critical theory, Byrd (2018a) suggested the social justice paradigm as "a dedicated platform for studying social justice as a necessary outcome of social injustice" (pp. 3–4).

According to Byrd and Sparkman (2022), the social justice paradigm "creates space for counter-narratives by those who have been subjected to an injustice to challenge the status quo" (p. 79). The social justice case for diversity, where equity and social justice are ends in themselves, can be seen in contrast with the business case for diversity, which emphasizes the value of diversity for business success (Byrd & Sparkman, 2022; Byrd, 2018a). As stated by Byrd and Sparkman (2022),

> Whereas competitive advantage and profit maximization are strong influencers for the business case, the social justice case for diversity uses a moral perspective for viewing the lived experiences of socially marginalized groups. Morality and lived experiences of social marginalization are therefore strong influencers for the social justice case. (p. 83)

We argue that ethics of care provides a good framework for connecting ethics and social justice. Caring involves "ethically significant ways in which we matter to each other, transforming interpersonal relatedness into something beyond ontological necessity or brute survival" (Bowden, 1996, p. 1). Ethics of care reminds us of our daily responsibilities to attend to the needs and uniqueness of others and our duties to address social justice issues. We must recognize that as HRD researchers and practitioners, who are in the business of talent development, we might fall into the trap of believing we are more ethical and inclusive by default, due to the nature of the work we do, especially if it concerns the development of ethical talent. However, we suggest we never stop recognizing our privilege and reflect on our day-to-day practices.

In what follows, we outline the second aspect of ethics in HRD: the development of ethical talent.

Development of Ethical Talent

In this section, we start with the need for ethics in organizations and the role HRD professionals can play in developing ethical talent and promoting ethics in the workplace. We then focus on ethics training as one of the integral elements of ethics programs in organizations. Specifically, we elaborate on two orientations to ethics training (i.e., compliance and integrity) and discuss the importance of contextualization in recognizing the different needs of employees for ethics training. Finally, we outline several recommendations for ethics training effectiveness grounded in empirical research. The central messages of the section are that the development of ethical talent is a critical aspect of ethics in HRD, and HRD professionals should play an important role in promoting and fostering ethical behavior in organizations.

From a business perspective, ethics is a must-have for the success of organizations as it plays an essential role in gaining competitive advantage (Watts et al., 2021). Previous research suggests a positive correlation between organizational ethics and measures of corporate success (Chun et al., 2013; Koonmee et al., 2010; Watts et al., 2021). More importantly, from an ethical standpoint, organizations must act ethically, and ethical behavior should be seen as an end in itself, not a means to an end. This perspective, which we argue is in line with a caring HRD, replaces "the profit goal with a goal of responsibility" (Aasland, 2004, p. 4).

Watts et al. (2021) stated that building and maintaining trusting relationships with different stakeholders, such as employees, customers, investors, suppliers, and society, is the essence of business ethics. Human resource development has an important role in developing ethical talent and building ethical culture in organizations (Ardichvili & Jondle, 2009). Ardichvili and Jondle (2009) also advise that creating ethical business culture entails the interaction of individual moral development with situational factors and involves various stakeholders. Such involvement calls for engagement in well-coordinated activities to ensure sustainable results (Ardichvili & Jondle, 2009). Activities such as ethics training at different organizational levels, leadership development, mentoring, and career development are all part of organizational efforts to build an ethical culture. Building an ethical organizational culture by ensuring ethical action by employees is a challenge for training and development professionals (Sekerka, 2009).

Prior research suggests that human resource development has not contributed significantly to promoting ethics (Foote & Ruona, 2008; Tkachenko & Hedayati-Mehdiabadi, 2022). According to Foote and Ruona (2008), a very limited number of studies have focused on business ethics and the role of human resource development. The authors called for the institutionalization of ethical behavior in organizations and argued that human resource development professionals possess specific skills that can be used to promote ethics in organizations (Foote & Ruona, 2008).

Ethics Training: Two Orientations and the Need for Contextualization

Ethics training is one of the integral elements of ethics programs in organizations and, if effective, contributes to developing ethical talent. Ethics training is defined as efforts on the part of an organization to prepare employees to engage in ethical decision-making and moral behavior (Tkachenko & Hedayati-Mehdiabadi, 2022; Watts et al., 2021). Enhancement of ethical decision-making by "identifying and implementing ethical solutions" is the main focus of ethics training programs (Watts et al., 2021, p. 35). Ethics training helps create an ethical culture by not only increasing the skills and knowledge for making ethical decisions but also by conveying the organization's priorities (Watts et al., 2021). Reviewing two meta-analyses on ethics training programs and their outcomes (i.e., Medeiros et al., 2017, Watts et al., 2017), Watts et al. (2021) concluded that "ethics training programs are more effective when they focus on improving trainee knowledge and skills that directly support ethical decision making …[but] less effective when they focus on changing trainee perceptions of ethical issues" (p. 40).

Scholars recognize that ethics training programs may have two distinct orientations: compliance and integrity (Constantinescu & Kaptein, 2020; Geddes, 2017). Compliance orientation programs aim at reducing "low-road" violations in the workplace and protecting organizations from unethical behavior (Roberts, 2009). In turn, integrity-oriented programs emphasize the importance of values and self-control, sound moral judgment, and building a moral character (Geddes, 2017). Whereas compliance training is increasingly becoming a norm (Perlman et al., 2021), it does not equip employees to handle the full range of ethical issues employees face in organizations (Roberts, 2009). Tkachenko and Hedayati-Mehdiabadi (2022) suggested that, when it comes to addressing ethical issues that are emerging or will happen in the future, integrity ethics training programs are better equipped to prepare employees. Additionally, Kancharla and Dadhich (2021) argued that if ethics training interventions are merely compliance-oriented, opportunities for long-term development will be missed. The challenge and the task of managers and HR professionals is to leverage the synergy of the two orientations by employing their strengths (Tkachenko & Hedayati-Mehdiabadi, 2022).

Another important consideration for ethics training, according to Tkachenko and Hedayati-Mehdiabadi (2022), is the problem of contextualization. Specifically, the authors differentiated between the domain (context) of an organization (workplace) and the domain of a profession (industry). Whereas ethics training that focuses on organizational codes of ethics often addresses the domain of the organization, the nature of the work that professionals perform in an organization may bring unique ethical challenges pertinent to certain professions in the organization (e.g., IT professionals or accountants). Although it is necessary to recognize and communicate ethical guidelines appropriate to all employees in an organization, the authors called for a tailored approach to ethics training by recognizing and addressing the needs of particular professions within the organization to better facilitate the development of ethical talent.

Evidence-Based Recommendations for Ethics Training

Although research into the effectiveness of training and development has been extensive (Bell et al., 2017), what makes ethics training and development effective is less researched (Tkachenko & Hedayati-Mehdiabadi, 2022). To assist HRD practitioners tasked with the design and development of ethics training programs in organizations, we provide several recommendations supported by the existing limited empirical research. To that end, we employ the before-during-after framework building on Benishek and Salas (2014).

Before Training

Scholars underscore the importance of the pre-training stage for the success of ethics training. In addition to conducting a needs analysis, it is necessary to seek commitment and support from all entities involved in ethics training (Packer, 2005). Particularly important is the involvement of the upper leadership, as the leaders' personal engagement in ethics training can emphasize the importance and priority of the topic to participants (Warner et al., 2011). In addition, according to Barker (1993), it is necessary to recognize the expectations to recognize the expectations of not only executives but also employees and society, as expectations may interplay in a complex way, and the merit and worth of ethics programs may largely depend upon to what extent expectations are met. As Barker (1993) observed, the perceptions of the management and employees on what the ethics program aims to achieve can differ greatly—when management saw it as a business need, employees felt that "it was 'simply a whitewash scheme to present a false front to (the government)'" (Barker, 1993, p. 172).

During Training

There is growing support for using (inter-) active methods and techniques in ethics training. When developing activities for ethics training, it is recommended to situate them in real-life ethics problems. As observed by Kavathatzopoulos (1994), the use of real-life business ethics problems led to the adoption of a more functional method to address moral problems, compared to when the transfer of moral content happens via lectures. Kaptein (2015) emphasized discussing ethical dilemmas as part of ethics training interventions.

Scholars discussed the effectiveness of case scenarios and realistic vignettes in ethics training (Gaidry & Hoehner, 2016; Izzo et al., 2006). Research has also supported the use of video clips (Warner et al., 2011), graphic novel format (Fischbach, 2015), and simulations (Gallagher et al., 2017) as effective tools for ethics training. Scholars also reported the effectiveness of the so-called "chain teaching" approach, when senior- and middle-level leaders provide guidance on how they expect their subordinates to respond to ethically challenging situations. Such an approach has proved particularly effective in the military context (Warner et al., 2011) and appears promising to be implemented in other contexts.

Researchers underscored the benefits of using reflection (Gallagher et al., 2017) and the use of dialogic exploration of ethics via balanced experiential inquiry (Sekerka et al., 2014). In this reflective technique, individuals use their past experiences to understand what helped and hindered them in responding to ethical situations (Sekerka et al., 2014).

After Training

Researchers emphasize that, while proven effective, an ethics training intervention alone is insufficient to support behavioral change. Organizations need to support trainees to transfer what they have learned. Frisque and Kolb (2008) submitted that "post-training support from supervisors, peers, and the organization is crucial if learned behaviors are to be maintained" (p. 47). It is necessary to continue providing support within a work environment to help employees search for answers on ethics-related issues in the form of ongoing services (e.g., counseling, periodic in-service workshops) to provide the opportunities to extend the support experienced during ethics training interventions (Morgan et al., 2000). As Sekerka et al. (2014) observed, "the importance of providing contexts that incorporate collaborative moral reflection, open dialogue, and shared accountability cannot be overstated" (p. 716). Specifically, providing safe spaces where employees can discuss ethical issues would give employees opportunities to develop moral support in their workplace.

The above section highlighted important considerations pertinent to the second aspect of ethics in HRD, the development of ethical talent. Ethics programs are integral in building ethical organizations. Ethics training, as one of the components of ethics programs, can play a critical role in communicating ethical principles and standards and fostering ethical behavior.

Conclusion

Ethical talent development and development of ethical talent should be seen as two important aspects of HRD practice and ethics-related research in HRD. Recognition of the two aspects would help researchers and practitioners build a better understanding of the contemporary discourse on ethics and its importance in HRD. As ethical issues are gaining attention in the field, clarifying the two aspects is critical. Exposition of ethical talent development and development of ethical talent reduces the confusion about the contributions of HRD scholars on the topic and provides a better picture of the existing efforts within the field and future research directions. In this chapter, we discussed the concept of a caring HRD practice and how it can contribute to organizations and responses of HRD professionals to societal issues. Building on HRD scholars' work who proposed ethics of care as a promising framework in HRD practice, we underscored the usefulness of ethics of care for connecting ethics and issues of diversity, inclusion, and social justice. In this regard, we submit that ethics of care serves as an important principle for HRD professionals in their daily responsibilities to attend to the needs and uniqueness of others and their duties to address social justice issues. Moving forward, we propose that HRD scholars focus their efforts on how to educate HRD professionals who are ethical and inclusive in their talent development work as well as how to develop ethical talent. Specifically, research into the development of ethical talent should investigate how HRD professionals can facilitate the moral development of individuals and build ethical organizations.

Discussion Questions

1. Discuss the meaning and significance of ethics of care. What are some practical ways in which HRD professionals can engage in ethics of care?
2. What are the challenges for implementing a caring HRD practice in organizations?
3. How can HRD programs prepare HRD professionals to be effective contributors to building ethical organizations?
4. In addition to implementing ethics training, what are other ways to foster the development of ethical talent in organizations?

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Ethics and HRD Practice in the Context of Business and Society: Libertarian and Liberal Perspectives

K. Peter Kuchinke

Normative questions about right and wrong and good and bad are never far from the daily work of human resource development (HRD) practitioners and their challenges in workplace settings. Far from being a value-neutral technology to be applied in mechanistic fashion, HRD interventions play out in complex organizational environments and with arrays of stakeholders whose interests, goals, hopes, and dreams sometimes overlap but often diverge. Examples of decision questions are familiar to everyone practicing in the field: Should scarce training and development resources be allocated to high performers in hopes of fending off poaching from competitors or to part-time employees who dream of getting hired full-time as they improve their skills? How transparent should an HRD manager be during a new employee orientation when describing the career paths in the organization that faces a potential acquisition and the threat of down-sizing? How should the HRD manager set boundaries for sales staff to maximize the potential in the marketplace but also avoid raising false expectations and over-promising the value of a product or service?

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The answers to these and other dilemmas of HRD practice are often framed in terms of quick cost–benefit rationality or–given tight deadlines, incomplete information, and work overload–simply decided based on precedent or internal politics. Ad hoc decision-making of this kind, however, comes at a cost. The development of sustainable organizational policies, processes, and structures is enhanced by reasoned analysis and clarity of the value base underlying important decisions. A culture of adhocracy in decision-making communicates a lack of integrity, transparency, and fairness to employees and the wider organizational community. It is ill-suited to foster learning and to build resiliency and commitment under conditions of general labor market scarcity and competition for high skills talent. This places the daily work of HRD squarely into the realm of ethics, certainly with respect to its own practice, for example the design of a leadership development intervention, and also with respect to the practice of the clients that HRD practitioners serve, such as managers planning to restructure a department as part of an organization development effort.

Whether there is awareness or not, values permeate organizational life, and education in ethics should be a core element of the professional education. In the aftermath of the accounting scandals of the early 2000s, the accrediting body for Master of Business Administration programs enacted reforms of the business school curriculum by requiring course work in business ethics and the integration of ethics with teaching in functional areas such as marketing and strategy (AACSB International, 2022). The Academy of Human Resource Development issued an expanded set of standards of ethics and integrity in 2018, with reference to management, organization development, psychology, and evaluation and addressing a wide range of practice areas such as consulting, academic research, and teaching (AHRD, 2022).

Ethics, then, is concerned with providing reasoned and reasonable decision guidance to determine rights and responsibilities, duties and freedoms, and norms and obligations for many roles and functions, including employees and teams, managers and executives, customers and clients, owners and stockholders, and regional, national, and even global communities. The consideration of ethics in difficult and complex situations may not always lead to a quick solution, neither to a single optimal path forward, and nor will it guarantee success. It will, however, offer a framework for analysis and decision-making, lead to consistency and transparency for discerning priorities, and result in clarity about worthwhile goals and the means to reach them. Such considerations are central to fostering a learning culture (Watkins & Marsick, 2019) by providing process help and procedural guidelines to clarify and codify the role and responsibilities of various stakeholders involved in the process.

The goal of this chapter is to provide an overview of the role of ethics in HRD practice and to outline two major frameworks, their fundamental principles, and implications for practice. A deeper engagement with ethics is essential for professional practice in all organizational domains, and even more so in HRD, a field that is centrally focused on learning, development, and flourishing of individuals and groups in the context of work and working. The focus on ethics provides an important balance to the field's functionalist and managerialist perspectives that are often silent about their underlying value base and present their stance as natural or self-evident (Kuchinke, 2007). The role of HRD as a business partner in organizational settings is first and foremost aimed on strategic goals and business outcomes. The practice of HRD is based on the conviction that good solutions stem from clarity of principle and a rigorous evaluation of the range of options in a situation. The consideration of values is not a luxury, but a central element of sustainable and long-term growth and development of individuals, organizations, and communities.

At the same time, it is important to consider that ethics is not a panacea. Multiple and often mutually exclusive priorities exist in the world of practice, and values and ethical principles, no matter how ardently embraced, compete with what existentialist philosopher Sartre (2021) calls facticity, the totality of all factors in each situation that form the background against which human freedoms exist and by which human actions are constrained. As economist and Nobel laureate Simon (2019) observed, decision-making in complex situations results in compromise among competing values, in satisfying multiple constituents rather than optimizing a single objective, no matter how valuable. Finding compromise among competing objectives, however, requires clarity and decisions about the salience and importance of the various options, and thus ethical principles and values are always at the base of decision processes in organizations. The role of HRD, then, is to ensure that such values and ethical principles are given their due consideration and are not left out of important conversations and decisions.

In the following section I will address the key concepts of values, morals, and ethics, terms that carry fuzzy and overlapping meanings.

This is followed by an outline of the two major ethical frameworks associated with libertarianism and liberalism in the West. In the conclusion, I will summarize key points and discuss the role of ethics in the current volatile, uncertain, complex, and ambiguous economic, social, and political environments.

Pure and Applied Values and Ethics

In recent history, the attention to values and focus on ethics in business and organizations has its origin in the rise of global competition in the 1970s, with the attended recognition of the importance of human capital (Becker, 1993) and organizational culture (Schein, 2017). Rather than seeking competitive advantage through physical and financial capital, as was the case during the post-war decades, organizations looked to emulate the values and practices underlying the Japanese conglomerates. Popularized in the precepts of the Quality Management movement (Deming, 2013), management scholars and consultants emphasized the role of core values and strong organizational cultures as characterized by human resource practices such as life-long employment, internal promotion, team-based decision-making, and strong customer–supplier relationships. Leadership theories developed in the 1980s, for example, the full-range theory of leadership (Bass & Riggio, 2006), assigned to leaders the central role of managing values and forging organizational cultures in line with core principles. These became part of strategic planning, leading organization large and small to declare core values alongside mission and vision statements and incorporating statements on ethics in corporate communications in, for example, annual reports, strategic plans, leadership development curricula, performance reviews, and employee training.

Values and Value Frameworks

Etymologically, the term value is derived from the Latin *valere*, meaning to be useful, to be of worth (Online Etymology Dictionary, 2022). The term is neutral with respect to the kind of use or worth of something, and many things can be judged to be of value, such as profitability, efficiency, market share, and product and service quality, and these are subject to differences in meaning and prominence across contexts and times. Value statements, for example, Google's core value of "focus on the user and all else will follow" (Google, 2022), are typically linked to other values and imbedded hierarchically. Google's focus on the user is linked to other values and subject to be modified when new technologies arrive, new competitors enter the market, or supply chain difficulties make serving customer needs difficult or expensive.

The development of specific values, such as personal accountability at work, and elaborate systems of values, such as diversity and inclusion-focused human resource practices, is a unique characteristic of our species that, in the course of human history, has enabled ever more sophisticated and complex forms of organization and communities large and small. In evolutionary terms, according to biologist Wilson (2017), values are central to collaboration and cooperation, and to the differentiation between in- and outgroups, even friend and foe. Values are place-bound and specific to a community, but across space and time, human societies have shared basic values, such as love for family, search for safety and comfort, and pursuit of well-being and meaning. Conversely, virtually all societies condone extreme behaviors such as a fratricide and infanticide. Open societies are characterized by value plurality and the push and pull between value conflict and value consensus. Societies institutionalize values in the form of norms of behavior and customs, but also as laws, regulations, constitutions, and rights. In a globalizing world, nations try to arrive at common value frameworks, for example concerning trade, armament, and basic human rights. Often below the level of everyday awareness, values operate at the cognitive, normative, and regulatory levels: how we perceive a situation in terms of good or bad, what we expect of ourselves and others as appropriate, and what we condone and reprove (Kostova, 1997). Values, finally, are at the core of religious and spiritual beliefs, and of ethics in philosophy and daily life.

Ethics and Moral Philosophy

Ethical issues, according to management scholar Shaw (2016), are those that are non-trivial and have the potential to seriously affect human well-being. What color to paint one's office, for example, is unlikely to count as such, while the decision to purchase expensive non-toxic wall paint to safeguard a healthy work environment may rise to this level. Ethical principles, further, take precedence over other standards: honestly dealing with customers should be viewed as more important than increasing profits. Third, many ethical principles are formalized as laws and regulations, for example rules about workplace safety or child labor. However, actions can be permitted by law but viewed as unethical, for example the decision to dismiss one-half of the workforce at X, formally Twitter, a highly profitable social media company, after its purchase by Elon Musk (Levine, 2022). Conversely, actions can be illegal but morally justified, for example Rosa Park's refusal to yield her seat to a white man in segregated Montgomery, Alabama, in 1955. Ethical principles, finally, rarely provide black-and-white decision guides, but are open to interpretation and trade-offs in context. For example, lay-offs due to outsourcing may be seen as justified given the broader competitive situation of the clothing manufacturer Levi Strauss (2019), where the negative consequences to individuals and communities were ameliorated through advance notice, severance pay, continuation of benefits, transition services, and continued investment in the community that was losing its major employer and source of tax revenue.

Its contextual embeddedness in professional practice distinguishes applied from pure ethics. The latter is a major branch of philosophy, addresses questions of right and wrong in general and often absolute terms, and constitutes a major part of the intellectual history of civilization and continues as a vibrant part of philosophical scholarship to this day. For many centuries, the Western tradition of ethics was labeled moral philosophy, dating to ancient Egypt, classical Greece, and the Roman empire (de Monteux, 1993). Applied ethics, in contrast, takes philosophy into the professional and everyday context (Shaw, 2016). Adam Smith (2018), for example, proposed the benefits to society of self-interest, free trade, and division of labor in his classic *Wealth of Nations*, published in 1776; it laid the foundation for the political economic systems of mercantilism and shareholder capitalism (De Montoux, 1993). Today, applied ethical scholarship is found in virtually all professional fields, from management, engineering, and law to medicine, artificial intelligence, and economics, carrying pure ethics into the context of practice.

Key to scholarship in pure and applied ethics is the opposition to ethical relativism. While individuals, groups, and societies might differ in their beliefs about right and wrong, it does not follow that one choice is as good as the next; it is also false that the discussion of ethics is worthless since people often do not agree. Principled reasoning is offered as the alternative by proposing how to arrive at ethical decisions: they should follow logic, be based on facts, and be built on acceptable ethical principles (Shaw, 2016). Kohlberg (1981) put this notion into practice and developed a stage model of moral reasoning in adults, arguing that higher stages can address a wider range of concerns and offer better solutions to complex problems. The owner of a coalmine, for example, who allows the discharge of a maximum amount of pollutants into a river, might act in line with Stage 2 moral reasoning: actions are right when not explicitly prohibited by law. At a higher level, say stage 5, the decision to limit pollution can be viewed based on the belief that it is the responsibility of the organization to safeguard the health of the near-by community and act as a good steward of the environment.

Normative Ethical Frameworks: Libertarian and Liberal Traditions

This section moves the discussion to the wider social context in which notions of ethics and values are enacted in modern society and its institutions and organizations. It places the role of HRD squarely in the arena of political economy, as Ardichvili and Harmon (2022, p. 353) have advocated: "…HRD professionals need a better understanding of the political and economic forces shaping organizational realities. Current models are insufficient, and HRD needs new frameworks grounded in an updated understanding of the political economy of labor, employment, and workforce development." Political economic systems are, in themselves, derived from specific understandings of ethics; these normative frameworks provide justifications for decisions and prescriptions for the range of potential action paths in organizations, including HRD policies and practices. It is important to frame the topic of ethics in HRD in this wider context: no matter how ardently certain values and roles for HRD are held, for example the notion of HRD as human development (Kuchinke, 2011) or the many noteworthy goals addressed by critical HRD scholars (for example, Collins & Callahan, 2023; Elliott & Turnbull, 2005) the reality of organizational practice places these objectives alongside other valuable and valued objectives. Ethical frameworks, then, must address how competing priorities are to be reconciled, and herein lies the difficult but important contribution of HRD practitioners when clarifying the values at issue in important decisions and opening the way to consider alternative action paths.

Nonconsequentialist and Consequentialist Ethics

Ethical frameworks have been classified into two major categories (Shaw, 2016). Nonconsequentialist theories, also known as deontological (from the Greek *dei* = one must), are based on specific and non-negotiable precepts that are right and good in themselves and should be upheld irrespective of their consequences or situational contingencies (Honderich, 1995). Kant's categorical imperative is a classic example: "Act only on that maxim which you can at the same time will to become a universal law" (Flew, 1984, p. 191). This principle is at the core of Kantian business ethics; according to one of its principal proponents, Kant's moral and political theory serves as a blueprint for a sustainable form of capitalism, corporate moral agency, and human rights (Bowie, 2017). Kant's philosophy positions its moral demands as absolute rules to be followed irrespective of their consequences. Early formulations of the HRD paradigms, such as our field's dichotomy on performance or learning (Swanson, 2022), resemble such unidimensional and seemingly indisputable values. Nonconsequentialist theories, however appealing in theory, are vulnerable when used in applied settings. First, they pose a very high standard on human action: situational contingencies often demand behavior that does not rise to the standard of a universal law but still be appropriate, for example replacing human labor with technology. Likewise, a specific HRD interventions may still be of value even though it fails to result in performance improvement, for example support for professional conferences that signal support for employee-centric career development. Finally, Kant's insistence that people never be treated as means to an end but as ends in themselves ignores the fact that individuals freely enter employment contracts where they exchange their efforts and labor for compensation and other benefits, thus agreeing to serve as a resource in the context of a profit-seeking enterprise.

Because of the difficulty to articulate universal ethical standards that apply across space and time, philosophers have articulated a set of consequentialist ethical theories that place maximum emphasis on the outcomes of enacting specific values. These frameworks are also known as teleological theories, derived from the Greek *telos*, meaning goal or target (Honderich, 1995). Two primary theories within this category are particularly relevant for our field. While they are rarely found in pure form in practice, they do characterize the major forms of deciding about issues of value and ethics in the world of institutions and organizations. Each provides a coherent and sensible set of decision rules for specific situations, such as the three examples earlier in this chapter. Each theory is enacted under a variety of labels in political, economic, social policy, and organizational arenas and forms the basis for HRD in actual practice. Rather than discussing these theories in philosophical terms, we will adopt Ardichvili and Harmon's (2022) example and frame them in terms of political and economic consequences for organizations and the practice of our field.

Libertarianism

The history of libertarianism dates to philosophical and intellectual trends of the Age of Enlightenment in the seventeenth and eighteenth centuries in Western societies. It is based on the core idea of the value of liberty in matters of personal and political, social and economic. Historically, it presented a fundamental rejection of feudalism, the dominant social structure in Europe that allowed the nobility to have the sole right to property and near absolute power over social and economic affairs (Boundless, 2022). To counter this privilege, the English philosopher John Locke formulated liberty as an inviolable personal right, a notion of central importance to the American and French revolutions of the late 1700s, the merger of the many Germanic principalities into the first German Reich in 1871, and later decolonization movements around the world. Liberty under a libertarian philosophy is understood as "living according to our own choices, free from the interference of others" (Shaw, 2016, p. 96); it is restricted only where those choices infringe on the liberty of others. Liberty also means the right to non-interference in personal matters or choices. It is highly individualistic; there is no moral requirement to come to support anyone else, nor is there a right to expect help from others. The role of government is, to use a memorable term in libertarian philosophy, that of the night-watchman; it is limited narrowly to maintenance functions, such as ensuring safety, enforcing contracts, and other minimal areas that enable individuals to exercise their right of freedom. Libertarians argue against any public roles that would infringe on individual liberties and are therefore unjust, for example "[t] axes [on] its better-off citizens to support the less fortunate ones [that violate] the liberty of individuals by forcing them to support projects, policies, or persons they have not freely chosen to support" (Shaw, 2016, p. 95).

The founding of the United States bears the imprint of the notion of the most extensive freedoms of the individual and the rejection of outside interference, be it from government, church, community, or fellow citizens. Examples of libertarian principles in US history include the rejection of the imposition of rules and taxes by the British colonial power prior to independence, the framing of the US constitution and the Bill of Rights, and the rejection of a strong central government, including the early opposition to federal taxation and military conscription. Instead, the young country followed the precepts of Smith (2018), who described the power, indeed the morality of the free market, the *invisible hand,* in arbitrating ethical issues in a pragmatic manner. A free, open, and unrestricted market system would, Smith argued, improve efficiency through the division of labor, create peaceful relations among communities through trade, and provide economic and social opportunities for advancement for anyone willing to work with diligence and effort (Smith, 2018). In hindsight, the excesses of an unrestricted market system of the 1800s and early 1900s, such as industrial monopolies, exploitation of labor, environmental degradation, and the illusion of a rags-to-riches ideology (Kuchinke, 2013) are well understood and have been substantially curtailed through federal, state-level, and regional regulations and policies. The ethos of libertarianism, however, continues to exert a powerful influence on business and industry and is central to the allure of this country. US society is characterized by a strongly individualistic notion based on work in contrast to the social market economic models of European nations, for examples Germany's post-war self-ascribed identity as a *Solidargemeinschaft*, a community based on solidarity with those less fortunate.

The libertarian streak in the US value system is perhaps best described in the literature. On the one hand, there is the admiration, however selective and naïve, of an early visitor to the US, Alexis de Tocqueville, with the level of industry, personal initiative, innovation, and freedom of choice and expression among its citizens in his classic *Democracy in America* (De Tocqueville, 1984). In contrast, the excesses of an uncontrolled capitalism are well described, for example in Upton Sinclair's 1906 novel *The Jungle*, exposing the working conditions in the Chicago stockyards (Sinclair, 2019) and in playwright Arthur Miller's *Death of a Salesman* (1967), addressing the personal costs of extreme company loyalty. At the height of neo-liberal political and economic policies in the US under President Reagan and in the UK under Margaret Thatcher, Gordon Gecko, the protagonist in the film Wall Street, exemplifies the extremes of a libertarian philosophy, famously announcing that "greed is good" (Stone, 1987, 0:45:14).

It is between the extremes of freedom of opportunity and the deleterious consequences of an unrestrained economic system that libertarian philosophy plays out: affording opportunity and choice but also inviting free loading, exploitation, and misuse of public resources. The most poignant formulation of libertarianism is economist Milton Friedman's (1970) often-cited essay titled: *The social responsibility of business is to increase its profits*. Managers, according to Friedman, are accountable to boards of directors who represent the interest of the owners who, in turn, invest in organizations expecting a return on their monies. Any decisions that detract from this goal constitutes, in fact, a misappropriation of funds and lessens the competitive standing in the marketplace. Only those areas that have a direct and positive impact on performance and business returns should be funded. Social goals are the responsibility of government and public policy, areas supported by taxation. Organizations are ill-equipped to serve social goals and should therefore focus solely on activities immediately linked to its officially adopted business strategy.

Despite its shortcomings of an extreme libertarianism, it stands as the imprint for the US economic, political, and social system. Its twin freedoms, freedom to make one's own decisions and freedom from infringement by others, are built into our understanding of organizations and individuals. Becker's (1993) formulation of the human capital theory is based on the notion that individuals make cost–benefit decisions when pursuing further education and training. Likewise, HRD is often portrayed as an investment decision made by organizations with the expectation of increased performance. Especially in the early days of our field's research and scholarship, the link between HRD interventions and business goals was front and center of its focus and identity. Efforts to measure the return on investment in training (Fitz-Enz, 2009), to move from a support function to a strategy partner (Ulrich, 1997), and to build an elaborate model of evaluating training and development (Holton et al., 2000; Russ-Eft, 2014) are examples of the response to HRD to the neoliberal and libertarian value system in the wider society and economy. The consequences of this philosophy are clear and stark: social goals such as work-life balance, workforce diversity, inclusion and equity, social justice, environmental well-being, and community investment should be supported only to the extent that they result in economic gains for the organizations and its shareholders. They are not valuable on their own but serve instrumental goals and are subservient to the economic interests of investors and owners. Organizations are free to pursue social goals in search of economic gains, but once this objective is no longer met, organizations should stop pursuing social goals.

One example of the logic of shareholder primacy is found in recent research showing the decline in performance among firms that have received positive ratings on corporate social responsibility (Lewis & Carlos, 2022). Another example is the recent disenchantment by investment firms, such as Black Rock and Vanguard, with ethical environmental, social, and governance (ESG) firms who fail to outperform non-ESG companies. Despite the frequently stated commitment to furthering the public good, for example by reducing carbon emission, "the …ESG approach to investment is broken. It needs to be streamlined and stripped of sanctimoniousness" (The Economist, 2022, p. 3).

Liberalism

In US political circles, the term liberalism carries at times the negative connotation of the welfare state and overly generous public aid that supports freeloading and discourages individual initiative and responsibility. Liberalism, however, presents a major ethical framework whose political valuation is far more positive in countries such as Canada and most of Europe. It is oriented toward a social market economy that recognize greater responsibility for those in need. Historically, liberalism is a form of utilitarianism, a moral doctrine articulated in the early 1800s in England by the philosopher John Stewart Mill who responded to the dismal working conditions in the factories, cotton mills, and overseas sugar plantations during the first industrial revolution and sought to reform the social institutions of the day (Shaw, 2016). In stark contrast to the libertarian principles of near absolute personal freedom and the alleged wisdom of the market to adjudicate issues of right and wrong, Mill's philosophy was based on the notion that ethical actions should always focus on the greatest possible well-being for all concerned. "The creed which accepts as the foundation of morals '***utility***'…holds that actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse (Mill, 1979, p. 7, emphasis in the original). The term happiness here is far from frivolous and includes health, opportunity to prosper, and all aspects of human development as individuals define this for their own lives (Kuchinke, 2017). This entails the responsibility, indeed the moral obligation, for ethical actors to safeguard and further the well-being to the largest degree possible of others, be they individuals, organizations, communities, or societies. Well-being, here, is an end, not a means to some other end; moral actors are obligated to increase well-being for everyone, not out of instrumental motives but for its own sake. An example that illustrates this well is the Buddhist principle of donating to good causes anonymously, thus removing the self-centered motive of donating because one seeks to appear as a generous person to others.

The philosopher John Rawls formulated the most extensive liberal framework with particular emphasis on organizations and other institutions. His *Theory of Justice* (1971) considered the "most influential work of the post-World War II period…in the English language" (Shaw, 2016, p. 102), takes justice as the highest value, both for individuals and for institutions. "Justice is the first virtue of social institutions.… Each person possesses an inviolability founded on justice" (Rawls, 1971, p. 3). Justice, further, is operationally defined as fairness: transparency of information, openness in decision-making, and access for all to privilege, power, and position based on clearly understood and accepted criteria and rules. Organizations, private or public, are bound by rules of fairness: when granting status as a corporation or approving an application to start a business, for example, the public and the enterprise owner enter into a contract which binds businesses and institutions to uphold ethical standards and principles of fairness. The status as a bona fide organization, then, curtails the freedom of managers and executives in the operation of the enterprise. Labor laws, safety regulations, fair business practices, and product standards, for example, must be upheld and sanctions ensue for any violations. Fairness to others also extends to the wider community and environment; organizations are not allowed to pollute the environment, exploit local labor, or discriminate against minorities. In contrast to John Adam's belief in the regulating function of a free market, the cornerstone of libertarianism, Rawls' framework positions organizations and their freedoms and obligations in the wider context of society, be this the local community, nation, or the globe.

A noteworthy contribution is the Rawlsian *veil of ignorance*, a decision guide for situations where limited resources and issues of power are at stake. This decision principle can be illustrated in the earlier example of whether scarce training resources should be allocated to part-time workers seeking to enhance their skills to become full-time employees or to high performers to increase their willingness to stay with the company instead of accepting competing offers. Rawls proposes that free and rational individuals are concerned with furthering their own interests but will accept a decision if the rules used to arrive at the decision are perceived as fair and impartial. The *veil of ignorance*, then, assumes a hypothetical role taking: the various parties, in our example part-timers and highfliers, will not know what group they belong to and thus will be ignorant as to the outcome of the decision on how to allocate training resources. Given what Rawls' calls, the original position, what decision would be accepted by both groups as fair and impartial? Multiple outcomes are possible given the specific circumstance, but the example illustrates the Rawlsian approach to decision-making based on the primacy of the principle of fairness and the conviction that impartial decisions are most likely to be accepted and enacted, and ultimately prove superior. The example also shows the contrast with the libertarian position. If the freedom to private property and its accumulation by shareholders are viewed as the highest value, then notions of fairness and acceptance of decisions take the backseat over the rights of stockholders to expect high returns on their investment. Humane working conditions, for example, might be implemented but not for their own sake but with the expectation of increased returns. Once they cease to serve instrumental purposes, organizations are justified, perhaps even obligated in order not to fall behind their competitors, to return to Fordist work practices.

While the philosophical work of John Rawls and the liberal value position might appear removed from the hard-nosed climate of a competitive marketplace, it should be noted that an employee-centric approach underlies many organizational theories, the field of organization development, the concern by many HRD scholars with notions of equity, diversity, and social justice. Examples include the notion of the high involvement organization, principles of employee empowerment, organizational learning, cross-functional and cross-sectional teams, and self-designed workplaces and work processes.

Conclusion

The topic of ethics has received not nearly the level of attention in the HRD literature that it deserves, often taking the back seat to performative aspects of organizations, such as product and service quality, effectiveness and efficiency, and economic and shareholder performance. Although ethics appears as a foundation in a well-known model of the theoretical foundations of the field and is linked to professional standards of conduct (Swanson, 2022), a text that covers the many ethical dimensions of HRD practice, such as leadership, corporate social responsibility, professional ethics, publication ethics, and digital ethics should be seen as an important additions to our literature.

The goal of this chapter was to discuss the role of ethics in HRD not as stand-alone and isolated topics but in relation to broader value systems at the societal, political, and economic levels. This larger context provides the matrix for framing ethics in organizations at large and our field specifically. HRD practice always plays out in the context of judgements about what action to pursue, what decisions to take, and how to decide among competing directions. The chapter started with three fictional but quite realistic scenarios that an HRD manager might face: how to select training participants, how to address sensitive information, and how to set boundaries in the context of sales and marketing. Each raises important ethical questions, and awareness of fundamental ethical principles are helpful in the decision process for HRD professionals and also for the wider leadership of an organization.

I overviewed two major theories in play in the United States and other market-based economies, libertarianism, and liberalism, and both were discussed as ideal types to show their specific features and point to their contrasting understanding of ethics and morality. In the case of deciding on whether to allocate scarce resources to a wider audience or to a select elite, for example, a libertarian decision path might point to the returns on investment in training and decide based on the benefits to the owners and shareholders of the organization. A liberal decision frame, in contrast, might consider a longer-term perspective and include the career aspirations of part-time employees and the benefits that their skill building brings to the community as well as the long-term viability of the business. In real life, of course, organizations rarely act solely according to one or the other alone, as the emerging research on behavioral ethics shows (for example, Ardichvili & Jongle, 2009).

Many combinations exist in economies at different stages of development, in different sectors and industries in each country, across institutions of similar kind, and even within the same firm, for example when an organization adopts liberal employment practices within a shareholder-centered strategic orientation. Corporate communications often project a liberal image of concern for diversity, equity, and inclusion as well as for environmental and community stewardship, while strategic decisions and strategy implementation point to great sensitivity to the expectations of the governing boards, shareholder groups, and the investment community. The fact that optimal solutions are often not possible and that compromise is required, however, should not be confused with a relativistic ‘anything goes’ stance. Wise decision makers will be cognizant of the benefits and trade-offs and will try to maximize valued outcomes, even if an optimal solution is not feasible. It is in the process of deliberation that an awareness of ethical principles is most helpful, and it is this body of knowledge of ethical frameworks that HRD professionals can contribute to the discussion in the wider group of leaders in an organization.

In an environment characterized by volatility, uncertainty, complexity, and ambiguity, leaders are forced to reach decisions with incomplete information and under time pressure. Optimal solutions are often not possible, and managers must compromise across multiple objectives instead of pursuing a single goal. The practice of HRD, likewise, is characterized by the dynamic of pursuing multiple roles simultaneously, for example those of strategic partner, administrative expert, employee champion, and change agent (Ulrich, 1997). On closer analysis, however, compromises and satisficing behavior, no matter how common, reflect underlying understandings of ethics, and decisions always reflect underlying value frameworks, no matter how urgently a situation requires a solution. Moreover, organizations are public entities; decisions taken are rarely hidden from stakeholders and will be understood by the wider community as representing underlying norms and values. The decision to bend the rules of honesty during a training seminar for newly hired sales staff, for example, to return to an earlier example, has the potential to taint the communication pattern in the wider sales unit and beyond: once dishonesty is sanctioned for the sake of increasing profits, even if only implicitly, lying to preserve one’s own advantage will easily take hold and cascade throughout the organization. Likewise with our third example: newly hired staff may be kept unaware of a pending merger but will soon learn about the potential risk of lay-offs through rumors from other employees.

Value frameworks, espoused and enacted, then, are integral parts of human communities, and formal organizations are no exception. HRD practitioners serving the organization in many functions and at different levels, have the opportunity, indeed the professional obligation, to clarify the value base of decision, to educate the organization about alternatives and options, and to serve as wise counsel to the many decision makers in their daily, often harried but always impactful role of leading sustainable entities that perform contribute to the welfare and well-being of the wider society by providing products and services as integral parts of a civil and democratic society.

Discussion Questions

1. Consider an organization or institution that you belong to, as an employee, a customer, a volunteer, or even a student. How do you experience the organization's stance toward ethics in your interactions? Can you pinpoint examples that align with one or the other of the broad frameworks described in the chapter?
2. The opening paragraph described three imagined examples of decisions faced by HRD practitioners as they go about their daily work. Select one and discuss how libertarian and liberal ethical philosophies would frame and come to a decision in the given situation.
3. As you think about your own career, now or in the future, which of the ethical stances described in the chapter aligns with your own beliefs and convictions? Are there other ways of thinking about the role of ethics in your professional life not described here?
4. Imagine that you have received two job offers from different organizations. In one, senior management has implemented a culture strictly following libertarian ethical principles, in the other liberal ethical principles form the base of all decision, policies, and values. If all other aspects of the offers were identical, which would you accept?

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Ethics and HRD—The Case of the Banking Sector

Eduardo Tomé and Osvaldo Peuyadi

Ethics and HRD—The Case of the Banking Sector

Ethics became an inescapable topic about the behaviour of the banking sector after the 2007–8 crisis. In the papers we analysed for this chapter, and which are described in the Methods section we found several references to that situation. Namely, the crash of the Banco Espirito Santo and the creation of the Novo Banco in Portugal was seen as an ethical problem (Silva and Pereira, 2020); the ICICI Bank failure in India is documented by Jain et al. (2021), and seen as a case of ethical failure by the CEO that violated the law on behest of her husband. As a corollary some correction measures were also introduced in Spain, and the ethics framework of the European Central Bank was applied to the staff of the Bank of Spain banking (Ureña Salcedo, 2021). Also, at the same time impressive technical advances have been problematic: ATM card cloning

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and the associated privacy, raised ethical and legal concerns; the preventive measures which need to be taken and adopted by the government authorities to mitigate the problem have also been discussed (Kaur, et al., 2019).

A very comprehensive analysis of the situation, centred in the Netherlands was made by Van Staveren (2020). According to those authors, "rationalization characterized by utility maximization continued to be the main driver of banks, and even if governments had issue rules to control their actions" (Van Staveren, 2020, p. 507). Since the governments did not give any ethical guidance or suggestions, banks simply followed the rules. Thus, the author suggested that this resulted in issues with the banks' moral compass. Van Staveren raised the possibility of unethical behaviour arising with pressures to downside. Such behaviour would lead to distrust and claims of a lack of moral leadership. The author argued against additional regulations and for more attention to "rationalization."

An international code of ethics has been advocated: Banking supervisors have recently turned their focus towards the creation of a global set of ethical standards for bankers, only vaguely defined at best (Zaring, 2017). Two key ideas emerge: (a) cosmopolitanism and informality. Thus, Zaring (2017) advocated for a "consistent regulatory to banks and non-bank across the world" (Zaring, p. 187).

In this context, recently in practical philosophy, particularists have argued against the idea that principles are important for ethics, because principles express reasons for or against an action, whereas what is a reason for a certain action in one situation can be a reason against, or no reason at all in another one (van der Linden, 2013, p. 209). However "even if principles cannot capture the full complexity of reasons for action, they can help as "rules of thumb" to remember possibly important reasons" (van der Linden, 2013, p. 209).

Having in mind what was just exposed, this chapter addresses the importance of HRD in relation to the question of ethics in the banking sector. Therefore, we analyse a question within a question. We do that because we believe by intuition, experience, prior readings, and what we just exposed that HRD might be important if not decisive for solving the question of ethics in banking. And if this ends up being true, then HRD will have found one more very important way of reclaiming its social importance. We will seek answers to the research question by conducting a literature review on HRD for ethics in the banking sector using the SCOPUS database. The chapter will have the following sections:

(1) Introduction; (2) Methodology; (3) Concepts; (4) Findings; (5) Discussion, and (6) Conclusion.

Methodology

We analysed papers published in the SCOPUS database. We used "Ethics" and "Banking" simultaneously as keywords, and we found 320 papers. Then we restricted to five areas namely, Business Management and Accounting, Social Sciences, Economics Econometrics and Finance, Arts Humanities and Environmental Science and we obtained 137 papers. Finally, we restricted the domain to the last 10 years (2013–22), and we ended up with 87 papers. Of those 87 papers, we ended up using 64 in this paper, and they are all included in the reference list.

Concepts

The banking sector is described as the part of the economy that deals with a very specific asset, namely money (Berger et al, 2019). Even more specifically, a bank can lend money and collect deposits, and essential for this activity is the interest rate. Traditionally, banks are cautious entities and would only lend money if they were sure to obtain the payment of the interest. Also, bankers would not run with the money of clients, and they would only propose assets and trades made in good faith and transparency; mutual trust was essential. Quite curiously, even if some fraudsters also existed, it was when technology made it possible to widen exponentially the activity that fraud became a social problem, and the economic crisis of 2007–8 is seen as a problem of ethics.

In the Cambridge Dictionary "Ethics" is defined as "a system of accepted beliefs that control behaviour, especially such a system based on morals" (Cambridge Dictionary, 2023). Put in current meaning, an ethical behaviour is a correct one, or a good one. Therefore, ethics should be good for business, because businesses thrive on trust and stability.

Findings

In this section, we list the main ideas we found while surveying the 64 papers mentioned in the section on methodology. We start by addressing the importance of ethics, and the fight against fraud; then we describe ideas related to philosophy and religion; only then do we deal in detail with the elements we found that we consider are related to specific HRD issues and this one is the central subsection. We think it makes sense to use this structure because we want to have ideas "flowing" into the subsection relating to HRD and departing from it. Therefore, subsections on Corporate Social Responsibility, consumer-related issues, knowledge, and economics and the banking activity must be read having in mind the central section on HRD.

Relevance of Ethics

Comparative analysis has been performed to identify differences between an ethical bank (Triodos Bank) and a conventional bank (Banco Santander) (Climent, 2018). Climent (2018) examined reports on bank financial activities from 2012 to 2015. The study showed that the ethical bank was less profitable than the conventional bank, primarily because of investments in social and environmental projects. This was the case even though customers claimed to be interested in ethical banking, such as financial transparency, and the ethical bank showed better employee retention and higher volumes of loans and deposits.

Accordingly, McGrath and Walker (2022) found that ethics and culture, not just law and markets, can constrain irresponsible behaviour. Van Staveren (2017), in a survey of over 600 banks in the Netherlands, found that only 45% of clients trusted their banks This surprising result was caused by the dominance of a competitive banking culture (Van Staveren, 2017, p. 245). The author recommended that banks increase trust by creating a caring culture focused on relationships. Also recommended was an open discussion of ethical dilemmas in place of discussions of targets, incentives, and regulations.

Zaal et al. (2019) undertook a field study in one of the largest financial institutions in Europe. The authors found that the perceived frequency of unethical behaviour regarding customers and judgments as to the acceptability of such behaviours "explained the existence of organizational ethical culture" (p. 825).

Relation to Fraud

Recently COVID-19 resulted in problems for the banking system. In India, bank officials perpetrated a massive fraud, at Punjab and Maharashtra Co-operative (PMC) Bank, by orchestrating the bank's IT systems

(Nayak & Chandiramani, 2022, p. 7). Training and development initiatives for information management in the "new normal" of the virtual workplace had to be described and developed.

According to Ferramosca and et al. (2017) banks more often have a code of ethics or conduct as compared with other industries found banks are more likely to have a corporate ethics policy (i.e., a code of ethics or conduct), than other industries. Nevertheless, there is no significant difference between banks and other industries regarding the amount of ethics-related auditing. (Ferramosca et al., 2017, p. 218).

Bidabad and Sherafati (2016) described features of ethical behaviour for assessors and trustees. These features include "honesty, belief, virtuosity, rectitude, compliance with moral values, transparency, governance, disclosure of information, and reward and punishment mechanisms" (p. 416). The methods of auditing, accounting, inspection, and preservation achievements are among the other matters of concern (Bidabad & Sherafati, 2016). Business culture in the banking industry differs between banks or group of banks, a fact that needs to be considered by legislators (Maurer, 2019).

Philosophy and Religion

We found quite a lot of references linking ethics, banking, philosophy or religion. The whole set of work highlights the importance of the intellectual elements in the analysis of the relation between banking and ethics.

Philosophy. The analysis includes Adam Smith (Zalewski, 2014), one of the most important economists, but also Aristotle, Hume, Rawls (Mass, 2017), Aristotle and Plato (Flynn, 2019), Alistair Mc Intyre (Robson & Beadle, 2019), and Kant (Scharding, 2019). Finally, the Hippocratic Oath was referred to by Boatright (2013).

With reference to the subprime crisis Zalewski (2014) reminded us that Adam Smith emphasized that "forbearance, which is the exercise of self-restraint while pursuing personal gain, is a necessary condition for the "invisible hand" to promote the common good" (p. 493). According to Zalewski "because forbearance is unlikely to result from personal choice or regulatory efforts, grassroots efforts by users of financial services are needed to ensure just outcomes in real estate lending" (p. 493).

Drawing from Aristotle, Hume, and Rawls, and attempting to define a code of ethics for bankers, Mass (2017) suggested that the code should be based on moral intuitions and reason. Crucially, “the intuitions most relevant to banking are those arising from common social practices-namely, mutual promising, game-playing, persuasion, and guardianship” (Mass, 2017, p. 257). He then suggested that “the norms behind mutual promising underpin the entire industry” (p. 257). Trading, sales, and asset management, in contrast are guided by game-playing, persuasion, and guardianship.

In the context of an ethical analysis of the Irish banking crisis (2008–2016), (Flynn, 2019) showed how virtue ethics, defined by Aristotle and Plato, can contribute to the avoidance of a repetition of the disastrous financial crisis of 2008 in Ireland and globally. It proposed “a holistic approach that integrates virtue and culture, ethics and governance” (Flynn, 2019, p. 297).

At the same time, Scottish bankers faced moral choices as tensions developed between their own professional standards and the new corporate goals of the banks as analysed by Alastair MacIntyre’s (Robson & Beadle, 2019). Habituation and deliberation are important in enabling action, but fully developed moral agency also depends on individuals being able to make choices in the space opened up by tensions within and between institutions (Robson & Beadle, 2019).

Also, according to Scharding (2019, p. 929) and within a Kantian framework “business, ethicists should not seek to hold corporations morally responsible. Instead, they should use Kantian (and/or other ethical-theoretical) resources to criticize the actions of individual business people” (Scharding, 2019, p. 929).

Finally, in a very interesting analysis, Boatright (2013) concluded that it would be difficult for any oath in banking to serve a role that is analogous to the Hippocratic Oath in medicine because of the many dissimilarities involved, most notably the lack in banking of a singular focus on service. In this context, Nash (2014) found that authentic integrity can serve narrative ethics as a helpful starting point for understanding how the life stories of patients, clinicians, and others might appropriately unfold.

Religion. Religion has also been analysed in the relationship between ethics and banking Discussion included Luther (Torvend, 2016), the Christian Church (Jackman, 2016), the Muslim faith (Abbas et al., 2020; Ben Jedidia & Majdoub, 2015; Gilani, 2015; Nuhanovic & Nurikic, 2013; Turker, 2016; Younas et al., 2017).

Luther drew on his theological anthropology in order to discern the devastating power of greed in human relationships, when faced with growing poverty, corrupt business practices, and the power of banking houses and lobbyists (Torvend, 2016). Torvend stated that Luther considered that "greed was and is a clever master of human ambition, accepted by leaders in church, commerce, and government" and that.

"this vice possesses a social, institutional nature" (p. 62).

Jackman (2016) claimed that the Global Financial Crisis of 2008 presented problems for the Catholic Church in terms of financial services, large corporations and the assumptions underpinning corporate life. One important hypothesis is that "a focus on faith, ethics, culture, and community outcomes can and must be brought to the fore and embedded in businesses and organisations to achieve a longer-term maturity" (p. 3).

Turker (2016) presented an integrated model of CSR within Islam by using CSR Pyramid on economic, legal, ethical, and philanthropic responsibilities. "Islam provides a strong support for the existence of these dimensions both on the theoretical (aqidah) and practical (ibadah) levels from an anthropocentric approach" (Turker, 2016, p. 133). Islamic work ethic was found to negatively influence employee engagement in organizational deviance (Al-Shamali et al., 2021). Also, "Islamic banks need to revise their marketing practices, and they should align their marketing tactics with ethical Islamic boundaries" (Abbas et al., 2020, p. 1001) "They need to design, communicate, and enforce the code of Islamic ethics within organizations" (p. 1001). Younas et al. (2017) investigated the effect of organizational justice (OJ) on organizational commitment (OC) and job satisfaction (JS) with the interactive effect of Islamic work ethics (IWE). Procedural, distributive, and interactional justice, along with IWE contributed to employee's OC and JS. IWE also had an interactive effect between justice dimensions and work outcomes.

Gilani (2015) highlighted the involvement of ethics in different procedures, operations, and approaches of Islamic banking and how it is perceived by its many stakeholders. Abu Rhazak (2019) analysed the use of Sharia law by banks, with similar results. At the same time Ben Jedidia and Majdoub (2015) claimed that Islamic banking fails to contribute to solving social problems since they use the same instruments as conventional banks and do not represent Islam's ethical vision.

However, Nuhanovic and Nurikic (2013) stated that the use of principles of Islamic economics and finance can serve as a quality prevention of similar financial crises in the future, especially for their country

(Bosnia & Herzegovina) By observing the principles underlying Islam, Islamic banking could mitigate the consequences of the global financial crisis in Bosnia and Herzegovina.

Finally, moral norms (i.e., the rules of morality that people believe they ought to follow) and perceived behavioural control (i.e., people's perceptions of their ability to perform a given behaviour) are the best predictors of ethical behavioural intentions; (Kashif et al., 2017). Kashif et al. stated that religiosity moderates the perceptual effects of approved or disapproved behaviours, and the perceived behavioural control on behavioural intent. They suggested leading by example, empowering employees, offering ethics training, and encouraging expressions of religiosity.

Specific HRD Issues

There seems to be an overwhelming need to provide training on ethics, and yet not many programmes provide such training. For example, Oates and Dias (2016) reported that of banking and finance postgraduate programmes in Australia, only 88 of 897 included such training. Most of the courses were mandates, but a few were considered "elective." The authors reported that stand-alone courses in ethics and assessment of ethics were rarely provided.

An HRD intervention can aid in ethical decision-making. Phuong et al. (2014) conducted a three-hour ethics training programme for banking and finance professionals and students; the teaching was found to be more effective for students than for professionals Phuong and et al., (2014, p. 141).

In consequence, and as a result, professionalization seems to be an essential topic. McGrath and Walker (2022) considered that professionalization could help develop "an ethical esprit de corps," and a professional identity. Bankers have duties not only towards clients—the traditional focus of professional ethics—but also regarding the prevention of systemic harm to whole societies (Herzog, 2019, p. 531). A combination of regulation and ethics that aligns responsibilities, recognition, and incentives and creates "integrated situations" is important for bankers to overcome challenges of epistemic, motivational, and coordination nature, and fulfil those duties (Herzog, 2019, p. 531). A new culture of accountability can be created in banking through peer recognition in professional associations and by financial incentives (i.e., deferred bonuses or claw backs) (Herzog, 2019 , p. 531).

Job satisfaction is related to ethics. Findings using multiple regression analysis revealed that human rights, labour rights, and compliance with certified international standards pertaining to ethical and legal aspects of internal CSR were significant predictors of job satisfaction in the current context (Chan & Hasan, 2019). Engagement and working relations have also been put in question with the recent technological evolution. Utilizing an analytical framework based on an ethics of care approach, Laaser and Bolton (2017) studied the effects of performance management practices on co-worker relationships in UK banks.

> With the implementation of performance management practices in general, and electronic performance management monitoring in bank branches in particular, co-worker relationships have become increasingly objectified, resulting in disconnected and conflict-ridden forms of engagement. (p. 213)

The analysis examined co-worker relations in a technological workplace and demonstrated how these workers continued to care for others. In accordance with and reinforcing what has just been said, Ingsih and Ratnawati (2016) examined the relationships of organizational ethics, job satisfaction, organizational commitment, job commitment, and job performance. They found that organizational ethics exhibited a significant effect on job satisfaction, organizational commitment, and job performance.

With regard to leadership, Nazir et al. (2022) suggested that bank managers should enact servant leadership in their business and serve their employees ethically to improve their life satisfaction. Quite curiously according to Liu (2017, p. 263) even in the case of ethical leaders, a bias towards masculinization of ethics may exist and originate in class-based patriarchal norms.

Corporate Social Responsibility and Sustainable Banking

Social responsibility is the recognition of broader obligations to society that exists independently of the profit-driven nature of banking (McGrath & Walker, 2022).

Khanna (2018, p. 669) stated that "organisational integrity can be defined as self-governing practices of an organisation based on some values and ethics." Furthermore, this author also claimed that "organisational integrity always flows from top to bottom" (p. 669).

De la Cuesta-Gonzalez et al. (2021) stated that the Industry Corporate Responsibility within the retail banking sector involves negotiations between the civil society and the public authorities. Such negotiations create a complex legal environment. Public engagement is vital to ensure that private sector organizations move beyond "ethics-washing" or tokenistic efforts at Corporate Digital Responsibility (CDR) to meaningfully address public concerns and reflect public values in all innovation processes (Aitken et al., 2021). In Jose et al. (2018), big-picture actions for the betterment of humanity were found to be influential to the perception of the firm's CSR. However, in the same study customers "did not relate the firms' profit and revenue initiatives to social responsibility" (p. 614), The legitimacy-driven behaviour of Bangladeshi banks has led to a reactive adoption of sustainability activities instead of proactive behaviour (Weber & Chowdury, 2020). Ethics climate affects the reputation of banks that is essential for sustainable growth (Sharma & Yadav, 2021).

The disclosure of information on policies regarding investment in and financing of firms from controversial sectors is not widespread, and the organizations reporting policies of total exclusion of some sectors or projects on ethical grounds are few (Bonifácio Branco & Neto, 2019). In this context (Simpson et al., 2016, p. 1) pointed out.

> concerns regarding a responsible mortgage lending framework, namely: (a) the prevailing upfront payment of commissions, (b) the lack of adequate insurance protection requirements, and (c) the continuing availability of subprime lending through "third-tier" lenders.

They suggested there should be some dialogue globally concerning environmental social governance in banking.

Bhuvaneswari and Ramanithilagam (2020, p. 124) "Corporate Governance is the main task of a bank business compliance with regulatory requirements." The authors claimed that it involves adherence to standards that recognize the worthiness of business ethics and obligation to the society's interest to reputation and prolonged success for its sustainability. Converting ethical codes into executable laws and regulations needs sophistication, and the art of codification in this subject can be observed in Bidabad and Sherafati (2016).

In Dossa and Kaeufer (2014) a positive organizational ethics (POE)-based framework was informed by the microfinance and socially responsible investing movements to capture the process of sustainable financial innovations. In this context positive ethical networks (PENs) emerged to "develop sustainability innovations in response to external crises" (p. 543). The POE–PEN relationship was tested in the banking sector to understand how sustainability innovations were made. The findings were consistent with the crisis-PEN-innovation framework proposed by the authors. The progressive convergence of the instrumental and ethical approaches to sustainable banking was demonstrated; this convergence highlighted the importance of both the vivid societal debate around the role of banks in the advancement towards sustainability and the business rationale for banks to engage in sustainable strategies (Aracil et al., 2021).

Consumer Related Issues

Budanov and Aseeva (2019) described manipulative marketing within the use of digital marketing. They found that private data collected semi-legally through banking and marketing screening has increasingly become a commodity. This "new field of business" may lead to two actions: (a) the need for legal and ethical assessment, and (b) development of social and state regulations. The authors suggested that, in the worst-case scenario, digital marketing will fail to contribute to customer's well-being and may actually harm them.

Consumers value ethical attributes significantly more in banking than in healthcare, supporting the idea that services that offer low contact and hence also low variability lead consumers to a greater focus on ethical service attributes (Bridges et al., 2019).

Knowledge

A few papers addressed knowledge-related issues, such as knowledge sharing and trust. By encouraging the adoption of work ethics, organizations can develop job embeddedness and promote knowledge sharing in the workplace (Suryani et al., 2021). As for trust, the banking sector's current ambitions to restore trust are likely to be flawed and unlikely to deliver in the timelines that the banks and regulators expect. (McCormack & Deacon, 2017).

Economics and the Evolution of the Banking Activity

Finally, a few papers addressed specific economic matters including (a) economic advantage, (b) branchless banking, (c) micro-credit, (d) e-services, and (e) cryptocurrencies. These will be briefly discussed in this subsection.

In terms of economic advantage, the more intensive and consistent banks are in implementing marketing ethics, the better their competitive advantage and the higher the performance (Suandi et al., 2022).

- As for branchless banking, a positive impact was found in terms of human rights and ethics, labour practice and decent work, product responsibility, and social sustainability on the development of this specific activity (Zahid et al., 2021).
- Microcredit has the potential to provide transparent pricing as a keystone for ethics (Guttierrez-Nieto et al., 2017). Also, it enables those with the least means to obtain the financing needed for the development of an economic activity.
- E-services have advantages in financial transactions, but security threats and vulnerabilities must be constantly reduced (Abreu et al., 2015).
- Cryptocurencies have the potential to be morally beneficial, while also being potentially detrimental and of ambiguous value (Dierksmeier and Seele (2018).

Discussion

Two very interesting and we believe new ideas derived from what was exposed in the previous section. The first idea is the importance of religion in ethics and in its relation to HRD. It is as it was said in the twentieth century "people began to misbehave when they began to doubt about God." It really seems that the problem of ethics in the banking sector derived from greed and the loss of moral compass by some powerful actors. The crimes were increased by the new technological possibilities. In countries, namely the Islamic ones, in which religion is still dominant, the problem seems to be minor. Therefore, we found that, and mainly in non-religious or less religious societies, HRD has to perform the decisive task to educate the operators in the banking sector to act in some kind of ethical way. Therefore, in a way, HRD must replace religion and find support in philosophy to bring ethics to the core of action in banking. The need for this emergence of HRD was shown explicitly in the subsection on ethics and with detail in relation to the subsection on fraud. This means that education on ethics through HRD will have a generic influence in terms of ethics and ethical conduct specifically in combating fraud. Also, as consequences of the impact the ethics in banks, HRD would also increase CSR and make banks more sustainable as in the subsection on CSR and sustainable banking. Finally, HRD promotion of ethics in banking would increase trust and knowledge sharing, as described in the subsection on consumer-related issues and would have some implications for the expansion of several kinds of banks as defined in the subsection on knowledge and on the evolution of banking activity. Of course, the education on ethics would increase the level of professionalization in the banking sector.

The second idea that we derive from this analysis is that there are some specific issues that may be important like the following: (a) ethics increases job satisfaction; (b) engagement is increased by ethics; (c) performance management and technology may be detrimental to ethics of caring and to working relations; and finally, (d) leadership is essential to put ethics at the centre of organizations even if some say ethical leadership tends to be defined as masculine!

The aforementioned five ideas should be considered as points for discussion. Also and in consequence, they are what we consider as the implications of this paper for researchers. That is, first of all, religion is important in relation to ethics and in banking, and almost as its replacement—and this is the main implication for practice: in the increasingly secular world of the twenty-first century, HRD is decisive to assure ethics in the societal decisive banking sector. The other implications/questions in issues regarding ethics in banking suggest that research must be deepened as related to the linkages of job satisfaction, engagement, performance management, and leadership.

Conclusions

Surprisingly or not the implementation of HRD in the banking sector may be a core turning point in the management of that banking sector, by giving people and organizations a moral compass, replacing or complementing religion and aligned with philosophy. This is, due to the monumentality of the task, indicating the complicated aspect and the almost bad news. The good news is that HRD is a very strong field for all the specific issues listed (leadership, job satisfaction, engagement, and performance management). there is theory enough to achieve the task successfully. Therefore, we hope, and the final message of this paper is, that the HRD will guide, banking, through ethics, to success in the twenty-first century, and therefore will contribute to a sustainably developed and prosperous society full of outstanding and socially responsible organizations and individuals.

The results of this study may have an impact on the field of HRM or HRD, because we defined and clarified the status of the relation between ethics and HRD in the banking sector, and also underlined the importance of HRD as a main driver of ethics in the banking sector, This means that the implementation of HRD policies is the best way to "humanize" the banking sector, and not let it slip into the dangerous practices that make organizations unethical. Some specific issues are mentioned in relation to job satisfaction; engagement; performance management and technology and leadership.

Discussion Questions

1. How can HRD decisively contribute to the promotion of an ethical culture in banking, particularly when some old standards like religion have lost their appeal to many individuals, groups, and organizations?
2. What forms of ethics promotion may increase job satisfaction in the banking sector?
3. What ways of ethics promotion may increase engagement in the banking sector?
4. How can we manage using performance management and technology that are not detrimental to the ethics of caring and to working relations in the banking sector?
5. How can leadership enhance ethics and make it central to organizations in the banking sector?

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Ethical and Legal issues in Human Resource Development: The Evolving Role of HRD

Linda L. Naimi

Ethical and Legal Issues in HRD

The Evolving Role of HRD

The Academy for Human Resource Development (AHRD) was founded in 1993 with support from the American Society for Training and Development (ASTD) and the University Council for Research on HRD (*About AHRD—AHRD*, n.d.). Human Resource Development (HRD) provides essential education, training, and career development to individual employees, departments, and the organizational community. One of HRD's goals is to develop an agile and resilient workforce with the knowledge and skills necessary to meet current and future organizational needs. The role of the HRD professional may vary within and across organizations. However, the key focus of HRD is the development of the skills, knowledge, and abilities of employees to improve individual and organizational performance and efficiency (Allen, 2006; Bierema, 1996; McGuire, 2014; Russ-Eft & Preskill, 2009, 2014).

There has been considerable debate among HRD scholars as to whether HRD should be more concerned with employee performance

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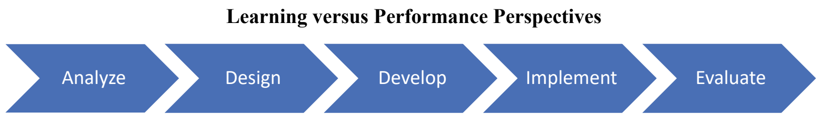

Fig. 1 ADDIE process model

or employee learning. The traditional perspective centers on three principal areas of HRD responsibility: organization development (OD), career development (CD), and training and development (TD) (Chalofsky, 1989; Fenwick & Bierema, 2008; Jacobs & Washington, 2003; McLagan, 1983; Swanson & Holton, 2001).

Organizational Development (OD)
The focus of OD is to improve organizational performance and productivity through greater efficiency and effectiveness. It involves strategic planning and internal reorganization to institutionalize changes (Cummings & Worley, 2005, 2009; Swanson & Holton, 2001).

Career Development (CD)
The focus of CD is on talent acquisition and talent management. Organizations selectively recruit highly skilled people and provide advanced training, career exploration, grooming for leadership positions, and other services, as a means of encouraging employee retention and professional development (Chalofsky, 1989).

Training and Development (TD)
The focus of TD is to develop employee knowledge and skills as a means of improving individual job performance and job satisfaction, and improve organizational performance (Jacobs & Washington, 2003). TD uses an instructional design approach involving five phases, (ADDIE): analyze, design, develop, implement, and evaluate (Allen, 2006) (see Fig. 1).

Learning versus Performance Perspectives

Two competing definitions of HRD revolved around whether HRD should focus on learning or performance (Chalofsky, 1989; Jacobs & Washington, 2003; Marquardt et al., 2004; Swanson & Holton, 2001). For example, Swanson and Holton (2001) characterized HRD as a "process for developing and unleashing human expertise through organizational development and personnel training and development for the purpose of improving performance" (p. 4). Chalofsky (1992), however, viewed HRD as "the study and practice of increasing the learning capacity of individuals, groups, collectives and organizations through the development and application of learning-based interventions for the purpose of optimizing human and organizational growth and effectiveness" (p. 179).

Other HRD scholars entered the debate. Jacobs and Washington (2003) argued that learning alone was not sufficient to bring about improved performance or to advance organizational goals and efficiency. However, McGuire (2014) emphasized the importance of linking learning theories and training design to organizational, societal, and global issues for a deeper and more holistic approach to meeting the development needs of individuals, organizations, and society.

Technological advancements and globalization in the 1980s and 1990s posed new challenges and opportunities for organizations. Organizations who sought to remain economically viable and sustainable in a rapidly changing, often chaotic and extremely competitive world arena, needed to develop new strategies, and new skill sets, and to learn how to navigate effectively in cross-cultural settings (Ardichvili, 2013; Eccles et al., 2014). Two major conceptual frameworks helped to reshape our thinking about organizational performance. These are *high performance organizations* and *learning organizations*.

High Performance Organizations (HPOs)

High performance organizations (HPOs) value cross-functional teamwork and collaboration, invest in developing highly skilled employees, share information at all levels, and reward and incentivize employees who align with organizational goals (De Waal, 2019). HPOs are flexible, innovative, and highly adaptable. The *HPO Framework* involves five success factors: quality of management, openness and action orientation, long-term orientation, continuous improvement and renewal, and quality of employees (De Waal, 2019), as shown in Fig. 2.

Learning Organizations (LOs)

According to Pedler et al. (1991), a learning organization "facilitates the learning of all its members and continuously transforms itself in

Fig. 2 HPO framework of success factors

order to meet its strategic goals" (p. 1). How does this translate into practice? Marsick and Watkins (1999, 2003) described learning organizations as involving a continuous, strategic, and integrated process of learning and capacity building. They identified seven dimensions of learning organizations (see Fig. 3):

1. *Continuous learning*—fostering continuous learning opportunities for all members
2. *Inquiry and dialogue*—creating a culture of questioning and experimentation
3. *Team learning*—collaborative learning to enhance team effectiveness
4. *Empowerment*—embracing a shared, collective vision for the organization
5. *Embedded system*—establishing systems to capture and share learning

Fig. 3 Dimensions of Learning Organizations

6. *System connection*—engaging in global thinking and social responsibility
7. *Strategic leadership*—strategic learning to move in new directions (p. 34).

According to Collins (2001), for organizations to move from good to great required level 5 leadership and disciplined thought, people and action. Subsequent research by Yang et al. (2004) led to the development of a Dimensions of Learning Organizations Questionnaire (DLOQ) which tracks "important shifts in an organization's climate, culture, systems, and structures that influence whether individuals learn" (p. 2). Learning Organizations (LOs) are highly adaptive, innovative, capacity building, nurturing environments that inspire collective brainstorming and creativity. They freely share ideas and information at all levels (Yang et al., 2004).

The integrative model of Marsick and Watkins (1999, 2003) aligns with the systems thinking perspective (Jacobs, 1989) and the Learning

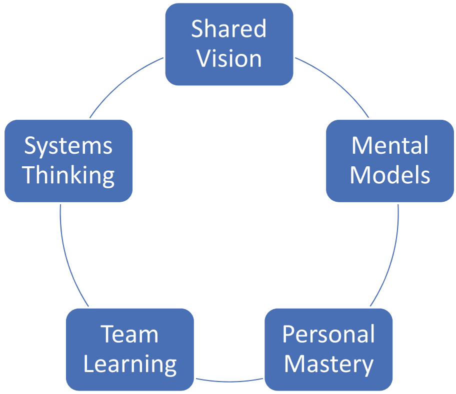

Fig. 4 Learning organization framework: Five disciplines

Organization Framework (LOF) proposed by Senge (1997, 2006) (see Fig. 4). Senge described the learning organization framework as encompassing five disciplines (or constructs): shared vision, mental models, personal mastery, team learning, and systems thinking (Senge, 1997, 2006).

Global Training Model and Global Leadership

In recent years, HRD has undergone a paradigm shift. The current focus is on developing and managing an integrated process that combines learning, training, performance, career development, and employee well-being to create an agile, resilient, and highly skilled workforce to meet the organization's goals (Kuchinke, 2017; Loon et al., 2020a, 2020b; Marquardt et al., 2004). In addition, HRD professionals need to consider the needs of a diverse workforce. Marquardt et al. (2004) proposed a Global HRD Training Model (see Fig. 5) with seven specific steps: "perform a needs assessment, set objectives, design the curriculum, select training methods, develop training, deliver training, and evaluate results" (p. 47).

What sets this model apart from traditional training perspectives is that each step is approached from the perspective of *acculturation*. According to Marquardt et al. (2004), acculturation is "the conveying of a program (including its objectives, methodologies, materials, and content) across cultural boundaries to ensure that the training program is user-friendly"

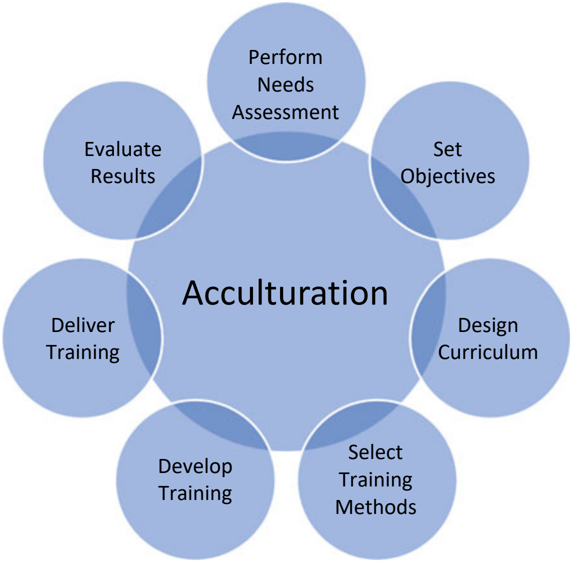

Fig. 5 Global HRD training model

(p. 45). Each step in the training model takes cross-cultural differences into account to enhance the learner's experience. HRD efforts must be strategically designed to be inclusive, adaptable, and sensitive to the needs of the employees as well as the needs and goals of the organization.

Today, the role of HRD has moved beyond the competing perspectives of performance versus learning. McLagan (quoted in Galagan, 2003) observed that traditional HRD which encompassed fixed structural systems (built around the concepts of *time is money*) is evolving into more dynamic, fluid, and flexible systems of planning, process, and participation. According to Yawson (2013), the role of HRD is "to develop human capabilities in the workplace by using all the tools at our disposal, including the best of technology, systems thinking, active learning, organizational learning, economics, learning theories, psychology, sociology, anthropology, and cultural synergies" (p. 53).

Emerging perspectives in HRD have sought to develop a more strategic, integrated, and holistic approach to employee learning, training, and professional development. The global perspective proposed by Marquardt et al. (2004) focuses on action learning, applying Petranek's

(2004) four C approach of cooperation collaboration, communication, and culture to the issues of training and development. The systems thinking perspective, espoused by Senge (2006) and Yawson (2013), seeks to broaden the scope of HRD to enhance employee performance and job satisfaction, to ensure a *good fit* between the employee and the organization, and to empower employees to work more effectively and efficiently to meet current and future needs of the organization and society.

The humanistic perspective considers human well-being, in addition to knowledge and skill development. Chalofsky et al. (2014) described the purpose of HRD as enhancing “learning, human potential, and high performance in work-related systems” (p. xlv). Strategic HRD and integrated HRD are holistic approaches that promote work/life harmony by emphasizing employee wellness, in addition to training and development, leading to greater productivity, job satisfaction, and fulfillment (Chalofsky et al., 2014). And the global leadership perspective seeks to identify the skills and knowledge needed to prepare and sustain a global-savvy workforce and leadership team (Turner et al., 2019).

Ethics, Morals, and Law

We begin with a definition of ethics. Ethics is a moral philosophy that guides us in making decisions about right and wrong. Ethics serves as a moral compass regarding what is right and wrong, what is just and unjust, and what is acceptable and unacceptable behavior in any given situation (Naimi, 2006). The Markkula Center for Applied Ethics at Santa Clara University defines ethics as “well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues” (Valasquez et al., 2010, para. 6).

Ethics and morals both refer to decisions and behaviors that are judged to be acceptable or unacceptable, that is, deemed to be right or wrong. Ethics comes from the Greek word *ethos* which refers to one’s character, meaning one who is virtuous, trustworthy, dependable, and engages in proper conduct. Ethics is ideal or desired conduct. How do you know if something that is planned is ethical or not?

The Ethics Challenge

Take the ethics challenge. Write a brief essay in which you address each of the following questions and reflect on what this says about your personal code of ethics.

1. Would your behavior change if you knew you were being watched or recorded?
2. Would your decision change if you knew your decision could bring harm?
3. Would your decision or behavior change if you knew the result would be unjust?

Morals comes from the Latin word *moralis*, which refers to one's manners, values, beliefs, and social behavior (Benjamin et al., 2012; Naimi, 2006). Where moral judgments are often subjective, normative, and socially/culturally bound, ethics considers whether a decision or behavior is right or wrong in the given circumstances. An individual's moral or ethical stance may sometimes be at odds with the local community's moral standards. Morals are ideas and values about right and wrong. When put into practice, morals guide personal and social expectations of proper social conduct. These values come from family, religion, culture, ethnicity, tradition, and the local community. How we conduct ourselves in public, our social interactions, will be scrutinized and judged by those around us. Social sanctions are applied when we engage in unacceptable conduct.

The Morals Challenge

Take the morals challenge. Write a brief essay in which you address each of the following questions and then reflect on what this says about your moral values.

1. If my community knew what I was planning to do, would they approve?
2. If my coworkers and bosses knew what I was planning to do, would they approve?
3. If my family or friends knew what I was planning to do, would they approve?

4. What do I do if my moral values conflict with values held by those around me?
5. How will I manage any sanctions that may be applied if I engage in behavior that is socially unacceptable?

Are ethics and morals the same? Although they are often used interchangeably, they are different. Ethics is a philosophical study of moral principles and standards. In contrast, morals are the ideas and values that influence our understanding of right and wrong. There are two basic approaches to ethics: *theoretical* and *applied*. Theoretical ethics deals with the study and examination of normative values, belief systems, and moral behavior. This is the philosophic approach to ethics. When we decide on a course of action based upon a code of ethics, whether personal or organizational, we are using applied ethics. A Code of Ethics in an organization is an example of applied ethics (Jackson et al., 2021). A Code of Conduct in an organization is an example of the rules and policies that comply with laws and regulations.

Codes of Ethics and Codes of Conduct

Most organizations today have a Code of Ethics and a Code of Conduct to govern behavior in the workplace. The Code of Ethics explains the organization's ethical principles and values. The Code of Conduct explains rules and policies. Together, they serve to create a community culture based on respect, integrity, non-discrimination, fair treatment, and compliance with applicable laws and regulations. A few examples are given below:

1. Review Walmart's Code of Conduct, called Integrity Builds Trust at https://www.walmartethics.com/content/dam/walmartethics/documents/code_of_conduct/Code_of_Conduct_English_US.pdf.
2. Review Starbucks Standards of Business Conduct at https://globalassets.starbucks.com/assets/84F7DBEA77914F119230581D3EE50FD7.pdf.
3. Review Microsoft's Trust Code at https://www.microsoft.com/en-us/legal/compliance/sbc/standards?activetab=pivot_1:primaryr7.

4. Review the Markkula Center for Applied Ethics' Practice of Ethical Leadership at https://www.scu.edu/ethics/leadership-ethics-blog/practice-of-ethical-leadership/.
5. What is your organization's Code of Ethics or Code of Conduct?

Laws are civil codes and rules enforceable by governmental entities that regulate public behavior and maintain social order (Naimi, 2007). Where do laws come from? Laws can come from state and federal constitutions, a Bill of Rights, Congressional or Parliamentary bodies, state general assemblies, various administrative and governmental agencies, as well as from court decisions handed in by judges (Jennings et al., 2021). Laws can also come from non-governmental sources, such as common law, religious law, natural law, and socio-cultural tradition. Laws are the foundation of a society, applying to everyone, without exception. Violations of the law result in a range of penalties and punishments.

The Law Challenge

Take the law challenge. Write a brief essay in which you address the following questions and then reflect on what this says about values and the law.

1. If I proceed with what I am planning to do, will I be violating the law?
2. Am I willing to violate a law I believe to be unjust on ethical or moral grounds?
3. How will I manage any punishment or penalties if I violate the law?
4. Do I understand violating the law could harm my reputation, my career, my freedom, and/or adversely affect those I care about

Ethics, morals, and law comprise the rules of conduct in society. Figure 6 depicts the hierarchical order for applied ethics in society today (Naimi, 2006). As a foundation for modern society, laws *require compliance* and strictly controls what we can and cannot do by exacting penalties and punishments for each violation. Most people comply with the laws of the land and policies of the organization without difficulty. While laws limit personal freedom and autonomy, they also ensure a collective sense of safety and order.

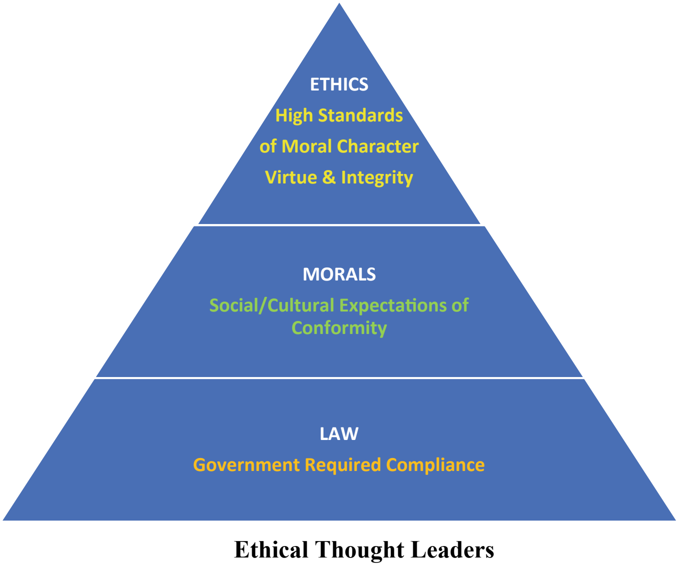

Fig. 6 Ethics, morals, law pyramid

The bulk of our social interactions occur in the middle strata, the world of social morals and norms. Morals bring us face to face with society's *expectations of conformity* in public conduct and social interactions. Sanctions are applied to unacceptable behavior, speech, and attitudes. The phrase, *loss of face*, refers to the public face or persona we adopt in our daily social interactions. A society that expects conformity may tend to value political or social correctness over one's personal moral or ethical code.

And at the top of the pyramid, we find ethics. Ethics does more than *set high standards* for behavior, speech, thought, and attitudes (Kim et al., 2014; Quinn, 2018). It does more than help us to do what is right and avoid doing what is wrong. Ethics sets high standards for personal accountability. Ethics promote growth and self-actualization by *emphasizing character* over conformity and compliance. Ethics is concerned with who are and who we become. An ethical person, as Aristotle observed, consistently exhibits high standards of virtue and integrity (Hughes, 2019; Klimoski, 2006; McGuire et al., 2021; Naimi, 2006; Benjamin et al., 2012; Russ-Eft, 2014).

Ethical Thought Leaders

Ethical standards in Western cultures have been influenced by the ancient Greek philosophers Socrates, Plato, Cicero, and especially Aristotle, and by eighteenth and nineteenth centuries philosophers, such as Immanuel Kant, John Stuart Mill, Jeremy Bentham, John Rawls, and others (Chalofsky et al., 2014; Hughes, 2019; Klimoski, 2006; Naimi, 2006; Russ-Eft, 2014). Table 1 presents the teleological school of thought with implications for HRD.

Table 2 presents the deontological school of thought that emphasizes moral duty and includes implications for HRD.

Eastern cultures have been influenced by the writings of philosophers, mystics, and ethical thought leaders, such as Laozi, Confucius, Chu Hsi, Siddhartha Gautama, Ibn Khaldun, Zoroaster, Rumi, Avicenna, al-Farabi. al-Hallaj, Shahab al-Din Suhrawardi, al-Ghazali, and Mulla Sadra. Table 3 displays various Eastern philosophers and their ideas concerning ethics.

Thought Leaders Challenge

Take the thought leaders' challenge. Select four names, two from each set of great thinkers, philosophers, and ethicists. Conduct online research to learn more about them. Write an essay in which you compare their thoughts about ethics, respect, virtue, integrity, love, equality, faith, and justice. What have you learned about the quest for virtue and integrity? Acceptance and respect? Social justice? Truth and freedom? Duty of love or care for others?

Legal Issues in HRD

Ethical, legal, and policy concerns in the workplace are addressed by several key offices within an organization. These include the Office of Human Resources, Office of Institutional Equity, Chief Ethics Officer, Office of Diversity and Inclusion, Office of Internal Affairs, and the Office of Legal Affairs. These offices ensure compliance with federal and state laws, an organization's code of ethics, and code of conduct. We begin with a discussion of the *law of training*. HRD professionals not

Table 1 Western philosophy: Teleological ethical theories

Ethical approach	*Focus*
Teleological School of Thought	*Consequentialist ethics* Do the right thing to achieve the desired outcome for most people Individual rights give way to the rights and needs of the majority Achieve the best outcome possible for the majority in need
In a nutshell	*The end justifies the means. Majority matters. Outcome matters*
Implications for HRD	Train employees to meet organizational goals Train employees in sensitive and essential services Train employees in departments to meet department goals Educate to improve skills, performance, and efficiency Develop a highly skilled workforce
Utilitarianism	Jeremy Bentham, John Stuart Mill Do the greatest good for the greatest number Perform social triage—use resources and energies where they can reach the most people, are most needed and where they have the best chance to achieve success
Common Good	Plato, Aristotle, Cicero Pursue values and goals we share with the community
Situation Ethics	Joseph Fletcher Moral judgments are made according to the context or situation

only provide training and development that meets organizational goals and needs; they also ensure that the services they offer comply with legal requirements at the federal, state, and local level, as well as with regulations that may apply to the specific industry, profession, and workplace (Clardy, 2014). Employers understand the value of ensuring their employees have the necessary skills and knowledge to move the organization forward. However, there is no legal requirement for training employees except in specific instances.

For example, federal law requires specific training for all governmental employees. Federal and state agencies may require specific training and development beyond the federally mandated legal requirements. The U.S. Code Service (USCS) defines training as

Table 2 Western philosophy: Deontological ethical theories

Ethical Approach	*Focus*
Deontological School of Thought	*Formalistic ethics* Do the right thing, even if alone, and regardless of the outcome Serve a higher authority and work to a higher purpose Strive to always be a person of virtue in all matters Treat all people with kindness and respect People are not a means to an end. People are the end worth seeking.
In a nutshell	*Duty for duty's sake. Virtue is its own reward. Everyone matters.*
Implications for HRD	Engage in a practice of instruction to create a learning community Create a strategic plan to address organizational performance goals Implement a holistic approach to training and learning Train and educate everyone to meet personal and collective goals Adapt training and education to meet multicultural needs
Categorical Imperative Kant	Immanuel Moral duty to be virtuous Moral duty to treat others with respect and dignity
Golden Rule	Moral duty to treat others as we wish to be treated
Rights	Immanuel Kant We have a moral duty to respect and protect rights of others Right to truth, privacy, safety, dignity, respect, well-being Right to just compensation, fair dealing, and fair day's wages for a fair day's work Right to be treated with fairness and justice Right to be protected from discrimination, slavery, and abuse

(continued)

Table 2 (continued)

Ethical Approach	*Focus*
Justice	Aristotle, John Rawls Treat equals equally and unequals unequally Treat everyone fairly and without bias, favoritism, or discrimination
Virtue	Aristotle, Plato, Socrates Honesty, courage, compassion, generosity, fidelity, integrity, fairness, self-control, and prudence

> the process of providing for and making available to an employee, and placing or enrolling the employee in, a planned, prepared, and coordinated program, course, curriculum, subject, system, or routine of instruction or education, in scientific, professional, technical, mechanical, trade, clerical, fiscal, administrative, or other fields which will improve individual and organizational performance and assist in achieving the agency's mission and performance goals. (5 USCS § 4101.4)

Federally mandated training refers to employee and managerial training that is required by law for all federal government employees. A list is provided in Table 4.

While state law varies, several states (most notably, California, Connecticut, Washington, D.C., New York, Illinois, Maine, Delaware, and the state of Washington) require training to inform managers and employees of their legal responsibilities in the areas of sexual harassment, harassment per se, discrimination, workplace safety, equity, ethics, and diversity (Team, n.d.).

At state and local levels, some laws and regulations mandate training while others are addressed by organizations in training and awareness programs. Many laws and regulations are captured in an organization's policies and Code of Ethics and Code of Conduct, and enforced via the Office of Human Resources. Mandated training for managerial employees may include all or some of the areas listed in Table 5.

Employee training may vary based on their role in the organization, regulations that govern their profession, and career development needs. Some training may be mandated, such as those listed in Table 6. Training and information workshops may be conducted using a variety of instructional design modes, including onsite workshops, Power Hour

Table 3 Eastern ethical thought and philosophy

Philosopher	*Focus*
Laozi (Lao Tsu)	Founded Taoism (The Way of Virtue), peace, harmony, humility, service
Confucius	Virtuous life, filial piety, benevolent governance, justice, kindness
Chu Hsi	Humanity, righteousness, propriety, wisdom, virtue, love, service
Siddhartha Gautama	Founded Buddhism, 4 Noble Truths, 8-Fold Path-Wisdom, Morality, Concentration
Ibn Khaldun	Father of social science, *Assabiyah* (social cohesion), tolerance, group solidarity, social justice, social science
Zoroaster (Zarathustra)	Founded Zoroastrianism & the Magians (Magi), seek God, think good thoughts, say good words, do good deeds, respect all, peace, harmony, virtue
Rumi (Mawlana)	Founded Sufism, mystic, virtue, love all, respect all, seek inner peace, seek God, seek truth, find your path
Avicenna (Ibn Sina)	Father of Medicine, Proof of the Truthful, existence & essence (body & soul), virtue, compassion, healing, medicine
al-Farabi	Father of Islamic Philosophy (Farabism), man is body & soul, men need each other, free will, pursuit of knowledge and happiness, a virtuous society, justice, fulfillment
al-Hallaj	Magus and Sufi, espoused love, communion with the divine, compassion, forgiveness, inner peace, courage
Shahab al-Din Suhrawardi	Illumination, we come from the Light of Lights and are drawn back to it, seek the path of God and help others on the journey, virtue, peace, logic
al-Ghazali	Self-discipline, virtue invites the Divine, seek knowledge & understanding
Mulla Sadra	The Four Journeys, seek perfection through knowledge, wisdom, & truth
Implications for HRD	Promote multicultural awareness and cultural sensitivity Provide opportunities for cross-cultural training Be mindful of differences in language and adjust communication styles accordingly Train with a global workforce in mind Train global leaders to lead remote and diverse teams

sessions, forums, videos, podcasts, webinars, orientation sessions, handbooks, online learning, learning management systems such as Brightspace, and certification or licensing sessions (Clark, 2020).

While some of these topics may not be required by law or regulation, organizational policies may view them as essential areas for developing an informed, well-trained, ethical, and compliant workforce. HRD offers workshops and training sessions throughout the year. A strategic HRD

Table 4 Federally mandated training for federal government employees and managers

Area	*Law*	*Intended for*
IT Security Awareness	Pub. L. 100-234 5 CPR 930.301	All federal employees
U.S. Constitution	Section 111 of Title I, Division J Consolidated Appropriations Act 2005 Pub. L. 108-447	All federal employees
Nondiscrimination	No FEAR Act; EEOC 5 CFR 724.203	All federal employees
Occupational Health & Safety	OSHA; 29 CFR 1960.59(a)	All federal employees
Ethics Awareness	5 CFR 2638.705 Office of Government Ethics	All federal employees
Communications	Plain Writing Act; Pub. Law 111-274; Plain Language Action & Information Network	All federal employees
Insider Threat Awareness	Executive Order 13587	All federal employees with access to classified information
Hybrid or Remote Work	Telework Enhancement Act of 2020	All federal employees approved for telework (remote work)
Nondiscrimination	Executive Order 11246	All Federal Contractors
Nondiscrimination	Title VII of the Civil Rights Act of 1964	All federal employees

(continued)

Table 4 (continued)

Area	*Law*	*Intended for*
Nondiscrimination and Need to Accommodate	Americans with Disabilities Act of 1990	All federal employees
Implications for HRD	Provide orientation training in laws, policies, and regulations appropriate to the organization for all new managers and employees Develop a handbook and online resources to inform employees of mandated training requirements Maintain a record of managerial and employee training to confirm compliance with federal laws and regulations Stay informed regarding advances in federally mandated training Stay informed about changing organizational needs and goals Stay informed about advances in technology to address onsite and remote training and education needs Provide opportunities for employee feedback	

training program will provide all employees with opportunities to improve their knowledge, skills, and performance to meet personal development and organizational goals. In addition, HRD programs can assist employees with managing and improving their work/life balance, health and wellness, sense of community, and overall job satisfaction. Training and education programs on ethical and legal issues often use case studies to provide context to a situation that involves a question of law or ethics. The following case studies are based on true events, which may serve as examples for HRD training.

Case Studies

Case 1—The Corporate Credit Card

Carol is a staff member in the Department of Communication at a local college. She is responsible for ordering supplies for the department and has been given a corporate credit card to use for authorized purposes only. When supplies are not available through the preferred vendors, Carol has purchased supplies from local businesses to meet department needs. After each purchase, Carol provides a receipt for the items ordered to Kim in

Table 5 Mandated training for managers in accordance with state and local law

Area	*Law*
Salary Equity	Equal Pay Act of 1963
Overtime/Overload Compensation	EEOC and organizational policies
Leave of Absence	Family Medical Leave Act of 1993
Nondiscrimination	Pregnancy Discrimination Act of 1978
Nondiscrimination/Accommodation	Americans with Disabilities Act of 1990 (ADA)
Contract Employees & Unions	National Labor Relations Act of 1993
Nondiscrimination	Age Discrimination in Employment Act of 1967, 1975 (ADEA)
Nondiscrimination	Title VII of the Civil Rights Act of 1964
Accommodation	Vietnam Era Veterans Readjustment Assistance Act of 1974
Nondiscrimination	Title IX of the Education Amendments Act of 1972
Accommodation	Rehabilitation Act of 1973
Financial Disclosures	Sarbanes–Oxley Act of 2002
Sexual Harassment	Equal Employment Opportunity Commissions (EEOC) and organizational policies
Privacy	EEOC and organizational policies
Employee Monitoring	EEOC and organizational policies
Harassment	EEOC and organizational policies
Nondiscrimination	Genetic Information Nondiscrimination Act of 2008
Diversity and Inclusion	EEOC and organizational policies
Managerial Duties and Performance	Orientation and organizational policies for managers
Implications for HRD	Provide orientation training in laws, policies, and regulations appropriate to the organization for all new managers and employees Develop a handbook and online resources for employees to inform them of state and organizational compliance requirements Maintain records of training, professional development, licensing, and certification requirements

Table 6 State and/or Employer Mandated Training for Employees on Specific Legal Issues

Area	*Law and Policy*
Ethics	EEOC and organizational policies
Compliance	Orientation on laws, policies, and regulations (as needed)
Harassment Policies	EEOC and organizational policies
Privacy Expectations	EEOC and organizational policies
Sexual Harassment	EEOC and organizational policies
Safety on the Job	OSHA requirements
Leave of Absence	Employment Law and organizational policies
Cybersecurity	Organizational policies and industry regulations
Responsible Conduct	Research, publications, public posts, email communications
Diversity and Inclusion	EEOC and Organizational policies
Nondiscrimination/Accommodation	Anti-discrimination laws
Nondiscrimination in Education	Title IX of the Education Amendments Act of 1972
Sexual Harassment	EEOC and organizational polices
Role Specific Duties and Performance	Career development training, certifications, licenses, access to classified information (need to know), improved performance
Implications for HRD	Engage in a practice of instruction to create a learning community Create a strategic plan to address organizational performance goals Implement a holistic approach to training and learning Train and educate everyone to meet personal and collective goals Use technology to make training and education available 24/7 Provide personal coaching and mentoring Educate the community to create a culture of respect and inclusion Adapt training and education for those with special needs Adapt training and education to meet multicultural needs Provide personal coaching and mentoring Educate the community to create a culture of respect and inclusion

the Business Office. Kim and Carol are very close friends. In fact, Kim had encouraged Carol to apply for the position and was delighted when she was hired.

During a routine audit, a Procurement Services staff member noticed that the corporate credit card had been used to make personal purchases. Upon further investigation, it was determined that the corporate credit card had been used at least seven times over the past six months for unauthorized transactions. These appeared to be personal purchases. The pin number used for these purchases confirmed the card had been issued to Carol. Among the personal items purchased were movie DVDs, a laptop computer and printer, air pods, women's clothing, and shoes, and some other items that were clearly not authorized by the department.

Kim was called into the Business Manager's Office and asked what she knew about these personal purchases. She was shocked and said she had not checked the receipts. When asked why, she said, "Because I trusted Carol. She's a friend I've known since high school." The Business Manager frowned and dismissed her. As she left his office, she heard him talking on the phone about the incident and her heart sank. Carol was called into a meeting with the head of the department and questioned about the purchases. At first, she denied any knowledge of them. But after further questioning, she admitted to making personal purchases. She said, "I didn't have enough money with me at the time. I was going to reimburse the department. I got busy and forgot all about the purchases." She burst into tears, insisting that she would pay it all back. Carol's manager did not believe her. He asked for the card. He filed a complaint alleging Carol's misuse of the corporate credit card.

Questions:

1. Is it illegal to use a corporate credit card for personal purchases?
2. What should an employer do if he finds an employee has misused a corporate credit card?
3. What is the organization's policy on the use of corporate credit cards?
4. What training is provided to employees who are issued a corporate credit card?

5. Was Carol's misuse of the corporate credit card accidental or intentional?
6. Who is responsible for credit card charges for unauthorized transactions?
7. What are the possible consequences for Carol? for Kim?

Case 2—The No Sitting Policy

Anne was a cashier for Rite Aid Pharmacy. She was 62 years old and suffered from severe arthritis and swelling in her hips, legs, and feet. She was unable to stand or walk for long periods of time. If she remained on her feet for too long, her feet and legs swelled, and the pain became unbearable. She requested permission to sit on a stool at the cash register. It was denied.

At the time, Rite Aid's policy required employees to stand during their eight-hour shifts. Employees were permitted to sit at lunch and during their 15-minute break. Anne had worked for Rite Aid for four years before developing severe arthritis. She brought a doctor's note about her medical condition in which he described the condition as a disability and a significant impairment. The doctor requested that she be provided with a chair or stool and avoid prolonged standing or walking. The manager at Rite Aid along with Anne's supervisor discussed the doctor's note and denied the request. They told Anne that if she could not stand or walk during her shift they would have to let her go. They told her that allowing her to sit while other employees were required to stay on their feet would demonstrate preferential treatment.

Anne attempted to stand the entire length of her shift, but the pain was so great, her swollen legs buckled, and she collapsed to the floor, knocking over a display table. Alarmed, the manager helped her to her feet and told her to go home and rest. When Anne reported to work the following morning, her supervisor called her into the office and informed her that she was terminated. Anne was devastated. She believes her rights were violated. What should she do?

Questions:

1. What legal issue(s) are represented in this case?
2. Was Anne entitled to reasonable accommodation by her employer?
3. Was Rite Aid justified in firing Anne, given the store's policies?

4. Did the store manager respond appropriately when Anne fell?
5. What are Anne's options at this point?
6. What is Rite Aid's Code of Conduct today?

Case 3—An Expensive Lesson to Learn

Donte and Rashon entered Starbucks to use the bathroom. They were told it was for paying customers only. They sat down at a table. They were asked if they wished to order something. They said no. They were waiting for a friend. The manager seemed to be concerned about the two men sitting there. Some customers were working on computers as they sipped coffee. A woman sat alone, talking on her cell phone. She had not ordered.

The manager approached the two men and told them to order something or leave the premises. They were surprised. They had been talking quietly and not disturbing anyone. They repeated that they were waiting for someone. The manager ordered them to leave, or he would call the police. They did not leave. The manager went back to his office and told an employee to call the police. Within a few minutes, the police arrived. Officers entered Starbucks and the manager came out to speak to them. After speaking with the manager, the police officers approached the two men and asked them to stand. The police officers arrested them, handcuffed them, and escorted them from Starbucks. The woman who also had not ordered anything captured the entire incident on her smartphone. Just at that moment, the person they were to meet drove up and witnessed the arrest in disbelief. The two men spent the night in jail and were later arraigned on charges of defiant trespass. Donte and Rashon told their story to friends. The woman posted her video online. The video went viral. Soon, the manager at Starbucks was dealing with a crowd of angry protestors and members from the media wanting to know why Starbucks had two black men arrested for simply sitting in their shop.

When Starbucks corporate headquarters learned of the incident, the manager was fired, and the CEO of Starbucks, Kevin Johnson, had to engage in damage control. Starbucks publicly apologized for the incident and quickly settled out of court. However, Starbucks executives continued to react to the negative publicity and subsequently fired a white regional district manager, Shannon, who had nothing to do with the incident. She sued and won, and her case also made headlines. Two wrongs do not make things right. It was a very expensive lesson to learn. Starbucks quickly drafted new policies and guidelines for all Starbucks locations, regarding diversity, inclusion, respect, and fair treatment for all customers and employees.

Questions:

1. What legal issues were presented in this case?
2. Do store managers have the right to order people to leave if they do not order?
3. What is *defiant trespass,* and is it legal to ban people from a business?
4. What did Starbucks do to correct the situation with Donte and Rashon?
5. Why did Starbucks fire the regional district manager?
6. How was the situation with the regional district manager resolved?
7. What is Starbucks' code of conduct today?

Case 4—No Joking Matter

Adam was 19 and a new employee at Walmart. He was a friendly, outgoing person and seemed to be getting along well with his male coworkers. However, he had a problem when it came to his female coworkers. Adam began doing little things that bothered the female employees. He was seen in the women's lingerie department. He stood in the aisle and tried on bras, causing some customers to laugh and others to stare in disbelief. He asked one of the women employees to come over and try on the bra so he could see how well it fit "someone with real boobs". He laughed. The woman was offended. He said he was just "joking around". She reported him. Nothing happened.

A few days later, he found a group of female employees sitting in the back, having lunch. He approached them and said he wanted to show them something. He unfolded a poster of a woman nursing a baby. He held it up and smiling, said, "Got milk?" He laughed, but the women felt offended. They reported Adam to the store manager, Bob, and the assistant manager, Wanda. Wanda called Adam over to speak to him about his behavior. She was a short, heavyset woman and Adam peered over the top of her head, saying "Is someone speaking to me?" He then looked down at her and said, "What's the matter with you people? Can't anyone take a joke?" Wanda gave him a warning. He shrugged and walked away.

Wanda reported this to the store manager who replied that it was just immaturity, and he would grow out of it. He took no action.

Adam quieted down for a few weeks after some of the male coworkers talked with him. Then he spotted a new employee, a young woman named Christine. He began following her around the store, cornering her and whispering things to her. She told him to leave her alone. He brushed by her, touching her as he went, and she was upset. She reported Adam's behavior to the managers. The store manager called Adam into his office and fired him.

Angry, Adam waited in the parking lot until Christine's shift was over. As she approached her car, he ran up and pushed her. She fell back and struck her head. He was on top of her, yelling obscenities and threats. He slapped her. She reached an arm up to protect her face and sprayed mace in his face. He yelled and rolled away, rubbing at his eyes, and cursing her.

The incident was caught on camera. Security was called and he was detained until the police arrived. Christine was taken by ambulance to the nearest hospital. Adam was arrested. Christine filed charges of assault and battery. Three of the female employees at Walmart filed charges of harassment and sexual harassment. Adam was banned from Walmart. Christine quit her job and moved away after the court case ended.

Questions:

1. What were the legal issues in this case?
2. How quickly should management have responded when employees first complained?
3. Did management respond appropriately when informed of Adam's troubling conduct?
4. Did management fail to protect their female employees?
5. Is Walmart legally liable for Christine's medical bills?
6. What is Walmart's Code of Conduct today?

Summary

In this chapter, we examined the roles of ethics and law in Human Resource Development. We explored the interplay of ethics, compliance, law, policies, and regulations on employee education, training, career development, and performance. We discussed the importance of an integrated, holistic approach to Human Resource Development that also includes training and education in diversity and inclusion, respect, multicultural awareness, accommodating special needs, and seeing to the health and well-being of all members of the organizational community. HRD is a new profession. Their vision is to lead Human Resource Development through research. We are now witnessing the growth and evolution of HRD into a unique and highly valued profession and sound discipline of study.

Chapter Discussion Questions

1. What ethical issues influence how Human Resource Development practitioners and scholars approach the learning, training, and career development of employees?
2. What legal issues must HRD practitioners take into consideration when designing training and development programs?
3. What is the difference between a Code of Ethics and a Code of Conduct?
4. What changing perspectives in HRD are most likely to encourage new research and development programs to embrace technological advances, multicultural workforces, global skills acquisition, organizational sustainability, and effective leadership?

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Ethics and Performance Management (PM) Structures: Case Study of Midwestern Mining Company's Previous and Future PM Structure

Jena L. Otec and Darlene F. Russ-Eft

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With competitiveness in the market today, the ethical behavior displayed by a company is crucial to success. Greenwood (2013) stated that human resource management (HRM) and human resource development (HRD) represent "an inherently ethical activity in that its fundamental core is concerned with the treatment of humans" (p. 355). Indeed, HRM and HRD comprise all of the activities involved with humans in an organization, from recruiting, hiring, onboarding, training and development, performance management, retention, and separation.

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Ethics, according to Shafer-Landau (2021, p. 1), addresses such questions as "what our guiding ideals should be" …"what sort of life is worth living"… "how we should treat one another." Within an organization, Kinnear (2012, para. 4), former president and CEO of Texaco, defined ethics as, "a process whereby we choose between competing moral and/or economic values." Furthermore, Brenner (1992) defined a corporate ethics program as involving "values, policies, and activities which impact the propriety of organization behavior" (p. 383). Ethics is a system of moral standards for a person, group, or profession. That system helps to decide whether or not words or actions are acceptable in the organization and in society.

In order for a company to achieve a competitive advantage, it is important for an organization to incorporate ethics and an ethical code both to attract new talent and instill ethical behaviors as well as to avoid financial and reputational damage when it comes to unethical and illegal behaviors. This is where the HRD takes charge, As stated by Quinn (2018), "HRD engages in practices that assist organizations in the promotion of ethical activities, the implementation of ethical policies and practices, and the contextualization of those policies and practices to promote good corporate citizenship" (p. 52). The goal of the HRM and HRD manager is to oversee some of these processes by leading employee training and development and by managing performance.

Ethics, HRM, and HRD

Greenwood (2013) provided a typology focused on ethical perspectives, and Coldwell et al. (2019) developed a typology of ethical expectations. Both typologies can be mapped onto Kohlberg's (1984) stages of moral development and can be related to HRM and HRD. Greenwood (2013) suggested that there existed micro-ethical perspectives, which focused on the behavior of individuals and groups within the organization. Coldwell et al. (2019) described ego and social expectations. Both of the typologies correspond to Kohlberg's (1984) pre-conventional and conventional stages. For Greenwood (2013), behaviors at the micro-ethical level included whistleblowing and sexual harassment; and this perspective also involved specific policies and practices, such as recruitment and employee surveillance. Coldwell et al. (2019) proposed that ego and social expectations would have minimal effects on employee's perceptions of organizational ethics.

The macro-ethical perspective as proposed by Greenwood (2013) and connected with Kohlberg's post-conventional stage focused on the political and moral and symbolic aspects of HRM and HRD both within the organization and within society. Thus, for Coldwell et al (2019), individuals with principal expectations "cannot, after the effects of organizational socialization processes have occurred … perceive the organization as operating at a higher-than-principled ethical level" (p. 521).

Within the micro- and macro-ethical perspectives can be mapped the various individual and organizational processes that can potentially impact society. These can include "fairness and justice in HR practices, compliance with regulation and codes of ethics, ethical responsibilities of employees, and the ethical characteristics and development of employees" (Greenwood, 2013, p. 358). Similarly, Coldwell et al. (2019) examined the effects of the ethical fit of the individual to the organization through the socialization process.

Ethics and PM

Den Hartog et al. (2004) conducted a literature review and development of a PM system, and more recently, Schleicher et al. (2019) undertook an integrative review focused on developing a model of the evaluative criteria involved in PM systems. Furthermore, Buckingham and Goodall (2015) described the new system developed for Deloitte, which involved focusing on the rater, and on frequency and transparency. Swailes (2013, 2020) discussed ethics involved in talent management. These models identified important aspects of performance management, some of which involve ethical issues.

Paladino (2011), however, went further in considering PM and ethics. Indeed, he identified five key principles when it comes to ethical PM. The first principle is to establish and deploy a corporate PM office and officer. The second principle revolves around the organization's strategy and focuses on refreshing and communicating the strategy. The third principle is to cascade and manage that strategy. The fourth principle then deals with improving performance. Finally, attention turns to managing and leveraging knowledge as the fifth principle.

Summerton (2017) identified four ethical principles for PM. His first principle is to respect the individual, and he stated that "people should be seen as ends in themselves" and never as "means to other ends" (para. 1). His second principle focuses on respect. There should be mutual respect from both sides of PM: HRM/HRD and employees. They should respect each other's thoughts, ideas, opinions, and values. His third principle revolves around fair procedures. He indicated that all operations, projects, and systems must be conducted with complete fairness. The last and final principle for PM is transparency. All information should be available and shared so that everyone is informed as to the rationale for decisions.

Case Study of Ethics at Midwestern Mining Company

The above text clearly identifies the need for ethics in performance management within an organization. The next sections will describe the ethics incorporated in the Performance Management Structure of the Midwestern Mining Company. Such ethics include the company's corporate sustainability principles, and the code of ethics and business conduct. The discussion will begin by providing some background on the Midwestern Mining Company.

The Mining Company in the Midwest produces salt, plant nutrients, and magnesium chloride to distribute throughout North America and the United Kingdom. Their headquarters are in a city in one of the midwestern states in the United States, and they have over two thousand employees worldwide. The organization has several core values such as integrity, respect, collaboration, value creation, and high performance. In addition to these core values, they have corporate sustainability principles and a code of ethics and business conduct that will be broken down and discussed later. Their goal is to be innovative and unique and to find effective and efficient ways to fulfill the needs of everyday life.

Overview of PM

For many organizations across the country, performance reviews are put in place to help with decisions such as training, career development, compensation, transfers, promotions, terminations, etc. The review process for performance generally includes expectations, along with formal feedback about how well or poorly an employee is performing. The Midwestern Mining Company used a less formal process. They focused their efforts on feedback and coaching, instead of creating a paper trail. They had a PM process that was linked to other organizational systems such as strategic planning, total compensation, individual and team development, and successful planning.

The HRM and HRD department at the Midwestern Mining Company is very important when it comes to administrating the PM system. It is crucial to have a well-trained and prepared HRM and HRD team that can lead and train their organization's managers.

Midwestern Mining Company's Earlier PM

HRM and HRD professionals at Midwestern Mining Company have made the necessary changes within their program and technology to equip managers with the tools needed to retain top talent. They identified the following main issues with the previous system: (a) their PM system is not driving better performance as intended; (b) their PM system is not developing the workforce as intended; (c) their PM system may not be ethical—meaning it emphasized individual responsibility for personal decision-making, behavior, and action rather than collective responsibility; (d) the overall PM system is not linked together by any uniting structure, including norms and culture; and (e) the system is complex and annual goals seem to be obsolete shortly after they are created.

Their previous PM system included the following broad elements: goal setting and an annual performance review, which represented a traditional and conservative approach. The goal setting process was not very robust or thorough. Goals seemed to become obsolete shortly after creation, and priorities certainly changed throughout the year. Goal setting involves creating objectives that can be reached (Latham & Locke, 2007; Locke & Latham, 2019). This can happen over a certain period of time. Goals that an individual employee sets for themselves should line up with the organization's goals.

The Midwestern Mining Company used several common types of goals: (a) job description goals, (b) project goals, (c) behavioral goals, and (d) stretch goals. Job description goals are goals that are based on whether or not roles, duties, or responsibilities from the job description are met or achieved. These goals are what are expected from an employee. Project goals are those that are based on the project plan/ target achievements. These first two types of goals were the most important. They must be achieved. Behavioral goals are based on an employee's behavior, and they have to do with how the employee gets things done. Finally, stretch goals are goals that are more difficult to achieve. They are sometimes used to develop employees further by broadening their skills, knowledge, and abilities on a certain topic or topics.

In addition to focusing only on a few major goals during a single year, Midwestern Mining Company used SMART goals (Rubin, 2002; Weintraub et al., 2021):

- Specific, clear, and understandable
- Measurable, verifiable and results-oriented.
- Attainable, yet sufficiently challenging.
- Relevant to the mission of the department or organization.
- Time-bound with a schedule and specific milestones.

The HRM and HRD manager along with the individual employee were in charge of developing and creating target goals. This communication helped both to better understand the goals, along with a plan to achieve these goals. Sometimes, goals were documented. However, such set goals were not flexible enough to account for changing conditions. Some examples of goals could be as follows: (a) increase revenue by 10% during the third quarter, or (b) reduce office expenses from last year by 20%.

Performance review was the second element. This is, "the process of assessing an employee's progress toward goals" (SHRM, n.d., para. 12), or what an employee does to achieve a goal is being assessed. Their strengths and weaknesses were documented. This record allowed managers in the organization to decide what training needs, pay increases, career development needs, possible promotions, and so forth could happen. The performance review process included a dialogue with performance feedback, a process for recognizing performance outcomes, and individual communication between manager and employee at least once a year. However, it did not include a feedback process throughout the time period of review that was continuous. Without this, employees might not be able to know what is expected of them or whether or not they are performing up to standard. It was also missing a simple approach to PM.

Common Types of PM Systems

Midwestern Mining Company considered various options for their revised performance review process. No matter what process or method was to be used, clear and easily identifiable expectations of performance must be included. Some performance review systems include ranking or forced distribution (Hazels & Sasse, 2008), 360-degree feedback (Campion et al., 2015; McCarthy & Garavan, 2001), competency-based review (Draganidis et al., 2006; Gangani et al., 2006), management by objectives (Drucker, 1976; Rodgers & Hunter, 1991), and graphic rating scales and behaviorally anchored rating scales (Keaveny et al., 1975).

Ranking or forced distribution results in a listing of employees from the best to the worst performers. The forced distribution requires the manager to indicate top performers, those in the middle, and those at the bottom. "The top 20% are rewarded and the bottom 10% are put on probation or possibly terminated" (Hazels & Sasse, 2008, p. 35). The 360-degree feedback allows for group review in which supervisors, colleagues, and subordinates are included in the review process. Competency-based assessment depends upon the prior identification of the knowledge, skills, and abilities needed for a position. Management by objectives involves the setting of organizational goals, involvement in decision-making, and objective feedback (Drucker, 1976). Khaltar et al. (2019) described how to convert a Likert-type scale assessment into a behaviorally anchored assessment, allowing the rater to base the performance ratings on specific behaviors.

Common Performance Rating Errors

An organization might believe that their PM system is the best and that it works well. It is important, however, for HRM and HRD to continuously review it and make sure that it is being used effectively. There should always be an emphasis on improving it; however, there are, several problems that can be associated with PM systems. Some problems include a lack of top management support (Drucker, 1976; Lawler, 2008) and the perception of the process as time-consuming "busy-work" (Blackman et al., 2017). Indeed, "performance management is often perceived as an extra burden in an already busy work life, with supervisors and subordinates alike talking about need to 'get it done', with little consideration as to why it might be important or how it could enable high performance" (Blackman, et. al., p. 526). Other issues involve failure to communicate clear and specific goals and expectations and lack of consistency. Indeed, Gruman and Saks (2011) showed the importance of communicating goals and expectations through the involvement and engagement of employees.

The HRM and HRD functions at Midwestern Mining Company recognized several of these issues with their system. As a result, the organization decided to upgrade and change its current PM structure. The main issues included lack of differentiation, recency effect, halo/horns effect, personal bias/favoritism, and inaccurate information/preparation.

A New Direction for Midwestern Mining Company—A Radical Approach

The HRM and HRD Team evaluated potential changes to their system and recognized that their new PM system must include the following. Their first goal was to focus on the work. The HRM and HRD manager needed to share what is expected from his/her employees such as recognition, evaluating, and alignment. The second goal was to drive improved performance. The system needed to ask whether expectations were met. Feedback and support from the HRM and HRD manager helped to drive better performance. The third goal of PM was allocating rewards (e.g., merits, bonuses, promotions). When employees met or exceeded expectations, they needed to know what to expect "in return." This was a question that HRM and HRD managers must answer and describe to their employees. And, finally, the last goal was driving culture. The HRM and HRD manager's job was to teach and model this culture.

In addition, the organization focused on how development leads to impactful results. Specifically, HRM, HRD, and management identified nine important objectives. These involved: (a) dramatically reduce complexity in the system, (b) reduce manager time spent assessing, (c) place greater emphasis on development and coaching, (d) view corporate as a support, (e) bestow more autonomy and independence, (f) instill growth mindset, (g) reduce any ethical liability, (h) build the employee value proposition, and (i) build the culture.

They also had other decision points to include in order to determine what system would be used. These decision points and factors included: (a) the way in which compensation would be tied to the PM system; (b) the number of performance levels; (c) the change management component; and (d) the frequency of performance conversations.

The organization considered two alternative approaches. The first was a progressive approach, in which behaviors might drive results. The second, and their chosen option, was much more radical. This approach recognized that development drives impact.

Quarterly Pulse Surveys—A New Concept

Midwestern Mining Company created a Quarterly Pulse Survey for Managers, which becomes a combination of PM and talent reviews. This tool can also be used in alternate quarters to focus on performance and growth. The recommendation was that the Survey for Managers be coupled with a Pulse Survey sent to employees to receive their input. The Manager survey included the following items, with most using a 5-point Likert scale. Note that this is simply a sampling of some of the 10 items.

- I consistently have weekly check-in conversations with this employee.
- I feel our check-in conversations are a valuable use of our time.
- Rate the effort and diligence you have witnessed from this employee over the past few months.(using a 5-point scale)
- Given what I know of their performance, I would always want them on my team.

A text box is also included for comments.

There is also a Quarterly Pulse Survey for Employees to secure their feedback. The items included the following, using a 5-point Likert-type scale. Note that this listing only includes some of the 10 items:

- I have weekly check-in conversations with my manager.
- I feel our check-in conversations are valuable to me.
- I feel challenged and stretched in my job in a way that results in personal growth.
- I have the freedom to choose how to best perform my job.

A text box is also included for comments.

Specific Ethical Issues Related to Midwestern Mining Company's PM

The following highlights two ethical important issues related to PM and to the organization's new PM system. These include legal issues and communications,

Legal Issues

Federal, state, and local laws prohibit discrimination in the terms and conditions of employment (Federal Trade Commission, n.d.). Such laws cover PM policies and practices. As a result, the organizations had to make sure that their plan and implementation of their PM system lines up with and follows laws and regulations.

Communications

Midwestern Mining Company made it a point to include two-way conversations between their managers and employees. This should help to ensure there are no miscommunications or confusion. Such communication allows for a better understanding of expectations and requirements. The employee knows exactly where he or she stands in relation to achieving goals and to reaching performance milestones that contribute to career development, promotions, and more (SHRM, n.d.). Another benefit is that the manager gains insights into what motivates the people working for them through the conversations that are two-way. Finally, a third benefit is that employees understand their roles, along with everyone else's roles.

Ongoing Issues with the New System

Midwestern Mining Company addressed major issues with their revised PM System. Their PM system is now driving better performance as intended. There is a new focus on behaviors leading to results and impact over activity. Furthermore, the PM system is now focused on developing the workforce. Managers are incentivized to develop and support others more. This all leads to greater productivity. Employee development becomes a strong emphasis for managers as frequency and quality are tracked.

However, there are several gaps and holes that could be addressed in their new performance structure. The overall PM system is not linked together by any uniting structure, including norms and culture. HRM, HRD, and the PM system now speak the same language through the manager and employee check-in and interactions. As previously mentioned, annual goals seemed to be obsolete shortly after being created; but the quarterly check-ins resolve this issue as goals can be updated easily as business needs dictate. Finally, the PM system may not be ethical—meaning that it emphasizes individual responsibility for personal decision-making, behavior, and action rather than collective responsibility. Because of this, ethics in PM, ethical principles in PM, and the significance of ethics in PM will be addressed and recommended to be included in the new structure. This can be accomplished through integration with the organization's corporate sustainability principles and its code of ethics and business conduct.

Midwestern Mining Company's Corporate Sustainability Principles, Code of Ethics, and Business Conduct

Midwestern Mining Company has a corporate sustainability principle, code of ethics, and business conduct. The four points of their sustainability approach include safety, growth, transparency, and stewardship. Their 2020 ESG (environmental social governance) report, "Essential Sustainable Resilient,"

> highlights that as we move forward with our plans for growth, we do so with a complementary focus on the ESG matters of greatest importance to our company and stakeholders. These considerations support our commitment to safe production, environmental stewardship, and an inclusive culture, and assist us to fulfill our Core Purpose of helping keep people safe, feed the world and enrich lives, every day. (Midwestern Mining Company, 2021, p. 3)

In order to be one of the best essential mineral companies, the organization decided to focus on several key areas: (a) putting safety above all else, (b) building diversity and inclusion, (c) strengthening employee culture, (d) protecting the environment, and (e) caring for the communities.

Midwestern Mining Company also has a code of ethics and business conduct. This includes their responsibilities, particularly those of leaders and managers. It describes the non-retaliation policy, consequences for violations, conflict with local laws, as well as certifications, waivers, and amendments. It also highlights their core values, which include the following: integrity, respect, collaboration, value creation, and high performance. The code of ethics and business conduct states that it is the employee's responsibility to uphold these core values. It also helps embody the values and understand how to handle oneself and act appropriately in the workplace. Finally, the code of conduct indicates that every employee should read and review the code of ethics and business conduct.

The President and CEO of Midwestern Mining Company stated, "By embracing and demonstrating our Core Values and the principles within our Code, it will enable us to perform to our full potential, deliver on expectations …." Although they have a code of ethics and business conduct, these rules and values that involve ethics may not always be followed by employees within the organization or by other organizations across the country. It is HRM and HRD's duty and responsibility to teach and guide their employees to follow the ethical code.

Significance of Ethics in PM for Midwestern Mining Company

Ethics must be considered when it comes to creating a new or updating an older PM structure. Indeed, the issue of ethics with PM can be addressed with attention to corporate sustainability and with a code of conduct, as seen in the case of Midwestern Mining Company.

There are several benefits to such attention to ethics. First, it creates credibility for the organization. If Midwestern Mining Company were seen as an organization that is value driven by morals, it would be respected by its consumers and society. Another benefit is that it satisfies basic human needs. These basic human needs include being fair, honest, and ethical. Employees want to work for organizations that meet their basic needs so that they feel comfortable in their work environment. Another benefit is that it unites people and leadership. It brings the two "sides" together, particularly with a PM system that involves employees and managers. The two groups are "on the same page" because they are united by the organization being value driven. Long-term gains for the organization in terms of productivity and employee engagement are other benefits. Including ethics in PM structures, through corporate sustainability and a code of conduct, can help improve decision-making, since decisions are driven by values. And, finally, another benefit is securing the well-being of society (e.g., Khaltar & Moon, 2020).

Recommendations for Future Research

This case study of Midwest Mining Company leads to some suggestions for future HRD and HRM research. The organization's implementation is in its beginning stage. A follow-up with the organization in a couple of years would help to confirm the benefits or alternatively suggest some further alterations in the system. Furthermore, it will be important to determine what ways, if any, the new PM system yields improved and potentially more ethical decision-making in the organization.

-The case attempted to link the PM system to some ethical issues and outcomes. Future studies could examine the PM systems of other organizations. Specifically, these studies might go beyond an examination of available records to include interviews of HRM, HRD, leaders, managers, and employees. Furthermore, the studies could include both data on personal and organizational outcomes. Beyond simply a discussion of various PM systems, future researchers might focus on identifying organizations that specifically include ethical principles/ as part of the system. Of interest would be the extent to which organizations apply Summerton's (2017) ethical principles.

Beyond simply examining organizational outcomes, HRD and HRM researchers might also examine the effects of such ethical organizational behavior on the community and society. As an example, Virakul and Russ-Eft (2019) examined exemplary Thai organizations that embedded corporate social responsibility, corporate governance, and sustainability concepts in the work of their organizations. Further examination could be undertaken to determine the community and societal impacts of those actions, as could be done by focusing on organizations implementing ethical PM practices.

Given the increase in global and multinational organizations, another research line might examine PM systems operating internationally. To what extent do these organizations include ethics in their PM systems? In what ways, if any, are those ethical principles adapted for different cultures?

Conclusion

As described above, HRM and HRD managers support leaders and managers in developing and implementing PM systems. Beyond the development of those systems, HRM and HRD work with managers and employees to provide appropriate employee development opportunities. All of these efforts are designed to support management and employees to achieve organizational goals. What may be neglected in the PM systems and the HRM and HRD work involves a focus on ethics. This concern about ethics and the organization culture is what distinguishes the efforts by the Midwestern Mining Company.

One major issue in PM systems involves the factor of personal judgment. No matter how much ethics may be emphasized, there can and always will be bias. No matter how ethically a company tries to build its system, there are still managers who tend to "judge" their employees. These managers should rate them based solely on performance, but this is not always the case. To prevent this bias, HRM and HRD managers should provide training to managers on how to be ethical in their judgments. Midwestern Mining Company and other organizations should include the significance of ethics in their PM structure. Using Summerton's (2017) principles of ethics may prove helpful.

Discussion Questions

1. The quote from Quinn (2018) suggests that HRD should be responsible for promoting ethical activities. If so, what specifically should HRD do to promote ethical behaviors in the organization? What examples have you seen in your own experience or the news?
2. Compare the Paladino (2011) and the Summerton (2017) principles for ethics in performance management. What other principles might be added to those listings?
3. In what ways did the revised PM system developed by Midwestern Mining Company incorporate the Paladino (2011) and the Summerton (2017) principles? What did the new system fail to include?
4. The text describes several different types of performance review systems. In your opinion, do any of these include ethical components? If so, which systems and what components emerge? If not, why do think that they fail to include ethics?
5. To what extent do you agree or disagree with the following statement? "PM systems are not, in and of themselves, ethical." Provide support for your decision.

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Ethical Transformational Leadership: Sustaining Business Resilience in the VUCA World

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Introduction

Recently, there has been a growing number of research studies and discussions focusing on management and leadership in the volatility, uncertainty, complexity, and ambiguity (VUCA) world. Many of these studies explore various topics related to the challenges posed by the VUCA reality and how to effectively navigate them in the context of the twenty-first-century business environment (Krawczynska-Zaucha, 2019). It has been recognized that VUCA conditions are prevalent across different cultures and contexts (Schick et al., 2017).

The way we conduct or think about our businesses has significantly changed within a decade due to the VUCA situation resulting from rapid and unexpected changes in political, economic, social, technological, and other fronts (Sarkar, 2016). Sarkar (2016) explains that leaders, at all levels, are key success factors in ensuring that their organizations can respond to the requirements of the VUCA business environment. She also

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mentions several important characteristics of a leader that are essential for leading organizations in the VUCA world, which comprise sound business knowledge, humility, strong networking ability, belief in the power of giving, and ethical practices.

In the VUCA era, characterized by a fast-changing and disruptive environment, traditional command and control structures fail. Leaders are expected to act on incomplete or insufficient information, and they are required to think fast and act promptly (Benjathikul, 2021; Ramakrishnan, 2021), which could potentially leave room for ethical risk and ethical dilemmas.

According to a Zenger Folkman's statistical report published in Forbes on November 17, 2022, based on a database of 140,000 leaders, approximately 3.62% (5067 leaders) were scored in the bottom 10% on the dimensions of being ethical and caring (Folkman, 2022). The academic literature on unethical leadership has indeed witnessed an upward trend in recent years (Hassan et al., 2022). Unethical leaders in a VUCA business environment may engage in behaviors such as dishonesty, lack of transparency, and failure to take responsibility for their actions. These behaviors can lead to a breakdown of trust between leaders and followers, which can further exacerbate the volatility and uncertainty of the environment (Junghyun et al., 2019; Mayer et al., 2009).

Moreover, unethical leaders in a VUCA environment may prioritize short-term gains over long-term sustainability, making decisions that prioritize profit at the expense of ethical considerations. Such decisions can damage the organization's reputation, reduce employee morale, and hinder the organization's ability to adapt to environmental changes (Kanokorn et al., 2013; Mayer et al., 2012; Treviño et al., 2003).

Furthermore, according to PwC's Global Economic Crime and Fraud Survey (2020), estimated total losses worth US$42 billion have resulted from unethical conduct. The survey also indicates that unethical behavior has become more prevalent in recent years, with top management contributing to over 26% of various unethical practices.

.The scarcity of ethics and the widespread occurrence of large-scale corruption have been apparent since significant scandals such as ENRON (2001), WorldCom (2002), AIG (2005), Bernie Madoff (2008), and the infamous Lehman Brothers scandal (2008) in the United States. These incidents have raised profound questions regarding the ethical behavior exhibited by executive leaders. Additionally, recent ethical cases involving prominent leaders such as Sam Bankman-Fried of FTX, Elizabeth Holmes of Theranos, and Travis Kalanick of Uber further emphasize the urgency to investigate the relationship between ethics and leadership in order to sustain business resilience.

This can further be evidenced by the increasing trend observed in Thailand's Corruption Perception Index (CPI). The CPI is an index compiled by Transparency International, which ranks 180 countries and territories worldwide based on the perceived level of corruption in the public sector. In this ranking, the least corrupt countries are placed at the top, while the most corrupt are at the bottom. In the case of Thailand, its CPI ranking was 96th in 2017, 99th in 2018, 101st in 2019, 104th in 2020, and 110th in 2022 (Transparency International, 2007). These circumstances raise concerns regarding the conduct of executive leaders and their adherence to ethical principles. While business competition has become increasingly aggressive, the prevalence of ethical leadership practices appears to be declining.

The VUCA situation of the modern business world has made it challenging for leaders to sustain business resilience through ethical decisions and practices. Leaders are expected to effectively navigate the need to think fast and act promptly while considering ethical considerations. As a result, this study aims to examine the essential relationship between ethics and leadership in the VUCA World and explore how ethical transformational leadership can contribute to business resilience. Consequently, the study aims to address the following research questions:

1. Can leaders in the era of the VUCA World think fast and act promptly, while balancing ethical risk and ethical dilemmas?
2. What are the antecedent factors affecting ethical transformational leadership and business sustainability?

Literature Review

Leadership has long been a subject of extensive study across various disciplines. Research on leadership encompasses a wide range of topics, including personality traits, decision-making, communication, performance management, ethical leadership, and more. In 1997, Bass and Avolio developed the "Full Range of Leadership model," which introduced three types of leadership behavior: laissez-faire (no leadership), transactional leadership, and transformational leadership.

The current study focuses on the concept of transformational leadership, as previous research has indicated that its four dimensions (idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration) can be applied across different cultures. Given that the model aligns well with the Thai context in various aspects, it has been adopted as a framework for examining the relationship between ethics and leadership in this study.

The literature review will commence by offering definitions and discussing relevant theories. It will then proceed to expound on Thai ethical leadership principles, followed by an exploration of the connection between ethics and leadership. Furthermore, the review will delve into the relationship between transformational leadership and ethical theories, as well as providing an elucidation of the influence of Buddhism on ethical transformational leadership.

Definitions

The following sections will provide some definitions. These include VUCA, ethics, leadership, Thai's ethical leadership principles, the King's Tenfold Moral Values, the Four Principles of Virtuous Conduct, and Hofstede's cultural dimension theory.

VUCA

The VUCA concept originated from U.S. military leaders following the conclusion of the Cold War. It was introduced as a way to describe the emerging reality of a world that has become increasingly challenging to predict. The acronym VUCA was used to capture the key characteristics of this new reality, which encompassed volatility, uncertainty, complexity, and ambiguity (Bennis & Nanus, 1985; Shambach, 2004).

Since its introduction, the VUCA framework has gained prominence as a normative principle for decision-making across various domains. It has been applied in areas such as risk management, business, education, strategy development, global trade, and many others. (Bennis, & Codreanu, 2016; Nanus, 1985). The framework's relevance has been particularly highlighted after the global crisis in 2008, when traditional management models were deemed ineffective in addressing the challenges of the contemporary business world (Codreanu, 2016). Consequently, the VUCA framework emerged as a comprehensive and suitable analytical tool for management.

Ethics

To comprehend the definition of ethics, one approach is to consult a dictionary. According to the Oxford Dictionary (n.d.), ethics is defined as "moral principles that govern a person's behavior or the conducting of an activity," and it is also described as "the branch of knowledge that deals with moral principles." Ferrell et al. (2011) provided a definition from the American Heritage Dictionary, which states that ethics refers to "the study of the general nature of morals and specific moral choices; moral philosophy; and the rules or standards governing the conduct of the members of a profession" (p. 7).

In the context of business, ethics revolve around the rules, standards, and moral principles that dictate what is considered right or wrong in specific situations. According to DeGeorge (2014), ethics in business should not differ from the moral and ethical norms upheld in society at large. Individuals involved in business are expected to adhere to these ethical and moral principles, which prohibit behaviors such as cheating, stealing, lying, or any actions that violate these principles. Some of the ethical theories relevant for leaders and organizations are described in an earlier chapter. These include virtue ethics, deontology, utilitarianism, rights theory, and care ethics.

Leadership

Leadership can be defined as the process through which an individual inspires, guides, and influences others to work towards a shared goal or vision. A leader takes on the responsibility of leading, motivating, and providing direction to their followers or team members. Effective leadership entails a combination of personal qualities, including integrity, vision, and courage, as well as a range of skills such as effective communication, decision-making, and problem-solving. Leadership is not limited to formal positions of authority, such as managers or executives, but can also manifest in informal roles within community organizations, social groups, or even family units (Northouse, 2018).

Bass and Avolio (1997, 2007) propose two primary styles of leadership: transformational leadership and transactional leadership. For the purpose of this study, the framework proposed by Bass and Avolio will be utilized to examine transformational leadership within the Thai context. According to Bass (2006), transformational leadership can be defined by how leaders influence their followers. It encompasses four key elements: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Overall, transformational leaders who exhibit these characteristics drive positive change and foster the growth and development of their followers within the organization.

Thai's Ethical Leadership Principles

Thailand's ethical leadership principles are deeply ingrained in the country's cultural and religious traditions (Ganwiboon, 2022) and are highly valued in both personal and professional conduct. Although there may not be specific academic studies or research papers on these principles, they enjoy wide recognition and celebration within Thai society. The influence of Buddhism, as the predominant religion in Thailand, plays a crucial role in shaping ethical values and guiding ethical leadership practices. While empirical research on Thai ethical leadership principles may be limited, their cultural significance and impact cannot be overlooked (Niramitranon, 2013; Tantiwiramanond, 2012). As Buddhism has been the dominant religion in Thailand for centuries, it plays a vital role in shaping the beliefs and values of Thai people. Despite the significant changes brought about by global modernization, such as the rise of consumerism and materialism, Buddhism continues to exert a strong influence on the moral and ethical values of the Thai society (Ganwiboon, 2022; Kittayakorn, 2021).

Thai academics and scholars have extensively written about these ethical principles, drawing on Buddhist teachings and other cultural traditions to comprehend Buddhist ethics and their contemporary application in Thai society. Sudsakorn and Rattanawiboonsoom (2018) elucidated the significance of comprehending the cultural and ethical context in which management practices operate in Thailand. The author proposed that Thai ethical principles have the potential to positively influence organizational behavior and performance. Consequently, this study will provide an explanation of some of Thailand's ethical principles, highlighting their relevance and implications. The exploration of these principles will contribute to a deeper understanding of the ethical framework that guides leadership behavior in the Thai context.

The King's Tenfold Moral Values (Tossapit Rajatham)

The King's Tenfold Moral Values represent a set of moral principles that were advocated by King Rama IX of Thailand and continue to hold significant recognition and promotion in contemporary Thai society (Office of the Prime Minister, 2018). Derived from Buddhist teachings, these values serve as guiding principles for the behavior of government officials and citizens in Thailand, emphasizing the crucial role of morality, integrity, and selflessness in both leadership and citizenship. The enduring relevance of these principles underscores their enduring influence on Thai society.

According to Kittayakorn (2021), the Tossapit Rajatham comprises 10 values, namely:

1. Generosity: Giving in a way that is beneficial to others.
2. Morality: Maintaining good behavior and actions.
3. Making Sacrifices: Being selfless and making sacrifices without expecting anything in return.
4. Honesty and Integrity: Being truthful and loyal in all aspects of life.
5. Self-Restraint: Being open-minded and gentle in interactions with others.
6. Kindness and Gentleness: Being diligent and consistent in fulfilling responsibilities.
7. Non-Violence: Not expressing anger or causing harm to others.
8. Non-Opposition and Non-Enmity: Avoiding conflicts with others and not causing harm.
9. Non-Hatred: Being patient and persistent in controlling emotions.
10. Patience and Tolerance: Being steadfast in doing what is right.

The Four Principles of Virtuous Conduct (Brahmavihara)

The influence of Buddhism on leadership is explored by Yavirach (2008) and Kittayakorn (2021), who highlight the significance of the Four Principles of Virtuous Conduct, also known as Brahmavihara, in the Buddhist context. These principles encompass Goodwill (the sincere desire for others to experience happiness), Compassion (the sincere wish for others to be free from suffering and hardship), Sympathetic Joy (the ability to rejoice in the happiness and success of others without jealousy), and

Neutrality (a state of impartiality and non-bias). These principles shape the ethical framework for leaders in the Buddhist tradition.

Although extensive research on all four aspects of Brahmavihara is still needed, preliminary findings suggest significant potential for applying the principles of Brahmavihara in the workplace, particularly in fostering and nurturing workplace harmony, improving employee performance, and enhancing overall well-being (Agrawal & Sahota, 2020). These principles are considered fundamental qualities that leaders should possess in order to lead with wisdom and compassion (Chinwanno, 2017).

Hofstede's Cultural Dimension Theory

Hofstede's (1984) Cultural Dimension theory is a framework that describes the variations in values, beliefs, and behaviors across different cultures. The theory identifies six cultural dimensions that influence the thinking, behavior, and communication patterns of people in different cultures. These dimensions include:

Power distance: It refers to the extent to which a culture accepts and expects unequal distribution of power and authority.

Individualism versus collectivism: It reflects the degree to which individuals in a culture prioritize their own goals and interests over the goals and interests of the group.

Masculinity versus femininity: It refers to the values placed on traditionally masculine or feminine traits in a culture, such as competitiveness and assertiveness versus collaboration and nurturing.

Uncertainty avoidance: It relates to the extent to which individuals in a culture are comfortable with ambiguity, uncertainty, and risk.

Long-term versus short-term orientation: It reflects the extent to which individuals in a culture prioritize long-term goals, such as sustainability and preserving traditions, versus short-term goals, such as immediate gratification and progress.

Indulgence versus restraint: It signifies the values placed on indulgence, such as leisure and enjoyment, versus restraint, such as self-discipline and modesty.

Hofstede's (1984) cultural dimensions can provide valuable insights for leaders. For example, in cultures with high power distance, where there is a strong emphasis on hierarchy and authority, leaders may need to adopt a more directive and authoritative leadership style to be effective (Pellegrini & Scandura, 2006). On the other hand, in cultures with low power distance, leaders may need to adopt a more participative and democratic leadership style to achieve success.

Connection of Transformational Leadership with Ethical Theories

Based on the literature review, it is evident that the characteristics of a transformational leader can be connected with various ethical theories. This observation aligns with Ciulla's (2009) observation that ethical considerations and principles are often discussed in scholarly studies on transformational leadership. In the following section, we will describe how different ethical theories can be related to the four main characteristics of a transformational leader, as mentioned in a previous section: (a) idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration.

Idealized influence is characterized by leaders who seek results and high standards of performance, establish reciprocal actions between themselves and their followers, and articulate a strong vision. This type of leadership can be explained using ethical theories such as deontology, utilitarianism, and teleology.

Inspirational motivation leaders are characterized by their ability to articulate a vision that is appealing and inspiring to their followers, challenge them with high standards, communicate optimism about future goals, and provide meaning for the task. The leadership style of this type can be described based on virtue ethics and deontology.

Intellectual stimulation leaders aim to challenge assumptions, take risks, and solicit followers' ideas, resulting in greater creativity among the followers. These leaders value learning, view unexpected situations as excellent opportunities to gain new knowledge, and promote critical thinking and problem-solving to improve the organization. Their leadership style can be described based on rights theory, virtue ethics, and deontology.

Individualized consideration leaders place a strong emphasis on the development of their followers and provide personalized support and guidance. They act as coaches and advisors, tailoring their approach to meet the unique needs of each individual (relativism). These leaders demonstrate a considerate and caring mindset, taking into account the well-being and growth of their followers (care ethics). Additionally, they ensure that every follower has equal opportunities for development, creating an inclusive and fair environment (rights theory).

Connection of Ethical Transformational Leadership with Buddhism

The concept of ethical transformational leadership can be further studied and clarified by referring to Buddhist concepts as Buddhist concepts can be integrated into leadership development programs to promote ethical leadership practices (Kanokorn et al., 2013). This aligned with the study conducted by Ermongkonchai (2010) who found that organizations can improve ethics by promoting a higher level of ethical dimension through the cultivation of religious beliefs (such as Buddhism) and His Majesty the King's philosophy.

Connection of Ethical Transformational Leadership and the King's Tenfold Moral Values

The King's Tenfold Principles are closely related to the concept of ethical leadership. The principles emphasize the importance of morality, integrity, and selflessness in leadership, which are all essential components of ethical leadership. The Ten Principles of Moral Virtues provide a solid foundation for ethical transformational leadership. By embodying these principles and promoting them within their organizations, ethical transformational leaders can create a culture of ethical behavior and decision-making that benefits everyone involved.

1. **Generosity:** Ethical transformational leaders should be generous in their interactions with others. This can involve sharing credit for success, providing opportunities for growth and development, and showing empathy and concern for others.
2. **Discipline:** Ethical transformational leaders should be self-disciplined and hold themselves accountable to high standards of behavior. They should also encourage their followers to be disciplined and hold them accountable when necessary.

3. **Renunciation:** Ethical transformational leaders should be willing to let go of their own self-interest in order to promote the greater good. This can involve making sacrifices for the benefit of the organization or community.
4. **Wisdom:** Ethical transformational leaders should possess wisdom and knowledge, and be able to make informed and ethical decisions. They should also encourage their followers to seek knowledge and make informed decisions.
5. **Truthfulness:** Ethical transformational leaders should be truthful and honest in their interactions with others. They should also encourage their followers to be truthful and honest.
6. **Determination:** Ethical transformational leaders should be determined to achieve their goals while staying true to their ethical principles. They should also encourage their followers to be determined and persevere in the face of challenges.
7. **Goodwill:** Ethical transformational leaders should have goodwill towards others and promote the happiness and well-being of their followers. They should also encourage their followers to have goodwill towards others.
8. **Harmlessness:** Ethical transformational leaders should avoid causing harm to others and promote non-violent conflict resolution. They should also encourage their followers to avoid causing harm to others.
9. **Equanimity:** Ethical transformational leaders should remain calm and composed in the face of challenges and adversity. They should also encourage their followers to develop equanimity and remain calm in difficult situations.
10. **Non-attachment:** Ethical transformational leaders should avoid becoming attached to material possessions, power, or prestige. They should also encourage their followers to avoid becoming attached to these things and focus on the greater good (Boer, 2013; Ladawan, 2021).

Leaders should be individuals with moral principles in managing to achieve success while maintaining smooth relationships without causing any conflicts. They should utilize management methods that align with the Ten Principles of Moral Virtues that can be used to develop good leadership qualities (Ladawan, 2021).

Connection of Ethical Transformational Leadership with the Four Principles Virtues

The study of ethical and moral principles in Buddhism, specifically in the context of leadership in management, is an interesting area worth exploring. It is evident that there is a need to examine the ethical aspects of Buddhism in relation to leadership (Thepa et al., 2022).

Applying Buddhist principles to examine and adopt them as principles of leadership can lead to the cultivation of virtuous leadership qualities across all levels of leadership. This would allow Buddhist principles to contribute positively to the principles of leadership (Srichandari & Thanaphaet, 2020).

The Four Principles of Virtue in Buddhism (also called Brahmavihara) can be utilized to reinforce and enhance the concept of ethical leadership (Srichandari & Thanaphaet, 2020). It should be considered a fundamental duty for ethical leaders to apply these principles in leading their followers, themselves, and their organizations during the VUCA era (Karnasuta, 2022). The linkage of the Four Principles of Virtue in Buddhism and ethical transformational leadership will be explained as follows.

Goodwill: Goodwill refers to the willingness to promote others' happiness. According to Vichaima (2008), the four principles of happiness in Buddhism are possessing wealth, using it wisely, being debt-free, and engaging in work that is free from misconduct. Thus, ethical transformational leaders can assist their followers by instructing, leading, and motivating them to advance in their careers and financial status, achieve financial stability, and, most importantly, perform their duties ethically to prevent any potential misconduct.

Compassion: Compassion is the desire for others to be free from suffering (Karnasuta, 2022). When encountering problems or obstacles in work, the first thing that leaders should do is to identify the root cause of the problem and provide guidance to their followers on how to solve it. Leaders should not leave their followers to face the problem or take responsibility alone.

Sympathetic Joy: Sympathetic Joy, or Mudita in Buddhism, refers to the ability to feel joy and happiness for the success and accomplishments of others (Karnasuta, 2022). Leaders who embody Sympathetic Joy can celebrate the successes of their team members and colleagues and inspire others to do the same. This can help to foster a culture of collaboration and teamwork, where everyone feels valued and appreciated.

Neutrality: Neutrality refers to the state of not taking sides or showing favoritism towards any particular party, individual, or ideology (Karnasuta, 2022). neutrality is an essential trait for ethical transformational leaders, as it helps to promote fairness, objectivity, and collaboration among followers.

Kamavuthanon and Duberley (2009) studied the Buddhist view of leadership and concluded that leadership is a combination of "innate capabilities" and a willingness to develop and to learn; furthermore, the results also stated that leadership is an inside-out process. It is the connection of thought and action-orientation which is aligned with Buddhism teaching that leaders exhibit the four principles of virtuous. Similarly, Kantabutra (2012) concluded six core sets of practices for sustainable leadership consisted of a focus on a long-term perspective, staff development, a strong organizational culture, innovation, social and environmental responsibility, and ethical behavior, and these characters align with Buddhist's view that govern the practice of the leaders.

There is no conflict between Eastern and Western views on leadership, as both have their own unique strengths and are not superior to the other. Furthermore, scholars from both traditions recognize that incorporating Buddhist teachings can improve and advance the concept of leadership (Sanrattana et al., 2016).

Connection of Ethical Transformational Leadership and Culture

Organizational culture and climate are two distinct influences that shape the appropriate behavior within an organization. Each organization possesses its own unique culture. According to Newstrom and Davis (2008), organizational culture is influenced by various factors, such as significant events, historical background, size, the organization's founders, and the leadership both in the past and present.

According to Hofstede's (1984) Cultural Dimensions, Thailand ranks relatively high in the power distance dimension, indicating the acceptance of hierarchical structures and status as societal norms. Thais are also highly collectivist, which can be attributed to their extended family-oriented lifestyle. Hallinger (2003) observed that Thai social values prioritize group relationships over individualism. In terms of uncertainty avoidance, Thai society values group norms and rules over flexibility, leading to a tendency to avoid conflict and maintain peaceful relationships. With high femininity, Thai culture emphasizes creating harmonious and pleasant working environments and fostering strong team engagement. Finally, the short-term orientation highlights a focus on tradition, rituals, and risk aversion, with an emphasis on immediate social and personal gratification. These cultural dimensions have a significant impact on how Thai organizations operate and how leaders approach ethical decision-making.

Leaders who value harmony and relationships may prioritize conflict avoidance over addressing unethical behavior, while those who prioritize tradition and rules may prioritize adherence to established protocols over adapting to changing ethical norms. Therefore, understanding Thailand's cultural context is crucial for leaders to effectively navigate ethical dilemmas and promote ethical behavior within their organizations.

Ethical Dilemmas in Thailand

Thailand has been ranked as one of the worst countries for software piracy in the Asia Pacific region (Business Software Alliance, 2006). Additionally, Thailand's Corruption Perception Index (CPI) ranking was 110th out of a total of 180 countries in 2022 (Transparency International, 2007). Marta and Singhapakdi (2005) pointed out that culture plays a role in shaping individual choices and behaviors, highlighting that what may be considered ethical in other countries could be seen as immoral in Thailand, and vice versa. They also discovered that while Thai and American managers acknowledged the importance of business ethics, Thai managers tended to underestimate the overall harm caused by unethical behaviors and had a lower sense of moral intensity regarding such behaviors. Furthermore, Ermongkonchai (2010) explained that the pressure for performance is a significant motivating factor for Thai leaders to engage in unethical practices. These economic and societal pressures can sometimes foster unethical behaviors in Thailand. It is crucial to address ethical dilemmas and enhance the ethical standards of leaders in both the private and public sectors.

Method

This study is a literature review that aims to synthesize and analyze existing research on the topic of ethical transformational leadership. The review criteria include: (a) literature conducted in the fields of human resources, business, and psychology; (b) scholarly research and online articles published between 1995 and 2023, available in databases such as EBSCO, Elsevier, Emerald, JSTOR, Springer Link, and Wiley Online Library; and (c) data collected from Google and Google Scholar. Furthermore, manual searches of the reference lists of relevant articles were conducted to ensure a comprehensive search.

From the keyword search of "ethical leadership," "transformational leadership," "Hofstede cultural dimensions," "Tenfold virtue of the King," and "VUCA world," the total number of results is shown in Table 1.

As no articles were found when searching for the keyword "Tenfold Virtue of the King," the authors expanded their search to include three articles from Thaijo and 15 articles from other journals. Three researchers independently screened the titles and abstracts of the articles, and subsequently reviewed the full text of the selected articles to assess their quality and relevance to the study objective. Any discrepancies were resolved through discussion and consensus. The selected articles were then analyzed and synthesized to identify patterns, themes, and gaps in the literature. A narrative synthesis approach was employed to summarize and interpret the findings of the included studies.

Table 1 Results of keyword search

Keywords	*EBSCO*	*Elsevier*	*Emerald*	*JSTOR*	*Springer Link*	*Wiley Online Library*	*Total*
Ethical leadership	2197	784	244	116	1475	727	5543
Transformational leadership	2265	770	294	104	–	632	4065
Hofstede Culture Dimensions	143	–	113	42	–	104	402
Tenfold virtue of the king							–
Vuca world	36	21	14	–	6	9	86

Results

The VUCA world requires leaders to make quick decisions while also being aware of ethical risks and dilemmas. Ethical transformational leadership is essential for sustaining business resilience in the VUCA world (Ertürk, 2020). This paper proposes a conceptual model for ethical transformational leadership that integrates King's tenfold, Brahmavihara principles, Hofstede's cultural dimensions, and transformational leadership theory.

Ethical understanding and practices are crucial for the success of organizational sustainability as they ensure that the organization operates in an honest, transparent, and responsible manner, which can enhance its reputation and credibility in the long run (Kanokorn et al., 2013). Leadership values and principles are receiving more attention because they are essential for effective leadership (Boer, 2013), particularly in the VUCA world (Krawczynska-Zaucha, 2019), where leaders must be agile and adaptable to navigate through constantly changing environments.

The proposed conceptual model for ethical transformational leadership suggests that internal and external factors impact how an individual forms the characteristics of an ethical transformational leader. Internal factors include cultural influence based on Hofstede's Cultural Dimensions, the Four Principles Virtue based on Buddhist morality, and the Tenfold Moral Values based on the King of Thailand's philosophy. External factors examine economic and societal factors that influence ethical transformational leaders.

The relationship between Buddhism's influences (Brahmavihara and Tossapit Rajatham) and the four characteristics of a transformational leader in the Thai context can be summarized as presented in Tables 2 and 3.

The authors proposed a conceptual model that integrated internal and external factors that influence transformational leadership according to Thai context in Fig. 1.

Figure 1 depicts a conceptual model of the factors that influence transformational leadership in the Thai context. The model proposes that internal and external factors impact how individuals develop the characteristics of a transformational leader. Internal factors include cultural influences based on Hofstede's Cultural Dimensions, the Four Principles of Virtue based on Buddhist morality, and the Tenfold Moral Values based on the philosophy of the King of Thailand. External factors

Table 2 The tenfold moral values, ethical theories and transformational leadership

The tenfold Moral values	*Core concept*	*Core ethical theories*	*Transformational leadership*
Generosity	Giving in a beneficial way	Care ethics / Utilitarianism	Individualized Consideration / Intellectual Stimulation
Morality	Maintaining good conduct	Virtue ethics / Deontology / Social contract	Idealized Influence / Inspirational Motivation
Making Sacrifices	Making selfless sacrifice (GHP)	Utilitarian / Deontology	Idealized Influence / Inspirational Motivation
Honesty & Integrity	Loyalty, truthfulness	Virtue ethics / Deontology / Utilitarian	Idealized Influence / Inspirational Motivation / Intellectual Stimulation
Self-Restraint	Being gentle and open-minded	Care ethics / Rights theories / Deontology	Idealized Influence / Individualized Consideration
Kindness & gentleness	Diligence in performing the duties	Deontology / Utilitarian	Idealized Influence / Intellectual Stimulation
Nonviolence	Not showing anger	Rights theory / Care ethics	Individualized Consideration
Non opposition and non enmity	Not afflicting harm on others	Rights theory / Utilitarian	Individualized Consideration
Non hatred	Being patient and persevering against all emotions	Deontology	Individualized Consideration / Idealized Influence
Patience and Tolerance	Being steadfast in righteousness	Virtue / Deontology / Egoism	Individualized Consideration

consider economic and societal influences on transformational leadership. However, the authors acknowledge that there may be additional factors that could potentially impact transformational leadership and have included them in the model for future testing.

Table 3 The four principles virtue, ethical theories, and transformational leadership

The four Principles virtue	*Core concept*	*Core ethical theories*	*Transformational leadership*
Goodwill	Willing for others to be happy	Utilitarianism / Care ethics	Individualized Consideration
Compassion	Willing for others to be free from sadness and hardship	Care ethics	Individualized Consideration
Sympathetic joy	Free from jealousy	Care ethics	Idealized Influence / Individualized Consideration
Neutrality	Free from bias	Deontology / Rights theory	Inspirational Motivation / Intellectual Stimulation

Discussion and Implications

Ethical Transformational Leadership theory emphasizes the importance of inspiring and motivating followers to achieve their full potential. Leaders who adopt this approach can help their employees adapt to change and navigate challenges in the VUCA world. In Thailand, cultural influences, religious beliefs, and the philosophy of the King mostly shape leaders' perspectives. The King's Tenfold Moral Values and the Four Principles Virtue are foundational principles in Thai culture that emphasize moral and ethical behavior. These principles guide ethical decision-making, and when incorporated into Ethical Transformational Leadership, they can have a positive impact on followers and the organization.

Incorporating Thai ethical leadership principles, the King's tenfold moral values (Tossapit Rajatham) and Brahmavihara principles, transformational leadership theory, and Hofstede's cultural dimensions can be beneficial in equipping leaders at all levels with the ability to lead their organizations ethically and sustain business resilience in the VUCA world. The King's tenfold moral values are a set of ethical guidelines that promote social harmony and ethical behavior in Thai society. These values include honesty, patience, gratitude, compassion, humility, and self-control, among others. Incorporating these values into leadership practices can foster a culture of integrity and trust within organizations.

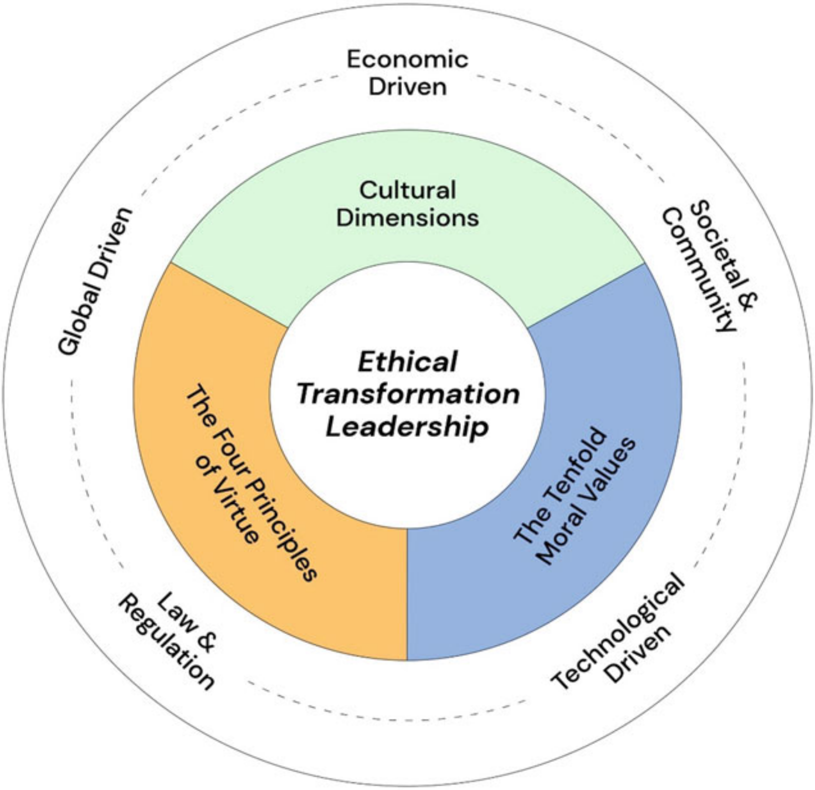

Fig. 1 Conceptual model of transformational leader in Thai context

Meanwhile, Brahmavihara principles can help leaders build strong relationships with their employees and promote a sense of unity within the organization. By incorporating these principles and theories into leadership practices, leaders can create a more ethical and resilient organization that is better equipped to navigate challenges in the VUCA world.

King Bhumibol Adulyadej (Rama IX) is perceived by both Thais and non-Thais as having ascended the throne strictly based on Tossapit Rajatham (Chatelier, 2011). In the authors' opinion, the late King Bhumibol Adulyadej is a great example of a Thai ethical transformational leader who not only managed his country based on Tossapit Rajatham but was also mindful of Brahmavihara.

To respond to the primary research question, ethical transformational leadership can contribute to the long-term success and sustainability of businesses by promoting trust, ethical decision-making, stakeholder engagement, learning, innovation, adaptive capacity, and a positive organizational culture. It can also aid in establishing trust with stakeholders, enhancing corporate reputation, promoting social responsibility, anticipating risks, and making informed decisions in navigating complex situations.

The antecedent factors affecting ethical transformational leadership and business sustainability can be explained using aforementioned Ethical Transformational Leadership conceptual model, which helps leaders balance ethical risks and dilemmas while making timely decisions in the VUCA business environment (Pongatichat & Ngiruwonsuk, 2016).

Implications for Human Resource Management and Human Resource Development

The suggested ethical transformational leadership model holds substantial influence over both HRD and HRM practices within an organization. HR professionals should prioritize the cultivation of ethical leaders to promote an organizational culture rooted in ethics.

Cultivating an ethical viewpoint is essential for recognizing and rectifying unethical conduct within organizations. In the realm of HRD, it is imperative to prioritize the cultivation of individual ethical connections between leaders and their followers. HRD professionals should design leadership development initiatives aimed at nurturing ethical values. Since business leaders often act as influential role models, HRD specialists must employ tactics to promote ethical conduct among them. This ensures that leaders are equipped to ethically manage their teams and performance, while their followers, guided by ethical transformational leaders, learn to conduct themselves in an ethical manner.

HRM professionals, especially HR Business Partners (HRBPs), play a central role in shaping the ethical climate of their organizations by promoting and strengthening ethical transformational leadership through the implementation of HRM policies and programs. Leaders who engage with their teams within an ethical framework are more likely to foster trust among employees, resulting in heightened employee loyalty, commitment, and a greater inclination to exceed performance expectations.

Conclusion and Limitations

The study of the topic of ethical transformational leadership will continue to evolve as there is a growing need in both the private and public sectors for more ethical leaders. However, the notions and application of ethical transformational leadership can vary from one country to another, just as the concept of ethics can. Therefore, it is important to understand and create a concept of transformational leadership that best represents Thai culture so that the new concept can be used as a future platform for the development of transformational leadership.

Ethics and leadership are crucial in the VUCA world, where leaders face complex and unpredictable situations. Thai ethical leadership principles, the transformational leadership theory, and Hofstede's Cultural Dimension can equip leaders with the ability to ethically drive their organizations and sustain business resilience. The proposed conceptual model for ethical transformational leadership provides a valuable framework for assessing and developing ethical transformational leadership. Further research is needed to test the model with various organizational typologies from both the Western and Eastern worlds.

This paper examined ethical transformational leadership based on a literature review from both Western and Eastern studies in order to bridge the academic literature, concepts, and principles from both perspectives. While the research on ethical transformational leadership in the VUCA era has provided valuable insights, there are some limitations to this study that should be addressed in future research.

Firstly, this study only focused on the perspective of leaders, and future research could consider the views of followers and other stakeholders in the organization. It would be interesting to explore how followers perceive ethical transformational leadership and how this perception impacts their engagement, motivation, and performance.

Secondly, the study only examined the context of Thailand, and it would be valuable to expand the research to other countries and cultures. Different cultural contexts may have different expectations and interpretations of ethical transformational leadership, and exploring these differences could contribute to a more nuanced understanding of the concept.

Lastly, the study utilized a literature review research method. Future research could employ quantitative methods or mixed methods to test the proposed conceptual model and gather more representative data from various organizational contexts.

Discussion Questions

1. How can organizations strengthen their ethical values to help leaders navigate the VUCA World where moral ambiguity and conflicting interests often arise?
2. What strategies and practices can leaders adopt to uphold their ethical standards in challenging circumstances?
3. How can leaders effectively apply the guiding principles to enhance their ethical decision-making abilities and address ethical dilemmas successfully?
4. What actions can the HR Leaders take to foster an ethical culture and mindset?

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Corporate Social Responsibility and Sustainable Development

Human Resource Development and Sustainability

Valerie Anderson

Introduction

This chapter considers the implications for the Human Resource Development (HRD) field of the 'sustainability turn' of the twenty-first century. Sustainable development was defined by the United Nations (UN) World Congress on Environment and Development (WCED) in 1987 as 'development that meets the needs of the present without compromising the ability of future generations to meet their own needs' (WCED, 1987, p. 40). The principal focus of sustainable development policy in the twenty-first century is to reduce greenhouse gas emissions (GHGs) and slow down global climate change. GHGs are those gases in the earth's atmosphere that trap heat. Some GHGs are naturally produced (for example, carbon dioxide, methane, and nitrous oxide). However, processes that involve the burning of fossil fuels, intensive cattle farming, landfill waste dumping, and oil and gas production substantially increase the levels of GHGs. Other GHGs, such as hydrofluorocarbons (HFC), perfluorocarbons (PFC), which are sometimes referred to as the

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'F gases', do not occur in nature but are produced and introduced into the atmosphere through industrial processes.

At an international level, work to agree on sustainability targets takes place through the UN 'Conference of Parties' (COPs) which assesses progress, or lack of progress, against climate change goals (United Nations, n.d.). The Paris Agreement, a legally binding international treaty on climate change, adopted by 196 state parties at COP 21 in Paris in 2015 aims to limit global warming increases to below 2° Celsius and preferably 1.5° Celsius from pre-industrial levels. In addition, at the time of writing, 125 countries across the world had committed to achieving net zero by 2050 at the latest. Net zero refers to achieving a balance between the amount of GHG emissions produced and the amount removed from the atmosphere.

Work organizations contribute substantially to climate change. For example, data from the UK suggest that, in 2020, the business sector was responsible for 18% of UK-located GHG emissions. Most prominent of these was carbon dioxide emissions generated by fossil fuel usage. The business sector is also responsible for a substantial proportion of 'F gases' from fluorinated substances, generated by refrigeration and air-conditioning (Department for Business, Energy, and Industrial Strategy [BEIS], 2022). In the USA, data indicate that most GHG emissions also come from burning fossil fuels for electricity, heat, and transportation. In 2020 transportation accounted for 27% of GHG emissions and industrial processes accounted for a further 24%.

Addressing sustainability targets is a complex and multi-faceted issue and there are few 'quick-wins'. Traditional business models that dominate the strategy literature focus on pursuit of competitive advantage regardless of ecological or social consequences. A business model to meet the needs of the present, but without compromising the ability of future generations to meet their own needs, requires fundamental changes to ways of thinking and to operational processes. Many organizations now include sustainability as a feature of their corporate strategy aims. However, the sustainability turn, for business, and by implication for HRD, is challenging. Business sustainability initiatives are more costly, difficult, and time consuming to implement than corporate decision makers assume (Garavan et al., 2010).

The sustainability turn is here to stay. However, the HRD literature and theory base concerning sustainability is fragmented, and scant attention has been paid to the means by which HRD can support transformational change to operationalize sustainable business models. The argument of this chapter is that an HRD paradigm shift is necessary to bridge the gap between aspirations towards sustainable human and social systems in work organizations and operational level changes to HRD practices and outcomes (Fenwick & Bierema, 2008; Jang & Ardichvili, 2020; Sheehan et al., 2014). Most current scholarship and practice are dominated by traditional HRD theories and assumptions. This chapter proposes a new pedagogic framework of sustainable HRD as a catalyst for HRD theorization and practices that are fit for a sustainable future and which integrate (a) practice focused on sustainability standards and reporting, (b) critical HRD concepts, and (c) actionable knowledge generation.

The chapter begins with a discussion of the concept of sustainability and the sustainable business models and initiatives that have been developed since the 1990s. It then examines the limitations of dominant HRD theories and scholarship in relation to the sustainability turn. Finally, a model for HRD professional education is developed from which the HRD field can accelerate its own development towards a paradigm that is appropriate for the sustainability turn.

The Corporate 'Sustainability Turn'

The emergence of the concept of sustainability in the twenty-first century can be traced to the establishment of the UN WCED in 1983 which called for a balance between economic, social, and ecological goals. However, concerns about the environmental impact of industrial-scale manufacturing, consumption, and distribution had already been voiced in the 1960s and 1970s in response to ecological damage caused by the emerging chemical industry, from oil spills at sea, and from car and lorry pollution. This led to increased industrial, sector-level, and operational regulation to put in place minimum levels of safety and risk management (Bergquist, 2017). However, these measures did not prevent further environmental disasters, such as the accidental release of methyl isocyanate gas at a Union Carbide plant in Bhopal, India, in 1984, lending weight to the UN WCED project and leading to calls for greater proactivity at the corporate level to matters of sustainability (Hoffman & Bansal, 2012).

The Triple Bottom Line Model

The development of the 'triple bottom line'(TBL) model for strategic planning and measurement emerged in response to these issues. Companies such as Novo Nordisk (Novo Nordisk, 2021), Microsoft (Microsoft, 2022), and Apple (Apple, 2022) refer to this approach in their company reports (e.g. Novo Nordisk, 2019) where they shift the basis of strategy towards a balanced range of economic, social, and environmental outcomes (Elkington, 1998). The TBL model now dominates strategy and corporate reporting processes (see, for example, Kaplan & McMillan, 2020). However, empirical evidence of change in corporate behaviour across the board has been difficult to find. In spite of the rhetoric of a balanced set of outcomes, evidence suggests that organizational decision makers continue to prioritize profit targets and pay less attention to their social and environmental targets (Elkington, 2018).

The Circular Economy Model

The Circular Economy (CE) model represents a further attempt to integrate corporate economic activity and environmental well-being in a sustainable way (Winans et al., 2017). Large and smaller companies have adopted this approach such as Phillips (Phillips, n.d), the Arup Group (Arup, 2023), and Teemill (Teemill, n.d.) placing emphasis on the redesign of manufacturing processes and (re)cycling of materials so that planning, resourcing, procurement, production, and reprocessing are designed and managed to maximize ecological and human well-being. The CE concept challenges the removal of 'natural capital' from the environment (for example, through unsustainable mining or harvesting) and seeks to avoid short-life product consumption. The CE model focuses on a circular rather than a linear process with no overall effect on the environment, requiring producers to restore the damage done in resource acquisition and limit waste generation. In addition, CE seeks so extend product 'life histories' through engineering and design processes linked to the 'three Rs' of Reduce, Reuse, and Recycle. Advocates claim that the circular economy promotes 'an industrial economy that is restorative by intention [...] so that natural and social capital can be rebuilt' (Ellen MacArthur Foundation, 2013, p. 26).

Like TBL, the CE concept is underpinned by systems thinking that includes a wide range of stakeholders and the ecological environment.

From an HRD perspective, however, the CE concept has little to say about the social, human, or ethical dimensions of sustainable business practice. Critics point out that scant attention is given to human stakeholders, human well-being, and human rights (Murray et al., 2017). Whilst CE may bring ecological benefits, the evidence of its potential to deliver greater social equality, diversity, and inclusion is less clear.

Sustainable Business Reporting

The United Nations (UN) Sustainable Development Goals (SDGs) have also provided the basis for the development of global sustainability corporate reporting standards. Organization-wide management standards and 'kite marks' are increasingly prevalent in the corporate environment as a means by which firms of all sizes and types can assess themselves and support claims of corporate excellence and performance (Short & Anderson, 2020). Therefore, it is not surprising that global standards and measures of sustainability feature as a part of the corporate sustainability turn.

The leading guidelines for voluntary reporting were developed by the Global Sustainability Standards Board, an international independent standards organization founded in 1997 with close collaborative links with the UN (Halkos & Nomikos, 2021). The Global Reporting (GRI) Standards encourage adoption and reporting of sustainable and socially responsible business practices and their impacts on the economy, environment, and people (GRI, 2022). Estimates in 2021 suggest that GRI reporting is carried out by more than 13,000 organizations in 90 countries (Halkos & Nomikos, 2021), including organizations such as Danone and Unilever (GRI, 2023).

The GRI standards are lengthy and diverse. They include indicators for economic performance but most attention is directed at environmental performance with extensive sector-specific and employment-specific sections that address labour practices, decent work, human rights, and social as well as product responsibility (Marimon et al., 2012). GRI corporate reporting requires an organizational sustainability plan and profile, reporting on the management focus, and then reporting against sector-specific performance indicators. Seven key principles that underpin all GRI reporting are summarized in Table 1.

A complementary set of International Standards (ISO 26000/ IWA 26) for Social Responsibility have also been developed by International

Table 1 Underpinning principles of global reporting initiative standards (GRI, 2022)

Principle	*Definition*
Sustainability context	Performance within the broader context of sustainability is reported
Completeness	The coverage includes sufficiently detailed information to reflect the social, economic, and environmental impacts of the enterprise and to allow stakeholders to evaluate the performance of the organization
Balance	Influences of both positive and negative impacts on the development of the organization are reported to provide a fair representation
Comparability	Information is presented in a way that allows analysis of experimental changes made by the organization over time within an organization and to compare information between organizations
Accuracy	Information is accurate and detailed enough to enable interested parties to make an assessment of the organization's impacts
Clarity	The information is presented in a way that is understandable and clear to all of the interested parties who may access it
Verifiability	Information is gathered, recorded, compiled, and analyzed in such a way that it can be examined to establish its quality

Organization for Standardization. These standards encourage organizations to monitor and improve their human sustainability outcomes, using a framework of seven components: human rights, labour practices, the environment, fair operating practices, consumer issues, and community involvement and development (Fig. 1). Whereas GRI standards provide a basis from which organizations can report and disclose their sustainable business achievements, ISO 26000/ IWA 26 represents guidance to enable organizational managers to integrate social and environmental issues and demonstrate the extent of their understanding of the potential impacts of their policies and practices (ISO, 2017).

Evaluating the Sustainability Turn

Taken as a whole, the sustainability turn indicates the importance of reconsidering management and operational processes towards the achievement of long-term human as well as ecological sustainability (Barnes et al., 2022). The approaches described in this part of the chapter indicate different forms of response to concerns about the effects that

Fig. 1 ISO 26000 / IWA 26 (2017)—Social Responsibility Outcomes (ISO, 2017)

organizations have on ecological, community, and social systems. Corporate strategists recognize the importance of targets that might contribute to 'social good' beyond what is required by law and which goes beyond the immediate interest of the firm and its shareholders (Van Dierendonck, 2011, p. 1250). However, leaders in business organizations, with whom HRD practitioners work, most often use the term sustainability to refer to competitive and performative economic outcomes over the 'longer-term'; consideration of community, social, and ecological impact of work-related processes is regarded as secondary (Anderson & Garad, 2019). At the same time, countries in different parts of the world continue to be impacted by what is increasingly referred to as a 'climate emergency' as well as other periodic financial crises alongside global patterns of hunger and natural resource erosion. These developments indicate the limitations of existing strategy paradigms and further challenge conceptualization of the role and contribution of HRD at organizational and societal levels (Collins et al., 2021; Randev & Jah, 2022).

Theorizing HRD and Sustainability

This part of the chapter examines traditional theories associated with HRD and assesses the extent to which they are appropriate to the sustainability turn. It begins with the Resource-Based view (RBV) and then turns to Stakeholder theory and Organizational Excellence theory. It concludes with Critical HRD.

Resource-Based View of the Firm

In HRD scholarship, the Resource-Based view (RBV) of the firm (Barney, 1991) is frequently deployed to examine the added value of HRD achieved through leveraging and enhancing 'human capital' resources deployed by work organizations (see, for example, Nolan et al., 2020; Yoo et al., 2022). This approach assumes that the education, skills, experience, discernment, intelligence, and relationships of those who work on behalf of the organization represent the organization's principal source of competitive advantage. According to this theory, differential organizational performance is explained by the 'hard to imitate' human capital capabilities of the organization (Barney et al., 2001; Clardy, 2008). People are important to the RBV theory but they are conceptualized as resources to be deployed like any other form of (financial or physical) resource. In addition, RBV prioritizes competition, both internally within the organization and externally. Therefore, although RBV identifies the unique contribution of human capital resources, and advocates for the development of individual level capabilities and skills, it overlooks the relationships at the macro and organizational level that are important for societal and ecological sustainability. It is, therefore, difficult to reconcile the RBV with the sustainability turn.

Stakeholder Theory

Advocates suggest that stakeholder theory overcomes difficulties presented by the RBV of the firm as a basis for an HRD response to the sustainability turn. Stakeholder theory is informed by a 'whole world' perspective. It assumes that organizations operate within a socio-political system and through relationships within its wider institutional and societal context. This approach focuses attention on relationships with individuals or groups who affect, or are impacted by, organizational operations (Freeman, 1984; Freeman et al., 2010). Importantly, stakeholder theory assumes that the stakeholder network is at the heart of the organization's 'value creation'. Stakeholders are both impacted by organizational operations but are also co-creative in the value creation process (Freudenreich et al., 2020).

Concepts from stakeholder theory can provide the basis for socially and environmentally responsible HRD practices in workplaces that contribute to community and societal development (Shen & Zhu, 2011). Baek and Kim (2014), for example, consider stakeholder theory as a basis for a model of sustainable HRD, suggesting that organizational values, co-created and sustained through interaction with multiple stakeholder groups can extend the HRD frame of reference beyond its traditional features on productivity and short-term performativity agendas. Stakeholder theory suggests that HRD can respond to the sustainability turn through involvement in culture change processes informed by employee and other stakeholder 'voices' (Paulet et al., 2021).

However, an important limitation of stakeholder theory is that it does not incorporate analysis of societal and organizational power dynamics that affect 'trade offs' in practice between multiple stakeholder's varying needs and expectations (Ardichvili, 2013; MacKenzie et al., 2012). Critics (e.g. Renwick et al., 2013) point out that dominant forms of managerial and functionalist approaches to business operations, which remain unchallenged by stakeholder theory, lead to piecemeal adjustments at local and individual levels rather than the transformational change that the sustainability turn requires.

Organizational Excellence Theory

Drawing on systems theory, organizational excellence theory (de Waal, 2013) provides another potential means to explain how the HRD field might respond to the sustainability turn. This approach focuses on interrelationships between operational and people-related factors such as organizational design, technology, leadership, culture, and people development. HRD frameworks of practice developed from this stance focus particularly on the importance of high-performance work systems, learning culture, and the promotion of employee resilience and flexibility (Barney et al., 2001; Clardy, 2008; Lai et al., 2017). From this perspective, HRD might support the sustainability turn through the adoption of holistic and systemic processes at different individual, organizational, and societal levels (Ardichvili, 2013). However, as with stakeholder theory, organizational excellence theory is predicated on managerial and functionalist perspectives directed towards organizational efficiency and iterative continuous improvement which may limit the extent to which transformational change appropriate to the sustainability turn can be achieved.

Critical HRD

From a different perspective, critical HRD scholars focus attention on social justice as a central concept within the HRD field. Critical HRD embraces a broad range of different approaches and theoretical insights but, taken as a whole, it invokes a sense of moral agency (Byrd, 2018) with the potential to focus on concepts that are central to decent work and human, social, and ecological sustainability. Critical HRD questions the status quo or taken-for-granted theories and calls for action to address the lived experiences of overlooked, exploited, or marginalized people who work on behalf of the organization and are impacted by organizational processes as members of a wider community and societal groups.

Unlike many of the approaches outlined already in this part of the chapter, critical HRD seeks to engender change in systems of power, control, and injustice in society and organizations (Gedro et al., 2014). Central features of critical HRD are affirmation of, and advocacy for, participatory, democratic, and inclusive work and organizational systems. With relevance to an HRD response to the sustainability turn, critical HRD indicates that the workplace can form an important location for learning associated with social change (Trehan et al., 2006). For example, Ardichvili (2013) draws on the critical conceptualization of human and social capital and habitus proposed by Bourdieu (1977) to examine how interactivity between HRD, sustainability mindsets and dispositions (habitus), organizational practices, organizational culture, and external contextual factors may collectively inform a response to the sustainability turn. Zaretsky and Collins (2017) further argue that collaborative working engendered by HRD practitioners with international development and other agencies might foster more democratic processes and approaches to learning, changing, organizing, and advocating in response to the UN SDG where there are shared interests and goals.

Sustainability in the HRD Literature Base

This part of the chapter examines empirical and conceptual discussion of sustainability in the HRD literature base between 2000–2022. A search of the main HRD-related journals (*Human Resource Development Quarterly (HRDQ), Human Resource Development International (HRDI), Human Resource Development Review (HRDR), Advances in Developing Human Resources (ADHR), International Journal of Training and Development (IJTD), and European Journal of Training and Development (EJTD)* and its predecessor journal, *Journal of European Industrial Training (JEIT)* indicates only limited recognition of potential implications arising from sustainability issues at the turn of the twenty-first century (Table 2).

Within the HRD scholarly literature base, Andreadis (2002) first identified the need for global leadership development to contribute to 'civil society' to meet changed economic, ecological, and political contexts. Soon afterwards Marquardt and Berger (2003, p. 283) also called for new HRD roles to 'maximize the beneficial elements of globalization and limit its dehumanizing forces' and attending to issues of 'environment sustainability'. Elsewhere in the business literature, Boudreau and Ramstad (2005) published a call for a new paradigm for HRM and Talent

Table 2 Published articles in HRD journals addressing sustainability

	HRDI	*HRDQ*	*HRDR*	*ADHR*	*EJTD*	*IJTD*
2000–2009	5	0	3	3	0	0
2010–2019	22	1	2	15	3	2
2020–2022	6	1	3	1	2	0
Total	32	2	8	19	5	2

Table 3 Sustainability topics in published HRD journal articles

	Role of HRD	*Critical HRD*	*NHRD /IHRD*	*Ethics*	*CSR*	*Human sustainability*	*Ecological sustain-ability*
2000–2009	2	3	3	2	1	1	0
2010–2019	7	4	7	4	7	14	11
2020–2022	2	1	1	1	3	5	0
Total	11	8	11	7	11	20	11

Management to address issues of values, governance, transparency, environmental protection, and community development. Such calls, however, were minor 'voices' in a more prevalent discourse evident in the literature of HRD value being derived from contribution to corporate profit maximization agendas.

Tables 2 and 3 identify the important role played by two HRD journals (*Human Resource Development International* and *Advances in Developing Human Resources*) in scholarship of HRD and societal development issues, Green HRD, ethics, and sustainability.

Taken as a whole, however, these literature sources indicate a lack of consensus in the field about how HRD has, or might, respond to the sustainability turn. Some contributions advocate the application of existing HRD practices to the achievement of social and ecological goals. Others, most often underpinned by Critical HRD theory, advocate a more radical stance, questioning whether HRD balances concern for human development alongside organizational effectiveness. These different approaches are summarized in Table 4.

Table 4 illustrates the range of different proposals in the HRD literature. The literature indicates a shared understanding in the HRD field of the importance of fostering work cultures that respect dignity, solidarity, and reciprocity for all those involved with and impacted by organizational processes (Hollensbe et al., 2014). Much of the literature successfully identifies sustainability-related difficulties and many contributions offer normative proposals. However, in common with the HRM literature base, no clear agreement about practices to achieve 'human sustainability' at micro, meso, and macro levels has thus far emerged and practices (rather than proposals) that align with the principles of societal fairness, workplace democracy, employment security, environmental protection, and

Table 4 Implications of HRD for sustainability

Application of existing HRD practices	*Critical HRD proposals*
Commitment to traditional HRD values of fair treatment, respect for collective association rights, employee health and safety, and work family balance (e.g. Zientara, 2009)	Call for an alternative HRD paradigm to encourage learning for social change and transformation and community development (Baek & Kim, 2014; Bierema, 2020; Bierema & Callahan, 2014)
Encouragement of sustainability-related behaviours, attitudes, and motivation by providing opportunities for community involvement and sustainability-related knowledge sharing at individual and organizational levels (e.g. Ardichvili, 2012; Blakeley & Higgs, 2014; Randev & Jha, 2022)	Leadership development focused explicitly on societal and ecological sustainability (Cohen, 2010; Renwick et al., 2013)
Advocacy for sustainable work systems (SWS) to support quality of work–life and address work-related mental health issues, burnout and work–life imbalance (e.g. McDonald & Hite, 2018)	HRD role to 'call out' the contradiction between instrumental and competitive orientated business models and sustainable levels of high quality, motivated and healthy human resources (Ardichvili, 2012; Lee, 2010)
Culture change processes to raise the awareness of employees and develop positive attitudes towards sustainability (Garavan & McGuire, 2010) and to contribute to change processes and organizational learning processes directed towards an ethics of care and societal well-being approach (Ardichvili, 2013; Bierema & D'Abundo, 2004; McGuire et al., 2021)	HRD research that addresses new research questions about the ways in which HRD can inform sustainable work systems as a basis for quality of work–life and as a means to combat negative trends such as work stress, burnout and work–life imbalance (Brandi, et al., 2022)

human rights remain difficult to identify in the published literature and in HRD professional practice (Ehnert, 2009, 2014; Keegan et al., 2019).

HRD Pedagogy as a Catalyst for Change?

The argument of this chapter is that the sustainability turn of the twenty-first century has profound implications for HRD research, theory, and practice. The case for an appropriate response to the sustainability turn is increasingly compelling, but HRD practitioners lack a coherent paradigm to inform their sense-making as a basis for interventions and processes that balance organizational performance goals with human, social, psychological, and physical health. This part of the chapter proposes that HRD professional educators have an opportunity to develop a coherent HRD pedagogy to accelerate transformation in the HRD field and enable scholars, researchers, and practitioners to meet the ecological, social, and human development priorities of the sustainability turn.

HRD professional education is a form of vocational education and training. Its curriculum grew out of the emergence of the field of HRD and current professional education programmes reflect workplace practice imperatives. This means that HRD pedagogy is grounded in 'business partner' paradigms resulting in a curriculum that prioritizes instructional design, delivery, and evaluation with a focus on skill, knowledge, and competency development (Anderson, 2022). Whilst there are many influences on the content of the professional education curriculum (for example professional body, legal, or other regulatory requirements) those involved in teaching and course delivery have considerable influence over what is taught and how it is assessed. However, studies of HRD professional education suggest that, in both its quality and content, HRD education pays insufficient attention to ethical, diversity, and political issues, lacks a critical perspective, and rarely prepares learners with skills to engage in collective agency and transformation (Zachmeier & Cho, 2014; Zarestky & Collins, 2017). For example, Alfred et al. (2020) reviewed US graduate education programmes and found limited evidence of courses that substantially address HRD's role in advancing the global sustainability agenda.

HRD education fulfils three purposes: (a) to prepare students for research, (b) to prepare new career entrants for professional practice, and (c) to provide continual professional development as a basis for HRD professional practice. Therefore, building on proposals first initiated by Ardichvili (2012) this part of the chapter proposes a model of HRD pedagogy to better equip researchers, scholars, and practitioners to respond to the sustainability turn. The proposal of this chapter is that the time has come for HRD professional educators to move beyond a curriculum that 'follows' workplace practice priorities and proactively develops an HRD pedagogy to lead the development of the field, both in practice and through research and scholarship.

The model of HRD pedagogy proposed in this chapter, illustrated in Fig. 2 is grounded in a systems view of organizational dynamics, and it comprises three core pillars which reflect the evaluation of implications of the sustainability turn that have been discussed in this chapter.

Sustainability Standards and Reporting

As already discussed in this chapter, organizational-level management system standards, referred to as 'meta standards' (Corbett & Yeung, 2008), are increasingly prevalent in organizations (Heras-Saizarbitoria & Boiral, 2013) and the sustainability turn has led to greater prominence for sustainability standards and reporting, either on a voluntary basis or to comply with Environmental, Social, and Governance reporting expected by national and transnational institutions such as the European Union (Arviddson & Dumay, 2022).

With specific relevance to HRD, the US Securities and Exchange Commission have initiated proposals for reporting requirements to include human capital (SEC, 2022). In addition, in 2021, the International Integrated Reporting Council (IIRC) and the Sustainability Accounting Standards Board (SASB) announced a merger to form The Value Reporting Foundation (VRF). In August 2022, the VRF was consolidated under the International Financial Reporting Standards (IFRS) Foundation to develop a comprehensive global baseline for sustainability reporting standards under IFRS Foundation's new International Sustainability Standards Board's (ISSB). In April 2022, the European Financial Reporting Advisory Group (EFRAG) launched a public consultation on EU Sustainability Reporting Standards (ESRS) in support of the Corporate Sustainability Reporting Directive (CSRD) (EFRAG, 2022; WEF, 2020).

The HRM and HRD fields remain amongst the few professional domains that lack an internationally agreed set of professional practice standards. However, organizations increasingly participate in award schemes such as the Healthy Working Lives Award; the Best Companies Award; The Great Place to Work Scheme, and the Top Employers Award (Mulvie, 2019). None-the-less, standards and standardization do not currently feature as core features of the HRD professional education curriculum and HRD professionals lack awareness of their importance for assessment and benchmarking of organizational behaviours and practices (Brunsson et al., 2012). Although the HRD curriculum has increasingly

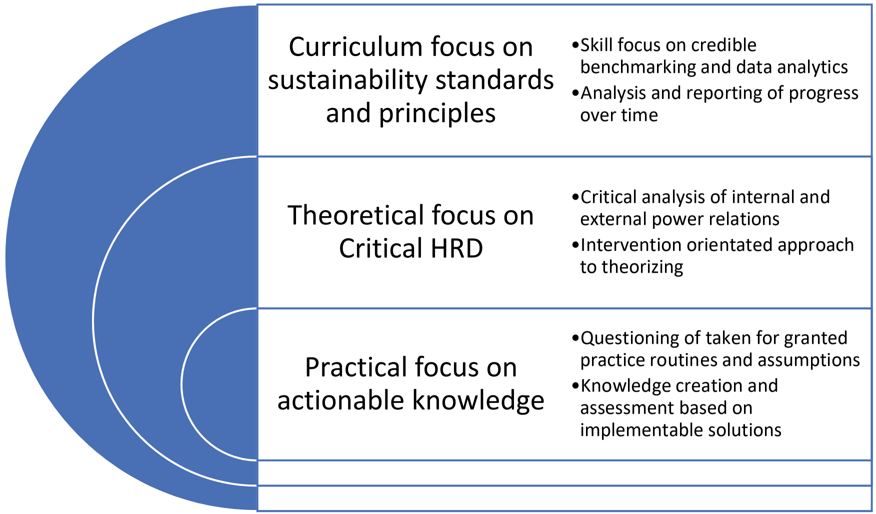

Fig. 2 Sustainability and HRD pedagogy

incorporated diversity and inclusion and some ethical issues into its remit, other elements of sustainability, such as human rights and fair operating have been overlooked or excluded (Alfred et al., 2020).

Therefore, a core pillar of the model of HRD pedagogy proposed in this chapter focuses on sustainability standards and reporting as a core feature of the curriculum. This would equip practitioners with the skills, knowledge, and leverage to accelerate and implement data analytics and other assessment processes necessary to inform policies directed at social responsibility and sustainable individual and organizational-level performance (Anderson, 2017). This integration of standards and reporting into the HRD curriculum would provide opportunities to examine work and labour practices throughout organizational supply chains and in relation to others such as gig-workers or contractors and to advocate for socially responsible HRD practices. This feature of the HRD curriculum would also equip practitioners to utilize data analytics and metrics in order to understand linkages between organizational practices and business outcomes and to influence corporate decisions.

Critical HRD

The analysis of this chapter suggests that traditional HRD theories are inappropriate for an effective response to the sustainability turn. It further shows the importance of examination of taken-for-granted configurations of power and control that privilege organizational goals over broader issues relating to social justice, democracy, and equity.

Valentin (2015) argues that critical HRD and critical pedagogy represent a good starting point to promote sustainable HRD. However, there is scant evidence that critical HRD has been embedded as core to the HRD professional education and curricula. Instead it often appears as an optional feature of the curriculum (Alfred et al., 2020). However, a critical HRD curriculum that examines the extent to which traditional existing assumptions of the purpose of HRD meet the human and societal challenges of the sustainability turn would provide a basis for greater awareness of power relations and their effects, and capacity to influence particular initiatives within these power relations. Such a curriculum would equip HRD practitioners with a balanced understanding of globalization processes from organizational but also from societal perspectives, incorporating analysis of issues of poverty, gender, and inclusivity from both global and local perspectives.

HRD scholars and practitioners agree that social and experiential learning are important to understand how reflection, creativity, and continuous learning can further contribute to cultural openness to learning, sustainability, and social responsibility (Haugh & Talwar, 2010; Pless & Maak, 2011). Critical HRD as a core feature of the curriculum would build on these strengths to promote critical reflection as a basis from which novice and experienced practitioners can identify their own particular assumptions as well as those of the organizations and institutions in which they practice. In addition, as reflexivity is increasingly recognized as an important part of HRD pedagogy a focus on learners' experiences of inequity at an individual and organizational level would provide a basis from which HRD students and practitioners can identify contradictions in organizational norms and rhetoric and consider engagement with action learning or action-oriented projects that integrate both theorization and practical change. This would build professional capacity for comparing important distinctions between a performative and a sustainability economic paradigm. It would further engender values and principles grounded in long-term moral reasoning, sense-making, and compassion as a basis for HRD professional practice.

Actionable Knowledge

The third pillar of an HRD pedagogy appropriate for the sustainability turn involves a shift from a hierarchical and linear understanding of knowledge generation and practice that assumes a separation between 'research' and 'application' of research results in practice. Actionable knowledge represents a distinct type of research (neither 'applied' nor 'basic' research) that embeds intervention methodologies (Argyris, 2004) to support organizations and HRD professionals to bring about change in the status quo. Actionable knowledge involves going beyond description and explanation through engaging stakeholders in both diagnosis, sense-making, and intervention with the imperative that 'action' represents the focus and criterion of validity in HRD research.

Such an HRD pedagogy is aligned with the sustainability turn and would encourage HRD professionals to collaborate with different stakeholders through productive and synergistic relationships that recognize different strengths, contributions, and perspectives (Tkachenko et al., 2017). Such an actionable knowledge approach requires acknowledgement by scholars and educators of the iterative, 'messy' and socially interactive processes of knowledge co-production. However, it would equip HRD practitioners to engage in systematic and rigorous approaches to defining organizational or research issues, problems, or opportunities, and also to gather and analyze data of good quality. Such an approach aligns with systems thinking, which is well established in HRD theory, practice, and pedagogy. However, it recognizes the potential of learning to connect varied forms of understanding (social, political, economic, technological) as the basis for future action. Understood in this way, actionable knowledge would equip HRD professionals with skills to pragmatically engage with the social processes of organizing and change. It would also provide further, and much needed, reinforcement of economic and data literacy as a feature of the HRD curriculum.

Conclusion

The sustainability turn is here to stay, and this chapter argues that a paradigm shift towards HRD that contributes to a balance between financial performance and social and human sustainability requires transformational change of HRD scholarship, research, and practice. However, this chapter also identifies important challenges to an adequate HRD response. First, a robust HRD response to the sustainability turn is hampered by a reliance on assumptions in prevalent and currently utilized HRD theories that privilege economic and competitive outcomes at the level of individuals, teams, and organizations. This has led to a fragmented HRD literature that lacks coherence in response to the sustainability turn. Second, whilst Critical HRD scholarship has advocated for a broader agenda for transformation in the HRD field, a lack of attention to diversity, equity, and inclusion, community engagement, work–life balance, long-term growth and development, business ethics, and ethical culture remains stubbornly evident in the HRD field. Third, HRD professional education tends to be dominated by traditional attention to immediate business needs and relevance. Systematic inclusion of links between HRD, sustainability, ethical leadership, and CSR is absent from the curriculum (Alfred et al., 2020; Ardichvili, 2013).

HRD practitioners, scholars, and theorists have always been aware of the challenge of balancing functional, managerialist, and instrumental approaches to HRD practice with organization development and humanist agendas. However, the sustainability turn presents a paradigmatic challenge that requires a re-imagining of the HRD role to appropriately respond to value creation and long-term values-driven engagement with the social and environmental priorities of the sustainability turn. As HRD professional education has developed over the last century it has modelled itself on vocational preparation of students grounded in assumptions of HRD practitioners in workplace settings. The analysis of this chapter identifies the difficulties for HRD scholars and researchers to 'break out' of traditional ways of thinking and theorizing and to develop a new HRD paradigm appropriate to the sustainability turn. The argument of this chapter is that the time has come for HRD educators to take the lead in crafting, constructing, and delivering an HRD pedagogy that enables the field to examine, explore, and develop tools, skills, values, and capabilities to respond appropriately to the sustainability turn.

Questions for Discussion

- To what extent is there a business case for sustainability? Do you agree that a new business corporate strategy paradigm is needed?
- What were the principal priorities for HRD practitioners before and during the COVID-19 pandemic? To what extent will these priorities be different in five years' time?
- What are the advantages and disadvantages of standards and standardization in the HRD field?
- What challenges does the aspiration of actionable knowledge generation present? How might these be overcome?
- What are/ were the strengths and weaknesses of the HRD professional education that you have experienced or are engaged with? How might the curriculum content, methods of education, and means of assessment be improved?

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Socially Responsible Organizational Practices and the Role of HRD

Brian Harmon and Alexandre Ardichvili

Introduction

In recent years, virtually all large companies in the U.S. and other developed countries have implemented some form of Corporate Social Responsibility (CSR)-related initiatives, and the emphasis on stakeholder value goals is becoming prominent (Hunt et al., 2021). The proponents of the stakeholder approach attempt to put on equal footing the needs of all major stakeholders of a firm: its customers, employees, local communities and shareholders. Some observers regard the *2019 Business Roundtable Statement on the Purpose of the Corporation* as a watershed event. The statement was interpreted as signaling the transition to an era where an increasing number of powerful CEOs are willing to adopt the shareholder value model and start paying not just lip service, but serious attention to CSR, sustainability, and the promotion of human dignity in the workplace (Halal, 2021; Harrison et al., 2020). A testimony to this shift in mentality is provided by a comment made by Ed Bastian, CEO of

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Delta Airlines: "Anyone who thinks the stakeholder movement isn't real doesn't run a large company" (Murray, 2022).

This shift in business leaders' attitudes is a highly welcome development. However, we believe that most current CSR programs are not based on a thorough understanding of how socioeconomic and political factors shape the conditions for human development and flourishing. Therefore, the attempts to promote human flourishing at the workplace and beyond it are likely to remain fragmentary and ineffective. To close this gap, we apply human capabilities theories (Nussbaum, 2011; Sen, 1999) to discuss a set of conditions necessary to ensure that CSR activities are focused on important factors that promote human flourishing. We propose a three-level model that can be used to inform the development of CSR and sustainability programs aimed at achieving the goals of human flourishing in the workplace and beyond. The chapter concludes with a discussion of the implications for HRD.

Human Capabilities, Human Flourishing and Social Responsibility

The human capabilities approach was pioneered by Amartya Sen (1999, 2009) and further developed by Martha Nussbaum (2011). Sen (1999) envisioned "the process of development as the expansion of human capability to lead more worthwhile and more free lives" (p. 295). Furthermore, he emphasized that development is "the expansion of the 'capabilities' of persons to lead the kind of lives they value" (p. 18). Martha Nussbaum's (2011) capabilities approach to human development is grounded in a question: "What are people actually able to do and to be? What real opportunities are available to them?" (p. X).

According to Sen (2009), traditional development strategies, such as providing access to education, healthcare, and ways of satisfying basic material needs are necessary but insufficient conditions for human flourishing. It is necessary to ensure that individuals can exercise their human agency by having opportunities for active participation in political, economic and social processes and activities that they themselves find important to having fulfilled and happy lives. Participation in such activities further enhances human capabilities. Sen describes human development as grounded in the existence and interaction of five types of freedom: political, economic, social, transparency guarantees and protective security. The political freedom involves two essential elements: free speech and freedom to participate in fair elections. Economic freedom means having access to opportunities to engage in free-market exchange and productive activities and being able to utilize all the productive resources available to the individual. The social freedoms include a range of opportunities, from having access to free or affordable education and healthcare to an opportunity to participate in various social activities that individuals find to be most meaningful to them. Transparency guarantees create conditions for open exchanges and mutual trust among individuals. Finally, protective security provides a social net that prevents individuals from falling into abject poverty.

Nussbaum made an important contribution to the capabilities theory by stressing that “the quality of a human life involves multiple elements whose relationship to one another needs close study” (p. X). Further, she pointed out the need to account for both internal (individual) and external factors; capabilities are “not just abilities residing inside a person but also the freedoms or opportunities created by a combination of personal abilities and the political, social, and economic environment” (Nussbaum, 2011, p. 20).

Cumbers et al. (2020) applied Sen’s and Nussbaum’s capability approaches in developing a new model of economic democracy that would lead to human flourishing. Their model is based on an assumption that the existence of viable economic democracy is predicated on three essential pre-conditions: labor ownership rights, whereby individuals both own their productive capabilities and have a say in how their labor should be used; guarantees of individuals’ right to participate in economic decision-making; and the existence of a public sphere with democratic institutions that allow individuals to participate in debates related to economic policymaking. An important feature of the model advanced by Cumbers et al. (2020) is the focus on the rights of all citizens of the society, including those who are not holding traditional forms of employment or are not participating in the labor force. Therefore, they propose to use the term “economic democracy” as opposed to the more traditionally used term “workplace democracy”.

The above model provides a general foundation for understanding socioeconomic conditions for human flourishing. However, to provide actionable recommendations for socially responsible organizational practices and related HRD activities, the model needs to be further expanded. Elsewhere, we discussed what such an expanded model would look like

(Ardichvili & Harmon, 2022). In this chapter, we will utilize three principles of the model that are most relevant to the analysis of the CSR and sustainability initiatives: promotion of personal autonomy; promotion of the ability to create and sustain meaningful social interrelationships; and reorganization of work to improve skill distribution and foster meaning.

Using an open systems approach (Cummings & Worley, 2019), we looked at each of the three principles of our model and proposed actions to take or ideas to consider at the individual, organizational and societal levels that could help each principle be realized. These efforts are summarized in the 3×3 grid presented in Table 1.

As can be seen from the table, we suggest a number of specific approaches to promoting human flourishing at each of the three levels. Due to space limitations, we cannot provide detailed discussions of every proposed approach mentioned in the table. Instead, we will focus on several of the approaches in more detail, hoping to elaborate on the rest of the points at a different time. The text that follows provides a brief description of each principle and summarizes selected elements from each cell of the grid presented in Table 1.

Promotion of Personal Autonomy

Personal autonomy implies an individual's ability to influence social decisions by participating in public debates and expressing one's personal values in a wide variety of contexts. One of the most effective ways of ensuring that individuals are able to shape the institutional arrangements important to them is to provide easy access to membership in a variety of organizations where social interaction occurs and collective decisions are made. This has been especially challenging in work and professional settings. Many (if not most) people have limited autonomy from the organization for whom they work; organizations tend to monopolize the professional time of their employees without allowing much opportunity for exposure, interaction and investment in other organizations. This may not have been problematic in the mid-twentieth century when organizations were a bit more apt to commit to their employees for the bulk of their working lives, but it is highly problematic in the current environment where labor is expected to be much more fluid and precarious. If organizations are less apt to hang on to employees on a longer-term basis, they should have an obligation to find ways to connect their people to other organizations that might be interested in their services. As we

Table 1 Components of human capabilities development

	Individual	*Organizational*	*Societal*
Promotion of personal autonomy	Membership in professional associations Volunteering Networking	Interorganizational improvement projects with complimentary organizations (suppliers, regulators, redefined consultant relationships, etc.) Interorganizational community improvement projects with non-compete organizations	Open-Source Movements Cooperative spaces and resource sharing among the self-employed Expanded notions of professional associations Expanded social safety net (UBI, universal healthcare, affordable housing, child & elder care, etc.)
Promotion of the ability to create and sustain meaningful social interrelationships	Increasing propensity to trust and openness to new relationships Membership in community, social, religious and recreational organizations Valuing development of social skills Critical reevaluation of individualistic and market ("customer is always right") mindsets	Redefining notions of labor efficiency to grant employees more time to attend to the more human aspects of their work and make their relationships less transactional Develop mechanisms to promote and appreciate the benefits of unstructured time, both in face-to-face and remote work conditions (water cooler/hallway conversations, "the meeting after the meeting", etc.) Commit to the notion that communication, empathy and mutual respect are NOT "soft skills"—they are integral to the conduct of business affairs and least subject to replacement by AI	Reducing the proliferation of purely transactional relationships Accept and promote the notion that the future of work will involve more people that do less per person at a higher per person cost. Develop mechanisms and support structures that makes these changes more palatable to small businesses with tighter labor margins Develop structures, mechanism and value systems that define work beyond the standard paid employment boundaries. This includes unpaid work, child and elder care and development of skills and interest that have not been traditionally seen as "economically viable"

(continued)

Table 1 (continued)

	Individual	*Organizational*	*Societal*
Reorganization of work to improve skill distribution and foster meaning	Develop passions, skills and interests Integrate skills not usually seen as part of a job role into more innovative ways of working	Reevaluation of the need for menial and repetitive tasks—eliminate when possible, or at least not make them exclusive to job roles; meaningful mixes of challenging/fulfilling and less challenging/fulfilling tasks should be required of every job definition Explicit replacement of tasks eliminated by automation, efficiency, AI or other capital-intensive processes Reduction or elimination of de-skilling Better distribution of higher-level planning and strategic direction skills to all levels of an organization Eliminating task definition that requires intensive technical skill toward increasingly trivial purposes Better understanding of the strengths and skill sets of employees that are beyond the strict job role Appreciation that less direct control over all employee activities and liberalization in some areas might improve tolerance of needed constraints in others	Examination of tension between essential specialization and oversimplification of task roles Addressing the "tragedy of the commons" problems that might prevent individual firms from embracing needed work redefinition reforms Developing educational priorities and policies that build a more holistic approach to skill definition for those entering the workforce

stated elsewhere (Ardichvili & Harmon, 2022) this tends not to be a problem for people at the highest levels of most organizations; they have ample opportunities to cultivate connections and interests outside of their primary organization. To ensure that personal autonomy is not just an empty promise, in a labor market where traditional full-time employment continues to shrink, the organizational membership diversity enjoyed by the highest-status individuals should be available to a much larger share of the population.

Personal Autonomy: Individual Level

Individual strategies for building personal autonomy (being active in professional associations, seeking volunteer opportunities and "networking" to broaden useful connections) have the longest history and have been regarded by many as sufficient for attaining personal self-reliance. According to this view, free markets, both for labor and goods, give individuals the needed choice architecture to make the decisions necessary to live safe, abundant and fulfilling lives. Problems arise when people make poor choices in any one of a variety of areas, including education/vocation, peer group selection, mating/procreation, budgeting, nutrition/health and adoption of and adaptation to new technologies. These problems are seen as further exacerbated when governments, families or other groups seek to buffer individuals from the full consequences of these poor choices. Such interventions, though well meaning, create systemic roadblocks that preclude fulfilling lives not just for those guilty of bad choices, but also for all others forced to support those choices against reasonable judgment. While success via judicious choice has been attained by some in the modern era, many would argue that it is not sufficient for a wide swath of the general population.

Recent problems of labor precarity, pressures to work longer hours and the success of technologies and commercial products that foster greater isolation have hampered individuals' ability to make the types of choices that increase autonomy or foster meaningful social relationships. Theorists like Robert Putnam (2000) and others have shown that the ability to volunteer, become a member of civic or social organizations, or effectively network has become more difficult in the face of these more isolating general trends, suggesting that there may be a rough floor of institutional support needed for individuals to have the freedom to make such individually beneficial choices.

In other words, any discussion of individuals' ability to make choices that can promote flourishing for themselves must be partnered with an understanding of the level of organizational, societal and institutional support needed for judicious choices to be possible and efficacious. While there may be disagreement on the level of structural support necessary, the importance of that interaction is established enough for that partnership to be integral to any further discussion.

Personal Autonomy: Organizational Level

We believe that organizations may be able to foster the personal autonomy of their employees through broad extensions of the quality improvement processes they may already be actively employing. Most current quality improvement work (as exemplified by LEAN and Six Sigma processes) is directed at improving internal organizational processes (Alagaraja et al., 2017). But if such processes were extended across organizations, all participants could further improve their own performance, their standing within their communities and the human flourishing of their employees and stakeholders.

We propose such extensions in two different directions. The first seeks internal product, service or process improvements through deeper partnerships with complementary organizations (suppliers, buyers, customers, regulators, consultants, etc.) with whom they already work. The second seeks community improvements through novel partnerships with organizations with whom they do not compete. Many of the processes are likely to be similar, but the objectives and partnerships are distinct.

In furthering partnerships with complementary organizations, companies could send employees (preferably non-managerial workers who are typically not chosen to participate in such alliances) to work jointly across organizations to identify and develop improvement opportunities. For example, janitorial staff might be teamed with representatives of companies that develop and sell cleaning products to look for ways to complete cleaning tasks quicker, safer and more efficiently with less stress for cleaning staff. They might discuss new product opportunities or discover other products within existing lines that might be better suited for key tasks, even if more expensive. In that case, the janitors might develop a business case for why the other products are preferable, or help the supplier to build a case for developing alternative products that are a bit cheaper than what is currently available but add some desired functionality (that they learned about through interactions with staff who use such products on a daily basis).

In *The Hidden Pleasures of Life*, Theodore Zeldin (2014) suggests that those who buy consumer products should be actively engaged with those who physically make them. This could be useful for companies looking for viable ways to keep their products affordable without supporting suppliers who engage in the most exploitative business practices. Sellers and suppliers could look to the employees working on the shop floor to help devise new manufacturing processes that might retain key cost advantages while still providing significantly improved working conditions, or to salespeople to develop means of persuading customers of the social benefits (mainly via better working conditions) of paying slightly higher prices for certain key products. The greater transparency that would result from such partnerships would make it easier for everyone to better understand how products are made and sold such that more humane processes can be discussed and developed. This might be especially useful in helping to devise the more decentralized manufacturing processes needed to eliminate the supply chain bottlenecks that were so prevalent during the COVID-19 pandemic, or when severe weather or other natural disasters badly cripple key producers.

For additional ways to help increase organizational permeability and promote independence for workers below the management or executive level (though they can be included as well), organizations should develop partnerships with other organizations in their communities with whom they typically do not compete. This is likely to include non-profits, schools, arts organizations, civic groups, social clubs, government coalitions, public interest groups, neighborhood organizations and perhaps even other private firms. This should go well beyond looking for volunteer opportunities in which employees can participate. It is building informal partnerships with other organizations around projects that can serve the community and all involved organizations jointly. For instance, a supermarket chain that donates unsold food to local food shelves might see benefit in working with schools to get students to work with the food shelves to set up distribution channels within the schools that can help the students get some practical business operations experience. They might further cooperate with local chefs, kitchen supply shops or restaurants to offer classes on how to prepare tasty, nutritious meals with items available from the food shelves that recipients typically don't know how to utilize.

That group might be interested in working with local videographers, television producers or web developers to create videos of meal preparation and platforms to make recipes easily available. Aside from providing direct community benefits, as well as potentially satisfying opportunities for employees that connect them to other organizations, this model may also promote the integration of seemingly disparate interests into useful endeavors that traditional market forces tend to be poor at developing or nurturing. Any of these inter-organizational efforts (either complementary or community-based) is likely to require some expansion of the labor pool within each organization to be truly viable, but there may be a number of reasons or mechanisms that make this worthwhile. These include:

Recruitment/retention. Companies that provide opportunities to work on inter-organizational projects may be seen as more desirable places to work, providing better opportunities for recruitment and retention.

Options for meaningful work among employees who might feel it is currently lacking. Employers providing these opportunities may help provide meaningful outlets for connection and expression that people feel is lacking otherwise in their lives. Adding these more engaging activities to their work life might increase employee willingness to withstand the more tedious or menial portions of everyday work. It might also provide an ability to gain skills or competence in areas that interest them where barriers to entry may otherwise be a little too high.

Displacement. Connecting people with skills, practical experience and access to other organizations may help ease the transition into other meaningful opportunities for employees who may be later subject to layoff or retrenchment.

Skill or interest expansion through work with other organizations. The work done by employees in these inter-organizational efforts might help them to develop other skills or interests that the company can subsequently use for more conventional work assignments.

New business ideas/new business incubator. Some of these collaborative projects might help to develop and/or incubate ideas for new business, or modifications to existing products or services, that can eventually help improve the bottom line. While not a primary benefit (because most of the work is unlikely to lead to this type of business development), it is still an occasional possibility. Plus, savvy consultants, venture capitalists or other "entrepreneurially minded" employees might periodically review the ongoing projects for potential new business opportunities that the people participating in the projects might have missed. Opportunities for mutual benefit may be plentiful enough to warrant the trial and development of these models.

Other organizations that traditionally provide forms of employee support could also consider expanding their roles to further personal autonomy. Labor unions are a case in point. Unions are traditionally seen as working to improve the conditions for workers within already established employment arrangements with current employers; they help to negotiate new contracts for members in specific organizations and protect their members' rights within those settings. They could, however, expand efforts to connect with other unions in similar workplaces or industries to promote members who have been laid off or retrenched to other unionized organizations that might be looking to hire qualified people. This seems like a natural form of networking and advocacy that could improve organizational permeability and help reduce the trauma of displacement for members who experience it. In current conditions of labor precarity, expansion of such efforts could be an added perk that might attract new members.

Personal Autonomy: Societal Level

The Open-Source movement and cooperative space and resource sharing among the self-employed are among the recent trends that may help to meet these needs (Ardichvili & Harmon, 2022). In addition, increased social safety net initiatives (e.g., Universal Basic Income, universal healthcare, affordable housing, child & elder care, etc.) may have a positive effect not because they increase organizational permeability, but because they significantly damper the consequences of organizational displacement.

Promotion of the Ability to Create and Sustain Meaningful Social Interrelationships

This element of our model helps to address Sen's (2009) call for the promotion of social freedoms. The achievement of this goal calls for the creation of institutions and infrastructure enabling citizens to develop meaningful relationships with others. This requires encouragement of those aspects of the community, work, family and religion that promote greater human interaction (e.g., collective projects, social gatherings, church services) and discouragement of those that result in isolation. A classic example of a practice that discourages social interaction is the assembly-line type of work organization, and some forward-thinking organizations have been implementing alternative arrangements for a long time (e.g., Volvo's team-based vehicle assembly arrangement, where small teams of highly skilled workers work together on each vehicle, taking full responsibility for its completion). With the proliferation of automation and AI-based technologies not only the manufacturing sector, but increasingly the service industry is entering a new stage where the reliance on technological devices usurps human interaction and limits the opportunities for creating meaningful social connections.

Social Interrelationships: Individual Level

For satisfying interactions to thrive, individuals need to find ways to make themselves more open to them. Recent transformations of economic organization, along with increased isolation and other social problems have decreased individuals' ability to trust one another and their willingness to be open to social situations. These trends need to be reversed to rebuild the openness to new relationships. Beyond lack of trust, there may be other individual attitudinal concerns that interfere with the ability to create and sustain meaningful social relationships. Perceptions of introversion and extroversion provide one example. Originally conceived as a psychological construct that described situational responses to a wide variety of social situations, popular understanding of the concept has become largely binary. Rather than seeing (with a large amount of individual variability) some situations where people display more introverted behavior and others where they are more extroverted, a number of people generally choose to identify (or label others) as one or the other. This conception has led some to identify strictly as introverts and as something of an oppressed class—the world is designed so much for extroverts that those who identify as less "performative" or willing to speak up are not taken as seriously, left out of significant discourse, and, in some instances, subject to certain forms of discrimination (Cain, 2012).

There is little question that collective social skills (in political discourse, the conduct of meetings, negotiation, bargaining, etc.) are in need of significant improvement to assure that those who are hesitant to participate in a more traditional fashion are sufficiently heard and an active part of all meaningful social interaction, and that some norms may need to change in order to accommodate these differences. There is also little question about the need for more sensitivity for those who are so shy that they have difficulty functioning normally in everyday society. But binary attribution of introverted or extroverted responses tends to overexaggerate the number of people for whom such considerations need to be addressed, and is ultimately counterproductive. As a result of these trends, it is possible that more people perceive themselves as ill-equipped for many key social interactions than actually have serious challenges. The simpler adjustments needed for most people to maintain healthy social interrelationships are not made when people believe their impediments are more serious than they are.

In addition, demands for longer working hours, greater efficiency, and labor precarity have combined with the trends mentioned above to make it more difficult for people to participate in the types of organizations and activities (membership in community, social, religious and recreational organizations/partnerships, etc.) they had traditionally used to build more varied and satisfying social relationships. Organizations and society as a whole can do more to change the structural conditions necessary to help re-establish the ability to make these sorts of contacts.

Social Interrelationships: Organizational Level

Organizations, and societies in general, need to be open to redefining notions of labor efficiency to grant employees more time to attend to the more human aspects of their work and make their relationships less transactional. The caring professions are among the ones with the most challenges in this regard. At the lower end of the pay scale in the caring professions are home health and nursing home care professionals. Chronically low wages make positions in this field difficult to fill. But even if wages are raised, there is the added barrier that most anyone who enters that industry knows they are going to be overworked, with patient loads so large that they cannot reasonably expect to provide quality care, make meaningful connections with people they serve, or have the time to take care of themselves well enough to want to be able to return the next day. At the higher end of the scale are physicians, who maintain high prestige and usually high pay (though medical training debt is a major drag on those) but also have very high patient loads that compromise both patient and self-care, and frequently crippling administrative responsibilities that keep them from doing the work they most want to do.

Current labor efficiency calculations have two primary problems:

- The downward push on wages is too severe to sustain the healthy labor markets that businesses require.
- They push employees to do so much, or so completely fill their time that they cannot guarantee quality work, make genuine connections with those with whom they encounter, or take care of themselves well enough to guarantee that they can continue in their roles for a sustained period of time.

Hence, to be able to continue to function effectively the labor market is going to need to adjust to involving more people that do less per person at a higher per person cost. The notion of labor efficiency will need to be viewed and calculated very differently. The first step involves listening to employees and prospective employees, trusting their judgment on identifying reasonable workloads and how they can best serve customers, stakeholders, and themselves. Those calculations should include empowering workers to have sufficient time to incorporate what many unfortunately describe as “soft” skills into their everyday work that allow better and more meaningful social interrelationships.

Social Interrelationships: Societal Level

If we expect organizations to redefine notions of labor efficiency to grant employees more time to attend to the more human aspects of their work and make their relationships less transactional, then the general culture and society need to support those organizations by placing less value on purely business, or transactional relationships. The society needs to reassert the importance of caring relationships, or the notion that it is legitimate and admirable for people to engage in tasks for reasons other than economic exchange or financial benefit. This needs to be done in a way that prevents businesses from exploiting non-transactional relationships to cost shift or abandon their own responsibilities.

The caring professions again provide the framework within which to understand these challenges. Healthcare economics in the United States has become very dependent on the family members of people with serious and/or chronic diseases to engage in much of the most vital work of patient care, to the point that people without such support structures are at a decided disadvantage in maintaining healthy outcomes. Family members are expected both to engage in fairly sophisticated treatment regimens and be strong advocates for their loved ones, frequently with minimal training or predisposition for the work involved. This produces significant stress, angst and physical problems for family members expected to meet these expectations, and frequently at a serious financial disadvantage (e.g., people having to leave jobs to care for loved ones, or generating their own medical bills as a result of the stress). Larger conversations are necessary to begin construction of an infrastructure where more of these needs can be met by well-paid professionals trained to handle the challenges with ample time to provide the more human and less technical support for family members who are in many ways as besieged by these different medical or mental health diagnoses as their loved ones that actually suffer from the disorders.

There is a corollary to this notion of the proliferation of transactional relationships that may be worthy of critical reevaluation. There has been a predominant assumption for most of the capitalist epoch that financial incentives are paramount to making any activity worthwhile. It is assumed that without the potential of making significant amounts of money, activities are not worth doing. A better understanding of non-monetary incentives is important; many people engage in work that is not lucrative because it has importance that extends beyond financial reward. Society needs to have a broader discussion about these discrepancies and make pointed decisions about necessary societal activities and the motivations that should be allowed to drive them. In many instances, the most important motivations need to be something other than economic. This may be a tough sell for those who continue to hold on to the belief that only financial incentives matter.

Reorganization of Work to Improve Skill Distribution and Foster Meaning

Current thinking about workplace organization is based on the assumption that routine and repetitive tasks are an inevitable part of modern work processes. During the Industrial Revolution, the assembly line's ability to increase scale and efficiency and lead to drastic increases in productivity and decreases in per-unit cost were seen as outweighing the downside (work repetitive, menial, and boring for those assembling the products), especially since it was also believed that any such problems that workers were facing were offset by the benefits of more affordable goods becoming available to a more significant segment of the population; recall Henry Ford's argument that the assembly line made cars widely accessible, even by low-income segments of the population.

The current wave of automation is not based on the increase of assembly-line type of work. However, it leads to a different set of problems. In many professions, instead of reducing the need for highly skilled workers, automation affects high-skill workers, forcing them to perform increasingly fragmented portions of overall tasks, while outsourcing the performance of many other tasks to machines (Sutton & Arnold, 2018). As pointed out by Crawford (2009), work is much more meaningful when specialists can see the whole picture of the work process and the outcome/impact of their work. Automation results in shrinking of the pool of specialists who can see this larger picture and can find their work meaningful. The holistic view of one's work and more holistic participation in producing goods and services is available to only a select group of elite professionals and managers. While it would be unrealistic to expect the return to artisan economies where most workers are controlling their entire work processes and outcomes, finding ways to combat excessive micro-chunking and de-skilling in the workplace will become an important imperative for HRD and OD in the near future.

Reorganization of Work: Individual Level

Individuals must be continually challenged and encouraged to develop the skills and interests that most excite them, and help to find ways to bring these into their working lives. Concerns about market viability in the development of these skills and interests should be minimized as much as possible. While the marketability of skills cannot be totally ignored, organizations and societies should strive to absorb as many of the diverse passions and interests of their populations as they can. People should also be encouraged to find ways to integrate skills not traditionally seen as part of a job role into more innovative ways of working, and organizations should remain open to creative methods of role redefinition.

Reorganization of Work: Organizational Level

Organizations would do well to consider each of the following in the definition of work roles for all employees:

- Reevaluation of the need for menial and repetitive tasks—eliminate when possible, or at least not make them exclusive to job roles; meaningful mixes of challenging/fulfilling and less challenging/ fulfilling tasks should be required of every job definition.
- Tasks eliminated by automation, artificial intelligence or other capital-intensive processes should be more explicitly replaced. It is not enough to say that these changes "free people up" to do other things. Greater effort needs to be devoted to determining how any individual's work is to be redefined and the most appropriate place for them to do it. Employees should have a major voice in this determination.
- Reduction or elimination of de-skilling wherever possible.
- Increased awareness of the extent to which management may be hoarding higher-level planning and strategic direction skills at the expense of the effectiveness of the company. Greater effort needs to be expended on better sharing of these higher-level tasks throughout an organization.
- Eliminating task definition that requires intensive technical skill toward increasingly trivial purposes.
- Better understanding of the strengths and skill sets of employees that are beyond the strict job role and working with those employees to find creative ways to make use of them.
- Appreciation that less direct control over all employee activities and liberalization in some areas might improve tolerance of needed constraints in others.

Reorganization of Work: Organizational Level

There could be substantial benefit to a series of discussions that address the tension between the need for specialization in a complex, multifaceted society and the need to minimize the definition of tasks to menial, repetitive or trivial work. In much of industrial and postindustrial society, there has been a tendency for specialization to devolve into trivial task definition. These trends must be reversed, but with an eye to the preservation of meaningful specialization as needed. This is a distinction that could be the foundation of a wide variety of empirical research.

Another issue that no society can ignore in discussions of the reorganization of work (or any of the other elements described above) is "the tragedy of the commons". More specifically, the current global economic system is structured in such a manner that the moment any single economic actor succeeds via a willingness to violate an ethical principle, that principle is immediately doomed; all other actors will see themselves as forced to similarly abandon the ethical standard in order to compete. Modern economic history is replete with examples of this problem—shifting labor to lower wage areas, using intrusive or misleading marketing tactics, creating bogus investment products, and the like. Such conditions make it difficult for any ethical considerations to survive. As a result, some aspect of this problem has to be acknowledged in any attempt to build a more ethical program or framework.

The traditional response to these problems has involved calls for increased regulation, but such calls are woefully inadequate in the modern context. First, neoliberalism has already demolished most of the legal structures that made more traditional forms of regulation viable. Rebuilding the legal infrastructure needed to make more traditional styles of regulation effective again is a herculean task that may not be realistic to expect. A new perspective on these problems may be required.

Second, traditional regulatory frameworks tend to be much too static. Well-funded corporations have frequently devised ways around new laws before they even take effect. New regulatory structures need to be much more dynamic to nimbly respond to quickly developed loopholes without requiring entirely new sets of laws and need to do so effectively without resort to despotism. This is a tall order that requires a more standards-based form of dynamic regulation necessitating continuous compliance with key thresholds that may be difficult to set and maintain. But a new approach is clearly necessary.

While difficult, these problems represent a long-overlooked area in need of creative solutions if we have any hope for robust business ethics within our current political economy. They point to the need for a massive increase in commitment to the notion of business ethics that emphasizes the need to develop useful sanctions against those who invoke the tragedy of the commons against strongly held ethical principles. Such sanctions should ultimately focus less on punishment for deviant behavior and more on developing means to keep such activities from being profitable. It is very hard to conceive of this under current conditions, but it is essential to begin to find ways to move in this direction.

Implications for HRD

HRD can play a key role in implementing all the above approaches at the individual and organizational levels. At the individual level, the attempt to focus on the activities described in Table 1 will necessitate significant changes in our current thinking about the goals of career development interventions, expanding the current practices to include a stronger focus on building social networks, participation in a variety of community, religious and recreational organizations. From our perspective, one of the most important shifts in career development practice will be the recognition of the importance of nurturing interests that are not traditionally associated with marketable skills. At the organizational level, to implement the proposed changes, HRD can utilize numerous tools that are at its disposal: various forms of employee involvement in decision-making and managing workplace processes, tools for facilitating authentic dialogue in the workplace, shared leadership models, etc. Finally, while the proposed societal-level interventions may be regarded as outside the realistic sphere of influence of HRD, our profession can make a meaningful contribution by advocating for the need to implement the proposed framework among organizational influencers, adding related content to both intra-organizational training and professional development, and the curriculum in HRD undergraduate and graduate education programs.

Discussion Questions

1. What are some common corporate practices that inhibit human capabilities as defined by Sen and Nussbaum? Is it possible to distinguish practices that limit human flourishing by design from those for which it is an unintended consequence? What can HRD professionals do to help restore human capabilities in the face of policies and procedures that typically limit them?
2. In times of increasing labor precarity, what strategies can HRD professionals employ to provide lasting value to employees beyond the limited time they are likely to be employed by a single company? Would there be any benefits to an HRD infrastructure that is at least partially independent of employing companies (organized by profession, industry, geography, etc.)? What might such an infrastructure look like?

3. Think of the three people you admire most who have nothing to do with the company or industry in which you work (or aspire to work). Make a case for the contributions they could make to your company or industry if you hired them right now without any changes to their education, training or skill sets. What types of skills, values or attributes did you highlight in making these cases? How might this type of thinking serve your company or industry more generally?
4. What distinguishes people who hate their jobs from those who don't? What distinguishes those who love their jobs from those who merely don't hate them? What aspects of their work that people who love their jobs say they could do without? How do we use the insights gained from these questions to improve the work experience for as many people as possible?
5. What are strategies for easing the tension between pushes for greater labor efficiency and potential employee burnout? Do perceptions of what it takes to do quality work differ significantly between various levels of management and those actually doing the work? If so, how do we bridge those gaps?

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CSR: A Plus Concept for Supporting HRD Contribution to Organizational Sustainability

Busaya Virakul and Kalayanee Senasu

Abbreviation

COVID-19	Coronavirus Disease 2019
CSR	Corporate Social Responsibility
CS	Corporate Sustainability
ESG	Environmental, Social, and Governance
GRI	Global Report Initiative
HRD	Human Resource Development
HRM	Human Resource Management
OCW	Operational CSR work
OS	Organizational Sustainability
MDGs	Millennium Development Goals
PCW	Philanthropic CSR Work
PWD	People with Disability
SD	Sustainable Development
SDGs	Sustainable Development Goals
SET	Stock Exchange of Thailand
TBL	Triple Bottom Line

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UN	United Nations
UNDP	United Nations Development Programme

This chapter explains how corporate social responsibility (CSR) and organizational sustainability (OS) are important to organizational performance and how both can enhance the role of HRD in organizations. Two research methods were used to obtain relevant information: (a) a review of relevant literature; and (b) interviewing key personnel in six companies which have received CSR and OS awards. The chapter consists of six sections. First is "Definitions and Background of CSR, OS, and HRD" which provides a brief explanation of CSR, OS, and HRD in order to help readers understand their meaning and main components. Second is "The Links between CSR, OS, and HRD". There are two parts in this section: CSR and HRD; and CSR, OS, and HRD. Findings from related research papers have been selected to illustrate the role and contribution of HRD in an organization's CSR and OS. The third section is "The Lessons Learned from CSR/OS Award-Winning Companies". This part reveals the findings from interviews of key personnel from six companies in Thailand which have been awarded national and international CSR and OS awards. There are two parts in this section: (a) "Highlights from the Interviews"; and (b) "The Role of HRD in CSR and OS". The fourth section is "Implications for HRD Professionals", the fifth is "Conclusion", and the sixth is "Questions for Discussion".

Definition and Background of CSR, OS, and HRD

Corporate Social Responsibility (CSR)

CSR has been an important concept in business management and organizations for more than three decades, especially after the Enron and WorldCom scandals in 2001 and 2002 respectively. However, Carroll (2021) noted that CSR first came to prominence in the 1950s with the publication of the landmark book by Bowen (1953)—*The Social Responsibilities of the Businessman*. There are a number of definitions of CSR. According to Carroll and Buchholtz (2015, p. 32), "Corporate social responsibility encompasses the economic, legal, ethical, and discretionary (philanthropic) expectations that society has of organizations at a given point in time". They explained that the economic, legal, ethical, and philanthropic responsibilities need not be fulfilled in sequential fashion but should be fulfilled simultaneously (Carroll & Buchholtz, 2015, p. 36). Ferrell et al., (2019, p. 35) defined CSR as "an organization's obligation to maximize its positive impact on stakeholders and minimize its negative impact."

A combination of the stakeholder model, issues management, and types of CSR work might understandably depict the framework of CSR in an organization. The stakeholder theory was created by Freeman (1984) and meant for the strategic management field rather than business ethics but Freeman's stakeholder model has been a major contribution to CSR literature and thought since then (Carroll, 2021). The stakeholder model identifies which groups are important to involve in an organization's decisions, actions, and performance. In *The Stakeholder Model of a Firm* (Freeman, 1984, p. 25) these groups are identified as customers, employees, consumer advocates, owners, suppliers, competitors, governments, environmentalists, special interest groups, local community organizations, and media. Issue management includes identifying what issues are important to each individual group of stakeholders and what companies should do to manage such issues (Weiss, 2021, Chapter 3).

Types of CSR work can be classified into 'operational work' and 'philanthropic work'. The former refers to CSR work which enables a company's operation processes to be performed with responsible conduct (see Table 1). Operational CSR work is a major part of CSR in organizations because it deals with organizational performance for all stakeholders. Philanthropic work refers to CSR efforts directed toward benevolent social contributions in social areas such as education, community well-being, arts and culture, environment, and public welfare (Virakul et al., 2009). It is not as vital to an organization's performance and survival as OCW but it contributes to a company's good reputation and acceptance in the community or society. Examples of philanthropic CSR work are donations to emergency relief, youth scholarship funding, sport funding for people with disabilities, donations for preserving national or community arts and historical sites, etc. To achieve CSR goals, it is recommended that the CSR concept should be embedded at the strategic level in a company's strategic plan (Virakul & Russ-Eft, 2020).

The motivation to implement CSR in the workplace can be categorized into: (a) economic-driven or strategic motivation, and (b) moral-driven or altruistic motivation (Nave & Ferreira, 2019, pp. 895–896; Virakul

Table 1 Key Issues Pertaining to Individual Stakeholder's Expectations and Well-being (OCW)

Stakeholder	*Concerned/key issues*
Corporations	Profits, brand names, reputation, trust and collaboration from stakeholders
Employee	Compensation and benefits, career development/advancement, training and development, workplace safety, employee assistance program, job security, health-and-sick leave, promotion, political freedom, job dismissal and termination, retirement program, occupational health and safety, equity and equality, diversity and inclusion, other employee issues
Customer	Pricing policy, product safety, product quality, after-sale service, customer communications, customer-complaint handling, product-returning policy, other customer issues
Shareholder/Investor	Integrity and accuracy of reports (e.g., financial, corporate governance, social responsibility), new business and product innovation, communication channel for suggestions and complaints, shareholder rights, other shareholder issues
Supplier	Product-delivery and workplace safety, payment system policy, communication system, supplier development, honest information sharing, competent handling of conflicts and disputes, other supplier issues
Community	Community-resource protection, environmental conditions, health and safety of local people, cultural and social well-being, job opportunities, emergency help (e.g., COVID-19 Pandemic in 2020s), other community issues
Government agencies	Compliance with government regulations and code of conduct, co-operation with government projects/requests, accuracy and integrity of reports to government, other government issues
Competitors	Open marketing campaigns, fair market competition, respect for laws and rights of products

Sources Ferrell et al. (2019), Govindan et al. (2018), Mason and Simmons (2014, p. 79), Noe et al. (2021), Weiss (2021, p. 206), and Yawar and Seuring (2017)

et al., 2009, p. 180). The former is linked to management issues such as profit, gaining a reputation, or top management responses to stakeholders' concerns about company performance. The latter is the top management's initiatives which are in favor of and related to the CSR concept. The literature review shows that both types of motivation are commonly found in an organization's CSR implementation. Companies' responses—through their strategic plans—to global issues and their participation in the SDG movement is an example of such notions.

Much of research work, both field-work and meta-analyses, shows CSR benefits to organizations and stakeholders. Some positive CSR outcomes are: employees' work-life and job satisfaction (Senasu & Virakul, 2015); employee engagement; (Valentin et al., 2015); reputation, performance, and competitive advantage (Nave & Ferreira, 2019); employee loyalty and promotion of collaboration across units (Shen et al., 2020); and positive financial performance (Velte, 2021). Based on research works, it can be concluded that there is a positive link between corporate social performance and corporate financial performance, i.e. it pays to do good (Carroll, 2021).

Organizational Sustainability (OS)

The UN Global Compact was formed on July 26, 2000, under the leadership of the UN Secretary-General Kofi Annan. Its purpose was to bring the business sector into sustainable development (SD) global participation. The global SD initiatives, Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs), were launched in 2000 and in 2015 respectively. Both initiatives need the business sector to join with the government and citizen sectors to manage global challenges and to achieve SDGs by 2030 (United Nations-Global Compact, 2022). The term "sustainable development" originally came from the 1987 UN-Brundtland Report. This report also was the source of the term 'sustainability' (Kuhlman & Farrington, 2010; Scoones, 2007). The use of the terms 'sustainable development' and 'sustainability' became popular and widespread in the business community in the early 2000s (Carroll & Shabana, 2010, p. 88).

In mainstream research on organizational sustainability, the definition of sustainability employs the 'Triple Bottom Line' as a key concept. This term was invented by John Elkington (Elkington, 1999). The triple bottom line refers to three important elements in conducting a business—People (Society), Planet (Environment), and Profits (Economy). The triple bottom line can be used not only to show how businesses can expand their contribution beyond just making profits, but can also be used as the framework for reporting an organization's performance in their sustainability reports.

The following are examples of researchers' attempts to explain the meaning of organizational sustainability:

> Sustainability can be defined … as an approach to business that considers economic, environmental, and social issues in balanced, holistic, and long-term ways that benefit current and future generations of concerned stakeholders. (De Lange et al., 2012, p. 151)

> Corporate sustainability is the goal of the triple bottom line approach. The goal of sustainability is to create long-term shareholder value by taking advantage of opportunities and managing risks related to economic, environmental, and social development. (Carroll, 2021, p. 56)

There have been many interpretations and definitions of the scope of sustainability and organizational sustainability since these terms became popular. Some have argued that 'sustainability' encompasses three dimensions (social, economic, and environmental) which changed the meaning of sustainable development as defined in the 1987 Brundtland Report. The emphasis on sustainability should be, as defined in 1987, mainly about the well-being of future generations and in particular with irreplaceable natural resources (Kuhlman & Farrington, 2010). Nevertheless, at present, sustainability containing the TBL concept is widely used in association with organizational or corporate sustainability in the business sector.

Human Resource Development (HRD)

Definitions of HRD first began to appear in 1970 (Weinberger, 1998) and have been shaped by HRD specialists to help people in the field capture the key concept of HRD. This section provides explanations of some of these terms.

Nadler (1989, p. 4) defined HRD as "Organized learning experiences provided by employers, within a specified period of time, to bring about the possibility of performance improvement and/or personal growth". The distinguishable activity areas in HRD are: (a) training—learning related to present job; (b) education—learning to prepare the individual for a different but identified job; and (c) development—learning for growth of the individual but not related to a specific present or future job. The roles of HRD in an organization can be learning specialists, managers of a HRD unit, and consultants (Nadler, 1990, p. 1.18).

McLean and McLean (2001) created a definition of HRD which covered the increased acceptance of the term around the world in 2000s.

From their literature review, they determined that it was most widely used in the USA and the UK. Analyzing HRD definitions from 12 countries in Asia, Europe, and Africa, McLean and McLean (2001) proposed the following definition as a starting point for a global definition of HRD:

Human resource development is any process or activity that, either initially or over the long term, has the potential to develop adults' work-based knowledge, expertise, productivity and satisfaction; whether for personal or group/team gain, or for the benefit of an organization, community, nation or, ultimately, the whole of humanity (p. 322).

McGuire (2014) explained that HRD evolved as a field of theory and practice with a distinctive tripartite agenda of human betterment, organizational enhancement, and societal development. Job titles of HRD in organizations included: employee development advisor; learning and development manager; training and development specialist; human capital developer; performance improvement consultant; organizational development specialist; instructional designer; talent developer; career advisor/counsellor; and change agent. McGuire argued that 'relationships' lie at the core of HRD. Through HRD, individuals become more connected to each other, to their work, to their organizations, to the local community, and to society.

Werner (2019, pp. 4–18) defined HRD as "a process of shaping individuals' values and beliefs and instilling required knowledge, skills, competencies, and attitudes through learning intervention to support the performance and sustainability of the host system". HRD functions cover training and development (T&D), career development, and organizational development (OD). The foundational competencies needed by all HRD professionals are categorized into three areas: (a) personal; (b) interpersonal; and (c) business/management. The personal competencies are demonstrating adaptability and modeling personal development. The interpersonal competencies are building trust, communicating effectively, influencing stakeholders, leveraging diversity, and networking and partnering. The business/management competencies are analyzing needs and proposing solutions, applying business acumen, driving results, planning and implementing assignments, and thinking strategically.

Swanson (2022, p. 4) stated that the purpose of HRD is to focus on the resources that humans bring to the success equation, both personal success and organizational system success. He defined HRD as follows:

> Human resource development is a process of developing and unleashing expertise to improve individual, team, work process, and organizational system performance.

There are two primary components of HRD: (a) training and development to develop human expertise for improving performance; and (b) organizational development to unleash human expertise for improving performance. The core theory of HRD is proposed to be the fusion of psychological, economic, and systems theories while being filtered by ethical beliefs. Due to globalization and technology changes, organizations clearly need the help of HRD professionals and HRD professionals must enhance their expertise to be able to provide the help needed (Swanson, 2022, pp. 90, 478).

The Links Between CSR, OS, and HRD in Organizations

CSR and HRD

As a member of the University Council for Research in Human Resource Development, Chalofsky's (1991) *HRD and Corporate Social Responsibility* was a paper written in response to the question: "What is the most important organizational issue of the 1990s, and what human resource development (HRD) research questions might be generated from this issue?". He wrote that research on the role of HRD in CSR was non-existent and the literature on HRD's relationship to this issue was scant. He pointed out the important business issues related to employees, the community, society, and the world at large in terms of responsibility beyond the bottom line. These issues included: health and wellness; homelessness; childcare and eldercare, public education; literature; community involvement; and the environment. He also suggested that HRD had three roles in CSR: (a) raising awareness among management about CSR and proposing strategies for involving organizations and employees in CSR; (b) acting as representatives for their organization to offer their specialty in public services; and (c) taking a professional view of their individual responsibility to their own communities and societies. Research opportunities and areas in CSR and HRD are also listed in his paper.

Hatcher (2002, Chapter 5) saw CSR as a subject relating to business and organizational ethics. HRD's involvement in organizational ethics included establishing ethics training programs; designing and evaluating ethics training, including ethics in orientation and skill-based training programs; and leadership development programs. The determinates of CSR were listed to be in four major areas of impact: (a) Human resources—development and protection of people; (b) Community, cultural, and societal involvement and philanthropy; (c) Environmental protection, waste reduction, and sustainability; and (d) Product, consumer, and service contributions and protections.

Wilcox (2006) proposed that HRD could act as facilitator of socially responsible practices in organizations. She proposed three types of duty. First was 'a duty to respond' such as by providing adequate training for local employees of multinational corporations to prevent them from the harm of occupational or environmental accidents (e. g. the Union Carbide plant accident in Bhopal, India, in 1984). Second is 'a duty that owed' such as by improving working conditions so that it would not be unjust or harmful, especially when an organization benefits from the work of employees (e. g. workplace conditions of ADIDAS' footwear manufacturer in Vietnam). Third is 'a duty of beneficence' which means organizations do good because they can, not because they need to do so. This type of duty is similar to Carroll's philanthropic responsibility.

Fenwick and Bierema (2008) conducted a qualitative study in 2006 to explore the engagement of HRD professionals in CSR and found that their focus was on employee learning and promotion, employee ownership of development, and employee safety and respect. It appeared that HRD was only marginally involved or interested in their organization's CSR activities. The paper argued for greater engagement of HRD in workplace CSR. The later work of Fenwick (2014) reported an improvement of HRD involvement in CSR. HRD practitioners became more instrumental in developing ethical frames, climate, and behavior in organizations. She suggested five CSR interventions for HRD as promising practices in their consulting services to organizations: articulating (communicating to achieve common CSR understandings); implementing (putting new CSR initiatives across organizations); assessing (accurately evaluating the outcomes of CSR activities); leadership development (engaging leaders in understanding and pursuing CSR agenda); and forming external linkages (networking with HRD groups and the organization's own stakeholders).

Miller and Akdere (2019) carried out a review of existing literature on CSR. A number of major points became apparent from this review. Firstly, it was noted that all employees should be informed of their employers' CSR activities as employees were one of the major contributors to the success of any CSR initiative. Secondly, even though training and development can be outsourced, it was generally considered more effective to have a CSR manager or a member of the HRD team carry out the training as they could more effectively tailor and focus the training to meet the company's CSR goals. Thirdly, it was found that HRD was a driving force behind CSR implementation and communication, and in understanding the business implications of CSR programs. Lastly, it was commonly believed that there should be a dedicated CSR manager who should be responsible for determining what CSR projects should be implemented and for overseeing the project. The literature review also revealed that the personality and skill, as well as the social position, of such a CSR manager were crucial for accomplishing CSR objectives.

The last portion of this part is Alizadeh et al.'s (2021) research combining a literature review with interviews of ten HRD scholars with substantial publications in ethics and CSR. The findings show the following points: (a) HRD graduate programs needed to have ethics education included, possibly as a required standalone course; (b) CSR activities can be representative of corporate culture which values ethics; and (c) HRD practitioners could play an important role in promoting organizational ethics provided that they had adequate background in ethics and CSR; and (d) support from top leadership is a major factor in the success of ethics or CSR programs in organizations.

CSR, OS, and HRD

Garavan and McGuire (2010) argued that HRD can make an important and long-lasting contribution to CSR, sustainability, and ethics by questioning an organization's over-emphasis on efficiency and performance while remaining aware of the need for a balance between efficient operation and concern for communities and society. HRD can encourage an organization to respond to CSR initiatives through its policies and practices, address the needs of stakeholders, and help identify the issues that need to be tackled both in the short and long term.

Ardichvili (2013) created a model suggesting that CSR, corporate sustainability (CS), and ethics were all connected and shaped by a combination of many factors interacting together including people, organizational practices and culture, and external situations. Through education and training, HRD is able to influence corporate culture, ethics and CSR/CS at all levels of an organization. HRD can enhance communication about CSR and CS performance, can conduct action research to identify corporate values and norms, can foster organizational learning about sustainability and stakeholder engagement as well as determine where CSR practices are lacking or inconsistent.

In their 2014 research paper, Sheehan et al. (2014) reported that, although CSR and sustainability were becoming important research topics, the role that HRD played in contributing to sustainability and CSR in organizations was not well understood. However, the authors proposed that a focus on CSR and sustainability would serve to advance the field of HRD. The more recent work of Jang and Ardichivili (2020) clarified the role of HRD in CSR and sustainability in organizations. The content analysis of corporate responsibility reports of 23 multinationals from Europe, Asia, and North America, showed that HRD played a role in: diversity; equity and inclusion; community engagement; work-life balance; employee long-term growth and development; performance management; business ethics and ethical culture; and raising CSR awareness. The opportunities for HRD contribution to CSR and sustainability in organizations included: (a) training and education supporting employees and business functions in achieving performance objectives; (b) incorporating socially responsible principles in HRD practices that foster long-term human development; and (c) using experience-driven learning and development interventions to enable leaders and employees to understand and appreciate CSR and sustainability principles.

Lastly, there is Alfred et al.'s (2020) research about HRD higher education. The paper did not contain the words CSR or sustainability but its content was concerned with UN's sustainable development movement which is the source of 'sustainability' and 'organizational sustainability'. Alfred et al. reviewed graduate courses at HRD Programs Excellence Network (PEN) institutions. It was found that courses that significantly address HRD's role in advancing the UN global agenda were limited. The paper included recommendations for HRD contribution and engagement in the UN global agenda through research and teaching.

The Lessons Learned from CSR/ OS Award-Winning Companies

For the purposes of this study, field-work research was performed from October 1-December 13, 2022 to gather information about CSR, OS, and HRD activities in award-winning companies. Key personnel from six companies in Thailand which have won CSR and/or OS awards at national and/or international levels were selected and invited for interviews. The selection was based on the company's reputation in the country. Due to COVID-19, only one company agreed to an on-site interview. The other five requested on-line interviews. The interviews lasted one to one and a half hours. Each interview was organized around two main questions: (a) What is the history of CSR/OS in your company and what have been the activities, issues, and outcomes? and (b) What has been HRD's involvement in the company's CSR/OS? Details about the companies, interviewees, and the company's CSR/OS activities and awards are in Appendices 1, 2, 3, and 4.

Highlights of the Interviews

CSR and OS are important organizational policy concepts. All six companies have CSR and OS and it is well known that they have significant influence on the companies' conduct. Three companies have CSR and OS (Companies 1, 2, and 3), two have CSR (Companies 4 and 5), and one has OS (Company 6). Each of these companies has CSR and OS policies embedded and guiding their business activities (see Appendix 1). The three companies following CSR and OS guidelines are in the manufacturing sector and are listed on the Stock Exchange of Thailand (SET). They are required to submit CSR and OS reports to SET each year. Company 4, in co-operation with government officials, has been involved in CSR projects for only three years. Company 5 has had CSR embedded in their business policy for more than 15 years. Company 6 declares an OS policy but states that even though sustainability was more obvious than CSR in the company, the company's OS success should come from CSR practices as well.

Top management is critical to the success of CSR and OS. All six companies have their top management (e.g., CEO, Board of Directors, Key shareholders, etc.) as the main supporters, or initiators of CSR and OS projects in their companies. One company stated that important support for implementing the 'sustainability concept'—The Triple Bottom Line—in the company came from one member of the Board of Directors who was from outside the company. This person helped convince the top management that it was time for the company to join the global SD trend. After winning both national and international sustainability awards, organizational sustainability efforts received huge support from top management and all departments to continue the implementation of SDGs in the company's sustainability objectives.

CSR, SD, and sustainability managers are the people responsible for an organization's CSR and OS. All six companies had managers in CSR, SD, or OS. These managers were responsible for updating organizational data and outcomes pertaining to CSR and OS guidelines and indicators (see Appendix 2). Those indicators were required by four companies (Companies 1, 2, 3, and 6) for inclusion in their yearly CSR/OS reports to SET, shareholders, and other stakeholders. The other two companies, not listed on SET (Companies 4 and 5) kept CSR data for national CSR events or for communicating with their stakeholders on their company's social media (e.g., Facebook web page). Due to the importance of CSR and OS to companies' performance, heads of CSR or OS units of the interviewed companies were found to be only one level below the CEO or Chairman of the Board. The six people interviewed were both the heads and key working members of CSR/OS units.

CSR projects information obtained from the interviews is mostly PCW. Examples of CSR projects (see Appendix 3) were mostly philanthropic CSR work meant to benefit the community. However, some companies had both business-driven motivation and altruistic-driven motivation which resulted in a win–win for both companies and stakeholders. Companies 4 and 5 provided examples of such CSR projects. Both companies explained that community support was vital to their business. They needed to co-exist well together. Company 4 created a CSR project, with the help from a government unit in the area, to utilize its by-products to produce bio-fermented water and soil conditioners for agricultural products. Company 5, whose production systems consume a large amount of water, built its own water system inside its facilities so that the production would not pollute the community water resources. Moreover, the company created a CSR project which increased annual incomes for community farmers by growing trees, in addition to growing rice. The trees were sold as raw materials to the company. Both of these companies won CSR awards for their CSR projects which uniquely benefitted the communities (see Appendix 4). It should be noted that the major part of CSR is OCW because it is organizational performance which makes its business exist (see OCW in Table 1).

CSR for SD. Company 3 conducted CSR under the direction of 'CSR Committee for Sustainable Development' or 'CSR for SD'. Decision makers were members of the Board of Directors and top executives. The Committee was responsible for formulating policies and guidance on sustainability-oriented social development activities. Companies 1 and 3 were two of the top companies in the country in terms of CSR experience and achievement. They were two of the four companies receiving the first "Best CSR Award" in 2006. In 2022, even though sustainability had become more popular in the business sector, the companies still retained "CSR" in their sustainability work. In the SD movement, both CSR and sustainability should be put together in company policies and participation. CSR provides knowledge about the 'stakeholder model' which is a strategic management concept. Sustainability holds to the TBL concept which helps businesses find ways to participate in sustainable development initiatives. Both concepts supplement each other within the framework of a company's SD-related performance.

"Sustainability Report" is currently a description of SD participation made for SET. From 2006 to 2015, SET organized and announced "SET Best CSR Awards" each year to encourage SET companies to apply CSR in their business conduct. SET companies submitted a CSR evaluation form to become eligible for the "SET Best CSR Award". Such awards gave companies a good reputation among investors and other stakeholders. After "The 2030 Agenda for Sustainable Development" was declared and accepted by 193 UN members at the United Nations General Assembly (UN-GA) on 15 September 2015, SET changed the name of the annual CSR report to "Sustainability Report". Key content in sustainability reports included good governance (ESG risk management) and GRI standards disclosure (SET, 2022a). From 2016, SET created a "Sustainability Excellence Award" to encourage SET companies to participate in the global sustainable development movement (SET, 2022b). Companies were asked to identify SDGs they aimed to achieve within specific time ranges (see Appendix 1). The SET Sustainability report contains both CSR and sustainability frameworks. People who are working on a company's OS should be familiar with the definitions and the background of both CSR and OS so that they can do their job efficiently.

The three pillars are crucial for achieving CSR and OS goals. Three pillars refer to government, private, and citizen sectors which are the main groups involved in activities. All CSR projects carried out by the companies in this study that won CSR awards involved co-operation between government units, company CSR teams, and community stakeholders. Company 1 worked with government organizations, educational institutes, and local communities, to protect and preserve precious natural resources along the coastline of 17 provinces in the Gulf of Thailand. Company 2 built more than 110,000 checked dams all over the country for community use. Company 3 built 60 electrical wheelchairs per year for People with Disabilities (PWDs). Companies 4 and 5 helped community farmers to manage their incomes. Company 6 improved the quality of meals for school kids. These are examples of how CSR projects involved the three key players to succeed in bringing benefit to the local communities. The importance of the three pillars in dealing successfully with national crises was well-documented during the time of the COVID-19 pandemic in 2020–2022. The six interviewees all confirmed that success in managing social issues depended largely on the combined effort of the government, private, and citizen sectors.

HRD Role in CSR and OS

All six companies have HR departments which perform both HRM and HRD functions. HR, HRM, and HRD did not play an important role in CSR and OS projects because their main task was to take care of employees' well-being. HRD work in organizations deals mostly with employee training and development. Because of the importance of CSR and OS to the companies' performance, CSR and OS managers in the CSR/OS award-winning companies were hired specifically for the job. This finding is similar to that found for other companies in the literature review for this study. Despite the limited involvement of HRD in CSR, HRD personnel can contribute significantly to CSR and OS if they are interested and capable of doing CSR and OS projects. The main components of HRD—T&D, organizational development, change management, and leadership development—show many opportunities for HRD to help with CSR and OS projects by making the projects understood throughout their company and by all stakeholders. Table 2 provides excerpts from interviews which describe the role of HRD in their organization's CSR and OS activities.

Table 2 The role of HRD in CSR and OS

Company	*HRD Role*
1	"The HR Division does not directly provide T&D in CSR and OS, but HR provides T&D for all employees to enhance their skills so that they can perform the duties required for different or higher-level positions in our company. I received several trainings throughout my 30 years career in this company until eventually top management decided that I should lead the company's PCW. I really appreciate doing this job."
2	"HR is mainly concerned with taking good care of employees. HR work includes creating employee development plans at all levels with a focus on future capability needs. HR does not lead the company's CSR and sustainability projects but they actively participate in our CSR and sustainability activities as much as do other departments."
3	"The HR office has 20 staff. The Vice President-Human Resources (VP-HR), who reports to the CEO, is the head of our company's human resource unit which performs four functions: HRM, HRD, Employee Relations, and HR Administration…. HRD is responsible for training and development; for enhancing employees' work skills so that they always meet the company's requirements. HRD is not directly involved in setting CSR and sustainability targets for the company."
4	"The HR unit helps the CSR project by managing communication about the project with people in the surrounding communities and among employees."
5	"The HR section here has both HRD and HRM units. The HR Director is the head of these two units. HRD's main responsibility is for employee training. HRM handles all the rest of the HR functions. HR introduces the company's CSR activities to all new employees during their orientation training session. HR is not directly involved in those CSR activities unless we need their help with a particular project. I think that HR should be one of the key contributors to our CSR work because they have skills in communication and training, both of which are crucial to the success of CSR projects. Training in CSR could help employees understand more about the purpose and outcomes of CSR."
6	"HR helps us achieve sustainability through training and communication. HR is responsible for training 4,000 employees. Training is needed to change the attitudes and work behaviour of employees so that their work meets the company's sustainability goals. In addition, HR also needs to communicate effectively with all people in the company. Since we established the sustainability unit in 2018, the HR department has been doing their job very well. They have supported the implementation of all requests made by the Sustainability Office."

Implications for HRD Field and Professionals

Implications for the field of HRD can be placed in three categories. The first is HRD professionals in organizations. Both the literature review and field-work interviews have shown the importance of CSR and OS to future organizational performance. Hence, the role of HRD in organizations could be enhanced by utilizing the core professional interventions in helping CSR and OS be known and accepted by all stakeholders. HRD interventions include training and development, change management, communication and conflict management, leadership development, etc. However, these can succeed only if HRD professionals in organizations equip themselves with adequate knowledge in CSR and OS, and work well with CSR or OS teams in organizations.

The second is HRD specialists/academics in educational institutes. Their research and teaching, which prepare HRD graduates with CSR and OS knowledge to perform HRD functions according to an organization's CSR and OS goals, can help to assure an HRD role in CSR and OS. Having a class in Ethics, Global Issues, and Sustainable Development could strengthen HRD graduates' work qualifications for working in CSR and OS. The ethics section of the class could include topics in ethical theories, CSR, corporate/organizational sustainability, ethical decision-making, whistle blowing, and case studies. The global issues section could include risks, threats, and challenges which affect organizations as external factors. The section on sustainable development could help students understand the history and progress of sustainable development, its importance, and the UN's SDGs.

The third is the participation of international HRD professionals/specialists who could provide research findings and information about HRD involvement in CSR and sustainability in their countries. More research which is similar to, or expands on, the research results given in Sect. 3 of this chapter could yield different results and perspectives. This would provide a better understanding of HRD in organizations' CSR and sustainability performance.

Conclusion

> … we appeal to "citizens" groups, to non-governmental organizations, to educational institutions, and to the scientific community. They have all played indispensable roles in the creation of public awareness and political change in the past. They will play a crucial part in putting the world into sustainable development paths, in laying the groundwork for Our Common Future.
>
> Gro Harlem Brundtland,
> Oslo, 20 March 1987.
> (United Nations, 1987, p. 16)

CSR and OS provide the framework for the private sector to join government and citizen sectors in the global SD trend. A recent UN report indicated that the global situation has worsened in 2022 because of the destructive impacts of climate change, COVID-19, and the Ukraine-Russia Conflict (United Nations, 2022, p. 2). New threats to human security included the Anthropocene—inequalities; digital technology threats; health threats; and violent conflicts. Reducing such perils requires help from all sectors (UNDP, 2022, p. 6). The combined features of CSR and OS in organizations match well with the role of HRD in facilitating individual, organizational, and societal development. Those HRD contributions are needed to help organizations respond properly to changes, global issues, and SDGs.

Questions for Discussion

1. Do you agree with the authors that CSR and OS will become more important to organizations in the future? Provide reasons to support your answer.
2. How could HRD contribute to CSR and OS in organizations if such concepts become increasingly important to organizational performance?
3. Should CSR, OS, and SD be included as key teaching topics in HRD graduate programs? How could HRD graduates be made sufficiently aware of these issues?

4. How could research and teaching by HRD academics increase understanding of CSR and OS among national and international communities?
5. Discuss how HRD, CSR, and OS efforts relate to handling global issues and sustainable development.

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Appendix 1

Details of Companies that Participated in the Interviews

Company (policy embedded)	*Field of business & SDG targets*
1 (CSR & OS)	Exploration and production of petroleum (National & International); SDGs 3, 4, 7, 8, 11, & 15
2 (CSR & OS)	Cement-building materials, chemicals, and packaging (National & International); SDGs 3, 8, 9, 12, & 13
3 (CSR & OS)	Manufacturer and distributor of motor vehicle parts for passenger cars, pickup trucks, trucks, and agricultural machinery (National & International); SDGs 4, 8, 9, 12, 13, 16, & 17
4 (CSR)	Manufacturing, exporting, and distributing gourmet coffee products (National & International)
5 (CSR)	Pulp and paper manufacturers providing premium quality copy paper (National & International)
6 (OS)	Food and restaurants business (National & International); SDGs 2, 3, 8, 12, & 17

Note National & International means a company conducts its business both in Thailand and in other countries; SDGs are the targets set by the companies at the time the interviews took place

Appendix 2

Details of Interview Contributors and their Job Titles

Contributor	*Gender*	*Job Title (Company)*
1	Female	Vice President, Social Responsibility (Company 1)
2	Female	Senior Associate Director, Enterprise Brand Engagement—CSR for SD (Company 2)
3	Male	Sustainability Development Manager (Company 3)
4	Female	Plant Manager (Company 4)
5	Male	Senior Executive Vice President (Company 5)
6	Female	Chief Sustainability Officer (Company 6)

Appendix 3

Selected CSR/OS Projects of Award-Winning Companies

Company	*CSR/sustainability projects*
1	"Social Value Creation—From WE to the WORLD"—(a) Ocean for Life Projects; and (b) Well-being for Life Projects
2	"Conserving Water from Mountain to Mighty River"—Helping community build check dams to preserve water for personal use and agriculture
3	"Electric wheelchairs for people with disability (PWD)"—Working with an educational institute on making 60 electric wheelchairs per year for PWDs
4	"Promotion of Organic Farming for Community Sustainability Project"—Providing discarded ground and roasted coffee beans to community farmers for producing bio-fermented water and soil conditioners in agriculture
5	"Growing Eucalyptus Trees on Rice-field Ridges"—Increasing community rice farmers' income by purchasing paper-source trees grown on rice-field ridges
6	"Kitchen for Kids"—Improving hygiene and quality of school kids' meals

Appendix 4

Selected CSR and OS Awards Received by Interviewed Companies

Company	*CSR and OS awards*
1	CSR World Leader, UK, 2022[1]; International CSR Excellence Award, UK 2022[1]
2	Sustainability Awards of Honor by the SET Awards 2022[1]; UN Women 2022 Thailand Women's Empowerment Principles (WEPs) Awards[2]
3	CSR Award 2021[2] (CSR-DIW to achieve SDGs); Sustainability Awards of Honor by the SET Awards 2022[2]
4	CSR Award 2021[2] (CSR-DIW to achieve SDGs)
5	Certificate of Carbon Footprint of Circular Economy Product: CE-CFP (2022) by Thailand Greenhouse Gas Management Organization[2]
6	Asia Responsible Enterprise Awards 2022 (AREA) Social Empowerment, Corporate Sustainability Reporting by Enterprise Asia[1]

Note [1]CSR awards at international level; [2]CSR awards at national level; CSR-DIW is CSR-Department of Industrial Works, Thailand

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Ethics and CSR in Business: A Review and Future Research

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In the time of ancient Rome, the laws originally revealed social responsibility and corporate behavior for example hospitals and homes for the poor, old, and orphans (Chaffee, 2017). During the Middle Ages, this notion of responsibility and behavior was continued with the English Law. Later in the following centuries, this concept was focused on social problems such as poverty, working class, and child labor which led to the creation of social welfare programs to improve the quality of employees' lives both in Europe and the United States of America (Carroll, 2008; Harrison, 1966). After World War II, it was a time of changing attitudes toward corporate social responsibility (CSR). Bowen (1953) proposed a new approach that related social responsibility to the business. His definition aimed at improving the business response to its social impact which made him the Father of Corporate Social Responsibility (Carroll, 1999). This approach led to concern about corporate behavior and its response to the social context of the time such as environment, culture, human values, and economy (Agudelo et al., 2019).

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Though some scholars introduced a wider scope of CSR, others still hesitated with the concept. Friedman (1970) argued CSR is activities that misuse companies' resources by spending money for the general social interest. His perspective on CSR was to make as much money for stockholders as possible (Cadbury, 2006). Preston and Post (1975) identified a clear boundary for the company's responsibility, indicating that the company has no obligation for involving and improving social issues. On the other hand, the overall social context drove robust pressure on businesses to provide corporate behavior according to the social expectation. The business was asked to provide broader responsibilities to society, especially on human values (Agudelo et al., 2019). This discussion on the different concepts of CSR presented the increasing interest among scholars and society. The absolute meaning of CSR is still unclear, so it depends on which concept scholars believe (Sethi, 1975; Votaw, 1973).

Jones (1980) provided a new idea on CSR by focusing on operationalization rather than concept. This idea created the frameworks, methods, and models to evaluate CSR from an operational perspective. In the 1990s, the concept of CSR influenced organizations internationally toward social responsibility and sustainable development regarding global concerns (Carroll, 2015). As CSR contributes to improving the quality of life of society in terms of responsibility, CSR can be used as a strategy in supporting business activities to improve the company's effectiveness and achieve its goals (Burke & Logsdon, 1996). Therefore, strategic CSR obligates organizations to bridge business and society's needs by minimizing the negative influences and maximizing the positive influences of its actions on society in the long run (Lantos, 2001).

Friedman and Miles (2002) proposed stakeholder theory which provided a new aspect of strategic CSR by offering a broader perspective of the stakeholder. This theory believes that business has a responsibility toward suppliers, consumers, employees, stockholders, and the local community. Strategic CSR is pointed out as a key dimension in creating the company's value by focusing on the relationship between corporations and their stakeholders (Burke & Logsdon, 1996). Therefore, contributing to strategic CSR by demonstrating the new roles and responsibilities concerning social issues creates a brand image and generates the shared value of the company (Trapp, 2012). By looking at CSR from a holistic perspective, this concept helps businesses to balance the challenges and opportunities of the time in their society.

Based on the different concepts of CSR, it depends on which concepts the companies agree with and prefer to implement to create the value of their organization. The different perspectives reflect how companies engage in CSR and reveal different actions and results. As there are two sides to the same coin, CSR obtains both good and bad aspects depending on what concepts are being implemented, whose interests are being examined, how much knowledge in social responsibility exists, and what activities are being done.

The majority of research proves the importance of CSR on businesses' performance (Virakul et al., 2009). Strandberg's (2009) research noticed that CSR helps companies to motivate, attract, and retain human resource talents. According to the study of Asogwa et al. (2020), 56 listed firms on Nigerian Stock Exchange (NSE) were selected on the data availability between 2009 and 2019. This study examined the effect of CSR on firms' value. The finding showed that CSR intensity activities significantly positively affected the firms' value and firm performance. The qualitative research of Jenkins (2004) also determined the benefits of CSR activities on the selected SME companies: for instance, improving employee motivation, improving image and reputation, increasing market position, and increasing attractiveness to potential recruits.

In opposition, there is some support for the debate that CSR redirects resources away from stockholders. According to the concept of stakeholder theory, CSR is an approach to protecting stakeholders' benefits and reputation. It is the duty of companies to make profits for their stockholders so spending money on CSR activities takes away the profits from stockholders (Kaewchird, 2016). Any mismanagement of CSR investment may also lead to destroying the company image or endangering the existence of the company and then removing benefits and reputation from stockholders. Some research studies presented bad aspects and company misconduct in CSR; for example, Nike spent \$10 million to \$12 million a year, just for the CSR staff to go to these sustainability meetings all over the world (Kanji & Chopra, 2010). This is also a good example of the misguided virtue of CSR. Another mismanagement of CSR is that global corporations such as British American Tobacco undertakes CSR activities to distract the public from ethical questions raised by their core business operations regarding the health effects of tobacco (McKibben, 2006). Some companies lack knowledge of social responsibility which leads to destroying society rather than value adding. These strategies drive the criticisms of CSR.

Therefore, the critique that CSR redirects resources away from stockholders may not be fully true, as CSR could provide the stakeholders' benefits in other ways besides money such as trust and understanding, motivation, and image. Understanding the original purpose of CSR can lead to an increase in the benefits for stakeholders and society. However, implementing CSR for a company's advertising without a real understanding of social responsibility leads to the criticism that CSR removes resources from stockholders (Kaewchird, 2016). In conclusion, using the different concepts of CSR depends on how a company views CSR, which reveals how the company engages in CSR and its results on stakeholders and society.

Ethics and CSR in Business

After the introduction of CSR and the CSR debate clarified in the first section, this section will consider that the job of each business is to figure out what they should do about CSR and what factors they need to think about while setting CSR policy. In this section, four elements regarding ethics and CSR in businesses are introduced and the conceptual framework is provided to business as a guideline to set CSR policy.

Two Groups of Forces for Business to do CSR

Roughly, two groups of forces including external forces and internal forces need to be considered by business at the beginning of setting CSR policy (Panayiotou et al., 2009; Šontaitė-Petkevičienė, 2015). External forces refer to the forces located in the macro-environment of business, which are related to its value chain and business model (Panayiotou et al., 2009) and have an impact on aspects of business such as market share and share price (Lamberti & Lettieri, 2009). Internal forces are the micro-forces which exist outside and inside of a business and have a direct impact on the operation of the business such as financial performance and reputation in the local community (Cho et al., 2019). PESTLE framework and stakeholder theory (Panayiotou et al., 2009) are briefly detailed to analyze those forces to answer *what forces a business confronts*.

According to PESTLE, six environmental factors should be analyzed by business, namely political, economic, social, cultural, technological, legal, and environmental factors (Perera, 2017). Analyzing these factors will help businesses generate rich information in terms of the political and economic laws and policies, social contract and cultural norms, the level of technology, and environmental issues (Panayiotou et al., 2009). Then, the data gathered can be used as the guidelines to businesses to set each responsibility of CSR.

After analyzing the macro-environment, stakeholder theory offers a framework for businesses to analyze those micro-factors, namely customer, supplier, employee, investor, the local community, and others who have a stake in the business (Freeman & Phillips, 2002). Early studies have provided sufficient data to argue that customers tend to purchase products from those businesses who conduct CSR activities and take a stand on some social issues such as corruption and air pollution (Šontaitė-Petkevičienė, 2015). In addition, present studies suggest that taking a clear stand in CSR has an impact on the work attitude of employees, in particular the younger generation (Šontaitė-Petkevičienė, 2015). Therefore, it is vital for businesses to scan and analyze those forces above before setting the CSR policy.

Three Ethical Theories for CSR

Three main ethical theories including utilitarianism, ethics of rights, and contractarianism are briefly described, as well as the connections between those theories and CSR in business (Frederiksen & Nielsen, 2013). Utilitarianism focuses on the consequences, meaning that it argues that moral agents should maximize the greater well-being of the greater number (Shafer-Landau, 2012). In this regard, utilitarianism suggests that a business as a moral agent should consider maximizing the total sum of well-being of its stakeholders while setting CSR policy and conducting CSR practice (Frederiksen & Nielsen, 2013). However, utilitarianism still leaves a problem to business which is the difference between harmful actions and harmful omissions (Frederiksen & Nielsen, 2013).

The ethics of rights, in this case including theories labeled as deontology, focuses on talking about rights and duties. The ethics of rights suggests that businesses should pay attention to negative rights and positive rights. CSR policies should contribute to the rights and moral dignity of all stakeholders of businesses (Frederiksen & Nielsen, 2013). Regarding the harmful actions and harmful omissions, supporters of this theory argue that harmful omissions are morally better than harmful actions as they believe that not helping a person is better than actively harming her/him (Frederiksen & Nielsen, 2013).

Finally, contractarianism also known as social contract theory focuses on the mutual benefit of all contractors, meaning that this theory will not agree with the proposition of utilitarians who would sacrifice the welfare of a few to fulfill the welfare of the great number (Shafer-Landau, 2012). Contractarianism has played a significant role in CSR as it can connect business and society smoothly. Businesses can take CSR actions by drawing on the social contract established with the society (Sacconi, 2006). Ethical theories reviewed in this section are provided to help businesses answer *what theories can be employed and which one would be appropriate for them*.

Three Approaches for CSR in Business

Three approaches for CSR in business are briefly described to help businesses set their purpose while setting CSR policy after reviewing ethical theories related to CSR in business. First, the instrumental approach. This approach focuses on the consequences as in utilitarianism. Adopting this approach in business aims to achieve good results in the business case by treating CSR as an instrument (Garriga & Melé, 2004). More specifically speaking, the business that holds this perspective will take the CSR actions solely because those actions can make it look good in stakeholders' eyes (Frederiksen & Nielsen, 2013).

Second, it is the ethical approach. This approach cares less about the possibility of profits resulting from CSR. Instead, it focuses more on the ethical aspects of CSR practice (Deigh, 2010). In accordance with the perspective of this approach, businesses do the right things as is morally right to do. Moreover, businesses can accept the loss of profit (potential and eventual) due to moral aspects (Frederiksen & Nielsen, 2013).

Last, the third approach is called the hybrid approach which means businesses can combine the first two approaches to do CSR practically (Frederiksen & Nielsen, 2013). This approach suggests that the interests of business and society can match together well and produce a win–win situation. However, the discussion regarding this approach still needs to be considered, as it is not easy for a business to make a balance or even a win–win consequence between maximizing the profit and taking moral actions (Fisher et al., 2009). The description of the three approaches will make businesses think about *what purpose to do CSR*.

Two Key Issues for Business in CSR

Two key issues come up after determining the purpose of doing CSR. These issues consist of *Do and Don't*, and *the scope in CSR* (Frederiksen & Nielsen, 2013). The *Do and Don't* issue normally refers to the level of CSR, including doing the right things or rejecting to do the immoral things, or even both (Fisher et al., 2009; Lantos, 2002). In a business, the job is to determine what should be done and what should not be done, meaning that the business should ask itself two questions: (a) do we focus on avoiding harmful actions solely as a means to respect human rights such as freedom to speech and life, or (b) do we focus on doing good, meaning to respect positive human rights such as education and health (Frederiksen & Nielsen, 2013). In this regard, it raises a concern about the discussion between negative rights and positive rights in business while doing CSR (Lantos, 2002). However, selecting which level of CSR practice depends on the choice of business.

After determining the level of doing CSR, another issue emerges for business if the business chooses to avoid harmful actions and do the good things. This is particularly problematic as a business cannot achieve the interests of the whole world, especially while fulfilling its positive duties (Garriga & Melé, 2004). A scope is obviously needed for businessin CSR (Frederiksen & Nielsen, 2013). Therefore, the last step is to answer the question, *which agents should be taken into account as morally relevant?*

A Four-Step Conceptual Framework

Based on the discussion above, we propose a conceptual framework appearing in Fig. 1 as a guideline to help businesses do the CSR, including CSR strategy, policy, and action. Four steps have been involved in this framework. First, it is necessary for businesses to search and analyze macro-environmental and micro-environmental forces before doing CSR. Second, businesses need to determine which ethical perspectives to hold to do CSR by analyzing three main ethical theories including utilitarianism, ethics of rights, and contractarianism. Third, after determining the ethical theory, businesses should make their purpose clear while setting CSR strategy and policy by analyzing three approaches, namely the instrumental approach, the ethical approach, and the hybrid approach. Furthermore, two issues need to be considered by businesses while doing CSR. The first issue is whether businesses should promote the good or

Fig. 1 A conceptual framework for CSR in business

solely prevent the bad. Another issue is which groups' interests businesses should uphold.

This framework can be both linear and nonlinear which means businesses can go through each step from scanning and analyzing forces to determining the level and scope of CSR. Or they can also employ each step flexibly according to their way of thinking. For example, the business may go back to check or rethink the last step if some unusual things happen.

Human Resource and Employees in Relation to CSR

According to Farooq et al. (2017) and Deng et al. (2020), CSR can be divided into two domains: external and internal. External CSR refers to corporate philanthropy and volunteerism related to external stakeholders such as customers, business partners, and local communities, whereas internal CSR focuses on policies and practices of an organization related to the well-being of employees and their productivities (Farooq et al., 2017). Internal CSR can be represented by HR for organizational actions to satisfy employees' expectations and improve employees' productivity

(Crane et al., 2019; Greenwood, 2002). In this regard, Bang et al. (2022) revealed that internal CSR is highly related to HR practices which lead to higher employee work outcomes and can be matched with external CSR activities. Based on the social exchange theory, HR practices and internal CSR have a mutual role in leading organizations to support employee well-being and sustainability. Further, extant literature indicated that employees reciprocate the organization by providing more productivity and enhancing engagement and trust (Luo & Zheng, 2013). On the other hand, when organizations lack internal CSR meaning HR practices are inefficient, employees may create negative interactions at work which leads to employee cynicism that organizations focus on external CSR rather than internal (Low et al., 2017).

As HR has a valuable role in protecting a negative impact on employees, enhancing employee engagement, supporting equality and diversity, and ensuring ethical people management practice, HR needs to develop organizational culture and values to contribute to internal CSR (Chartered Institute of Personnel and Development [CIPD], 2013). The linkage between HR and internal CSR also reveals how an organization is perceived externally. In other words, how organizations look after their employees is how seriously organizations take on external CSR. The internal fit approach from strategic human resource management (SHRM) well explained the interaction between HR practices and external CSR that employees respond differently to external CSR at different HR practices (Bang et al., 2022). Therefore, organizations must create efficient HR practices related to external CSR activities to maintain a fit or internal consistency between practices (Delery & Roumpi, 2017; Wright & Ulrich, 2017). Ultimately, to run the organization to be more successfully sustainable, internal and external CSR strategies must be embedded in organizational culture and the ethics in business activities.

Additionally, further discussing the impact of CSR on employees is worth mentioning. Based on the research in the HRD and HRM fields, the findings suggested that CSR positively resulted in conducive collaboration among employees and created mutual trust in the organization (Chaudhary, 2018). This echoes the ideas of Mael and Ashforth (1995), indicating that the increased level of strong organizational identification leads to extra efforts, and cooperation, and high performance of employees because of the sense of belongingness of employees toward the organization. Further, to focus on exploring the influence of corporate social responsibility (CSR) on employee engagement of staff members of two multinational companies, Tsourvakas and Yfantidou (2018) reported that employees had positive attitudes and were proud to identify themselves with companies that had a caring image. According to the previous literature, it should be mentioned that CSR is also positively linked to employee extra-role behaviors and engagement. A number of scholars asserted that employees' perception of CSR can lead to positive outcomes at both employee and organizational levels such as organizational commitment and task performance (Edwards & Kudret, 2017), organizational citizenship behavior (He et al., 2019), and organizational identification (Farooq et al., 2017), to name a few. In line with Peterson's (2004) findings, a positive correlation between employees' perceptions of CSR and organizational commitment, mainly when organizational values and ethics are consistent with the employee's personal values and norms. Thus, it can be highlighted that CSR activities can encourage employees' commitment and overall productivity of the organizations.

Future Research on CSR

Having reviewed previous literature of research on CSR in recent years, it appears that CSR is now a key trend in the connection between sustainable development and care values for business operations, economics, society, and environment. As CSR can be conceptualized through various dimensions as earlier mentioned in the introduction part, it is appropriate to suggest further research that could advance the field. Therefore, this paper highlights some ideas for researchers based on more recent studies in order to provide up-to-date research trends and insightful recommendations to further conduct the CSR-related research.

First, researchers can use CSR as a moderating role/effect to study the relationship between green human resource management and organizations' environmental performance. More specifically, this recommendation for future research was clearly indicated in the study of Masud et al. (2022), suggesting that although considerable research has been devoted to study CSR and its positive impact on environmental performance, less attention has been paid to its effect on the relationship between Green Human Resource Management (GHRM) and Green Human Resource Development (GHRD). As one of CSR dimensions highlights pollution reduction from business practice, it can be pointed out that various corporate functions such as manufacturing, supply chain and logistics, sales and marketing, human resource management, and human resource development strongly connect to the concept of green business practices (Ababneh, 2021; Rupa & Saif, 2022). In discussing the expectation of society toward corporate practice, GHRM and GHRD aligning environmental goals through HR activities (i.e., HR planning, training and development, performance evaluation, and incentive system) can play an important role in improving competitive advantage and increasing a firm's reputation in the marketplace (Ansari et al., 2021). Further, investigating the relationships among CSR, GHRM, GHRD, and organizations' environmental performance through a hybrid research approach (quantitative and qualitative) across countries would provide new insight into the existing body of literature under the topic of CSR.

Second, as CSR initiatives and practices play an important role in creating positive consequences of ethical behavior in business operations, there has been a growing body of literature surrounding the importance and implications of CSR adoptions in organizations and the marketing of such initiatives. This can be seen in another recent study by Kraus et al. (2022) which employed a systematic literature review (SLR) with the aim of reviewing a theoretical connection between CSR initiatives and positive consumer reaction. Some partial insight from Kraus et al.'s (2022) study sheds light on customer perception and intended buying behavior which is likely that CSR policies lead to increased consumer loyalty, satisfaction, and value. Specifically, CSR policies, activities, practices, and initiatives could help to sustain competitive advantage. This echoes a research study conducted by Jin et al. (2017), suggesting that CSR can be related to the emotional aspect of brand image and customer loyalty which appeared to be an important source of sustainable competitive advantages. Obviously, a study conducted by Jin et al. (2017) indicated that there was a significant difference in brand attitude and perception of credibility when companies did not engage in CSR activities.

However, Mohr et al. (2001) suggested that 44 research participants prioritized buying more ethical brands, but it seemed that both price and CSR attributes were equal weighting for decision making of product buying. Through the interdisciplinary nature of CSR-related studies, Kraus et al. (2022) suggested that there was some room for researchers to incorporate the concept of CSR, consumer buying behavior, and marketing role for further studies by deeply examining what kinds of relative factors emerging from price and marketing mechanism or CSR practices effectively come into play to consumers' decision making to purchase products. Additionally, the socially responsible consumption

(SRC) behaviors (d'Astous & Legendre, 2009) and the effects of CSR communication on consumer responses to brands (Dunn & Harness, 2018) appear in the sub-areas under the umbrella term of CSR which is worth further studies.

Lastly, Khuong et al. (2021) attempted to examine the relationship between stakeholder influence, CSR types, and corporate reputation. Within Khuong et al.'s (2021) research, it can be pointed out that corporations' five fundamental responsibilities (i.e. economic, legal, ethical, philanthropic, and environmental) confirm the role of being good corporate citizens and these five dimensions were conceptualized as the CSR practices (meditating variables) to study the relationship between stakeholder influence and corporate reputation. The results of this study confirmed that stakeholder influence significantly affected the CSR types and had a positive effect on corporate reputation. Even though the findings of this study can be added to the body of existing literature in the related CSR concept; however, relying on managerial perceptions of 869 leaders and managers in 4,000 public, private, and foreign direct investment (FDI) sectors in Vietnam may result in criticism in terms of generalizability. It seems that this limitation opens the way for future research to include all stakeholders' points of view as a research sample. Importantly, Khuong et al. (2021) clearly indicated that most previous studies paid attention to studying the business context in developed countries such as the USA and European countries. Hence, there is some room for future research to verify the same hypotheses testing in developing countries with different cultures, political principles, laws and regulations, and economic structures, especially in Southeast Asian countries.

Conclusion

Through a closer review of the CSR definition and its development, it should be pointed out that CSR was mainly conceptualized as the voluntary actions undertaken by organizations in an attempt to create values for business, society, and the environment (Agudelo et al., 2019; Carroll, 1999). However, due to the wider scope of CSR, the ambiguity of its meaning, and its role in today's businesses, CSR practices gain some criticism for mainly focusing on increasing firms' reputation and redirecting the resources for stakeholders. This paper provides some insight to create a better understanding of such an argument, indicating that CSR could be advantageous for stakeholders in terms of creating trust and mutual understanding, motivation, and brand image instead of redirecting resources away from them.

Further, this paper also highlights that the CSR policy of businesses was initiated by two groups of forces including external and internal forces, and the broad factors of political, economic, social, cultural, technological, legal, and environmental requirements (Perera, 2017). By analyzing CSR in business through the three ethical theories including utilitarianism, ethics of rights, and contractarianism, it can be clearly seen that business organizations can be viewed as moral agents which aim to maximize the well-being, contribute to the rights and moral dignity, and create mutual benefits for all stakeholders. In an attempt to incorporate three approaches (i.e. instrumental approach, ethical approach, and hybrid approach) for CSR practices in business operations, these three approaches highlight different perspectives for business organizations to be aware of the objectives of CSR initiatives and practices in particular organizations with a strong sense of social, legal, or moral requirements. As noted earlier, CSR has a multifaceted dimensional concept, and systemically initiating CSR practices for efficient business operations appears to be challenging for all types of businesses. This paper, therefore, proposes a conceptual framework of interrelated ideas of CSR strategy, policy, and action as a guideline to help business organizations to do effective and meaningful CSR practices.

In addition, a comprehensive review of previous literature on CSR indicates a strong link between CSR and the field of HRM and HRD. Through the notion of external and internal CSR practices and activities, organizations could achieve huge financial success and increase the reputation of organizations and other stakeholders because of the high productivity of their employees and their greater contribution to customers, community, and society at large. In this regard, HR practitioners as an agent concentrate on caring for the well-being and enhancing the sustainability of employees by operating CSR-related activities. Accordingly, employees, one of the internal stakeholders, tend to reciprocate with positive outcomes to organizations, including positive attitude, low cynicism, strong engagement, and ultimately high productivity based on the social exchange theory. The positive outcomes related to CSR that occur inside the organizations could have a positive impact on the external stakeholders, such as customers, community, or even the whole of society. For example, customers prefer consuming products of organizations adopting CSR rather than those organizations that do not address environmental and social issues. In this regard, the proposed conceptual framework could be a useful guideline for organizations to fulfill the interests of a comprehensive stakeholder group through the intersection of HR and CSR practices in order to create socially sustainable organizations and businesses.

As previously discussed, CSR can be viewed as multidisciplinary in its nature. To put theory into practice, it can be indicated that the influence of CSR on HRM and HRD practices can lead to a positive outcome in employee attitudes, perceptions, productivity of the businesses, and organizational performance as well as enhance the presence of product market competition and increase the reputation of a company in the long term. Further, this paper also provides insightful ideas for future research relating to the CSR concept such as green human resource management (GHRM), green human resource development (GHRD), consumer behaviors, and corporate reputation, to name a few.

Discussion Questions

1.What is your perspective on the CSR concept?

2.What are the main ethical theories which can be used to initiate CSR practices in businesses?

3.Select a CSR-related issue that you have confronted in the workplace. Adopt the conceptual framework presented in this chapter to analyze this issue.

4.How do CSR practices benefit both employee and organization levels?

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Diversity, Equity, Inclusion and Culture

The Intersection of Diversity, Equity, and Inclusion (DEI), Diversity Intelligence (DQ), and Ethics with the Role of HRD Scholars, Professionals, and Practitioners

Claretha Hughes

Introduction

The ethics of work and diversity, if diversity is defined as simply being different, has always been discussed within organizations. Work, within many organizations, is directly tied to money and money has led to many diversity problems. In America's capitalistic society, systems are centered on the flow of money throughout the economy and one of the foundational theories of human resource development (HRD) is economic theory (Swanson, 2001). Understanding how work, ethics, diversity, economics, diversity intelligence (DQ), and HRD align or are misaligned is fundamental to how human resources are trained and developed, their career development is affected, and how organization development strategies including diversity and ethics initiatives are implemented and sustained in organizations. Thus, the purpose of this chapter is to: (a) highlight how economic theory plays a significant role in HRD, DEI, and ethics efforts; (b) provide information on how the human ego influences

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training and development and allyship; (c) highlight location value of HRD professionals and practitioners, DEI professionals and practitioners, and ethics professionals and practitioners and the value of expertise for successful employee development outcomes; (d) explore DEI theories and the relationship of HRD, DEI, and ethics; and (e) describe HRD scholars', professionals', and practitioners' expertise in the context of DEI, DQ, and ethics.

Money, Discrimination, and Human Resource Development (HRD)

Money has been a root cause of racism and the other isms against protected class groups and categories of employees at all levels in the workplace, and money has not been enough of a deterrent against violating the Civil Rights Act of 1964 in the workplace. Despite multimillion dollar Department of Labor, class action, and other legal monetary settlements, violations against protected class employees continue to occur in the workplace. Thus, one must conclude that money is not a demotivating factor against racism, sexism, ableism, and the other isms.

Slavery in the United States (U.S.) was predicated on obtaining the most money possible using free labor. The money from slavery is still flowing through the stock market and banking systems of the U.S. Yet the flow of money seldom makes it back to the descendants of the slaves who helped earn the money. Therefore, slave descendants in the U.S. have been seeking reparations for centuries and reparations are vehemently fought against by those who say their ancestors did not own slaves. If their ancestors did not own slaves, then this is not a conversation for these individuals to be a part of because the money would not be coming from them or their ancestors. These individuals are trying to talk about equity when the reparations situation does not apply to them. This is one example of how individuals who have no relationship to a situation can influence the actions of those in leadership to remain unfair and to treat others inequitably. It is also an example of the lack of education and training provided about the role of slavery in HRD and management (Rosenthal, 2021). This also leads to many ethical and diversity questions such as:

1. How do HRD scholars, professionals, and practitioners show integrity and ethics when teaching about diversity and ethics in the workplace?
2. How does the historical context of the economic foundations of HRD ignore the role of slavery and other ethical and diverse issues?
3. Where does the ethics of reparations begin for organization leaders?
4. How do organization leaders ethically separate themselves from those who do not want them to do the equitable things that are needed in the workplace?

Having money is the central problem for protected class individuals in the workplace. Many other employees do not want these protected class persons to have the same amount or more money than them in the workplace (Cobb et al., 2022). Therefore, pay inequity arises. This is a concern for HRD professionals and practitioners because their roles, especially training and development and career development, directly affect employees' pay or lack thereof in the workplace.

Pay discrimination is prevalent in many workplaces (Aigner & Cain, 1977; Strah et al., 2022) and laws are just beginning to be passed for organizations to begin placing salary information on job postings (Smith, 2022). Most of the workplace discrimination that occurs is directly or indirectly tied to money in the U.S. It is that discriminatory individuals think protected class employees are making too much money (Bonacich, 1976), or they do not want the protected class employees to make any at all, so discriminate against them in the hiring process. Or they hire protected class people and track them into low paying positions, leave them out of promotional trainings, give them lower performance ratings (Pettigrew & Martin, 1987), and exclude them from funding that would enhance their ability to perform their jobs better, among other discriminatory practices including pay secrecy (Caulfield, 2021; Heisler, 2021; Trotter et al., 2017). Envy also becomes a major concern with many promotional considerations in the workplace (Schaubroeck & Lam, 2004). The Great Resignation and Quiet Quitting are two examples of how employees are responding to such discrimination (Formica & Sfodera, 2022). These methods have always been employed by employees but have been specifically highlighted since the COVID-19 pandemic.

Training and Development, Human Ego, and Allies

Aspects of HRD have also been present within organizations since their inception (Gosney & Hughes, 2015). Training and development within organizations can be traced back to the guilds using apprenticeships (Quataert, 1985). The modernization of the concepts of ethics, work, diversity, and training in organizations seems to have eroded the fundamental aspects of the concepts and introduced the human ego. The human ego of some leaders in the workplace has sought to separate some individuals from others who are seen as too different from what is perceived to be the mainstream human (Jones & Carter, 1996; Lawrence, 1987, 2008; Winnubst, 2004); in the U.S. this has been the "perfect White male." However, not all White males were accepted. For example, Jewish and other immigrant White males were excluded.

The human ego falls under pragmatism and plays a role in decision-making (Rangell, 1969). Leaders' ego is often referred to when discussing their treatment of employees (Fast et al., 2014). When organizations look for leaders to be ethical and adhere to laws, the organization's leaders should understand the role of a leader's ego (Langevoort, 1995). The ego is required to "conform to ethical and moral laws" (Lawrence, 1987, p. 331). Therefore, the Civil Rights Act of 1964 sought to include all groups and categories of human beings who were being mistreated and excluded from education and workplace systems in the U.S. Otherwise, race would be completely ignored because of the ego of those who would choose to ignore race (Winnubst, 2004). Keller et al. (2007) stated that "The function of law is to make the consequences of immoral conduct a significant negative utility for the individual taking the action" (p. 301). If all people were included maybe there would be less ego involvement, and better implementation of the Civil Rights Act of 1964 would occur. Despite the passage of the Civil Rights Act of 1964, many workplaces in America have never succeeded at treating all protected class groups and categories of employees fairly. Even with the efforts of many individuals to ensure diversity within organizations through a myriad of DEI efforts, these efforts continue to be a topic of concern in the twenty-first workplaces.

Since the videotaped murder of George Floyd in 2020, worldwide attention was once again focused on racism in America. A renewed effort to end racism in the workplace through anti-racism efforts was launched with many HRD scholars, professionals, and practitioners seeking to lead the efforts. However, these efforts are still facing resistance, and it is unclear whether HRD scholars, professionals, and practitioners have the DEI expertise to lead the efforts. Have HRD scholars, professionals, and practitioners not been tasked with these efforts within organizations since 1964 without sustained success?

With the emergence of HRD scholars, professionals, and practitioners seeking to lead DEI efforts, the emergence of the term ally became a sustained mantra, but who is benefitting from allies? Is the ally benefitting because they finally stepped up to stop one protected class group category (racism) from continuing in the workplace? Why had the efforts of all the individuals (specifically American Blacks) directly impacted by racism been ignored until an ally came forward? Protected class individuals, especially American Blacks had repeatedly been told that they were being too sensitive (Kanter et al., 2017; Rollman, 1978; Turner & Armstrong, 1981), they were paranoid (Biassey, 1972; Washington, 2006), or they were playing the race card when they complained against their mistreatment by racists in the workplace despite race card playing being associated most with White politicians (Hurwitz & Peffley, 2005; Mendelberg, 2001). Yet another Black man had to die publicly for all the world to see and for some allies to emerge. All the dead American Blacks prior to and after George Floyd, their family members, and friends are not benefitting just because some allies finally decided to stand up and acknowledge their past ambivalence toward racism in the workplace. Where were they since 1964?

Many HRD scholars, professionals, and practitioners have had the duty to teach the protected class laws and categories in the workplace, yet there has been very little evidence that these mandated laws and categories are being upheld by organization leaders of protected class employees in the workplace. What are the ethical implications for HRD scholars, professionals, and practitioners who failed to teach this information at all or effectively? Have HRD scholars, professionals, and practitioners themselves modeled the behavior of treating protected class employees fairly and equitably in the workplace? Do allies feel guilty for not having been an ally when they have witnessed mistreatment of protected class employees in the workplace? Hughes and Brown (2018) found that 100% of participants had witnessed an organization leader mistreating a protected class employee in the workplace. What is the ethics of an organization leader not doing anything when they witness a mandated law not being followed by their superiors, peers, and/or subordinates?

Expertise, Location Value, and DEI Efforts

Contemporary authors including Malcolm Gladwell (2008) have suggested that it takes a minimum of 10,000 hours of a person performing a task or working in a specific position to be considered an expert at what they do. There are also external circumstances that not everyone has access to that contribute to the person's ability to become an expert or become an expert quicker than others. These circumstances include unique access to resources and support that helps them to attain the 10,000 hours of exposure. This supports Hughes' (2010, 2012) suggestion that location value is a value that must be considered when developing employees. Location value describes how an individual is positioned within an organization's employee structure to bring about a desired outcome. Therefore, the location value of HRD professionals and practitioners should be considered when attempting to leverage their abilities to organize and guide their organization's DEI efforts. Being situated in a location where their contributions are valued as represented by the availability of resources; support from leaders and other stakeholders; access to additional resources as needed; and ability to adjust from initial placement will help HRD professionals and practitioners magnify their expertise and succeed. It will also help them value the expertise of DEI professionals who seek to work alongside them to develop DEI expertise in leaders and other organizational stakeholders.

According to Grenier and Germain (2014), "The term 'expertise' is often associated with one who has years of experience, demonstrates consistent and successful task performance, and has the ability to undertake complex problem solving faster, easier, and more accurately than others" (p. 183). Ericsson and Lehmann (1996) quantified expertise within the top 10% of practitioners within a domain. Swanson (1994) suggested employee expertise to be the performance fuel or catalyst of the workplace. Expertise encompasses both the content-specific knowledge about a certain subject matter and procedural knowledge about processes (Chi et al., 1988; Grenier & Germain, 2014). Nunn (2008) described expertise as an ongoing process. This ongoing process is subject to both individual and situational factors. HRD professionals deal with individual and organizational factors in all their training and development, career development, and/or organization development experiences in the workplace.

Within HRD and other related disciplines, expertise is defined as a combination of traits and skills, the ability to problem solve, and is accompanied by years of experience (Chi et al., 1988; Ericsson, 1996; Germain, 2006; Germain & Ruiz, 2009; Germain & Tejeda, 2012; Glaser & Chi, 1988; Goldman, 2008; Grenier & Germain, 2014; Grenier & Kehrhahn, 2008; Herling & Provo, 2000; Mieg, 2001; Valkevaara, 2002). Herling's (2000) operational definition of expertise within HRD is pertinent as HRD professionals prepare for the continued expansion of DEI in the workplace. Herling stated that "Human expertise can be defined as displayed behavior within a specialized domain and/or related domain in the form of consistently demonstrated actions of an individual that are both optimally efficient in their execution and effective in their results" (p. 20). HRD professionals must perform at optimum levels and produce results that are supportive and enhancing to DEI to remain viable in their roles. HRD professionals and practitioners must also be able to solve complex DEI problems ethically, efficiently, and effectively.

Experts are expected to demonstrate superior problem-solving skills regardless of occupational fields (Benner, 1984; Bereiter & Scardamalia, 1993; Brenninkmeyer & Spillane, 2008; Chi et al., 1988; Evers et al., 2011; Fischer et al., 2007; Larkin et al., 1980; Palumbo, 1990; Reischman & Yarandi, 2002; Swanson & Falkman, 1997). Yet, experts often possess subjective characteristics that help to enhance their ability to sustain and support their learned expertise. These innate characteristics include ambition, drive, ability to improve oneself, charisma, critical thinking, deductive reasoning ability, self-assurance, high interpersonal skills, adaptability, self-confidence, and/or an outgoing personality, and discernment (Bédard et al., 1993; Germain, 2006; Germain & Tejeda, 2012; Grenier & Germain, 2014; Grenier & Kehrhahn, 2008; Kuchinke, 1997; Smith & Strahan, 2004; Staszewski, 1988; Weiss & Shanteau, 2001). All of these characteristics are essential for HRD professionals and practitioners as they are tasked to design, develop, implement, and evaluate training and development, career development, and/or organization development projects in the workplace. They must also exhibit these characteristics when working with DEI and ethics professionals and practitioners. With the added dimension of the DEI and ethics professionals' and practitioners' expertise, these non-expertise, innate characteristics become much more valuable and significant. The innate abilities of HRD professionals and practitioners are immutable.

DEI Theories, Models, and Conceptual Frameworks and HRD

There are few diversity theories (Jackson, 2000). Harrison and Klein (2007) suggested that diversity terms are too varied and complex for diversity theory development. Heterogeneity, dissimilarity, and dispersion are used synonymously to mean diversity (Harrison & Klein, 2007). Carter et al. (1982) defined diversity as "people with different ethnic backgrounds, nationalities, age, religion and social class" (p. 49). Jayne and Dipboye (2004) found that "[F]or many organizations, the definition of diversity has evolved from a focus on legally protected attributes such as race, gender, and age to a much broader definition that includes the entire spectrum of human differences" (p. 410).

Cox et al. (1991) introduced the value-in-diversity hypothesis arguing that diversity can be beneficial for organizations and improve performance when viewed as an economic issue for organizations (Copeland, 1988; Cox & Blake, 1991; Etsy, 1988; Jackson, 1992; McLeod et al., 1996; Sodano & Baler, 1983; Thomas, 1990; Walker & Hanson, 1992; Watson et al., 1993). The "value-in-diversity hypothesis" can be used to develop diversity theory. HRD scholars can seek to align it with economic theory.

In some organizations, diversity efforts face continuous resistance and are measured by counting the number of employees in each protected class group (Dass & Parker, 1999). This simplification of diversity allows it to remain a surface level issue relegated to minimal attention, limiting its value. Unless diversity is understood and seriously considered by all leaders, positive change will not occur. Leaders think that they know what diversity is and how to implement diversity initiatives, but there is a gap between what leaders perceive that they know and what leaders actually communicate to diverse employees (Kotter, 1996; Kouzes, & Posner, 2006; Madlock, 2008). Hughes' (2016) DQ theory defines diversity in the context of history, protected class laws and categories, along with legal mandates required in U.S. and multinational organizations.

The Intersection of HRD, Ethics, and DEI

Ethics Expertise: An Unexplored Aspect of HRD

There are two areas where HRD clearly intersects DEI. The two areas would be looking at the value of the DEI professionals' and practitioners' expertise through the lens of human capital and fulfilling one of the economic considerations of HRD by placing DEI on the ethical rug as illustrated in Swanson's (2001) three-legged stool model. The assumption is that the ethical rug acts as a filter through which the integrity of HRD and the organization is maintained (Swanson, 2001). Instead of sweeping DEI concerns under the ethical rug in HRD, DEI needs to be placed alongside ethics on the rug. "Viewing diversity as an ethical issue may allow better understanding of its complexity. As with most ethical issues, diversity issues do not always present as a clear black-and-white decision" (Hughes, 2018, p. 58). Despite the three-legged stool being illustrated as sitting on an ethical rug, the ethics rug is seldom highlighted in the HRD literature (McGuire et al, 2005). DEI and ethics have also been missing from the HRD literature. Aligning DEI with ethics to support the three-legged stool would strengthen the ties between the fields of HRD, DEI, and ethics.

DEI and its continued expansion through more diverse individuals in the workplace are making it imperative that HRD professionals experience a paradigm shift in their thinking. HRD professionals and practitioners must become engaged in understanding DEI and other innovations in their field to avoid disruptions over which they have no influence. HRD professionals and practitioners must lead disruption efforts and not become victims of the changes. They must adhere to their philosophy regarding change and embrace it when it relates to the changes that DEI brings to the workplace. They must be diversity intelligent (Hughes, 2016). DQ is "the capability of individuals to recognize the value of workplace diversity and to use this information to guide thinking and behavior" (Hughes & Brown, 2018, p. 264).

The transformative and sometimes disruptive nature of DEI is immediately evident to HRD professionals and practitioners regardless of their level of expertise in the field. The need for DEI training that allows employees to make needed changes requires HRD professionals and practitioners to be receivers and providers of the skill-enhancing practices, opportunities for cooperation and teamwork, job design and re-design, and other productivity-enhancing practices to help develop and maintain employees' work ability. Work ability results will allow workplace leaders to understand how HRD professionals and/or practitioners can effectively apply their skills to meet continuous DEI changes. Work ability will allow HRD professionals and practitioners to integrate their skills with DEI to strengthen the organization and meet consumer needs. Transforming the nature of HRD professionals' and/or practitioners' own learning will help meet DEI needs across all industries as the pipeline of DEI competent HRD professionals and practitioners increases.

HRD professionals and practitioners must leverage their expertise to help themselves and all employees to compete globally for the success of their organizations. Their success is essential as organizations seek to increase productivity using effective DEI practices. HRD professionals and practitioners must contribute, significantly, to the development of middle- and low-skilled employees along with leaders through continuous learning and development related to DEI advances both inside and outside their organizations. They must ensure that internal workplace efforts are creating value for outside stakeholders and internal employees.

Integrating HRD, DEI, and Ethics Through Collaborative Efforts Between HRD, DEI, and Ethics Experts

How people are led and managed in the workplace is essential to understand as DEI continues to evolve and expand throughout the world. Examining how DEI relates to employee success or lack thereof has become a major area of interest to HRD professionals and practitioners and they need the assistance of DEI experts to be effective and vice versa. HRD professionals and practitioners must understand the competencies and resources needed to achieve harmony and balance between people and in the workplace. HRD professionals and practitioners must consider and value the expertise of DEI professionals and practitioners in the context of how the world is changing its views around DEI.

Organization leaders and HRD professionals and practitioners are tasked with ensuring that employees can meet organizational goals and objectives that are in accord with the emerging needs of a contemporary workforce. As the twenty-first century continues to evolve, organization leaders and HRD professionals and practitioners must remain current in DEI and ethics strategies and practices (Dass & Parker, 1999; Hughes, 2016, 2018; Thomas, 1990) that are effective in leading and managing people. Some key questions for HRD professionals and practitioners to consider as they value their own expertise or lack thereof related to DEI and ethics are:

1. Are organizations, through DEI and ethics, impelling HRD professionals and practitioners toward DEI and ethics professionals' and practitioners' expertise and usage of DEI and ethics professionals' and practitioners' expertise?
2. Have HRD scholars, professionals, and practitioners truly embraced DEI and ethics within the HRD profession?
3. To what extent should HRD scholars, professionals, and practitioners hold themselves and their peers accountable for implementing DEI and ethics strategies?

In addition, HRD professionals and practitioners must become digitally fluent (Hughes et al, 2019) and proficient in talent analytics (Giacumo & Bremen, 2016); performance management (Huysman, 2000; Kuchinke, 1995), knowledge-sharing (Caruso, 2016), and virtual collaboration (Rappa et al., 2009). HRD professionals and practitioners must develop the expertise to model effective and appropriate uses of technological resources (Cunningham, 2010; Henriksen et al., 2016) and understand how it can affect their selection of and treatment of diverse employees. If HRD professionals and practitioners do not adjust to using technology, their relevance may be lessened through algorithms and artificial intelligence (AI) that can simulate their actions and make better diverse choices.

Many technologies are moving toward explainable AI that will be able to explain the choices made by systems that have traditionally excluded diverse employees. HRD professionals and professionals must be willing to align with DEI professionals and practitioners to share their expertise. Many employees will need to be re-trained to work with the new and diverse employees and DEI professionals have the expertise to teach HRD professionals and practitioners how to develop training that is inclusive of diverse employees. It is a necessity for HRD professionals and practitioners to seek collaborative (Dillenbourg, 1999a, 1999b) partnerships because DEI changes are continuous. Some HRD professionals and practitioners may also need to be re-trained in DEI alongside employees and other organization leaders who are incapable of leading diverse employees as is evidenced by their lack of DQ (Hughes, 2016; Hughes & Brown, 2018). For example, White women have benefitted the most from Affirmative Action (AA) policies within organizations and are overrepresented in the HRD field, yet there is little evidence of White women successfully leading diversity efforts that benefit other protected class groups. How have White women in HRD helped increase diversity within their organizations? What evidence is there that DEI strategies are successfully implemented by White women and have lessened class action and Department of Labor settlements? Do White women who have benefitted from AA know that they have benefitted from AA and understand that they are in protected class groups and categories in the workplace? Hughes and Brown (2018) found that some White women leaders could not list the protected class groups and categories despite being in leadership roles that required them to adhere to protected class groups and category laws and mandates.

Conclusion

Changing demographics and generational differences within the workforce is ongoing. The quality, quantity, and success of DEI support is important to all employees. However, many diverse employees are in low- and middle-skilled jobs with organizations. HRD professionals and practitioners can work with DEI professionals to assist these workers.

The DEI and ethics skills that employees and leaders need to compete globally are essential to the success of corporations and should not be limited because of HRD scholars, professionals, and practitioners' lack of DEI and ethics expertise. If HRD professionals' and practitioners' internal workplace efforts are creating value for outside stakeholders (i.e., customers, their communities, entrepreneurs seeking to hire already developed employees, etc.), why can they not create that same value for middle skill, low skill, and disadvantaged workers seeking employment? HRD professionals and practitioners must ensure that the right people with the right talent are receiving the right training and are able to apply the training within the global workplace (Hughes & Schmidtke, 2010).

Discussion Questions

1. What is the quality and quantity of DEI and ethics support offered to low- and middle-skilled employees on the job by HRD professionals and practitioners and in society?
2. How can organization leaders track the DEI and ethics support provided by HRD professionals and practitioners to leaders and to low- and middle-skilled workers?
3. How can organization leaders track the success of the DEI and ethics support provided by HRD professionals and practitioners to leaders and to low- and middle-skilled workers?
4. Are organizations documenting the DEI and ethics problems encountered and solutions developed by low- and middle-skilled workers?
5. How much time is used by HRD professionals and practitioners to identify and solve DEI and ethics problems?
6. Who is communicating with and capturing the DEI and ethics needs and concerns of low- and middle-skilled workers in the workplace and in the community?

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Employee Resource Groups in Diversity, Inclusion, and Equity Roles

Wendy M. Green

Introduction

Organizations continue to develop and implement strategies to strengthen their commitment to diversity, inclusion, and equity (DEI). An examination of Fortune 500 company websites illustrates this as many global companies, including Google (n.d.), Apple (n.d.), and Amazon (n.d.), foreground diversity and inclusion while relating it to organizational performance and broader goals that are linked to community and societal outcomes. For example, Exxon Mobil links its diversity goals to the United Nations Sustainable Development Goals which are relevant in some of the countries in which it operates (Exxon Mobil, n.d.). Other companies, United Health Care (n.d.) and CVS Health (CVS, n.d.), whose focus is on healthcare, foreground the need to hire employees who are reflective of the communities in which they serve. This allows the organizations to provide better services to customers which can be linked to better health outcomes. Companies differ in how they emphasize DEI activities, some highlight the diversity of their employee base whereas others highlight their goals to develop an inclusive organizational

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culture, such as Google, or to ensure pay equity across the organization such as United Health.

Within the United States, as the population has become increasingly racially and ethnically diverse, (Jones et al., 2021), organizations have adopted practices that are focused on increasing employee diversity and creating a more equitable organizational culture. Studies have shown employee diversity has a positive effect on organizational performance (Bell et al., 2011) and effective DEI approaches may minimize litigation, employee dissatisfaction, and turnover (Kaplan et al., 2011; Nishii, 2013; Tsui et al., 1992) while facilitating increased productivity and innovation if employee perceptions regarding difference are addressed (Ely et al., 2012; Tsui et al., 1992). Organizations have adopted DEI strategies that emphasize individual employee development, supporting employees from under-represented groups, and taking steps to develop inclusive cultures. Similarly, an emphasis on understanding and implementing effective DEI strategies is evident globally (McNulty et al., 2018; Ravazzani, 2016).

Employee Resource Groups as an Approach to Diversity, Equity, and Inclusion

There are innumerable ways organizations approach DEI work. Examples include recruiting employees from under-represented groups (Mazur, 2014), providing development opportunities for employees to progress in the organization (Green, 2018), mentoring programs, and diversity training (Benschop et al, 2015). The adoption and formalization of employee resource groups (ERGs) has become a commonly used DEI strategy. ERGs are defined as "formally sanctioned groups that organize around identity or interests to organize programs, encourage discussion, seek organizational changes, advise their employers, and/or increase organizational effectiveness through addressing their shared interests" (Githens, 2009, p. 18). Generally, ERGs operate through volunteer labor of employees from under-represented or historically marginalized groups. Labels for these groups have evolved over time. Initially, affinity groups, diversity networks, and diversity councils were common nomenclature. Currently, ERG is used frequently, however, the term Business Resource Group (BRG) is becoming more prevalent in research and popular literature. For the purpose of this chapter, ERG will be used as an umbrella term to describe affinity groups that are organized around social identities and are seeking to make organizational change.

In addition to the formalization of these groups, organizations have foregrounded their existence and activities as a way of illustrating organizational commitment to DEI (Colgan, 2016). Although the ERG activities are presented as a benefit to members and the organization, it is important to examine how employee efforts are utilized and acknowledged. In essence, ERGs operate on volunteer labor when enacting and implementing DEI strategies (Green, 2018). Linking ERG operations to formal metrics tied to organizational performance places undue responsibility on employee-led initiatives. This can be problematic if organizations rely on employee-led strategies and limit resources that could be allocated to more formal DEI structures. In this paper, I will provide an overview of the development of ERGs and trace their progression from grassroots entities that operated outside of company parameters to the recent evolution of the business resource group (BRG) whose work and outcomes are tied to metrics that are tightly linked to organizational expectations and performance. I will discuss the role of the ERG and present frameworks used to understand their activities and outcomes. Finally, I will examine potential ethical issues that have occurred with the formalization of ERGs and their activities that move beyond the scope of members' expertise while placing additional workload requirements on members.

The Development and Expansion of the ERG

Xerox, Hewlett Packard, and Apple employees formed some of the early ERGs (Briscoe & Safford, 2010). These early groups were often informal gatherings of employees who shared social-identity characteristics and who had identified a need for organizational change. They were often activist in nature and focused on issues of equality and opportunity. The Black Caucus at Xerox is usually identified as the first example of a race-based social-identity affinity group (Douglas, 2008). It was formed in 1970 as a response to racial unrest in the United States. The CEO supported the development of the Black Caucus with the goal to identify and ameliorate the overt discrimination Black employees experienced at the company. The group engaged in issues related to promotion, developed and facilitated diversity awareness training, and created the Balanced Workforce Strategy which was designed to identify and mitigate workplace inequities.

In addition to the Black Caucus, there are early examples Lesbian, Gay, Bisexual and Transgender (LGBT) ERGs. Following a similar path as

African American Resource Groups, they focused on addressing formalized discrimination within the workplace. LGBT groups were created in US-headquartered companies like Intel and Apple (Briscoe & Safford, 2010). Similarly, in the 1980s, LGBT union groups were formed in the UK (Colgan & McKearney, 2012). These were grassroots movements that occurred outside of the workplace and were started by groups of friends and colleagues who met in social spaces (Githens & Aragon, 2009; Green, 2011). These groups identified issues that included a lack of workplace protections for sexual and gender minorities and a lack of recognition of same-sex partnerships. Common LGBT ERGs' goals included advocating for organizational stances that were more open and supportive of LGBT-identified employees, the mitigation of hostile organizational cultures, formal inclusion of sexual orientation into non-discrimination policies, and the inclusion of non-married, same-sex partners on benefit plans (Githens & Aragon, 2009). More recent iterations of LGBTQ ERG goals have included raising visibility, amplifying ERG memberships' voice, and creating community (McFadden & Crowley-Henry, 2018).

Since these early examples, ERGs have significantly expanded in organizations and include a wider array of social identities as well as professional identities and interest areas. ERGs represent women, people with disabilities, Native American, South Asian, East Asian, and Latinx employees. At Google, there are affinity groups that represent religious orientations, older workers, and country- or region-specific groups, for example, Africans@Google. Other organizations have ERGs that combine demographic identities with professional identities. Examples include Women in Engineering at Amazon and at AT&T. Yet other affinity groups are focused on working families, professions (e.g. sales), and interests (cyclists). Social-identity-based affinity groups that are focused on racial, ethnic, gender, sexual orientation, and ability levels are differentiated from groups that include sports or other related leisure interests. The former focus on equity issues within organizations whereas the latter engage in more socially oriented activities.

The Role of Employee Resource Groups

The role of ERGs has shifted and expanded over time. Initial accounts of early ERGs efforts indicated their focus was, but not limited to, the following areas: raising visibility and voice of employees from marginalized groups (Colgan & McKearney, 2012), addressing overt discrimination (Douglas, 2008), mentoring future leaders (Green, 2018), and designing educational activities for employees (Githens & Aragon, 2009). To address these issues, ERGs engaged in informal mentoring processes and provided supportive spaces for membership so they could debrief negative experiences and identify strategies for success. As ERGs matured, they expanded their roles within the organization. They began to engage in recruitment activities (Green, 2011) and networking across the organization (Colgan, 2016). Groups strategized and implemented best practices to retain and develop future leaders. Furthermore, ERGs were asked to provide input on research and development activities as well as marketing strategies (Colgan, 2016). The purview of ERGs was based on participant needs, participant numbers, history in the organization, and organizational goals (Green, 2018). As ERGs gained prominence within the organization, they were afforded more formalized roles. In conjunction with growth of ERG visibility, there has been more research on their efficacy (e.g. Bierema, 2005; Githens & Aragon, 2009; Green, 2018, O'Neil et al., 2011). An outcome of this research has been the development of explanatory frameworks to better understand ERG roles and to categorize group activities.

Levels of Equality

Group activities have been understood through their foci on the individual, on the group, and on the organization (Dennissen et al, 2019). Individual-oriented activities include professional development and mentoring. Group-oriented activities include the creation of cohesive and supportive spaces through social activities or the development of networks. Organizationally focused activities include advocating for policy changes or engagement with climate and culture work. Research has shown that ERGs engage in activities across these levels. For example, Dennissen et al., (2019) found that ERG leadership operated across all of these levels but placed value and emphasis on individual and group level efforts. They were less able to identify ways in which they had an impact on organizational norms.

Workplace Activists or Social Organizers

ERGs and their activities are also delineated through intended outcomes and whether the ERGs' goals were activist in nature or viewed as social support for membership (Githens & Aragon, 2009). Group members who were focused on change engaged in activism in the workplace and linked their efforts to societal change. Their activities were focused on policy development and organizational culture change and were grounded in the belief that systems needed to transform to become more inclusive. Githens (2012) presented a useful framework to categorize group activities from those that emphasized social change versus those that emphasized organizational effectiveness. These approaches were juxtaposed with groups that embraced "chaos and emergent thinking and those who [were] striving for order" (p. 491).

Affinity Networks as Diversity Instruments and their Sociological Dilemmas

Slootman (2022) argued that while ERG practitioners and researchers have to examine groups' roles and intended outcomes, they also needed to be aware of tensions that stem from their positioning within the organization and how this relates to stated goals. ERG activities are informed by member views of diversity and how these views intersect with the organization's definition of diversity. Diversity defined as sameness or difference shapes ERG goals and activities. Diversity viewed as sameness implies a need to provide equal opportunities for all as everyone has differences across aspects of their identities. However, this approach fails to engage with structural inequities or make explicit dominant organizational norms which are often perceived as neutral. Diversity viewed as difference implies an acknowledgment of structural inequities and a need to provide explicit opportunities for employees from marginalized social-identity groups. However, this perspective can essentialize identities and fail to include an intersectional approach to group activities. ERGs that focus their activities on the development of the person overlook organizational structures that support or impede members' success. Finally, Slootman (2022) argues the need to be cognizant of the ERGs' purview as grassroots, self-determining groups that can operate independently from those (BRGs) that are more tightly aligned with organization goals and thus are more constrained by organizational expectations.

ERGs as Communities of Practice

Lastly, Green (2018) looked at how ERGs operate as communities of practice. This framework provided a way to understand how employees entered groups, engaged in group activities, and then moved on to serve as advisors and mentors. As members engaged in activities, they increased their knowledge of DEI issues specific to the United States and also gained skills they found useful for their professional development. As was iterated in the frameworks listed above, ERG foci were dependent on membership numbers and perceived needs. More established groups, with larger numbers, were able to tailor individually focused activities to the needs of the membership. Smaller groups were not necessarily able to create professional development activities due to the range of professions and tenures within the group. Some ERGs engaged in activism and tried to shift organizational culture and policy whereas others were engaged in individual membership development or raising awareness of their social-identity groups through celebrations of culture or speaker events. Additionally, ERGs had been afforded access to mid- and high-level leadership through regular meetings and more informal gatherings. In one example, executive-level leadership was assigned to groups as sponsors (Green, 2011). In this capacity, executive leadership met with ERG members and attended group activities. This type of access provided ERG membership with the opportunity to create awareness and to connect with decision-makers who could mandate more immediate change.

These frameworks illustrate ways of understanding how ERGs are situated and operate within organizations. Overall, ERGs engage in activities that enable them to address issues the group deems relevant and also create opportunities for individual development and organizational change. ERGs have come to be viewed as important elements of DEI work and have been provided with support that has included financial and human resources. With a more formalized profile in the organization, there is an increasing connection between ERG activities and business outcomes. The formalization of the group and provision of organizational resources has been attached to organizational metrics (Colgan, 2016).

ERG Considerations and Challenges

ERGs have had successes in the area of DEI and organizational leadership has taken notice. What began as independent, grassroots movements have shifted into formalized entities that are now expected to engage across many facets of DEI and organizational work. Although there are benefits to this formalization process, this overall change in purview does raise concerns in relation to these new expectations and reveals potential areas of contention for the groups.

Disparate Understanding of Social-Identities and US-based DEI Work

Although group members may share social identities that are based on race, ethnicity, gender, and sexual orientation, they have different lived experiences and understanding of DEI issues. Bierema's (2005) study highlighted a women's network's divergent understanding and consciousness regarding gender status which ultimately negatively affected the group's ability to achieve their goals. Similar experiences were illustrated in Green's (2011) study where international members of ERGs reported being grouped in broader racial or ethnic categories that did not fully resonate with them. Members reported an essentialization and homogenization of their identities which did not necessarily reflect their lived experiences. This was sometimes compounded by members' lack of understanding of US-based DEI issues as well as the historical contexts that inform how US-raised employees view issues related to social identities. Within the groups, there is not always consensus around issues of identity and an understanding of intersectionality, particularly in groups whose members represent a number of social identities. This lack of shared understanding can provoke inter-group conflict or divergent group goals as ERG members are not homogenous nor are their needs (e.g. Bierema, 2005; Colgan, 2016).

Limited Skills and Knowledge in Human Resources, DEI, and Learning and Development Professions

Much of the ERGs' activities are situated in the areas of DEI and learning and development. Human resources, DEI, and learning and development are professional areas that require specialized knowledge and training with respect to analyzing needs and designing, implementing, and evaluating programs. These professionals, who may be ERG members, also have formal training in the theoretical approaches and best practices in their fields. Other ERG members may be engineers, researchers, or marketers by training and have limited experience in other areas relevant to the group's goals. Involving members from across professions minimizes the possiblity that ERGs target interventions that do not address the root causes or that are ineffective in attaining group goals.

Impact on ERG Members

Active ERG members may experience challenges in balancing primary job responsibilities and ERG activities. Employees who are engaged in activities that are beyond the scope of their work may experience difficulty in focusing on and completing their day-to-day tasks. This can be compounded if employees feel obligated to participate in ERG activities (Lambert & Quintana, 2015). Members who have non-US-based mental models of diversity that are informed by their experiences in their countries of origin may not have a nuanced understanding of DEI issues in the United States. As a result, some ERG members may experience a steep learning curve. Furthermore, generally there is no compensation or recognition for members' time spent on these activities. These activities are in addition to their main job responsibilities and for group members, require further effort directed toward organizational activities. Although these activities may have been successful in retaining employees, these expectations can hinder an ERG member's efforts to progress in the company. These types of expectations have been labeled as a tax for those who are members of under-represented groups and who often shoulder additional responsibilities in support of colleagues who experience similar challenges.

Shifting to a Business Resource Group Model

In larger and more established ERGs, governance occurs via elected committees whereas ERGs with fewer numbers, all members operate as a leadership group (Green, 2011). In both scenarios, the membership and group leadership identify goals based on members' needs and concerns. When ERGs adopt a BRG model, the group focus becomes more about organizational goals rather than interpersonal goals or changing organizational culture. As business outcomes are prioritized, ERGs are more likely to engage in formal DEI spaces, for example, recruitment and retention activities or engage in research and marketing efforts. ERGs may choose to participate in these types of activities as the request signals the organization attaches value to the ERG role.

A challenge is these activities involve strengthening corporate systems rather than changing society as organizational "activists balance their drive for social change and their need to contribute to organizational productivity" (Githens, 2009, p. 28). Githens further illustrates this tension of assimilation as "large corporations are a quintessential representation of power and privilege in modern society" (2009, p. 25) and linking ERG roles to a capitalistic framework is inherently problematic. Also, requests to view marketing or research products assume ERG members have similar understandings across social identities. These requests shift ERGs' focus from engaging in activities that require the organization to support ERG members and examine their culture to one that falls under the purview of specific organizational functions. Employees might have joined ERGs with the belief there is a commitment to the individual but discover the group is engaged in companywide initiatives (Lambert & Quintana, 2015).

Affordances and Constraints of ERG Activities

ERG goals are generally grounded in assumptions that have both affordances and constraints. These assumptions might include, but are not limited to, beliefs that ERG members need skill development, should develop a better understanding of organizational norms so they may more easily assimilate into the system, or that organizational norms need to change to be more inclusive. ERGs that emphasize individual employee development may inadvertently reify the idea it is the individual who needs development rather than examining the organization as a whole (Dennissen et al., 2019). This approach may also reinforce stereotypes (O'Neil et al., 2011). Creating programs or interventions focused on the individual may negate a further examination of structural problems and can result in no substantive organizational change. However, it is important to note that ERGs are not in positions to facilitate large-scale organizational transformation as they do not have the power to make important decisions or to mandate changes. ERGs may not have the membership numbers that enable them to concentrate their efforts on a variety of areas. As a result, they may make decisions that are relevant to group members rather than tightly aligning their goals to organizational outcomes whereas BRGs may elect to concentrate their efforts on ways to improve organizational performance. It is likely, in organizations where there are several ERGs, groups will adopt divergent strategies (Colgan, 2016).

The Spirit of Diversity, Equity, Inclusion Work

The presence of diversity structures, which includes ERGs, has been shown to provide a sense of equity within organizations (Kaiser et al., 2013) and illustrate a commitment to diversity (Colgan, 2016). Yet, these structures and the presence of ERGs are not always reflective of the organization's culture and efforts toward creating an environment that values inclusivity (Dover et al., 2014; Marques, 2010). There may be a disconnect between how ERG members and organizational leaders view the group's purview and importance within the organization (O'Neill et al., 2011). ERGs may be a superficial manifestation of an organization's culture, a façade, which masks underlying issues (Bell et al., 2011). However, Githens (2009) suggests the mere presence of ERGs might be considered a small win. Arguably, DEI work is the development of organizational practices that benefit broader swaths of employees. If we are to expand the spirit of diversity, equity, and inclusion, we can critique the limited nature of ERG efforts and organizational disregard of work areas that would benefit from the application of humanistic policies.

Equity Issues Beyond the ERG

DEI activities are focused on creating organizational cultures that support workers from marginalized communities. Organizations highlight their diversity management strategies, including ERGs, on their websites and present their efforts to create more equitable spaces. For example, Amazon's website lists 13 affinity groups and foregrounds the organization's commitment to building an inclusive culture. A review of the ERGs' mission statements illustrates an emphasis on fairly common goals. This includes developing interpersonal networks, recruiting and retaining personnel, mentoring, engaging in research and development, and educating the broader employee base. If we investigate the demographics of Amazon employees who work as drivers and in warehouses, many of these employees are from historically marginalized groups.

According to the Seattle Times, in Sept of 2021, 60% of workers hired at Amazon in lower-wage jobs were Black or Hispanic and over 50% were women (Long, 2021). It has been widely reported in major news organizations, such as The Guardian, The New York Times, and NBC, and as recently as 2021, that warehouse workers and drivers are subject to poor working conditions. This included their expected pace of work, restrictions on breaks, and taking time off due to illness (Sainato, 2021; Kantor et al., 2021; Winter & Heisel, 2022). On the Amazon website, there is no language that focuses on the betterment of working conditions for lower-wage employees, many of whom are members of marginalized groups and theoretically might be members of Amazon's ERGs. This may reflect the ERGs' focus on the professional worker classes (Green, 2011) rather than front-line workers who, due to time and flexibility constraints, are less able to engage in meaningful ways.

Equity Issues Beyond the Organization

Organizations that operate globally engage in a variety of contexts that have conflicting views of diversity, equity, and inclusion issues. For example, organizations headquartered in the United States may support LGBTQ ERGs yet operate in countries where LGBTQ identification is illegal and subject to significant penalties. LGBTQ employees may be offered fewer opportunities to work outside of their home countries as organizations are reluctant to engage in LGBTQ issues that are viewed as controversial (McNulty et al., 2018). Although US-born employees may be afforded some protections if they choose to work in other countries, these protections may not be as strong or may be non-existent for local employees.

Multinational organizations operate in countries or partner with companies that have poor records of human rights, utilize child labor, engage in human slavery, or have poor environmental controls. These organizations may elect not to engage with these issues as they depend on the material output from companies within their supply chain. Large US-based multinational companies have been accused of complicity in these working conditions as some supply chain partners engage in these practices. As recently as 2019, major US-based tech firms were sued for their complicity in the practice of child labor and human slavery. In March 2023, the New York Times published an expose on child labor in the United States and found that children are making products for J. Crew, Ben & Jerry's Ice Cream, and auto parts utilized by Ford and GM, among other companies (Dreier, 2023).

Another equity issue is found with oil and gas companies that have been implicated in climate destruction and willful misdirection of their role in this process. The impact of climate change disproportionately impacts marginalized communities in the United States and across the world (Hickel, 2020). These types of actions contradict organizations' diversity goals, particularly when they are linked to the United Nations Sustainable Development Goals.

These are examples where organizations foreground their commitment to DEI yet are complicit in the continued marginalization of their workers and global citizens. It is important to connect the overall operations of an organization to their commitments to employees both within the United States and abroad and critically examine areas where they do not live up to these commitments. It is important for organizations to consider their engagement in other countries. There are issues that are clearly delineated, for example, there is a global consensus to end child labor and human slavery (International Labour Organization, 2019) whereas other issues may be perceived as differences in world views. Organizations are required to balance the cultures and values of local contexts and consider how they intersect with the cultures and values of the organization's home country.

Conclusion

With the proliferation of ERGs, there is a need to better understand what they do and what impact they have within their organizational systems and on their membership. Although there has been an increase in research in the area of ERGs, there is a lack of consensus regarding their effectiveness as there is significant variability across organizations and the types of activities these groups promote. In deepening our understanding of ERGs, it is important to recognize the affordances and constraints attached to their roles. ERGs operate in areas where there are performance expectations, yet they have varied levels of knowledge, capacity, and power to make significant changes (Dennissen et al., 2019). They may not have the power to challenge dominant norms and structures or they may elect to follow an assimilative and organizationally driven agenda. Organizational tenure might influence members' levels of activism (Githens, 2009) and they may transition to a tempered radical role. These are individuals who are committed to social issues as well as their organization and continuously navigate between the two (Meyerson & Scully, 1995). Ultimately, it may not be possible for ERG members to authentically agitate for meaningful change while they are embedded in organizational systems and are dependent on them for their livelihood. Finally, when we examine the broader context in which ERGs operate, it's important to consider the role of the organization from a holistic perspective. Organizations engaged in egregious practices in the workplace, in communities, or in our global community yet tout their internal DEI successes miss the broader point of what it means to be equitable.

Discussion Questions

1. There has been debate as to who can join Employee Resource Groups (ERGs). Should any employee be able to join any ERG regardless of their social identities? What are the affordances and constraints of open or closed membership policies?
2. Employee Resource Groups are increasingly referred to as Business Resource Groups and their outcomes are increasingly tied to organizational metrics. Is it realistic for organizational leadership to expect tangible business outcomes from groups that operate, in essence, on volunteer employee labor?
3. Employees from under-represented groups are often asked to provide additional labor to support members of their social-identity groups or for DEI initiatives in general. This labor may consist of sitting on diversity committees, mentoring new employees, developing educational activities for the broader employee base, and may not connect to the employee's primary job. As an organizational leader, how would you ensure ERG activities do not unduly burden ERG members?
4. Employee Resource Groups have no formal power in organizations. Is it reasonable to assume they can facilitate larger scale change? Is it possible for ERG members to agitate for substantive change when organizational leadership has indicated an unwillingness to advance the ERG agenda?
5. What is the responsibility of the ERG to hold their organization accountable if they become aware of unethical treatment of colleagues or if they become aware of human rights issues in

the organization's operations? Is it reasonable to think ERGs can advocate for change in these situations?

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Toward a Moral Philosophy of Ethics: The Social Justice Case

Marilyn Y. Byrd

Toward a Moral Philosophy of Ethics: The Social Justice Case

Ethics is a concept that typically refers to "right or wrong behavior, what is morally good or bad, or being ethical or unethical" (Lewis, 1985, p. 377). As a moral compass, ethics are well-founded principles and standards of right and wrong, guided by internalized values and beliefs and dictated in terms of rights, duty, fairness, and benefits to society (Velasquez, et al, 1987).

Growing in popularity is the application of ethics to the world of business. In business settings, ethics is generally associated with corporate social responsibility. Corporate social responsibility is an ethical practice intended to demonstrate compliance and *doing the right thing* in representing an organization's stakeholders in decision-making processes (Ramirez, 2018). Being socially responsible is "supported for its own sake because that is the noble way for corporations to behave" (Mintzberg, 1983, p. 3).

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Ethics is studied in a range of professions, academic disciplines, and organizational contexts commonly applying a theme of *doing the right thing*. The term business ethics began appearing in academic literature and media reports of corporate scandals around the early 1970s (DeGeorge, 2015). As corporations responded by rebuilding their structures, developing codes of ethics, and investing in ethics training, the term business ethics became more universally applied. However, the study and application of ethics is an ancient tradition, rooted in religious, cultural, and philosophical beliefs (Lewis, 1985). Business ethics applies a values approach but more so as an organizational serving approach for leveraging competitive advantage, boosting the organization's economic position, and enhancing the organization's image and reputation (Ricco, 2012).

Moreover, ethics is a branch of philosophy concerned with acceptable principles of moral conduct and "the justification of principles of behavior" (McDowell, 1979, p. 331). As a branch of philosophy, it is reasonable that fundamental ethical and philosophical principles share the same mean-making frames and intended outcomes of moral behavior (Shafer-Landau, 2006). Grounding ethics within a moral philosophy creates space to investigate social injustice as a moral concern. Social injustice is a behavior "intended to demean or degrade by calling attention to the person's social identity, or to emphasize and remind people of their marginalized location in society" (Deutsch, 1975, p. 2).

This chapter will pursue the social justice case for ethics and will apply ethics as a moral philosophy strongly grounded in principles of justice, rights, liberty, and concern for the well-being, respect, and dignity of all humankind. Social identity will provide a lens to apply ethics as a moral philosophy to social issues and problems. Although ethics as justice has been applied in business and management studies from distributive justice and procedural justice approaches (Greenberg, 1987), ethics is not commonly applied to problems emanating from the organizational social systems (e. g. racism, sexism, ableism, ageism, etc.) that ultimately produce unethical behaviors.

In this chapter, ethics as justice will be pushed to another level—organizational social justice. Organizational social justice is the "ideology that organizations, through a representing agent, seek to achieve a state wherein all individuals feel included, accepted, and respected and human dignity and equality are practiced and upheld" (Byrd, 2012a, p. 120). The goal of this chapter is to expose social problems (racism, sexism, ableism, ageism, etc.) and the resulting unethical behaviors (discrimination, prejudice, bigotry, etc.) using an ethics and social justice framework. It is necessary to shift ethics for justice to another level because the moral question is no longer, why are people not treated fairly? Rather, the question has become, why are people treated so unjustly? (Byrd, 2018).

The chapter is organized as follows. First, an organization's social system is deconstructed as a means of identifying how systems can maintain marginalization and perpetuate social injustice. Second, a shift from institutional norms to a morals philosophy will be discussed. An emphasis on marginalization as a moral problem will be made. Third, a paradigm shift will be proposed for a higher order platform to discuss a morals philosophy. Finally, the work of human resource development (HRD) scholars, researchers, educators, and practitioners is discussed from the theme of ethical and socially responsible agents of change.

The Social System and Normative Values

Ethics is a commonly expressed concept that refers to being guided by an internalized value system to choose right over wrong actions (Dwyer, 2019). The term is applied across multiple contexts, professions, occupations, as well as theoretical and conceptual applications. However, ethics is rarely studied from its influence on the social systems.

A social system is a highly dynamic, interactive network that connects people across all facets of an organization. "An organization is defined as a social system oriented to the attainment of a relatively specific type of goal, which contributes to a major function of a more comprehensive system" (Parsons, 1965, p. 63). Furthermore, organizations represent an established social structure that develops and sets normative values. Organizational members are social actors selected and employed to carry out the organization's functions and processes. However, lesser consideration is given to the subgroups within the system, who are often targets for unethical behavior as a consequence of their social identity.

A person's social identity plays a critical role in forming relationships within the social system. Social identity refers to an individual's knowledge of their membership within a social identity group (e.g. race, ethnicity); but also, awareness of the social perception that is attached to group membership (Tajfel, 1982). Marginalized social identity groups are *outsiders within* whose historical placement in society denies them full rights to membership in the social system (Collins, 1986). Social identity links an individual to the social world and consequently targets social identity groups who are marginalized and oppressed according to society's standards and perceptions (Byrd, 2012a, 2012b). An individual is positioned within the social system "in varying degrees of intensity in different social situations" (Clark, 1959, p. 849). An individual's social identity or categorization becomes a disadvantage when it serves as a moral rationalization for injustice (Opotow, 1990).

The most crucial aspect of the social system is the normative-evaluative aspect (Parsons, 1972). The normative-evaluative aspect of the social system concerns the interactions and dynamics of the social system's actors. "Social conventions about right and wrong behaviors are so widely shared, they form a stable communal consensus" (Beauchamp & Childress, 1994, p. 4). Because a normative-evaluative approach supports behaviors that seek a stable society, behaviors that contribute to social conflict and instability are ignored (Lockwood, 1956).

When the normative values of the social system are exclusive, specifically to perceptions of one's social identity, moral exclusion can occur:

> Moral exclusion occurs when individuals or groups are perceived as outside the boundary in which moral values, rules, and considerations of fairness apply. Those who are morally excluded are perceived as nonentities, expendable, or undeserving. Consequently, harming or exploiting them appears to be appropriate, acceptable, or just. (Opotow, 1990, p. 1)

Consequently, moral exclusion could present a moral dilemma for managers whose personal values of equity, fairness, and inclusion collide with the normative values of the social system. A moral dilemma refers to a situation where the decision-maker must choose between two or more options, each representing a moral requirement or duty (Kvalnes, 2019).

From Institutional Norms to a Morals Philosophy of Ethics

Early accounts by sociology researchers sought to link ethical conduct and behavior to an individual's commitment to the social systems. A social system is analyzed according to institutionalized values and defined in terms of legitimizing organizational goals and articulating these goals to the society it serves (Parsons, 1965). Furthermore, social systems are organized to meet the needs of the collective and as such people orient themselves (positively and negatively) to systemic problems, out of a sense of organizational commitment (Kanter, 1968). Therefore, structural and social order is recognized as giving meaning to organizational members but also for providing a sense of what is right and promoting a moral commitment and surrender to collective authority. "Demands made by the system are evaluated as right, as moral, as just, as expressing one's own values, so that obedience to these demands is a normative necessity and sanctioning by the system is regarded as appropriate" (Kanter, 1968, p. 501). In other words, allowing a deeply rooted and unjust behavior to thrive with limited (if any) regulation of the behavior justifies a person's willingness to carry out socially approved modes of behavior, which may, nevertheless, cause psychological or physical harm to another. Moreover, people intentionally choose to be uninformed on matters of a social injustice and refrain from asking questions "which could disclose information that warrants some manner of action" (Byrd, 2018, p. 4). Consider the following scenario:

> Supervisor A, a Black woman, approaches the department head (Manager B), a White male, about a racial issue in the department that has escalated. Manager B, immediately becomes defensive and informs Supervisor A that if there were such a problem, he would know it. Supervisor A responds that, no, he probably would not because as a White man, recognizing racism is not part of his everyday world. Manager B becomes even more defensive, and informs Supervisor A to never again call him a racist.

In this scenario, racism is likely a normative, everyday, organizationally sustained behavior to the point that its presence is alive, but its existence is denied by potential perpetrators. Few people are willing to admit being racist or capable of holding harmful beliefs about another individual, particularly because doing so contradicts their self-image as good, moral human beings (Sue, 2003). Because the lived experiences of marginalization are not easily understood from the lived experiences of privilege, the need to question acts of racism is minimal, at best (Byrd, 2018). Given that a significant portion of the moral values we hold are established in the formative years from influential sources, moral values are learned and "constitute the foundations of one's character" (Paliwal, 2006, p. 23). Moral values, then, are a true reflection of self and dictate action or non-action.

A moral philosophy should further consider the interactions between those in authority and those in lesser roles. It is the duty of organizational decision-makers, including those who interact directly with people (supervisors, practitioners, trainers, etc.), to be morally aware of diversity issues (Hughes, 2019). Consequently, diversity issues emerging from social identity can become a moral concern. Ethical dilemmas are created by colliding social systems of power and marginalization.

Philosophers have sought to shift focus from an organizational serving interest by applying the concept of morality or a moral philosophy of ethics. Morality refers to a doctrine or set of values and beliefs that are widely shared and relatively stable within a community (Horner, 2003; Stephens & Garcia, 2008). Moral values are the foundation for obligations toward another to the extent that a person is able to live their lives with purpose, dignity, and integrity and act accordingly on behalf of others (Horner, 2003). Morality governs moral conduct by prescribing positive behaviors (what one should do) that benefit others and by restricting negative actions (what one should not do) to harm others (Stephens & Garcia, 2008). Morality forms the basis of why one "should act, think, or feel one way rather than another" (Luco, 2014, p. 362). Although philosophers will agree that ethics is prescriptive, calling out unethical behaviors and linking to social justice outcomes is paramount.

Studies of ethics as a moral philosophy have emerged under themes such as belongingness and inclusion (Booker & Williams, 2022; Li et al, 2022). While such studies advance a relational, needs-based, and meaningful existence approach, a morals approach should adamantly name the detrimental, unethical behavior that inhibits humane and just treatment. For these reasons, organizational serving values that marginalize and allow room for social oppression to thrive creates a moral problem.

Marginalization: A Moral Problem

Marginalization is a human condition that is a direct consequence of an individual's social identity. The human condition refers to ways that an individual exists within a socialized world (Starratt, 2014). Enduring forms of bigotry, prejudice, discrimination, and mistreatment of socially marginalized groups by dominant groups is a well-documented human condition (Coleman et al., 2017). These behaviors breed negativity, distrust, anger, and rage that contribute to destructive human relations (Deutsch, 1975). Marginalization represents the sociopolitical struggles of women, racial groups, sexual minorities, the poor, homeless, children, and all other groups who are disadvantaged by the standards of societal norms (Hall, 1999). Marginalization establishes boundaries of what is acceptable and what is not, who to let in, and who will remain outside.

Moral values, rules, and considerations of fairness apply only to those within this boundary for fairness, called the scope of justice or a moral community (Opotow, 1990). Boundaries create yet another contradiction to a holistic application of moral values in relation to social identity. Moral exclusion implies that marginalized people are denied membership in one's moral community thus resulting in a social conflict of "insiders over outsiders" (Opotow, 1990, p. 4), and allowing perpetrators to rationalize their unjust behaviors, thus allowing unethical acts to occur.

All social identity groups have unique histories that require deeper insight on their lived experiences. "The goal is to gain knowledge from these experiences that will ignite a moral duty to respond to social injustice" (Byrd, 2018, p. 3). For example, the centrality of slavery is largely unacknowledged and purposefully rendered silent in academic textbooks (Shuster et al., 2018). However, for Black Americans, the dehumanization of a historic social reality is irrefutable. Slaves were chained, whipped, beaten, lynched, and subjected to egregious forms of inhumane treatment. Yet slave owners often claimed to be benevolent toward their slaves by treating them right (Bright et al., 2018). The moral evaluative rationale, in this case, appeared to be that slaves' basic needs of food and shelter were met and satisfied the question of fair treatment. This claim of fair treatment is a "complex contradiction" (p. 14) of moral conduct. Today, in the workplace (and beyond), an ethical dilemma lies within the contradiction of being a united people who embrace the ideal freedoms of life, liberty, and the pursuit of happiness, yet inflict social injustice upon a chosen few.

In Table 1, selected social problems and research studies illustrate how social identity groups are studied from a morals philosophy. These studies also relate to unethical and moral issues experienced by groups who are protected by civil rights legislation.

While this list is a sample for illustration purposes only, significant is that the research presented represents a moral issue requiring a justice-based response. Notably absent is a justice-based framework that questions and challenges unethical behaviors.

The field of HRD is uniquely positioned and has responsibilities in various roles within organizations, institutions, and agencies,

Table 1 Research relevant to selected social identity groups

Social problem	*Sample research*	*Unethical behavior: moral issues*
Ableism	Reber, L., Kreschmer, J. M., James, T. G., Junior, J. D., DeShong, G. L., Parker, S., & Meade, M. A. (2022). Ableism and contours of the attitudinal environment as identified by adults with long-term physical disabilities: A qualitative study. *International Journal of Environmental Research and Public Health*, *19*(12), 7469, 1–22	Spatial exclusion, minimalization, objectification
Anti-Asian racism	Dong, C., Liu, W., & Zhang, Y. (2023). Leveraging moral foundations for corporate social advocacy combating anti-Asian racism: A computational approach. *Asian Journal of Communication*, 1–20	Xenophobic sentiments, violence, death
Anti-Black racism	King, D. D., Hall, A. V., Johnson, L., Carter, J., Burrows, D., & Samuel, N. (2022). Research on anti-Black racism in organizations: Insights, ideas, and considerations. *Journal of Business and Psychology*, 1–18	Residuals from slavery: racial hate, violence, dehumanization, violence, death
Anti-religious expression	Koura, F. (2018). Navigating Islam: The hijab and the American workplace. *Societies, 8*(4), 1–9	Verbal attacks, culture shaming; rejection
Perception of national origin	Foxworth, R., & Boulding, C. (2022). Discrimination and resentment: Examining American attitudes about Native Americans. *Journal of Race, Ethnicity, and Politics, 7*(1), 9–36	Cultural slurs; residual notions of savagery; racist and cultural caricatures

Toward a Social Justice Paradigm

Injustice anywhere is a threat to justice everywhere.
Dr. Martin Luther King, Jr.

Social justice is a democratic, participatory, inclusive process and vision of a workplace where "all members are physically and psychologically safe and secure … able to develop their full capacity … and capable of interacting democratically with others" (Bell, 2007, p. 1). Furthermore, it is a moral obligation that reflects the highest standard by which individuals within organizations should be treated (Mill & Bentham, 1987). A social justice, morals philosophy has served the study of ethics across multiple contexts and from a variety of ethical categories. However, when current worldviews of a phenomenon become fixed and unyielding to new problems and dilemmas, or fail to adequately respond to current problems, a paradigm shift is needed that will bring in new philosophical discourse (Kuhn, 1996).

A paradigm shift is needed for a "decolonizing perspective that contextualizes lived experiences" (Tindi & Sales, 2016, para. 3) and that centralizes social *in*justice within the social system. In addition, a paradigm shift is needed for candid discussions to emerge about dehumanizing, immoral behaviors, and harmful acts inflicted against socially marginalized groups (Rodríguez-Gómez et al., 2022).

Challenging social injustice, the antithesis to social justice, is fundamental to a paradigm shift (Byrd, 2018). Social injustice is the repression of human individual and civil rights, regardless of social location, which in the process could hinder the capacity to achieve their fullest potential (Byrd, 2014). Individuals and groups marginalized as dictated by societal norms and influenced by their social identity (e.g. race, sex, religion, disability, age, sexual minorities, national origin, color, etc.) are typically the most targeted for acts and behaviors of social injustice (Deutsch, 1975). Ethics (nature of right and wrong), morals (nature of good and bad), and social justice are intrinsically linked. Hence, social *in*justice is an ethical, moral, and social justice concern.

Education and empowerment are the driving forces for a social justice paradigm: educating those in positions of power and empowering those in a marginalized state of existence in society. The goal is to promote change in a way that brings marginalization into equilibrium with power and privilege.

Organizational Social Justice

Greenberg (1987) introduced organizational justice as distributive justice (allocation of resources) and procedural justice (implementing fair policies and practices) justice. Lewis' (2010) contribution of interpersonal justice highlighted the dilemmas that emerge from the dominance of power and privilege over marginalization. While justice frameworks have been beneficial for understanding fair treatment, lacking is a moral philosophy that targets social injustice, questions immoral behavior, and is grounded within the social system.

Organizational social justice is a moral philosophy that advances Greenberg's (1987) organizational justice into the social systems. Organizational social justice is the "ideology that organizations, through a representing agent, seek to achieve a state wherein all individuals feel included, accepted, and respected and human dignity and equality are practiced and upheld" (Byrd, 2012a, p. 120). An organizational social justice philosophy is enacted at all levels of an organization through social actors who are designated change agents. Fundamental guiding principles are grounded in Kant's (1996) categorial imperative theory, Rawls' (1971) theory of justice (1971), and Gilligan's (1982) ethics of care.

Valuing Principles of Organizational Social Justice

Several theoretical and conceptual principles support the organizational social justice philosophy. First, Kant's (1996) categorical imperative maintains that people should act in accordance with a universal rule; all people are fundamentally equal and share the right to humane treatment, dignity, and respect. Second, Rawls' (1971) theory of justice stipulates that it is an organization's moral duty to uphold impartiality, fairness, and justice. Furthermore, it is necessary to maintain an environment that is fair, socially just, and gives equal space for all, marginalized as well as privileged, to thrive with a sense of dignity and well-being. Third, prioritizing the welfare and concern for people over the issue at stake is a fundamental principle of Gilligan's (1982) ethics of care. Gilligan upheld a relational ethic that argued for giving people a voice and turning the tide of moral discussion from objectivity and detachment to engaging responsively and with care.

Taken together, the valuing principles of organizational social justice translate to inherent human rights, equality of rights (the privileged and the marginalized on equal playing ground), and care for others, not out of necessity, but as the natural thing to do.

The Moral Question

Expanding the question posed at the beginning of this chapter: *Why are people treated so unjustly*? The question is now: *Why are people judged and treated unjustly based on their social identity—a human condition constructed by the normative values of society*? Millard (1962) posed a similar question in relation to the civil unrest and social movements of the 1960s. Millard remarked that discord in an organization's social system cuts across multiple lines of difference and is "continuously in orbit, circling the universe, in light of changing social and human events" (p. 232). Decades later, Millard's analogy of the social system still seems befitting given the ever-changing dynamics and varying notions of what constitutes right or wrong, good or bad, and just or unjust.

Responding to the question posed in this chapter will require a more critical investigation that pursues the root cause of immoral and unethical behaviors and how these behaviors influence the multiple levels of the social system. Therefore, the search for an answer is an ongoing, evolutionary process of social transformation. For now, a response lies in a social and moral obligation to act as agents of change.

Ethical, Moral, and Socially Responsible Human Resource Development

The work of HRD scholars, educators, researchers, and practitioners contributes to developing individuals in learning and performance. However, the field of HRD has not adequately contributed to the understanding of how moral problems stemming from the social system inhibit optimum learning and performance. Given that the essence of HRD work is developing people, all stakeholders mentioned have an important role in demonstrating and practicing moral agency and are well positioned as social change actors for igniting change.

Moral agency is a self-regulating, philosophical set of values and beliefs that guides or deters an individual from behaving in an inhumane, unjust, or unethical way, and espouses the duty to respond to moral problems (Bandura, 1991). Social justice demands that social actors persistently question and challenge what is ethical and what is just (Tindi & Sales, 2016). Realizing that people exist in society at varying degrees of intensity (Clark, 1959), social change actors should have a sense of moral agency toward improving the human condition for the broader society. A social change agent is typically: (a) situated in a history of social marginalization, or (b) affiliated with a social identity group as an ally (Starratt, 2014). The social change agent is tasked with analyzing how certain actions contribute to human flourishing while others, in total opposition, violate the personal integrity and dignity of human beings (Starratt, 2014). Consequently, moral agency leads this individual to take action against certain things that violate or that are not consistent with improving the human condition.

Drawing parallels from Kant's (1996) categorical imperative, social change agents have the capacity to recognize the universal rights of human beings. Furthermore, they have the capacity to look beyond self and regard human rights as the end in itself. The social change agent reflects upon the following questions:

- What can I know? (about the human condition)
- What ought I to do? (on behalf of those who are targeted)
- What may I hope? (will change the systems that oppress)

Fundamental to this framework is the social change agent's sense of moral agency to act on behalf of the socially marginalized.

Social change agents should actively search for the root cause of social problems in the systems they maintain. The community of HRD can serve as social change agents in several ways. First, education and training programs are responsible for presenting ethical content when designing socially just pedagogies (Klaasen, 2020). HRD educators and trainers are well positioned to design and offer ethics-based curricula that expose learners to social problems and encourage critical thinking to resolve ethical, moral, and social dilemmas.

Second, HRD researchers and scholars should find ways to centralize social justice in their research, writing, and epistemology (Westheimer & Kahne, 2004). Given that moral problems are ubiquitous and are a universal concern, engaging in cross-discipline collaboration represents a collective effort for social change.

Finally, well-intentioned professionals often support issues of social injustice but fail to realize or acknowledge their own privilege (Boyle-Baise et al, 2007; Cross, 2005; Dyson, 2000). Moreover, developing critical consciousness and a willingness to acknowledge personal biases and prejudice in the quest to know thyself (Rousseve, 1969) is fundamental to the work of a social change agent (Byrd & Austin, 2020).

Responding to ethical, moral, and social justice issues emerging from the social system and most importantly that infiltrate the workplace requires new ways to define the roles and responsibilities of HRD scholars, researchers, practitioners, and educators (Byrd, 2018). Most significantly, it requires a moral duty to respond.

Conclusion

This chapter has provoked deep reflection on social problems emanating from an organization's social system. The question, *why are people treated so unjustly*, was explored from a morals philosophy of ethics. A paradigm shift was suggested that will reveal deeper insight from a lens of social injustice and dehumanization of marginalized social identity groups and that will pursue further the question: *Why are people judged and treated unjustly based on their social identity—a human condition constructed by the normative values of society*?

The moral dilemma of the twenty-first century is using professional and educational platforms to confront moral and unjust behaviors. Furthermore, social injustice is ubiquitous and is not only an HRD problem. It is everyone's problem given that we share the world in which we live and work. The real question is whether or not we choose to respond to ethical, moral, and social justice issues with a mindset of improving human conditions for optimum learning and performance.

Discussion Questions

1. Describe how a social system can create an outsider *within* status.
2. Explain the shift from institutional norms to a morals philosophy. What elements appear to be missing to address social injustice?
3. Discuss that a paradigm shift is needed in thinking about ethics and social justice.

4. Discuss how Kant's categorical imperative, Rawls's theory of justice, and an ethics of care support the organizational social justice philosophy.
5. What additional recommendations would you make for HRD as social change agents?

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Culture and Ethics in Global HRD: The Case of China and Taiwan

Greg G. Wang and Szufang Chuang

Introduction

Let us start this chapter with a recent case from the HRD practice community. A United States-based global HRD practitioner association recently announced its winning organizations in an annual award program. Among the winners, a number of global firms and organizations, including the People's Republic of China's (PRC) state-owned enterprises (SOEs), such as ZTE and Sinopec were listed. It is well known that all SOEs and large technology firms in the PRC are under the absolute leadership of the Chinese Communist Party (CCP) with firm-level CCP branches responsible for the daily operations and decision-making (Anonymous, 2017, p. 123). It is also well-known that the ultimate goal of the CCP is to eliminate private property system and realize Communism (*Constitution of CCP*, 2017). Recently, ZTE was fined $1 billion for violating the United States sanction regulations and for its false statements

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to the United States regulators in 2018, and was further banned from doing business in the States by the Biden administration (Shepardson, 2021). For the same reason, ZTE was also banned by Canada, Japan, United Kingdom, and other European countries (Lau, 2020).

The above national business realities and regulation implementation demonstrate that the global HRD practitioner communities and their practices are in a dilemma. Take the above example again, the award program applied HRD quality criteria rooted in the western mainstream HRD literature to assess and endorse "HRD practices" from a non-western authoritarian context. Such inconsistency unveils important challenges faced by the worldwide HRD scholarly and practitioner communities and inevitably raises the following critical questions: Does HRD have a set of globally universal ethical and moral standards across all contexts for all countries? If so, what do they look like? If not, how do we maintain consistent HRD practices based on acceptable ethical and moral standards in a global HRD setting?

The Causes and Sources of HRD and Ethics: The Host Institutional System (HIS)

According to SHRM, "Ethics is defined as rules of conduct or moral principles that guide individual or group behavior" (https://www.shrm.org/resourcesandtools/tools-and-samples/toolkits/pages/introfethicsandsustainability.aspx). However, SHRM's definition of ethics did not identify in what context and by whom the rules of conduct or moral principles were determined. It is apparently applicable only to the mainstream context. We refer to the "mainstream HRD" as the pioneering HRD views describing what HRD is and is not, or what HRD should or should not do in the North American/West European HRD context (Wang & Doty, 2022). While there have been multiple ethical principles and theories in the literature, such as virtue ethics, utilitarianism, deontological ethics, and care ethics (Russ-Eft, 2014), we posit that HRD is subject to ethical relativism. As such, ethics is about good or bad, right or wrong in HRD decision-making, behavioral principles, and criteria relevant to the values and belief held by HRD's host institutional systems (HIS). It is often perceived as relative to the sociopolitical context of HRD (Manning & Straud, 2008) because HRD is not a standalone self-serving function, but to support its HIS while financially funded by the HIS (Wang & Doty, 2022; Wang et al., 2017).

Therefore, the performance causality and associated ethical standards of HRD is determined and established by, and for the purpose of the dominating HIS. In the meantime, the HIS has its predefined mission and vision to accomplish its own goal. Such HIS may be at the group/team level, the organizational level, or the national level.

Given this causal relationship, it is crucial to understand that the sources of HRD's ethics come from the HIS and its governance structure. Wang and Doty (2022) defined the HIS as a social collectivity of human institutions. It combines and integrates all members' capacity and capability to accomplish its goals, and constitutes a unique sociopolitical context as driving source for its HRD function. All HISs, by definition, can be seen in the following governance, as shown in Fig. 1, determining the subsequent nature of HRD: power centralization, decision-making structure, accountability, and information flow (Wang & Doty, 2022).

Of the four dimensions, HISs at all levels may be categorized, along the continuum, as an open, semi-open, semi-closed, or closed context per the various configurations of the four dimensions. This continuum may also be measured or represented by numeric values as seen in many of the ranking system toward the four dimensions. The mainstream HRD is more or less inclined to open end related to decentralized, autonomy, competency, and transparency. Therefore, HRD at either organizational or national level emphasizes quality, efficiency, cost-effectiveness, competency, and transparency. Any HRD activities that deviate from these values and belief are considered as unethical per the mainstream requirements. In other words, different HISs determine and mandate its subsystems including HRD function's value orientation and belief system, which can be easily seen in a recent case.

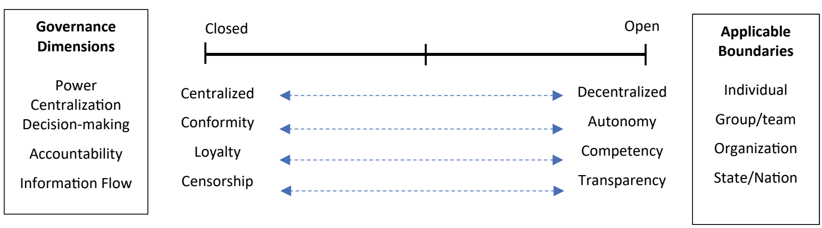

Fig. 1 Governance Dimensions of the HRD Host Institutional System (HIS) (*Note* Adopted from Wang & Doty, 2022)

Consider the following recent case. In December 2018, the United States alleged Ms. Meng Wangzhou, Huawei's then CFO, the daughter of Huawe's founder Ren Zhengfei, now rotating CEO of Huawei, misled the bank HSBC over the true nature of Huawei's relationship with a company called Skycom, putting the bank at risk of violating US sanctions against Iran. Ms. Meng was detained by Canadian prosecutor during her layover at a Canadian airport on fraud charges upon the request of the United States. After nearly three years of her detention and lengthy legal processes involving in PRC's retaliation by detaining two Canadian citizens, in late 2021, the United States dropped the extradition request, and as part of the deal, Ms. Meng agreed to sign a "statement of facts" admitting that she knowingly engaged in "conspiracy to commit bank fraud, conspiracy to commit wire fraud," in order to avoid prosecution and extradition and in exchange of releasing the two Canadian citizens (BBC News, 2021). As such, the legal crisis has become a global business and HRD ethical issue. Ms. Meng received heroic welcome-back ceremony when she landed in a Chinese government-chartered jet. The entire nation was excited for and praised her patriotic right-doing as lying to PRC's enemy, the United States government, which was highly valued and encouraged by the CCP (BBCnews.com). On the other hand, knowingly providing false statements in the workplace and global business settings regarding financial transactions was clearly considered unethical professional conduct according to HRD ethical standards in the mainstream context.

This case shows that HRD does not have a separate set of ethical standards above and beyond its HIS. For illustration purpose in demonstrating the causality of HRD ethics, we further examine two extreme cases rooted in an identical culture but belonging to contrasting HISs. They are People's Republic of China (PRC) and Republic of China (ROC or Taiwan).

The Root of HRD Ethics: The Case of PRC and Taiwan

It is interesting and paradoxical that, while both the PRC and Taiwan claim that they uphold and value Confucian philosophy and tradition, the two societies belong to contrasting extremes of HISs and maintain different and often opposite value systems and standards. Yet, the ethics literature showed that culture might serve as an independent variable to determine individual, group, organizational, and community ethical behaviors (e.g., Jabarkhail, 2023; Scholtens & Dam, 2007).

These two contrasting societies indeed offer a social experimental setting for HRD research to resolve the puzzle on ethics, culture, and dominating HIS in the global HRD landscape. Thus, it is critical to examine three important aspects in our cases. (a) Culture: Confucian value and its philosophical and ethical standards, (b) History: Historical artifacts of the claimed culture preservation versus destruction, or historical HRD-related events taking place in the two societies related to Confucian values and traditions, and (c) The HIS governance that is likely to interact with HRD activities related ethics and morality.

The PRC in a Closed Governance Context

According to Fig. 1, PRC can be categorized as a closed HIS at the national level. Such closedness can be extended to organizational levels, except, perhaps, for foreign-invested enterprises (FIEs) whose organizational intranets are authorized not to be blocked by the notorious Great Firewall (GFW). This can be seen by individually examining its four dimensions of the governance structure.

Power Centralization: Highly Centralized CCP Leadership

Since 1949, the entire society at all levels has been under the absolute leadership of the CCP as defined by the Constitution of PRC and the Constitution of CCP (Wang et al., 2022). Such centralization required the society to be ruled by "one party, one leader, one thought, and one voice." It is reflected not only in political arena, but also in all sectors of the society. For example, in organizations of all types, there are two parallel power structures: the administration and the CCP corresponding branch. The party secretary has the final say for all strategic decisions that determine the institutional current and future direction and must be highly consistent with the CCP Central Committee policy.

Under this centralized system, higher education institutions have been under a governance known as "President responsibility system under the Party Committee's leadership." Similarly, all other sectors follow the same "CEO (general manager) responsibility system under the Party Committee's leadership" for all state-owned firms and organizations.

Decision-Making: Conformity

Consistent with power centralization, decision-making must follow the CCP's guidelines, often at a tremendous economic cost. Because of the centralization, it places the CCP secretary at an absolute position for decision-making at all levels. The conformity of the decision-making is warranted by the following Four Principles of Deference as the first organizational principle specified in the *CCP Constitution*: "The individual defers to the Party organization, the minority defers to the majority, the lower-level Party branches defer to higher-level ones, and all branches and members defer to the CCP Central Committee" (p. 3). Therefore, once a decision is made at the central committee level, the entire party and the country are required to keep consistency with all subsequent sub-decisions.

Loyalty-Based Accountability System

The loyalty-based accountability system is a logically consistent requirement embedded in the first two dimensions, because no one from a lower-level rank is allowed to question or challenge decisions made by the upper-level. Due to the lack of voting mechanism, all CCP leadership and PRC government positions are based on the appointment by the upper-level leadership discretions. To maintain highly effective centralized hierarchy and top-down decision-making processes, such mechanism requires that cadres only report to their direct upper-level leaders. Thus, they have no motivation nor incentive to take care of the needs of the grassroot citizens. For career success, the only need or criterion of the cadres is to show their ability and skills in expressing loyalty to the top leader and the CCP. Therefore, perceived loyalty becomes a key accountability measure regardless of whether the person is equipped with competencies or skills for the position. Over the years, such governance has resulted in countless cases of "blind layman leaders guiding expert teams" and created astonishing disasters (Wang et al., 2022).

Information Flow

In the PRC closed HIS context, information flow is primarily controlled by the CCP through two different but closely related top-down mechanisms: Propaganda and censorship. On the one hand, the CCP establishes top-down Propaganda Departments at national, regional, local, and organizational levels and uses national resources to distribute biased, false, fake, or misleading information to purposely promote or publicize information that shows positive images and reputations of the CCP and the government known as promoting "positive energy" (Wang et al., 2022). As such, although the CCP has caused numerous man-made disasters during the 70-year history, the party has never been apologetic about its wrong-doing, but kept touting that it is a "great, glorious, and righteous party" and claims it represents the fundamental interest of Chinese people (Yi, 2021). In the meantime, no other "second voice" from non-CCP-controlled source is allowed.

The second primary approach to interfering with the social information flow is through censorship. A typical censorship mechanism in the internet age is known as the Great Firewall (GFW), which allows the CCP to block all external unwanted internet information through advanced technology (e.g., Han, 2018; King et al., 2017). Notably, the two mechanisms are often integrated as reported by Han (2018) and King et al. (2017). Therefore, HRD professionals working in the PRC face a serious ethical dilemma on whether to follow the censored information or to seek independent sources of information for independent thinking.

In short, the combinations of the four governance dimensions in the PRC have historically caused large-scale disasters and tragedies, ranging from bloody Land Reform, Anti-rightest Campaign to Cultural Revolution, and many other tragic outcomes (Wang et al., 2022). Such governance determines that HRD ethics must follow the CCP's criteria and standards, such as the Ms. Huawei's case. Any HRD functional activities not consistent with the HIS mandates or requirements may be punished and dispelled. In other words, unlike what has been reported in the literature, we find that traditional culture has less impact on HRD ethics than that of the HIS. This can be seen from the comparison between the PRC and Taiwan.

Taiwan in an Open HIS Context

Taiwan, formerly known as *Formosa*, has an area of 36,197 square kilometers and 23.5 million population (Republic of China, 2022). Taiwan was under colonial rules of Dutch East India Company (1624) in the southwest, Spanish adventurers (1626) in the north, Ming dynasty (1368–1644), Qing dynasty of China (1644–1895), Japan (1895–1945), and then the ROC since 1949. The ROC was established in 1911 in mainland China. Its government and troops relocated to Taiwan in 1949 after a civil war with the CCP.

Decentralized Governance and Political Freedom

Taiwan was transformed from an authoritarian closed HIS into a multi-party democratic open HIS society in the 1980s. Lee Teng-Hui, the chairman of the Kuomintang Party, became the first elected president in 1996, followed by Chen Shui-Bian, the Democratic Progressive Party (DPP) in 2000. This was the year Taiwan reached a significant milestone of contextual evolution. By 2021, Taiwan ranked 8th in the Democracy Index, with a score of 8.99 out of 10, according to the 2020 Democracy Index (*The Economist Intelligence Unit*, 2021). This score can be easily located in Fig. 1 on the open governance end as civil liberties and fundamental political freedoms are respected and reinforced in Taiwan by a political culture conducive to the thriving of democratic principles and a valid system of governmental checks and balances. Taiwan is also ranked No. 1 in Asia in the 2021 TRACE Bribery Risk Matrix, which measured business bribery risk in 194 societies (TRACE, 2022).

From a cultural perspective, Taiwan is deeply rooted in and influenced by Confucian philosophy. Confucianism signifies an attitude of obligation, respect, harmony, and studiousness influences all aspects of individual lives and plays a significant role in Taiwan's transition to democracy and economic growth (Clark, 2013; Ma & Ouyang, 2020). Taiwan retained Confucian traditional core values while embracing liberal-democratic norms (Fetzer & Soper, 2013). The contributions of Confucian thought to democratization and the protection of women, indigenous peoples, and press and political freedom demonstrate the effect of Confucian values on public support for democratization and human rights in Taiwan (Fetzer & Soper, 2013).

Talent Development and Ethical Conduct in Taiwan

Taiwan government has devoted significant efforts in promoting corporate social responsibility (CSR) via the National Talent Development Award program, which aims at the HRD effectiveness, quality training, innovative HRD, and core values of continuous learning since 2016

(National Association of Small and Medium Enterprise ROC, n.d.). A National Development Council was formed in 2014, and a Department of HRD was created with six sections, including human resources planning, human resources supply and demand, human resources cultivating and training, human resources utilization, and elderly economic security; the purpose was to address challenges in industry's talent shortages and formulate a key talent cultivation and recruitment program for 2021–2024 (National Development Council, 2022). The ethical cultures and HRD practices in Taiwanese business community have been strongly influenced by government policies and investments. As indicated in Confucius' thought, virtuous behaviors are learned from companions, associates, and members of the community. Such Confucian social learning emphasizes how localized social environment forms morality and virtuous behavior (Lassi, 2021).

The workplace culture in Taiwan tends to be oriented toward non-confrontational. The most common cultural distinctions that define Taiwanese workplace include hierarchy, respect for seniority, importance of personal connections, relationships, or social networks, job commitment, and loyalty to the employers based on Confucianism (Chen et al., 2017). Training and development (T&D) activities are influenced by a combination of western management practices (Chen et al., 2017) and traditional Confucian values such as harmonious relations in addition to the influences of government, education, and organizational structure (Chuang, 2013). Respect for coworker and management, fulfilling individual role and responsibilities, loyalty to supervisor/leader and the organization, and continuous self-development and cultivation are considered as ethical behaviors in Taiwan's workplace.

Transparency and Resilience in Fighting Crisis

Due to its open HIS setup and with nearly 24 million citizens, Taiwan has had only 451 cases and 7 deaths during the COVID-19 outbreak in 2020 (Farr & Gao, 2020). Taiwan was praised for its highly effective COVID-19 response. Its successful COVID-19 experience was based on lessons from 2003 SARS epidemic, early actions on border control, forming Taiwan Centers for Disease Control (CDC), contact tracing utilizing smart technology, and quarantine enforcement (Chang, 2020). Taiwanese business–government cooperation and private-sector coordination are interdependent to support the facemask policy during 2020 and promote a successful response to the COVID-19 pandemic (Siedlok et al., 2021). In May 2021, Taiwan had a sudden and aggressive rise in cases of 1200 local infections (Tan, 2021). Two Taiwan Semiconductor Manufacturers TSMC and Hon Hai Precision Industry purchased 10 million doses of Germany's BioNTech's Covid-19 vaccine (cost around $350 million) and donated to the Taiwan CDC (CNBC, 2021). Within a few months, Taiwan was able to "beat COVID-19 again" (Soon, 2021). In addition to the longstanding strategies of masking, quarantine measures, sophisticated tracing system, and the government's willingness to update its policies, Taiwanese people's monitoring on the accountability from politicians, and Taiwanese media enforcement on appropriate behaviors have played a major role in fighting the pandemic (Soon, 2021). The transparent government and resilient health systems have stimulated such government-business-civilian collaboration on fighting the crisis.

The Evolution of Confucian Cultures in the Open and Closed HISs

Historically and theoretically, the traditional cultures in the PRC and Taiwan are from an identical root of Confucius. However, with contrasting HIS governance structures, their evolution followed diametrically opposite paths.

The Common Heritage of Confucian Culture

Confucius (551–479 BC) is one of the most influential Chinese philosophers and educators. Historically, Confucius philosophy and values have long been taken as standards and principles to guide and inform moral and ethical behaviors for individuals, communities, and the society. The key Confucian traditional values include *Ren* (humanity benevolent 仁), *yi* (righteousness, 義), *li* (propriety, 禮), zhi (wisdom and intellectual, 智), xin (trustworthiness, 信), *lian* (honesty, 廉), and *chi* (shamefulness 恥); xiao (*filial piety* to elder and ancestor孝), and qian (humble, 謙; Chuang & Wang, 2018). According to Confucius, once all the above virtues are popularized, pursued, and actively practiced in a community or society, a harmonious state for peaceful prosperity will be achieved (Fetzer & Soper, 2013).

Cultural Changes in the PRC

In the 70 years since CCP took over the mainland, a series of HRD-related national revolutionary policies were implemented that fundamentally changed and impacted the traditional culture and concurrent generations of the society (Wang et al., 2022). We briefly list some major events below: In the Land Reform and Campaign to Suppress Counter-revolutionaries in 1949–1953, CCP redistributed half of the nation's lands to the rural poor through violence with the killing of 6.2 million rural landlords and elites as counter-revolutionaries, plus more than 3 million imprisoned. During 1953–1956, all private ownerships of industries and businesses were taken over, either converted into joint state-private ownership or confiscated as state-ownership in the Socialist Transformation of Capitalist Industry and Commerce campaign (Short, 2001), which caused tens of thousands more significant killings and suicides of the urban business elites. In the subsequent 1957 Anti-Rightest campaign (ARC), an initially expressed intention was to collect the intellectuals' feedback on the CCP for socialist development (Dikotter, 2010). But it quickly turned the ARC into anti-intellectuals because most of their feedback was deemed hostile criticisms to the CCP and became intolerable by the Party. The term of Rightist was created to stigmatize those who criticized the CCP. In practice, a 5% quota was used to identify the Rightists from scientific, educational, and engineering communities (Wang et al., 2022). The ARC stigmatized and de-skilled 3.2 million well-trained and highly skilled intellectual elites in the nation with an additional 1.4 million identified as "Middle-Rightists." They were exiled to labor camps for decades (Wang et al., 2022).

In the subsequent Great Leap Forward (GLF; 1958–1961), the CCP made peasants give up their private lands to join the People's Commune. Through central planning that encouraged a culture of fabricating production records, crop-yields were inflated unrealistically high to boast the agricultural success. For example, rice yields were inflated to 65000 kg/mu (1 mu = 666.6 m^2) as featured in the *People's Daily* headlines when it was indeed less than 400 kg/mu. The unprecedented "harvest" supported Communal dining to replace household kitchens; daily "free meals" became the equivalence of Communism (MacFarquhar, 1983). Dikotter (2010) showed that coercion, terror, and systematic violence constituted the foundation of GLF. The total estimated deaths for collectivization and the GLF reached 7.5 million (Rummel, 2017), with additional 45 million people dying of starvation from 1958 to 1962 caused by the GLF (Dikotter, 2010; Rummel, 2017). However, such nationwide tragedy was blamed to a "three-year natural disaster" (Becker, 1998). Because of the previous years' successful controlling of the rural and urban areas, and the ARC's muted intellectual communities, no domestic criticisms were voiced throughout the country during such gigantic disasters and human sufferings.

If all the above national killing and deskilling HRD policies and implementation were just eroding the cultural roots of Confucian values indirectly, then the Great Cultural Revolution (GCR, 1966–1976), as it was meant to be the case, directly, physically, and specifically attacked, destroyed, and revolutionized Confucius images, mausoleums, tombs, and historical temples. For example, one of the most influential taglines in the GCR was "knocking down the Confucius shop." In 1966, Mao-supported Red Guards from Beijing went to the hometown of Confucius and vandalized numerous priceless ancient Confucius family cemeteries, tombs, temples, and stelas (Lu, 2004). A second direct attack on Confucius took place after the crackdown of Lin Biao, the former Vice Chairman of the CCP. In a national campaign named Criticize Lin-Criticize Confucius, Confucius was strangely connected to be a conspiracy partner of Lin Biao as the CCP announced that "the struggle between our party and Lin Biao involves whether to oppose or to reverse Confucius" (Anonymous, 1974) as shown in Fig. 2. Some well-known artists were instructed to produce a popular but ridiculous pictured-storybook, *Confucius' sinful life*, to show why Confucius was a real anti-CCP national enemy. Amazingly, the storybook is still kept available online in Chinese language (Xiao et al., 1974). Figure 2 shows a burning site of a Confucius temple by Red Guards in the GCR and a workers' rally criticizing Lin and Confucius at a manufacturing plant.

Clearly, the 70 years of PRC history distorted traditional Confucian culture throughout several concurrent generations. Oddly enough, the CCP invested heavily to build a worldwide network of "Confucius Institutes" in recent years, seemingly to promote the culture of Confucius it has been fighting against for a long time, which would be a separate and interesting HRD topic for future research.

Fig. 2 The Red Guards destroy a Confucius temple in his hometown, November 1966 (left photo) and "Criticize Lin must clean his roots in Confucius," November 1972 (right photo)

Cultural Preservation in Taiwan

Taiwan's culture inherits the original and authentic root of Confucian philosophy. Confucian cores of self-cultivation, social behavior, and ethical standards have penetrated in Taiwan throughout the society. The original Confucian traditions and values were reinforced by the modern Taiwan founder Chiang Kai-Shek, the historical leader of ROC in mainland China until 1949 and then in Taiwan until 1975 (Kim et al., 2017). The society views Confucius as a model master educator and holds an annual grand ceremony on September 28th, Confucius' birthday, designated as the national Teacher's Day. The first Confucius Temple in Taiwan was built in Tainan City in 1665. Contrary to the PRC's GCR, Taiwan started a Chinese Cultural Renaissance movement in Taiwan in 1966 to help preserve traditional Confucian culture and built, and expanded, and renovated more Confucian temples. Currently, there are 13 public Confucius temples and 4 private temples around the island. The most well-known one is located in Tainan (see Fig. 3).

Further, Confucian teaching was incorporated in the 9-year (later expanded to 12-year) compulsory education system in Taiwan since 1968. Unlike the PRC, Taiwan continues to use traditional Chinese characters, an old writing system with pictograms and ideographs, to preserve traditional culture. Confucian philosophy has been imbedded in Taiwan's history, language, education, and literature. Teaching and practicing Confucian virtues and moral codes in schools, families, workplaces, and social events have thus significantly influenced business operation, human capital development and management, as well as societal development.

Fig. 3 The first confucian temple in Taiwan

Discussion

Our review of the literature in the causation of HRD ethics and morality relevant to its HIS and cultural status of Confucian tradition in the PRC and Taiwan suggests that the same Confucian traditional values and philosophy, while may appear to be identical, are likely to facilitate two diametrically opposite and significantly different HISs of HRD. We also show that the opposite HISs classified as open and closed contexts of HRD have their corresponding yet contrasting ethical and morality criteria, especially in the global HRD settings. While such findings may be paradoxical and counter-intuitive from the mainstream HRD perspective, we offer our rationale, reasoning, and analysis based on the historical artifacts of the two extreme cases.

First, we have established that open and closed HISs have their own respective value-dependent ethical and moral standards. For instance, regarding the Xinjiang's phenomenon in retaining adult Muslims in the PRC in recent years, the CCP takes the practices as positive HRD processes in the name of *vocational skills education and training*. Taiwan, however, condemned the practices as negative or deskilling practices, especially following the United Nations recent report (Kilpatrick, 2022). Differentiating the ethical standards by the open versus closed context in shaping and skilling present important implication for HRD theory, research, and practices.

Second, our review of literature showed that it was unlikely that an identical traditional culture was able to possibly and simultaneously support and promote two diametrically opposite types of HISs for open and closed societies because the HISs interpret the good or bad and right or wrong behaviors in opposite directions. The PRC and Taiwan's samples demonstrated such case and may be interpreted as the following.

The same cultural tradition in the closed HIS has been distorted during the historical practices toward its opposite direction, and thus becomes cultural dross that progressively deteriorated its inherited cultural roots in values and belief, which in turn, negatively affected its societal ethical standards, behavioral norms, and moral awareness as is in the case of the PRC. This reasoning was supported by the recent national ethical and morality phenomenon known as "moral sliding" observed widely in the PRC. Wang et al. (2014) recorded a specific incident:

> An extreme case of apathy and indifference among individuals occurred in October 2011 when a store camera on the street recorded 18 passers-by choose to walk away from a hit-and-run scene where a young female toddler was run over twice by two different vehicles. It was the nineteenth passer-by, a garbage collector and a person often considered to be in the lowest *sushi* (or ethical) stratum in China, who picked up the badly wounded girl and located her parents for medical treatment. Sadly, it was already too late to save her life. (pp. 102–103)

This case was clearly not consistent with the benevolence value promoted by the Confucian culture. Unfortunately, similar cases have been observed repeatedly and frequently in more recent years (Yan, 2022).

A second interpretation is that the cultural tradition in the open HIS may be elevated to a new high level such that it promotes and encourages a higher degree of ethical standards than what is embedded in the ancient culture. For, instance, Taiwan's economy depends on export-oriented manufacturing focused on steel, machinery, electronics, and chemicals. In 2010, along with a wide variety of industries the United States authorities fined Chi Mei Optoelectronics Corp $220 million and Hannstar Display $30 million, both are Taiwan-based TFT-LCD manufacturers, and sentenced their top managements to prison for violating antitrust laws (Gibson & Crutcher, 2011). Chi Mei Optoelectronics, a private firm, was the world's fourth and Taiwan's second largest maker of TFT-LCD panels. Even though there was no extradition agreement between the States and Taiwan, its CEO, Mr. He Zhao-Yang, who was about to retire, took the responsible and ethical action by flying to the States to serve 14 months in jail. In an interview before flying to the States, He highlighted the significant impact of 2010 antitrust enforcement on Taiwanese TFT-LCD industry and stressed the importance of devoting efforts and human resources for compliance to the international antitrust laws (Huang, 2011). He emphasized that all employees should be trained regularly not only about regulations, but also on ethics and morality. This case was a stark contrast to the above-mentioned Huawei's Ms. Meng Wangzhou incidence to show the opposite HIS-determined ethical standards and associated behaviors.

A third interpretation is that the combination of the above two tendencies, making the ethical divide between the two types of HIS under the seemingly identical cultural roots even wider toward two opposite directions.

Based on the above analysis, we derive the following propositions regarding HRD ethics and morality under the seemingly identical cultural tradition but opposite HIS-determined values and belief.

Proposition 1. In the global HRD settings with multiple HISs, the contemporary standards and criteria for HRD behavioral conduct follow ethical relativism paradigm such that the assessment of right- or wrong-doing depends on HRD's corresponding HIS and its governance in terms of openness versus closedness.

> **Proposition 1a.** HRD function, as a subsystem and mechanism of the HIS, cannot change or deviate from the HIS-determined values and belief that guide HRD's ethical standards.

Proposition 2. HRD ethical standards and morality are determined differently by the nature of its host institutional system (HIS) in terms of openness versus closedness.

> **Proposition 2a.** An open HIS enforces a set of HRD ethical standards consistent with those of the mainstream HRD practices.
> **Proposition 2b.** A closed HIS popularizes a set of HRD ethical standards inconsistent with those of the mainstream HRD practices.

Proposition 3. Traditional cultural values and philosophy cannot determine nor explain contemporary HRD ethical and morality criteria; instead, they moderate the ethics and morality environment subject to the HIS's governance in terms of openness versus closedness.

Proposition 4. HRD functions in two contrasting host systems (open versus closed), even if they are rooted in the identical cultural heritage, are unlikely to follow the same set of ethical and behavioral standards.

Proposition 5. It is unlikely that an identical cultural tradition can support two sets of opposite ethical standards per the HISs' opposing nature in terms of openness versus closedness.

Proposition 5a. If Proposition 5 cannot be supported by the empirical evidence, it must meet one or more of the following conditions:

(1) the closed HIS distorted the traditional culture with certain superficial appearances to resemble the traditional culture;
(2) the open HIS elevated traditional culture and incorporated additional advantageous elements in the culture promoted by its openness; and/or
(3) the conditions described in (1) and (2) take place simultaneously.

Going back to the opening cases regarding the practitioner association's practices on the award for ZTE, we cannot blame the practitioner community for the unintended practice because HRD research communities have not offered sufficient knowledge and theory to inform and guide their practices on how to handle complex issues under globalization dealing with HISs with opposite values and belief systems. After all, it is Academy of Human Resource Development (AHRD) that established its vision as "Leading HRD through research!".

Implications, Limitations, and Future Research

In this chapter, we examined HRD ethical and morality standards in relation to traditional culture and global HRD with the PRC and Taiwan as a natural societal experimental setting. We found that different HISs in terms of open versus closedness determine the functioning and direction of HRD and thus tend to follow opposite HRD ethical and morality standards. We also found that culture cannot serve as an independent variable, but a moderating/mediating variable to explain global HRD-related ethical issues. We derived five propositions that may describe and explain the once popular globalization phenomenon but currently trending for decoupling between the open and closed HISs.

Implications for HRD Research and Practice

Our findings offer critical implications for HRD research and practices in diametrically different societal and organizational contexts. First, the contrasting HRD practices in the HISs and associated HRD cultural and ethical related activities are not new phenomena. They have been in existence since the 1950s. However, differentiating the contrasting HIS and subsequent HRD requirements in different societal and organizational contexts has been unnoticed or at least inadequate in the HRD literature and practices. Not until the recent changes in international business and the corresponding national policies, such as the trade war between the States and the PRC and the Ms. Meng Wanzhou's incident, the phenomenon became salient, but still are largely neglected by the scholarly communities (Wang & Doty, 2022; Wang et al., 2017). This chapter provided a first effort and new insight to inform international HRD research communities for more in-depth examination of the phenomena for regularities in HIS-induced and context-based HRD national and organizational practices.

Second, this chapter also challenged international HRD and HRM practitioners to reconsider their practices and related ethical and moral stances. Specifically, the criteria and standards for HRD performance improvement and talent development are completely different in contrasting HIS governance. In other words, different HISs established different ethical and moral criteria and standards on judging good vs. bad, right vs. wrong behaviors; and the requirements and definitions of talents are opposite in the opposing HISs such that one focuses on loyalty but the other emphasizes on competency.

Therefore, the development paths for different talents and associated career paths are destined to be different or opposite toward different directions. Western HRD practitioners must take extra caution when working in different societal and organizational HIS contexts to be consistent with their respective professional ethical standards.

Limitations and Future Research

A primary limitation of this study is that data on which our propositions are derived were from the qualitative knowledge of small samples, in our case, it was N of 1 for either open or closed HISs. This limitation has been recognized in the literature as the "Small N" phenomenon in country-based comparative research (e.g., Collier, 1993; Wang & Sun, 2012).

Our propositions may be further tested not only through ongoing observations in the global HRD settings, but also via additional empirical studies in future research. This is because the similar cases resemble the PRC and Taiwan dichotomy not only have their historical antecedence, such as West and East Germanys, but also have their contemporary implications, such as North and South Korea. Future studies on these cases may either confirm or disconfirm our propositions for HRD ethics and morality related theory development research.

Another future research direction is to explore the sources and causation of globalization versus decoupling, in global HRD and general international businesses, as it has partially revealed in our HIS theory in Fig. 1. For example, an urgent research question to explore is likely to be, whether globalization of HRD research and practices should be based on the HIS's economic interest or depend on the separate HISs promoted values or belief. Answers to this question are likely to predict if globalization or decoupling will prevail.

Discussion Questions

1. Do you think once popular globalization is related to the differences in HRD and business ethical standards, why and why not?
2. Can you think of a way to compromise or integrate different ethical standards in different HISs such that the world can focus on all the HISs' economic interest but still preserving the respective contrasting differences in values and belief? Why or why not?
3. Assuming you are a United States.-based HRD consultant taking an assignment in the PRC for performance improvement and talent development, what are potential ethical issues and difficulties do you think you may encounter, and how would you plan to address them? Please list at least three critical issues and associated solutions you may think of. Please also remember, that your client is highly likely to include the SOEs mentioned in the chapter.

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What Are the Similar Ethical Characteristics of Leaders When Working in Different Cultures?

Pichayapa Holland Suthirawut and Piyapong Siriviriyanun

Recent news about the declared bankruptcy of Sri Lanka reminds us of the importance of ethics for the greater good of humanity. The root of the fall of the Sri Lankan economy started from a one-family state governance. The Rajapaksa family has ruled the country for more than two decades. In 2019, Gotabaya was elected the president of the country. He ordered the tax cut policy to fulfill his presidential campaign. The result of that campaign was the imbalance of the country's revenue and that forced the country to seek funding from international sources to cover the expense (Schultz, 2022). The result is the bankruptcy of the country by an unethical act of one group of people who only focus on staying in power by not caring about the well-being of others. The media believed there were still many unethical practices that were yet to be discovered after the fall of the country.

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It is obviously clear, from the example above, that it was an unethical act of corruption which tore down the country. Societies know that corruption is a universally unethical act. Then, what about universally ethical gestures? Do societies really have something called universal ethics? Specifically, do societies have universal understanding of who is defined as an ethical leader? Are there really universal qualities of ethical leaders that can be applicable to any society? Leaders play an important role in organizations in driving employees' attitudes toward organizational positive outcomes, especially profitable outcomes. Competent leaders can bring incredible profits to organizations, but ethical leaders will bring sustainable culture to the community.

This paper is an academic discussion on identifying ethical leadership characteristics that are universally acceptable in all cultures. The authors will first discuss the definition of ethical leadership, its origin, and applications. Then the authors will discuss how cross-cultural leadership works. Then will follow the discussion of the four universally ethical leadership characteristics from the research study of Resick et al. (2006) and that will be followed with the discussion of the examples of ethical leadership from the real cross-cultural context. Later authors will attempt to explain the four ethical characteristics from the perspective of ethical theory to determine how ethical theory can fit into this phenomenon. The paper will also provide some theoretical and practical implications.

Ethical Leadership

What is an ethical leader? How can we define this term across societal cultures? The origins of ethical leadership are closely related to Robert Greenleaf's concept of servant leadership, which he stated in his 1977 *Servant Leadership* book, "Service to followers is the main responsibility of leaders and crucial factor of ethical leadership" (Luenendonk, 2020, para. 15). According to the Ethics Resource Center (2014), an ethical leadership does not only involve doing what is right but also acts as a role model for others to follow. Ethical leaders are perceived as the ones to be honest and trustworthy. Moreover, they are seen as just and principled decision-makers who think about people, society, and most importantly behave ethically in their personal and professional lives. Also, they need to have integrity, social awareness, a collective orientation which empowers team and organizational interests over self-serving interests, demonstration of civility as well as consideration for the rights and needs of others, and accountability (Brown & Treviño, 2006; Resick et al., 2011).

Ethical Leadership Framework

According to Lawton and Páez (2015) to understand ethical leaders better, we need to identify the three main dimensions of leadership, for instance, leadership in, leadership of, and leadership for. The following paragraphs define these concepts and present a model.

First, leadership in are leaders that are driven by curiosity and motivated to explore new challenges and opportunities. Leaders do not tend to seek attention from their followers but are more focused on the excellence or achievement of the event that will attract more followers. The focus on excellence connects with the virtue ethics approach (Shafer-Landau, 2020).

Second, leadership of is the one that sets an example for others and inspires them to follow in order to reach their target. Also, such a leader builds team engagement, relationships, and responsibilities to and for others. This connects with a deontological approach to ethics (Shafer-Landau, 2020).

Third, leadership for are leaders who drive organizational and societal goals, and create a vision and mission of ethics. If the leader is more focused on the outcome of the task, as contrasted with the processes involved, then this connects with a consequentialist approach to ethics (Shafer-Landau, 2020).

Lawton and Páez (2015) provide a model related to ethical leadership decision-making that leads to three main questions, as shown in Fig. 1.

The first question asks: Who are ethical leaders and what are their characteristics? The essential characteristics of the leaders are virtues, meaning courage, pride, pleasant attitude, and truthfulness that lead them to a good life. Next, integrity focuses on honesty, justice, and doing what is right and not what is easy. Authenticity emphasizes knowing oneself, being true to oneself, and acting according to it (Lawton & Páez, 2015).

The second question asks: How do leaders do what they do? Leaders have the capacity to acknowledge complex situations and problems from various perspectives of different stakeholders and realize that they may have diverse and different objectives. They have the skills to balance the

Fig. 1 The who, how, and why of leadership of ethics (Lawton & Páez, 2015, p. 640)

relationship with those who have different viewpoints so in the end it serves as an interest to all (Lawton & Páez, 2015).

Third question: Why do leaders do what they do. Leaders have a clear vision of the common good and feel the need to promote it. They lead people to acquire some objectives that are a common good in society (Lawton & Páez, 2015).

Now that we know what the key components of ethical leadership are, it is important to analyze how these can be applied within leaders from different cultures. How can leaders have a mutual understanding within their team? The next part will discuss cross-cultural leadership and observe the characteristics of these leaders and how they manage within the organization.

Cross-Cultural Leadership

Hofstede's (1980) contribution to culture and leadership suggested that there are cultural differences in every community. Implications from his study aid researchers who are focusing on cross-cultural studies to understand this aspect as related to leadership and apply these factors to shape organizational behaviors. How about leadership in cross-cultural settings? There are empirical studies attempting to explain the effects of culture on leadership, such as managers from high power distance countries tending to be less communicative and less approachable than the managers from low power distance countries (Offermann & Hellmann, 1997; Park & Nawakitphaitoon, 2018). It is crucial that understanding these cultural conditions will be very beneficial to leaders who need to be managing the team in different cultural settings. Carroll's (2004) study revealed that ethical business practices in one place might not be ethical in another place and that could lead to ethical dilemmas when managers tried to conduct business in a cross-cultural setting. Leaders should keep in mind that managing people who have different cultures is a sensitive issue and they need to be careful about ethical aspects if they want to be ethically successful with their assignments.

Resick et al. (2006) have suggested another important observation: when conducting cross-cultural studies. Researchers need to be aware of the measurements they used to compare the studies. Vanderberg and Lance (2000) proposed that, in order to get meaningful comparisons, there is a need to demonstrate the measurement equivalence of questionnaires. This is to make sure that the questionnaire items have similar meaning and can be compared across cultures.

Four Universally Ethical Leadership Characteristics Across Cultures

There are numbers of empirical studies supporting the idea that ethical leadership is important for both Western and Eastern cultures. Specifically, when we look into the characters of ethical leaders, Resick et al. (2006), from their quantitative study showed that there are four ethical characteristics of the leaders which are understood across cultures: Character/Integrity, Altruism, Collective Motivation, and Encouragement. These are described in the following paragraphs.

Character and Integrity refer to ethical leaders' characteristics that leaders show to their subordinates. Integrity is how the leaders practice what they preach. According to Ethics Resource Center (2014) on Ethical Leadership, employees look for integrity in their leaders. Employees look to see if leaders behave ethically outside the workplace as well as at work. The Ethic Resource Center further suggested that when leaders practice 24-7 integrity, workers' own commitment to ethical conduct tends to be stronger. But when there is a disconnect between managers' workplace behavior and their private conduct, companies' ethical health declines.

Altruism is an important component to develop a community/people-orientation. Altruism gives an ethical foundation to leaders. This quality is believed to help leaders support the subordinates unconditionally and without expecting anything in return (Macaulay & Berkowitz, 1970).

Collective Motivation is the result of being ethical leaders when leaders are able to motivate their subordinates to work for the greater good of the organization rather than individuals' interests. This collective motivation has been seen in other leadership models such as transformational, authentic, and charismatic leadership (Bass & Avolio, 1993; Brown et al., 2005). Collective motivation will increase an awareness among subordinates about being ethical and will motivate them to do things beyond their own interests to the collective interests of organizations.

Encouragement is an ethical component such that leaders encourage and empower their subordinates to gain self-confidence and self-competency. Once the subordinates have those qualities, they will work effectively for the organizations to reach their goals.

These four components of ethical leadership are universally accepted. Even though the origin of the theory was from Western culture, there are certain characteristics of being ethical leaders that are applicable in most cultures. These qualities would support the individuals to be effective leaders across cultures (Keating et al., 2007; Resick et al., 2006).

Thus, we can empirically assume that there are certain ethical characters which can be applicable to any culture. Examination of empirical studies regarding ethical leadership in real cross-cultural contexts will be discussed in the next section.

Similarities of Ethical Leadership Among Cross-Cultural Contexts

Despite cultural differences, there are similar characteristics on how they perceive what are the factors of ethical leaders. There has been research focusing on ethical leadership in elementary and secondary schools in Thailand. According to Kanokorn et al. (2013) the five primary factors that are viewed as ethical leadership are (a) responsibility, (b) fairness, (c) trust, (d) deposition which means the ability to make good decision-making by ethical reasoning and conduct consistent societal values, and (e) empowerment. Therefore, these five factors result in strengthening teams and increasing job satisfaction within schools and organizations.

Next, the similarities between the Irish and United States perspectives of how they view ethical leadership. As Keating et al. (2007) have found from Project GLOBE, the four components of ethical leadership are character/integrity, altruism, collective motivation, and encouragement. Based on the results under character/integrity, Irish workers perceive trustworthiness, followed by honesty and sincerity as the indicators of ethical leadership. The United States also shared the same values though also added justice. Furthermore, Irish people have the belief that ethical leadership is strong, charismatic, and team oriented. Both countries revealed that honesty is the key that will lead to an effective performance.

Second, altruism, Irish and United States perceived the three main attributes are compassion, generosity, modesty, fraternal as ethical. Both have the humane orientation which reflects that society rewards and encourages team members to be fair and kind toward each other.

Collective motivation and encouragement are viewed as important for great leadership in both the United States and Ireland. It shows the need for leaders to empower others to work in groups, provide effective communication skills, and build morale among teams. This will motivate teams to work collaboratively, resulting in better chances of reaching their goals.

Resick et al. (2011) performed another qualitative study to confirm the universal characteristics of ethical leadership across cultures by identifying ethical and unethical leadership characteristic definitions from managers. The researchers used China, Hong Kong, and Taiwan as representatives from the Eastern community and the United States, Ireland, and Germany as the representatives from the Western. The findings revealed that there are six emerging themes which are (a) Accountability, (b) Consideration and respect for others, (c) Fairness and non-discriminatory treatment, (d) Character, (e) Collective orientation—organizational and social, and (f) Openness and flexibility. The study further compared the findings with the study of Resick et al. (2006) that the Character theme fit perfectly in the character and integrity qualities. Collective motivation quality can be put in with the Collective orientation theme from the study. Lastly, Altruism and Encouragement aligned with the theme of the Consideration and Respect for Others theme.

The next paragraph is an attempt to look at the four ethical qualities through ethical theories' lenses. The authors will describe how these qualities connect well with leaders in a cultural context.

Discussion

Resick et al. (2006) analysis of ethical theories which supported the four core characteristics of ethical leadership in his study are from Utilitarianism, Kant's ethics, and virtue ethics. The current authors would want to add another ethical theory, which is natural law, to be part of this discussion.

Utilitarianism believes that ethical acts have to have the most impact on the greatest number of people and maximize well-being (Shafer-Landau, 2020). Ethical leaders are expected to bring collective, positive outcomes for the organizations. We view that the quality of collective motivation can be explained through this ethical theory. The goal of this ethical quality is to motivate subordinates to do things beyond their own interest to support and enhance the collective interests of organizations.

Kant's ethics of humanity believes that human beings deserve respect because they are rational and autonomous (Shafer-Landau, 2020). This ethical quality is highly expected from leaders who have to manage their subordinates. They are expected to manage the subordinates with respect regardless of the job levels they are in the organization. Another Kantian ethical principle rests on justice and fairness of actions. Kant believed personal motivation and intentions have to be good in order to determine whether individuals do ethical acts. These views seem to align with Altruism. Leaders have to lead and do things for people with good motivation and intentions and without expecting anything back in return.

Virtue ethics believes in the virtuous characteristics of individuals and people can be ethical through ethical education (Shafer-Landau, 2020). Everyone has an opportunity to train him/herself to have an ethical character. This ethical theory perfectly explains the character and integrity quality in ethical leaders.

Natural Law believes that good people are those who follow their true nature. We all are required to act according to the natural law in order to be judged as ethical (Shafer-Landau, 2020). People do bad because they are swayed from being true to their nature and that makes them unethical. We view that this ethical theory can be used to explain why universal ethics exist. Because by nature, human beings are born to be good and ethical. People are drawn to do good because their true nature requires them to do and that good deeds will also impact fellow human beings directly or indirectly.

Applications to Human Resource Development

Understanding the four ethical characteristics that are universally accepted across cultures would help HRD practitioners to plan learning and development programs for leaders who will be sent to new assignments in different countries or cultures. This ethical education will serve as their ethical foundation for them to be able to manage the subordinates who have different cultural backgrounds effectively, efficiently, and ethically.

Recommendations for Future Studies

The following are studies in the future that can be explored. First, comparative studies about the effectiveness of leadership programs for leaders who are being prepared for new assignments in different cultures. One includes ethical education and another one does not include ethical leadership. Second, a phenomenological study of leaders who are assigned in different cultures, to understand their ethical challenges and see if the four ethical behaviors are universally acceptable in different cultures. Last, a comparative study of the four ethical behaviors between countries from different regions (Western and Eastern countries) to understand how these four ethical characteristics are commonly understood, might be an interesting study in the future.

Conclusion

As a conclusion, it is most important to understand why we need to know what ethical leadership is and how it blends in with other cultures. Everyone holds different values and ethics whether it is Utilitarianism, Kant's ethics, virtue ethics, or some other perspective. It is crucial for leaders to realize that different cultures respond differently so they will need to adapt their characteristics to that particular culture ethically. With a worldwide emphasis on leaders and ethics, it is strongly believed, through empirical studies, that leaders can remain ethical when working in different cultures. For Human Resource Management (HRM) and Human Resource Development (HRD) implications of the finding, multinational organizations can apply this when recruiting and training leaders and employees within the organization about ethical education, especially the ethical characteristics that are universally accepted across cultures. The authors believed that more quantitative and qualitative studies should be conducted in the future to understand the degree of understanding and prioritizing characteristics of the four universally ethical characteristics introduced in the paper from each country. This will help the practitioners in the countries know what characteristics should be emphasized in moral education for leaders.

Discussion Questions

1. What are the characteristics of ethical leaders that employees from Western and Eastern countries want to work with?
2. Do you prefer working with business leaders or ethical leaders? And why?
3. Can the ethical norms really be taught within organizations?
4. Is universal ethical mindset transferable?

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Ethics and the Profession of HRD

Professional Ethics: Some Whys and Therefores

Darlene F. Russ-Eft

When considering the topic of professional ethics, a basic question that one might ask is: why bother? That is, why might it be important for a profession to develop and embrace some ethical standards or principles? Having answered the why question, one would then turn to … therefore… Thus, this chapter first considers the question of why professional ethics. It then turns to examining some ethical theories that lead to the identification of important principles for professionals to consider. Finally, it examines the ethics within social sciences and then specifically within human resource development (HRD).

Gewirth (1986) provided a definition of a person within a profession as someone who "works at a high level of expertise and … uses this expertise to provide valued services to other persons" (p. 282). He further stated that "a central problem of professional ethics arises from the connection between these features" (p. 282). Basically, the issue involves whether the professional should use any means possible to provide needed services or whether there might be some ethical limits. He concluded that the

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professional's "activities may not transgress the requirements that are set by the general principle of morality" (p. 300). Furthermore, this general principle of morality involves "respect for the equal rights of all persons to the necessary conditions of action and successful action in general" (p. 300).

More recently, Airaksinen (2012) defined a profession as "an informal association of highly educated people whose training is based on science and whose work aims at providing a service to their clients … From a sociological standpoint, service and science are both necessary and sufficient conditions of the professional status and work" (p. 616). The author continued in stating that good professional practice entails: "authority, integrity, trustworthiness, responsibility, confidentiality, informed consent, nonpaternalism, and high standards of work" (p. 617); and he then described each of these as the basis for a profession's ethical code. Some issues may arise when the professional, with a specific ethical code, must work together with another professional who may be following a different ethical code. This might occur in a situation involving a doctor and a nurse or an HRD professional and an engineer. The nurse, for example, might feel that the patient needs some pain medication, but the doctor refuses, feeling that it is not necessary. The engineer might, for example, want to proceed with some construction using certain equipment, while the HRD professional believes that workers need more training on that equipment. Another issue involves what the author termed "heterodox professional intrapersonal roles" with the example of a doctor who may also have some administrative role. In this case, the doctor may be tempted to or may recommend some medical procedures that are not especially warranted in order to provide greater profits to the medical facility.

Given such conflicts and difficulties for the professional, it is therefore important to consider some ethical theories. These may provide guidance to the professional.

Some Relevant Ethical Theories

Having defined the professional and the importance of a code of ethics for such a professional, we now turn to examining some selected ethical theories. Alizadeh and Russ-Eft (in press) discussed the connection of many ethical theories to professional ethics. Here the discussion will focus on some selected theories. Specifically, these theories can aid our consideration of the principles that should be included in professional code of conduct. Three specific ethical theories will be described, specifically, utilitarianism, deontology and justice ethics, virtue ethics, and care ethics.

Utilitarianism

Utilitarianism (Bentham, 2019; Mill, 2023) emphasizes the consequences or the outcomes of a professional's actions. Specifically, it suggests that moral choice should focus on actions that lead to the greatest good for the greatest number of people. Two forms of utilitarianism have been described: Act-based utilitarianism judges actions based on "their outcomes and consequences for the decision at hand" (Fok et al., 2016, p. 265). In contrast, rule-based utilitarianism judges actions based on "rules (e.g., laws, organizational policies, personal code of conduct) designed to achieve the greatest net positive consequences over time" (p. 265).

Fritzsche and Becker (1984) undertook a study of managers by asking for responses to vignettes representing the following types of problems or dilemmas: (a) coercion and control, (b) conflict of interest, (c) physical environment, (d) paternalism, and (e) personal integrity. The respondents' rationales for their decisions in the cases primarily reflected a utilitarian approach, including both act-based and rule-based utilitarianism.

As discussed above, such ethical codes provide the professional with a set of "rules" that will presumably lead to future, positive outcomes. Furthermore, as suggested by Fritzsche and Becker (1984) and Fok et al. (2016) business professionals tend to use the utilitarian approach in their decision making.

Deontology and Justice Ethics

Deontology, unlike utilitarianism, focuses on right actions rather than on the outcomes or consequences of that action. What constitutes right action is "its conformity with a moral norm" (Alexander & Moore, 2021, para. 14), or in other words, the action follows the rules. Indeed, the name "comes from the Greek word *deon*, meaning duty. Actions that align with these rules are ethical, while actions that don't aren't" (Ethics Centre, 2016, para. 1); or as stated by Popa and Ristea (2020, p. 258), deontology represents "a series of obligations that a particular profession engages to respect in order to guarantee an ethical practice." Within this approach, we should consider the Hippocratic Oath, Thus, namely "as to diseases, make a habit of two things – to help, or at least to do no harm" (Hippocrates, 1923, pp. 164–165).

Related to deontology are ideas concerning the ethics of justice (Rawls, 1971). In this case, a set of principles or rules are constructed to deal with conflicts that might arise between different stakeholder groups. Tao and Kim (2017, p. 692) stated the ethics of justice places "an emphasis on the construction of and compliance with universal rules and absolute standards of judgment." This notion of following the rules or principles set by a professional organization aligns with the ideas related to deontology.

Maile et al. (2022) undertook a study of police officers in England, Scotland, and Wales to determine whether their actions were guided by deontology, virtue ethics, or utilitarianism. The participants were provided with three different ethical dilemmas; and then, they were given six reasons for making their decision and asked to rank order three of those reasons. Across the cases, deontological reasoning showed predominance, followed by virtue ethics. However, the results from each of the cases showed that virtue ethics appeared to be selected as the first choice for one of the dilemma cases.

It may be that police as a profession are more inclined than others to follow the rules. Nevertheless, Maile et al. (2022) did find that education level did have some effect on ethical choices. Those police officers who completed an undergraduate education were more likely than those with less than an undergraduate education to select virtue ethics in making their decisions.

For professionals, a deontological perspective would suggest that one should follow the ethical code of that profession. As suggested by the Maile et al. (2022) study, strictly following an ethical code may not be the best ethical choice; and instead, one should consider virtue ethics.

Virtue Ethics

According to Shafer-Landau (2021, p. 273), "an act is morally right just because it is one that a virtuous person, acting in character, would do in that situation." In this case, the ethical choice emerges not because of some results of the action (as in utilitarianism) or because of the following of some rules (as in deontology) but simply because that action is what a virtuous person would do.

A major problem with virtue ethics may be that such morality "lacks rules and methods of thinking" (Shafer-Landau, 2021, p. 275). Nevertheless, Oakley and Cocking (2004) argued that virtue ethics should form the ethical foundation for professionals; and these authors later presented material related to the medical and legal professions. Their argument in favor of virtue ethics revolved around the issues relating to the nuances of each particular situation and the need for the professional to make an informed and "virtuous" decision.

More recently, Rodkey et al. (2022) recommended the use of virtue ethics. They stated that virtue ethics concentrates "on the character of the moral actor, their development of virtue, and its ongoing implications for the virtuous person" (p. 89). Their recommendation came in light of the Hoffman et al. (2015) report, which examined the role of psychologists in interrogations undertaken after the 9/11 incidents. They argued that following a combination of virtue ethics and an ethics of care is what should be used in the teaching of research ethics.

Ethics of Care

The ethics of care was proposed by Gilligan (1982) in order to challenge ethical theory focused on an ethics of justice. The term "caring" is defined as "feeling or showing concern for or kindness to others" (Merriam Webster, n.d.). Thus, an ethics of care focuses on relationships, context, and vulnerable populations rather than on rules, duties, justice, and fairness (Fraustino & Kennedy, 2018; Noddings, 1984).

Madden and Alt (2021) used a case-study method to examine the responses of three organizations—Michigan State University, U.S.A. Gymnastics, and the U.S. Olympic Committee—concerning the abuses committed by Larry Nassar against hundreds of athletes. The authors then analyzed the communications strategies of the various organizations and found that these organizations used conventional strategies to focus on the perpetrator and to repair their own images rather than focusing on the victims and the physical and mental harm. Madden and Alt (2021) concluded that "bad apple logic facilitates an ethics of justice response … removing the bad apple but not addressing the deeper cause or the harm done to individuals" (p. 30). The authors then examined the media coverage using the four landscapes of an Applied Model of Care Consideration framework. They found that the media rehumanized the victims by including their voices; and they suggested that organizations should adopt more of the ethics of care approach.

Development of Professional Ethical Codes

Having examined various approaches to ethics, we will now turn to examining the development of an ethical code for a profession. In this discussion, we will use the work of Baker (2005) to discuss stages in such developments. Furthermore, we will consider the ethical codes of various organizations but will focus most especially on the ethical code set forth by the Academy of Human Resource Development (AHRD).

First Stage: Traditionalism

Baker (2005) labeled the first stage as "traditionalism" (p. 34). In this stage, professionals engage in traditions of practice, possibly following some informal or semi-formal guidelines. Furthermore, the profession fails to hold some central mission or purpose.

Russ-Eft et al. (2013) and Watkins (2016) described the history of the AHRD, and Russ-Eft and Alizadeh (in press) provided a history of the development of the AHRD Standards in Ethics and Integrity. The current text will use those previous works to examine the stages in development of the ethical code. AHRD began in May 1993, but was preceded and developed by members of the Professor's Network of the American Society of Training and Development (ASTD) and the University Council for Research on HRD.

In the early years of the organization, from 1993 to 1998, no ethical code existed, nor was any substantial work done to create such a code. Standards did exist and were promulgated with regard to research, in the form of rubrics that were used to determine the quality of manuscripts submitted to the annual conference and to judge which would be accepted and which would be rejected. Similar rubrics exist for the journals sponsored by AHRD. In addition, at least for those in academic positions or in organizations receiving research funding from the U.S. Federal government, ethics and standards existed concerning the conduct of research involving human subjects. Thus, we might assume that at least some informal or semi-formal "ethics" surrounded the HRD profession, particularly in the conduct of research work.

Second Stage: Formalization

The second stage was labeled "formalization" (Baker, 2005, p. 34). In this stage, there is the development of some rules or code. Such a code is, however, "ideal and advisory, adherence is personal and voluntary, and no authoritative mechanism for interpreting, adjudicating or enforcing the code is offered or clearly envisioned" (p. 34).

The AHRD Board in 1998 formed a taskforce, which later became the Ethics Committee, to explore whether and what form a code of ethics might be developed. This taskforce examined the ethical codes that existed at that time for the following associations: Academy of Management, American Educational Research Association, American Evaluation Association, American Management Association, American Psychological Association, Society of Human Resource Management, and the Organization and Human Systems Development (OD-HSD) group. These associations were selected, given their overlap in interests, practices, teaching, and research with AHRD members. After presentations to the membership and discussions with the Board, the AHRD Standards on Ethics and Integrity (1999) were adopted.

The AHRD Standards (1999) included a section titled "Resolution of Ethical Issues and Violations." The section advocated that "HRD professionals have an obligation to be familiar with this document, other applicable standards, and the application of ethics to their profession" (p. 21). At the same time, the Standards stated:

> When an HRD professional is uncertain whether a particular situation or course of action would violate this document, he or she should consult with other professionals knowledgeable about ethical issues, with the AHRD Ethics Committee, or with other appropriate authorities in order to choose a proper course of action. The AHRD Ethics Committee operates as an advisory group only. (p. 21)

Following the publication of the AHRD Standards, various AHRD professionals and researchers provided guidance through the development of case studies related to the various standards (Aragon & Hatcher, 2001). In addition, others provided commentary and guidance on the

Standards (e.g., Foote & Ruona, 2008; Hatcher, 2002; Russ-Eft, 2009; Stewart, 2007). Nevertheless, as stated by Baker (2005), there was no formal enforcement mechanism, and the ethical code simply existed as a guideline for the HRD profession.

Over the years, various HRD scholars have examined and critiqued the Standards (e.g., Kim et al., 2014). One major issue involved the fact that, although AHRD focused on a global association, the Standards had been created by U.S.-based researchers and practitioners. That issue along with others related to technology and to the development of the guidance provided by the Committee on Publication Ethics (COPE) led the AHRD Board to commission another taskforce to examine and update the Standards. That taskforce included representatives from the United States (some of whom came from the Middle East or Asia) as well as others from Europe and Asia. In addition to presentations and discussions occurring at conferences in the United States, the taskforce members presented and met with attendees at conferences in India, Morocco, and Portugal. The second edition of the AHRD Standards (2018) can be found online (Russ-Eft [2018] provides more details on the taskforce and the development of the revised Standards). As with the first edition, any resolution of an ethical issue should be done through consultation "with other professionals knowledgeable about ethical issues or with other appropriate authorities in order to choose a proper course of action" (p. 19). Again, no formal mechanism for addressing ethical violations exists.

In addition to work on the AHRD Standards for Ethics and Integrity, the AHRD Board appointed a separate taskforce to identify standards for HRD graduate programs. Those standards were adopted in 2008 (AHRD, 2008). Running somewhat concurrently with the development of these program standards was the creation of the Program Excellence Network (Ruona, 2009) in order to support the standards and the graduate programs.

Nevertheless, even with all of these various activities and efforts, no authoritative body exists to enforce any of the standards; all of these are voluntary. We should at this point recognize some of the potential difficulties that exist with moving from the second stage of formalization to the third stage of professionalism; and we will do so by examining a related but much larger professional association: the American Evaluation Association (AEA). AEA adopted its Guiding Principles for Evaluators (AEA, 2018b) beginning in 1994 and has periodically updated them.

Bickman (1997) in his presidential address asked whether program evaluators could become "professional" similar to auditors since there are some similarities between evaluation and auditing. As he stated, "The CPA exam is developed and administered by the professional association and it is the basis for the CPA designation in most states" (p. 6). He then discussed themes of unity, professionalism, and value to society. Within the area of professionalism, he advocated for certifying program evaluators. Altschuld (1999) reported on the results of work by a taskforce appointed by the AEA Board of Directors to examine options for certification of evaluators. At the time, the Board decided to "table" the issue primarily due to the costs involved and the diversity of schools of thought and practice in evaluation. Later, Seidling (2015) reported on a survey of 1000 AEA members, with a response rate of about 15%. She found that "61.59% agreed/strongly agreed that a system for certified/credentialed evaluators to ensure adherence to ethical and legal guidelines should be implemented" (p. 93).

By 2015, the AEA Board commissioned a Competencies Taskforce. The taskforce gathered information on competencies needed by program evaluators at the AEA conference held in Chicago through a World Café session and two Listening Post sessions. Following that data collection, feedback and comments were requested through the AEA website until 2018; and data were gathered through in-person and online sessions and conferences in 2016 and 2017. The Board adopted the competencies in June 2018. At the same time, they charged the taskforce to

- Engage AEA members in conversation about what makes evaluators distinct as practicing professionals, arriving at a set of competencies that serves as a roadmap for guiding evaluator education & training
- Encourage members to engage in critical self-reflection about strengths & limitations & find appropriate ways to expand & improve their practice (AEA, 2018a)

The taskforce members have presented forums during each of the annual conferences and through other venues. To date, neither the Guiding Principles nor the Evaluator Competencies have been used for a certification process.

Third Stage: Professionalism

The third stage was labeled "professionalization" (Baker, 2005, p. 34). This stage is characterized by the adoption of a formal code of ethics. Furthermore, there exists some mechanism for enforcement of that code; and it is at this stage that "the field begins to characterize itself and is characterized by others, as a 'profession'" (p. 34).

Since neither AHRD nor AEA have reached this stage of development, we will consider the long history of development in psychology. An excellent and detailed discussion of this history appears in Sinclair (2017); and the following discussion will simply provide a brief summary.

Psychology was first recognized as a discipline in the late 1800s; and "the first article on professional or experimental ethics in PscyNET is 1856" (Sinclair, 2017, p. 21). During the period from 1901 to 1920, the first university psychology departments emerged, but there was no discussion in the literature regarding the need for an ethics code or training in ethics. In the period from 1921 to 1940, articles appeared indicating the need for an ethical code, along with a report titled "The Obligations of the Professional Psychologist" (Coxe, 1940), which was not a formal ethical code. The development of the *Nuremberg Code of Ethics in Medical Research* (Nuremberg Code, 1947) led to the development of an ethical code for research. Indeed, the American Psychological Association (APA) established the Committee on Ethical Standards for Psychologists, leading to APA formally adopting a set of ethical standards (APA, 1959).

As for psychological practice, the Association of State and Provincial Psychology Boards was founded in 1961. The Board held legally mandated functions: "(a) ensuring applicants were qualified and competent, (b) the development of 'codes of conduct,' and (c) investigating complaints and taking disciplinary action where warranted" (Sinclair, 2017, p. 23). By 2000 such Boards functioned in all U.S. states and Canadian provinces. Furthermore, ethics had become a standard part of the curriculum. Numerous publications, guides, and case studies have been developed over the years. Given that these ethical codes held mostly Western philosophies and viewpoints, a working group was created from all major regions of the world. This group developed the Universal Declaration of Ethical Principles for Psychologist (International Union of Psychological Science, 2008).

Although ethical issues continue to arise in psychological practice and research (Rodkey et al., 2022), nevertheless, the profession has reached the level of formalization described by Baker (2005). There exists an ethical code, as well as a mechanism for certifying practicing psychologist, as well as a judicial process for overseeing such work.

Recommendations for Future Action by Practitioners and Researchers

Clearly for the HRD profession to move to a more established level, there need to be some further developments with regard to the AHRD Standards on Ethics and Integrity (AHRD, 2018) and the AHRD Standards for Graduate Program Excellence (2008). Some initial steps would involve undertaking research to determine the level of use of these standards. A survey of AHRD members should be undertaken to determine their familiarity with the ethical standards and the program standards. In addition, it would be useful to survey some HRD practitioners to determine whether they use the AHRD Ethical Standards or follow some other ethical code. Another step would be to examine HRD undergraduate and graduate programs to determine in what ways if any they are including and using the ethical standards and the program standards. Furthermore, that examination should include HRD and related programs that exist in countries other than the United States.

Beyond determining the level of awareness and use of the AHRD ethics and program standards, certain actions can also be taken. For example, each AHRD conference, whether in the United States, in Europe, in the Middle East and Africa, or in Asia should include one or more sessions related to the ethical and program standards. Another suggestion would be to have one of the four AHRD journals include a special section dealing with ethical issues. Finally, it would be helpful to develop a set of case studies related to the various ethical standards, similar to the work of Aragon and Hatcher (2001).

Although the recommended research and actions may not result in moving AHRD to the "professional" level, these steps can aid both researchers and practitioners in their work. And, at some point in the future, AHRD may take that final step in formalizing its ethical code.

Discussion Questions

1. What ethical theories, other than the ones discussed in this chapter, might be applied to professional codes of ethics? Why might these be useful?
2. What are some reasons for a profession to develop a code of ethics? What are some reasons for a profession to avoid developing such a code of ethics?
3. What steps should the Academy of Human Resource Development take to move to a professional level in its ethical code? Why should AHRD take that step; or why should it not do so?
4. What steps should AHRD take to encourage HRD scholars and practitioners to use the AHRD Standards on Ethics and Integrity?
5. In what ways, if any, has the AHRD Standards on Ethics and Integrity affected the field and the profession?

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Publication Ethics: Learning from Cases

Yonjoo Cho and Jon Werner

In France, Ph.D. students are now required to take an ethics pledge (Rabesandratana, 2022). A question that arises is: will such pledges impact publication ethics issues? Despite this intentional effort, why are questionable research practices (QRPs) increasing? *Publish or perish* captures the pressures faced by academics to publish, as a prevailing academic culture motivates them to violate research norms (Kepes et al., 2022; Madikizela-Madiya, 2022; Martin, 2020; Tsui & Lewin, 2014; Werner, 2016, 2022; Wright, 2016). The emphasis on research productivity driven by the publish or perish mantra and the rapid escalation of statistical techniques have intensified publication ethics dilemmas and QRPs in organizational studies (Wright, 2016). Consequently, violations of academic integrity may undermine public trust, not only in the peer-review process but also in published research (Hopp & Hoover, 2017; Paruzel-Czachura et al., 2021). In this chapter, we review the literature on publication ethics in

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HRD, highlight two concepts in publication ethics, present three case vignettes to address academic misconduct, and provide implications for research and practice with a list of supporting resources to safeguard publication ethics.

Review of the Literature

In this chapter, we review the literature on publication ethics in HRD and highlight two crucial concepts in publication ethics: research misconduct and QRPs. To that end, we first examine articles on publication ethics in HRD journals to see the current state of interest in the topic and introduce the concepts of research misconduct (e.g., plagiarism) that are judged to be inappropriate and QRPs (e.g., HARKing) that are typically less clear-cut and more subtle (Martin, 2020; Poff & Ginley, 2020).

Publication Ethics in Human Resource Development

In interviews with 40 HRD educators in the world (Asia, Europe, and the United States), ethics surfaced as missing or underdeveloped in the HRD curriculum (Cho & Zachmeier, 2015). We found only nine articles on publication ethics in HRD published in the Academy of Human Resource Development-sponsored journals including *Advances in Developing Human Resources* (*ADHR*), *Human Resource Development International* (*HRDI*), *Human Resource Development Quarterly* (*HRDQ*), and *Human Resource Development Review* (*HRDR*) from journal inception to September 2022 (see Table 1). This is a small number of articles, compared to 39 articles on ethics in HRD published in the same four HRD journals (Hughes, 2019).

Table 1 shows that five articles (Aragon & Hatcher, 2001; Hatcher & Aragon, 2000; Kim et al., 2014; Russ-Eft, 2000, 2018) concerned with the AHRD Ethics Standards (the Standards, hereafter) that have been developed by the AHRD's Ethics Committee, including the 1999 and the 2018 editions. For instance, Aragon and Hatcher (2001) introduced 32 cases that represent examples of the Standards. Kim et al. (2014) examined the *Standards* (1999) using four ethical paradigms of justice, care, community, and critique. Russ-Eft (2018) provided an overview of the *Standards*' second edition and recommended developing related new case studies and a process for their dissemination.

Table 1 Articles on publication ethics in AHRD-sponsored HRD journals

Author (Pub. Year in Chronological Order)	*Publication title*	*Source*
Hatcher and Aragon (2000)	Forum: A code of ethics and integrity for HRD research and practice	*HRDQ*
Russ-Eft (2000)	Editorial: A case for case studies on HRD ethics and integrity	*HRDQ*
Aragon and Hatcher (2001)	A special issue on Academy of Human Resource Development Standards on Ethics and Integrity: Preface	*ADHR*
Kim et al. (2014)	Examining the *AHRD Standards on Ethics and Integrity* using a multiple ethical paradigms approach	*HRDR*
Callahan (2014)	Editorial: Creation of a moral panic? Self-plagiarism in the Academy	*HRDR*
Werner (2016)	Editorial: Publication ethics and *HRDQ*: Holding ourselves accountable	*HRDQ*
Russ-Eft (2018)	Second time around: *AHRD Standards on Ethics and Integrity*	*HRDR*
Yoon et al. (2021)	Guest Editorial: The power of ethics and standards when the scholarly system fails	*HRDR*
Werner (2022)	Instructor's Corner: Academic integrity and human resource development: Being and doing	*HRDR*

Only four of the articles (Callahan, 2014; Werner, 2016, 2022; Yoon et al., 2021) had a particular focus on publication ethics in HRD. Plagiarism and self-plagiarism (Callahan, 2014) were listed among the top instances of research misconduct in HRD. Werner (2016) emphasized the importance of *HRDQ* becoming a member of COPE, as addressing responsibilities of authors, reviewers, editors, editorial board members, and publishers. In an updated article, Werner (2022) addressed academic integrity from the perspective of ethical foundations (honesty, trust, fairness, respect, responsibilities, courage) and provided five vignettes (academic double dipping, questionable practices, academic misconduct, a taxonomy of research misconduct, and fraud at a leading medical institute) that generate reasonable concerns. Yoon et al. (2021) highlighted the importance of the peer-review process in detecting an alleged fatal flaw in an article on a sensitive historical topic.

Research Misconduct

Reports of retractions related to academic misconduct are increasing (Hopp & Hoover, 2017). Research misconduct is defined by the White House Office of Science and Technology Policy as fabrication, falsification, and plagiarism (Executive Office of the President, 2000): Fabrication is making up data or results, falsification is manipulating research materials or processes, and plagiarism is the appropriation of another person's ideas, processes, results, or words without giving appropriate credit.

Plagiarism. Hopp and Hoover (2017) argued that differing understandings of plagiarism is one explanation for the increasing instances of academic misconduct. Hopp and Hoover also noted that journals with plagiarism detection measures in place reported lower instances of plagiarism. Tourish and Craig (2020) revealed that although plagiarism detection software is available, half of the journal editors surveyed didn't use any such software. Of the four AHRD-sponsored HRD journals, only *HRDQ* is checking plagiarism in the initial submission process using plagiarism software (Personal communication with Co-Editor Toby Egan on September 26, 2022). Although a key benefit of using plagiarism software has to do with guidelines on text reuse/recycling, there is no clear consensus regarding the percent of text similarity that requires a particular action, let alone the text reused from another work by the same authors (LaPointe, 2018; Marcus, 2019). Fraenkel et al. (2015) provided practical tips to avoid "unintentional plagiarism" (p. 51): (a) do not use someone else's words or ideas without referencing the source; (b) refer to a writing style (e.g., APA) to cite the source correctly; (c) use quotations sparingly; and (d) don't go overboard in citations, although it is better to over-cite than to under-cite.

Questionable Research Practices

Researchers are motivated to use questionable research practices, or QRPs, to increase their chances of successful publication (Kepes et al., 2022). QRPs are more subtle types of research misconduct that are practiced in the gray zone between good research practice and clear transgressions of what is allowed; therefore, they are less clear-cut, and there is no universal consensus on what the rules are (Honig et al., 2017; Martin, 2020). In this context, we highlight four QRPs: self-plagiarism, HARKing, salami publishing, and redundant publications.

Self-plagiarism. Self-plagiarism means that "authors have used materials in another paper without attributing the source of the materials or ideas"—in this case, to something written by the author or authors themselves (Tsui & Lewis, 2014, p. 157). According to the Office of Research Integrity (https://ori.hhs.gov/self-plagiarism), self-plagiarism refers to authors who reuse their own previously disseminated content and pass it off as a new product without letting the reader know that this material has appeared previously. In an analysis of 131 retracted articles in management journals, Tourish and Craig (2020) found that, in descending order, common reasons for retraction included data fraud (mentioned as falsification), self-plagiarism, and plagiarism, indicating that self-plagiarism is a more frequent cause of retraction than plagiarism. Such an attempt to present one's own previously published work as though it were original is a form of deception in contrast to plagiarism (Martin, 2020).

HARKing. As more advanced statistical methods are used in organizational research, researchers may engage in a process of changing hypotheses to fit empirical results to increase the statistical significance of the study findings, therefore increasing the likelihood of publication, a phenomenon labeled *hypothesizing after the results are known*, or HARKing (Kepes et al., 2022; Martin, 2020; Murphy & Aguinis, 2019; Schwab & Starbuck, 2017). Using a sample of researchers from 10 top research-productive management programs, Kepes et al. (2022) revealed that articles in the top management journals tended to have higher rates of potentially *HARKed* hypotheses, unsupported dissertation hypotheses are often excluded from subsequent journal articles, and these articles also can include hypotheses not found in the dissertation. A concern with many types of HARKing is that this may produce bias in published results and thus have adverse effects on the scientific community by undermining the credibility and trustworthiness of scientific reports (Murphy & Aguinis, 2019).

Salami Publishing. Researchers may engage in "duplicate and piecemeal publication of data" (American Psychological Association, 2020, p. 17) which means that they utilize the same data to publish several articles. Martin (2020) called this *salami publishing*, a deliberate attempt by authors to inappropriately inflate the total number of publications achieved through a process of subdividing the published output into a number of thin slices, thereby generating a greater number of separate publications.

Redundant Publications. Redundant publications occur "when two or more papers, without full cross reference, share the same hypothesis, data, discussion points, or conclusions" (COPE Guidelines, p. 44). According to Martin (2020), salami publishing often results in redundant (or duplicate) publications, so that the new paper by the same author offers an insufficient original contribution to knowledge to merit publication in its own right.

Three Case Vignettes

We present three case vignettes to address instances of potential academic misconduct. To that end, we provide details about a problem first and then present a possible solution, based on the COPE Forum and the *AHRD Ethics Standards*.

Case 1: Possible Plagiarism

Problem. Imagine that you co-edited a scholarly book, and after publication, you are contacted by someone (the "whistleblower") who charges that there was substantial plagiarism in one of the chapters. In looking into this, you find that the majority of the chapter was properly attributed, but that there were some unattributed parts that were written by other authors. You contact the authors, who acknowledge this, stating that it was an oversight on their part. They offer to publish a correction to their chapter. If you were the co-editor of this book, do you believe that this misconduct is serious enough to warrant a retraction of the chapter, or would it be sufficient to publish a correction? (COPE, 2019, Case number 19-03).

Solution. The COPE Forum advised that a correction is probably appropriate in this case, as there does not seem to be any malicious intent or pattern of deceit. The whistleblower should not be the main consideration—the main concern should be to consider whether or not the literature needs to be corrected. One of the main challenges in book publishing is the lack of established retraction/correction processes as this is not considered as a standard process by book authors or editors. While plagiarism in books seems to be common, there are no clear guidelines on how to handle it. The COPE Forum would advise following the COPE flowcharts on plagiarism and contacting the institution, if appropriate. In this case, a correction was published (COPE, 2019, Case number 19-03).

Case 2: Academic Freedom and Publication Ethics

Problem. A court of law issues a decision concerning the rights of civil servants to make public comments related to their work. A law student and two faculty members conduct research which leads to a potential submission to a peer-reviewed journal. Their manuscript is highly critical of this court decision, and of the current rules concerning the ability of public servants to speak in public. Just prior to submitting the manuscript to the intended journal, the law student gets a job working for a particular civil service agency. Publishing this manuscript with the student's name included could lead to strong consequences for this person, including potential dismissal. Both the student and the faculty members wish for this manuscript to be published, and the faculty members do not wish for it to be published without including the student's authorship. How can the authors submit this manuscript, while minimizing the exposure for this student? (COPE, 2022, Case number 22-04).

Solution. This case is on-going. The comments from the COPE Forum included the following: "Do journals have policies for publishing articles anonymously, or policies on what to do if political issues arise?" A suggestion was made that the article could be published with no author names, and a note added to the paper stating that the identity of the authors is known to the journal but has been omitted to protect the authors. The article could be updated later if the situation changed, and the author's name could be added. This action would minimize exposure of the student and allow them to receive credit in the future if the situation changed. If the paper is submitted to a journal, the authors should be fully transparent in the cover letter about the situation and the student involved, so they are known to the journal, even if the journal publishes the article anonymously. The paper could be linked to an editor's note explaining the situation. If the paper cannot be published, or no journal is willing to publish it, the authors might write an editorial about what has happened with the paper, raising the issues about the civil service in a public forum (COPE, 2022, Case number 22-04).

Case 3: A Failed Peer-Review Process

Problem. In 2021, Harvard Law Professor J. Mark Ramseyer published a controversial article on Korean comfort women for Japanese soldiers during World War II in *International Review of Law and Economics*. In his article entitled "Contracting for Sex in the Pacific War," he argued that Korean comfort women were not coerced as commonly understood but were contractual sex workers who voluntarily agreed to join as prostitutes. This article drew tremendous attention from both academics and the media, reigniting decades-long debates over a hostile relationship between the two countries due to Japan's colonizing Korea for 36 years between 1910 and 1945. The article was written to investigate whether game theory in economics can be applied to historical events. Although the article was required to counter-argue an account of a historical phenomenon, comfort women in this case, the article was missing critical historical evidence, such as comfort women's contract papers. Reflecting the international uproar that has ensued, the *Asia–Pacific Journal: Japan Focus* published four essays in which the authors argued that there were serious violations of scholarly standards and methods that strike at the heart of academic integrity (Dudden, 2021).

Solution. In Ramseyer's article, the author's missing evidence was not discovered in the journal's peer-review process, though the primary role of peer reviewers is to check if evidence is warranted (Robson, 2021). Yoon et al. (2021) undertook an analysis of the article using the *AHRD Standards* and found that Ramseyer's article violated core ethical standards, including accuracy of collection, interpretation, and reporting of data, all of which should have been discovered by the journal reviewers before the article was published. Although academics from sociology, history, economics, and law asked for the retraction of the article from the journal, their requests were not granted. A few of the members of the journal's editorial team resigned because of the journal's lukewarm and uninterested response (Gersen, 2021). Retraction Watch, an internet site for tracking retractions, reported on the journal's reaffirmation of its prior concern, instead of retracting Ramseyer's article (Blancha, 2023).

Implications for Research and Practice

Based on the literature review on publication ethics in HRD, two crucial concepts on publication ethics, and discussion of problems and solutions in three case vignettes, we provide implications for research and practice.

Research

Research on QRPs is on the rise (Butler et al., 2017; Kepes et al., 2022; Tourist & Craig, 2020). Faced with concerns about a credibility crisis in research integrity, Honig et al. (2017) led a special issue on ethics in management research including QRPs in the *Academy of Management Learning & Education*. Participating authors emphasized the importance of critical scrutiny by journal editors and reviewers, as well as doctoral education as the origin of education practices. Lefkowitz and Watts (2022) highlighted the responses from two separate surveys (in 2009 and 2019) concerning ethical incidents faced by industrial and organizational psychologists: there were more covert incidents (e.g., role conflicts, conflicts of interest) and fewer overt incidents (e.g., coercion, corruption). Lefkowitz and Watts (2022) recommend using case-based ethics education and note educator resources available through the Society for Industrial and Organizational Psychology (SIOP) Committee for the Advancement of Professional Ethics (https://www.siop.org/Career-Center/Professional-Ethics).

Recent attention to open access for published journal articles represents an important, legitimate opportunity to increase access to and citation of published academic research. However, there are important ethical issues here, as the increased use of a "pay to play" (Foley, 2021, p. 13) approach to gaining open access shifts the costs of publication to authors, which can create disparities between researchers who have access to funding through their university and those who do not have such funding available. In a related concern, Cress and Sarwer (2019) criticize predatory journals that offer rapid publication with little to no peer review, as stated:

> Generally, predatory journals offer decisions within a matter of days and with little or no request for revision. This has led to the notion that these journals are strictly *pay to play* and, as long as authors pay the article processing charge, their manuscripts will be accepted (p. 1).

Since ChatGPT, or Chat Generative Pre-trained Transformer, was launched in November 2022, there has been both excitement and great concern about the impact of such artificial intelligence applications on education and academic research (Eaton et al., 2023; Roose, 2022), as stated:

> Overall, the use of AI tools will likely have a significant impact on the way scientific papers are written and reviewed in the coming years. While these tools have the potential to greatly streamline the process, it is important for reviewers and editors to remain vigilant in ensuring that the scientific standards of the journal are maintained. By being aware of the potential challenges and pitfalls that they may encounter, reviewers and editors can help to ensure that the use of AI tools enhances rather than detracts from the scientific integrity of the papers they review (Gilat & Cole, 2023).

Gilat and Cole (2023) note that the first five paragraphs of their essay—including the statements above—were generated by ChatGPT. They close their essay with the following: "It seems like artificial intelligence offers grand opportunities in every aspect of our lives. We need to embrace the exciting times we live in and attend to the potential pitfalls that automated processes deliver as unintended consequences."

For future research on research integrity, Anderson et al. (2013) suggest three directions: (a) more focus on actual research behavior to provide a better view of the realities of ethical challenges in research; (b) address ethical challenges in boundary-crossing collaborative projects, as research collaboration becomes more prevalent and complicated; and (c) assessment techniques to determine what works best for ensuring research integrity. As technology advances in the publication process and the use of plagiarism software is in high demand, research on challenges and opportunities for the use of plagiarism software in the publication process (LaPointe, 2018) and comparison of such practices over diverse disciplines and fields is called for to investigate the fair use of plagiarism software for authors, editors, and reviewers.

Practice

Following are recommendations that have been made for ethical research practice from the different angles of editors, authors, and doctoral students:

- Wright (2016) provides three ways to address issues in relation to research ethics: revising journal reviewing policy ensuring reviewers' methodological competence, a fair investigation process of questionable research cases, and corrigenda and retractions.
- Tourish and Craig (2020) recommend that the academic community strengthen the education of doctoral students to include more explicit, detailed, and frequent consideration of poor research practices and the need for ethical research.
- Specific to HRD, Kim et al. (2014) recommended creating an open online forum that invites all HRD professionals to offer opinions and insights for the development of the *Standards*. The authors also propose the establishment of a task force or an active group in AHRD that takes the lead in disseminating the *Standards*. To make the *Standards* current and relevant, Russ-Eft (2018) calls for updated cases including publication ethics through the task force or active group, as presented here.

Table 2 shows 10 additional resources supporting publication ethics.

Conclusion

We have presented sources and resources pertaining to publication ethics that come from both HRD sources and many outside of HRD. It is our hope that the sources and resources described in this chapter can be used to guide HRD scholars and practitioners' ethical practice in publication. Learning via cases has long been promoted in HRD (Russ-Eft, 2000), and this chapter provides recent case vignettes and responses that we hope will spur others in the field to develop new HRD cases pertaining to ethics in general, including new cases on publication ethics. Moreover, with increasing efforts to strengthen the linkages between the related, but often non-intersecting literatures on human resource management (HRM) and HRD, the current chapter can be helpful in addressing research and publication ethics issues in both fields (Werner, 2015; Werner, in press).

More importantly, those resources need to become part of the curriculum in HRD academic programs, using case examples, both to inform and to test issues in daily practices (Russ-Eft, 2000, 2018). If there are desires to improve the relevance of research in HRD, then there must be consideration of how students make meaning of and feel about

Table 2 10 resources for publication ethics

No.	*Resources*	*Specification*
1	Committee on Publication Ethics (COPE) (https://publicationethics.org/)	Provide guidelines, cases, and a member forum concerning publication ethics issues
2	International Center for Academic Integrity (ICAI) (https://academicintegrity.org/)	Many resources are available, including open access to *The fundamental values of academic integrity (2021)*
3	Academy of Management Ethics of Research and Publishing Video Series (https://aom.org/research/publishing-with-aom/authorresources/ethics-of-research-publishing-video-series)	The Ethics Education Committee of AOM presents the eight-part series that explores questions in academic research and publishing: authorship, plagiarism, journal publications, conference papers, data slicing, reporting research, reviewing manuscripts, and global ethical issues
4	Responsible Conduct of Research (RCR) Training (https://oir.nih.gov/sourcebook/ethical-conduct/responsibleconduct-research-training)	To develop, foster, and maintain a culture of integrity in science, RCR training and education includes research misconduct and questionable research practices, scientific rigor and reproducibility, responsible authorship and publication, and more
5	Society for Industrial and Organizational Psychology (SIOP) Committee for the Advancement of Professional Ethics (https://www.siop.org/Career-Center/Professional-Ethics)	Case-based ethics education and educator resources are available
6	Indiana University Plagiarism Tutorials and Test (https://plagiarism.iu.edu/index.html)	Teach how to recognize plagiarism, test a person's understanding, and give a certificate
7	Journal Publishers' (Elsevier and Wiley) Ethics Toolkits	Elsevier provides a Publishing Ethics Resource Kit for Educators (https://www.elsevier.com/editor/perk), and Wiley provides their Best Practice Guidelines on Research Integrity and Publishing Ethics (https://authorservices.wiley.com/ethicsguidelines/index.html)
8	Retraction Watch (https://retractionwatch.com/)	Provide on-going reporting of journal retractions and other publication ethics issues

(continued)

Table 2 (continued)

No.	*Resources*	*Specification*
9	Guidelines for Science: Evidence and Checklists (file:///C:/Users/ycho/Downloads/SSRN-id3055874%20(1).pdf)	Armstrong and Green (2017) provided a checklist with 24 evidence-based guidelines for science, with the goal that this checklist be used by researchers, funders, courts, legislators, regulators, employers, reviewers, and journals
10	A Guide to Ethical Writing (https://ori.hhs.gov/sites/default/files/plagiarism.pdf)	In a guide to ethical writing, Roig (2015) provided an extensive set of guidelines and examples

a curriculum and other class experiences and what factors drive these processes (Bartunek & Ren, 2022). Honig et al. (2017) aptly summed up the importance of research ethics beginning in doctoral education:

> We cannot expect any change to our scholarly culture without specific attention to research training of new scholars in general, and doctoral education in particular. Doctoral education is the origin of our ethical practices (or lack thereof), and if scholars are not obtaining training in the ethical application of research methods in the first place, we cannot assume they will abide by ethical norms, or pass them on to the next generation of scholars they may train (p. 92).

Discussion Questions

- How would you define the terms research misconduct and questionable research practices (QRPs)? How would you distinguish between these terms?
- What are your thoughts on the three cases presented (possible plagiarism, academic freedom, and a failed peer review)? If you were asked to recommend an action or outcome for each case, how would you answer?
- Of the various publication ethics practices noted here, which ones do you find most helpful for you, and why? What other resources are you aware of pertaining to publication ethics?

- In looking at *similarity indexes*, or other such software measures, what percentage of plagiarism is considered acceptable at your institution, and how is that percentage determined?
- What are your current thoughts or ideas about the impact of artificial intelligence on academic research and practice, especially pertaining to ChatGPT? What opportunities and pitfalls do you see from the perspective of future HRD research and practice?
- What do you think the HRD field is lacking or missing in terms of publication ethics? What would be the first action to take to place greater emphasis on the importance of publication ethics?

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Future Issues

The Philosophy and Ethics of Time: Implications for HRD

Jim Stewart

Introduction

We measure clock time in varying units from say millennia to seconds. We can go further and measure micro seconds, although most of our clocks and watches cannot cope with those units. Keeping this in mind, imagine driving a car at 60 miles an hour along a road with mileposts to measure progress. For a microsecond, you are at milepost B. A minute earlier you were at milepost A and in a further minute you will be at milepost C. Milepost B is in your present, milepost A is in your past and milepost C is in your future. But the road is straight, and it is a clear day so you can see milepost A in your rearview mirror and milepost C through your windscreen. You can see your present if you wish at milestone B through the car's side window. You can also see both your past and your future. All in the same microsecond. Your past and future seem to exist and are accessible to one of your senses at the same time as your present. Not only that, but a different car is at milepost A and so currently occupying your past. A second different car is at milepost C and so currently occupying your future.

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How can this everyday scenario be? One explanation is simply the limits of how we define and measure time. A fuller explanation is provided by physicists studying the space time continuum, an explanation beyond this chapter and author although something will be said about this later in the chapter. Both author and chapter primarily take an alternative approach by examining the philosophy of time to understand the limitations of the construct of clock time. The chapter then examines the connections and implications of that discussion to the notion of ethics as applied to organisations and management. The final substantive part of the chapter then applies the previous content to identify implications for the conduct of HRD research and practice.

The Nature of Time

Philosophy is concerned with identifying and seeking to answer fundamental questions. As such, it questions and challenges taken-for-granted assumptions. On the topic of interest here, that means, for example, examining the validity of everyday concepts such as past, present, and future. Bardon describes time as being 'no subject more mysterious and ineffable' (2013, p. 1). The concept has been a topic of debate and dispute since the ancient philosophers and those debates and disputes, as Bardon points out, continue. Despite some notable exceptions (e.g., Roe et al., 2009), the concept of time has not traditionally been a major focus in studies of organisation and management. The subject is, though, of increasing interest to those who study organisations (Dawson & Sykes, 2018; Feuls et al., 2022) and so is relevant to those who research and practice HRD. A brief examination of the philosophical problems with 'time' are therefore of interest.

A fundamental problem is ontological posed by the question is time real? We generally accept that there is a material world consisting of physical objects such as mountains and rivers, and human-made objects, such as houses and cars. Is time similar to these existing independently of human sense perception or language? According to Bardon (2013) there are three categories of theories that seek to answer this question. The first is Idealism. This category has a starting point that time is a subjective experience of humans, and that time does not have an objective existence in the same way as physical objects. The second category is the direct opposite and is labelled Realism. According to this view, time has an objective existence and is an empirical reality. A kind of middle course between the first two is termed Relational. In this category, the realist view of time per se is rejected but relations between events are real. For example, event A, perhaps the American Civil War occurred after, or later than, event B, the English Civil War. The relational view argues that such relations are real even though time itself is not.

These different views are premised on varying assumptions, or beliefs, that *change* is central to the nature of time. Thus, we all use and recognize the common expressions that 'time heals' or that 'time changes everything'. However, similar disputes concerned with time arise about the reality, or otherwise, of change. For example, take an individual human being, say person X. Empirical changes in the physical person X can be observed and measured as the body grows and develops. Does this mean though that person X is a different person at the point in time of death to person X at the point in time of birth? If we answer yes to that question, then the logical implication is that person X is different at each and every point between those two events in their existence. So, assume person X was born at 12 noon on 1 January 1950 and died at 12 noon on 1 January 2020 (I pick these dates based on the publication date of this book). If our answer to the question is true and valid, then person X is a different person at each and every point in time between those dates. This includes not only 1 January on each and every year between 1950 and 2020, but every second, and every millisecond, of every minute, of every hour, etc. between those dates. But surely it is nonsense to say that person X is a different person each and every millisecond of their existence. If that were the case, we would very soon run out of symbols, alphabetical or numeric, to label the succession of individuals we are otherwise content to label person X at birth and death, and all points in between. So, is change real is as vexatious a question as is time real.

Attempts to resolve these questions remain influenced by the work of ancient philosophers but have more recently been addressed by what is termed theory A and theory B (Caws, 2003). A basic premise of the realist view of time is that it is predicated on change being real. This premise leads to theory A, or what is also termed the dynamic theory of time (Bardon, 2013). This view of time is what we might term our default, or natural position. It seems obvious that change happens and therefore that time does too in passing from the future to the present to the past. And as time passes, or changes, so too does the material world. According to this theorizing time is dynamic in theory A. So, time is what we measure by using clock time. Given that, events measured by clock time, having the property of future, present, or past, also change over time and so become, for example, less future or more past. The properties of futurity, presentness, or pastness must themselves change over time.

Theory B, or what Bardon (2013) labels the static theory of time to contrast with the dynamic (theory A) view of time, focuses on the relations of events. We could use the earlier examples of civil wars or perhaps the date of the birth and the death of person X. In the static theory of time the relation of these events, being earlier or later than each other, does not change. Events can be earlier or later or simultaneous to other events. An example of the latter could be the birth of person Y who was born at exactly the same time as person X. For the theory B, or static theory of time, the point of these relations is that their relation to each other is permanent. The relation of earlier, simultaneous, or later does not change over time. The English Civil War happened on certain dates and the American Civil War on different certain dates, and the fact, or truth, that the American Civil War happened later than the English Civil War cannot, logically, change.

The question now arises as to which of the two theories is valid. A natural response of theory A adherents to the objections of theory B adherents is to rely on the use of tense in human languages. So, to say today that Abraham Lincoln is alive is clearly not true. But to say Lincoln *was* alive at the time of the American Civil War is true. Or to take a future event, to say today that something known or expected in the future, for example, the 2028 Olympic games, will happen is also true. To make the first statement about Lincoln in May of 1861 would though be untrue, as would making the second statement about the Olympics in July 2028. One problem highlighted by theory B adherents is that the use of tense statements, as mentioned earlier, ascribes changing properties to past and future events. The civil wars, and the life of Abraham Lincoln, are becoming more past, they have more pastness and the 2028 Olympics is becoming less future, it has less futurity. But the civil wars and the 2028 Olympics cannot change; the former certainly can't change and the latter has not happened yet so that too cannot change in the present. So, for the adherents of theory B, only relational statements such as earlier or later are always true whenever they are stated and so only theory B's view of time is logically valid. Therefore, change is not a real property of time and so time itself is not real. In simple terms, theory A depends on clock time while theory B depends on calendar time.

There is scientific support for relational Theory B adherents. The natural sciences, especially the branches of physics such as relativity and particle physics applied in cosmology, provide that support. Studies in these disciplines have produced the idea of spacetime. This idea, which has been demonstrated both theoretically using mathematics and, to some extent empirically in experimental physics (Bardon, 2013), show that time per se has real properties but that the passage of time from future to present to past is not how we generally understand it to be. While time is real, the passage and flow of time, which is a key part of the dynamic theory A, is not. Spacetime also shows that the experience of time and space is relative to the position in spacetime of the observer, or the person having the experience. This lends additional support to relational theory B in that what is simultaneous, earlier or later depends on the location of the observer in time. So, time itself, like space and the physical matter composing space, is real but experiencing time is subjective.

In addition, the subjectivity of experiencing time is supported by psychology (Bardon, 2013). We as humans have, for us, a real sense of past in our memories and a real sense of future in our imaginations. Memories and imagination vary from person to person. And both change for an individual person over time. But those variations and change are not objectively real. They are subjectively experienced.

In summary of this section, the philosophy of time has not yet produced final and uncontested answers to questions about time. However, the ontological question has an answer in the form of theory B, or static time, which seems to account for both what is objectively known and what is subjectively experienced by humans. As Barden puts it, 'Time as we know it in experience is a matter of how we adaptively organize our own experiences; in a physical and cosmological context, it is a matter of how we can most successfully model the universe of occurrences. As such, time is an answer: a solution to the problem of organizing experience and modelling events' (2013, p. 175). Having settled on a possible understanding of time, we will now examine the possible connections of time with ethics. That examination though will require application of varying understandings of time.

Time and Ethics

A useful starting point for this section is to say something about ethics. Many other chapters in this book will do the same so there will be a limited discussion of the concept here. It is worth stating a simple proposition that the study of ethics is an attempt to address the question 'what should I do?'. The word 'ethical' also implies that phenomena such as human decisions and actions have moral implications and so require moral choices to be made. I have argued elsewhere that the application of ethics in business and management in both research and practice, and so also in HRD, is confused, wrong, and just plain daft, meaning stupid (Stewart, 2007). This is simply because, at the time of making that argument, much of the research, writing, and practice on and of business and management ethics is premised on *some* related phenomena having ethical implications while *others* do not. For example, corporate governance, sustainability, and whistle-blowing are areas of research and practice with a clear focus on ethics and ethical behaviour and so examples of *some* phenomena examined in books on business ethics in 2007. Other areas of decisions and action were ignored as *others* in those books.

I am pleased to note that more recent books on business ethics now have expanded content to cover additional phenomena. However, few I am aware of are comprehensive in taking as a starting point that *all* phenomena in business and management have ethical implications. What is interesting though is that there are still books on ethics being written, published, purchased, and prescribed as reading in business and management educational programmes. That being the case, it seems still safe to say that ethics for business and management is a *separated* aspect of interest to the general research, teaching, and practices of business and management. This feature of being separate is not the same as the separate subjects of, for example, finance or marketing or books on those subjects. This is because ethical implications are immanent in those separate subjects and so the separation of ethics implies that that topic is also separate from and of no direct relevance or application to finance, marketing, and other business and management subjects. And so, we still have the situation of business and management ethics being premised on *some* related phenomena having ethical implications while *others* do not. Does linking the concept of time help to overcome this situation? We will return to that question after examining the implications of the philosophy of time for what we know and understand of ethics.

The theory B view of time centres the *now*. Relating time to before and after depends on some specifications and locating of now. For example, the American Civil War occurred later than the English Civil War only at any specific moment, but also every specific moment later than the American Civil War itself. Perhaps a better example will be the birth of Abraham Lincoln since that event occupies a shorter duration than civil wars. So, that birth occurred earlier than at any and every moment before the start of the American Civil War and the start of the American Civil War occurred later than any and every moment later than the birth of Abraham Lincoln. This leads to what we might call two *immediate* conclusions (pun intended!). First, our subjective experience occurs in the now. We experience time moment to moment. The experience of the moment may be coloured and influenced by the past in the form of our memories, and by the future in the form of our imaginings. This though simply reinforces the subjectivity of our decisions and actions as phenomena. And those decisions and actions occur moment to moment in the now. Therefore, according to the theory B view of time, we are constantly making decisions and taking actions that potentially have ethical implications. If the phenomena have to do with business and management, according to my earlier argument, then they certainly will have ethical implications. Such decisions cannot be avoided or 'put off' to a later time. That later time will just be another now. So, our first conclusion is that ethics is immanent in our actions and decisions in the now. This conclusion reinforces the argument that ethics in business and management research and practice is not 'separate' from but is rather implicated in all business and management subjects and functions. And so, what follows from this is that every and all decisions and actions taken by business and management researchers and practitioners, which by definition includes those involved in HRD (see Stewart, 2007), are ethical decisions and actions.

The second conclusion is that the decisions and actions of a person experiencing the moment is subjective. We can argue this not only from the theory B view of time but also from what is known about spacetime from physics. There is a subjective element to understanding and interpretation of events influenced by the role of spacetime in shaping the physical perception of them. So, the location of a person in spacetime shapes their perspective of events and experience of them. We also know from psychology that time is experienced subjectively, including the experience of the now. The conclusion therefore is that ethical choices in decisions and actions are subjective. That is not to say that social influences are not at work or that all decisions are made by single individuals. The point and the conclusion are that, to use a current colloquialism, individuals ‘own’ their decisions and actions and so have an ethical responsibility for them.

There are additional implications for ethics arising from linking the concept with an understanding of time. An overarching, or fundamental implication, is argued by Heather Dyke (2003). This argument rests on drawing parallels between the relation between what Dyke terms tenseless and tensed statements and language, and the same relation between moral statements and language. The first building block in the argument is to distinguish between facts and beliefs as the motivation to act. In relation to time, the example given by Dyke is an appointment say to visit the dentist. If the appointment is for 12.30, and it takes 30 minutes to travel from home to the dentist, the fact of the appointment being for 12.30, and the fact that it takes 30 minutes to travel do not motivate leaving home at 12 noon. This is obvious since those two facts were the case at any and every time before 12 noon, say for example at 10.30, but no action is taken at those times to keep the appointment. The belief that it is now 12.00 noon motivates the action of leaving home. A clock or watch may be faulty and running slow, and the actual time may be 1.00 p.m. The fact of the slow clock and the actual time being an hour later will not change the action as the belief that now is 12 noon is the motivation. In addition, and as we have seen, there is no objective 12 noon and so no correspondence between the belief and objective reality. Even if the clock or watch has not slowed and shows an accurate time, that accurate time is a representation and not a reflection of objective time.

The second building block concerns tensed and tenseless language. Again, using Dyke’s example, the tensed sentence ‘it rained yesterday’ depends on tenseless language for its truth value. Let X stand for ‘today’ and the sentence from the relational view of time ‘it rained one day earlier than X’ is objectively true. But the two sentences do not mean the same and are not replaceable with each other. So, the subjective expression in the first sentence relies on the objective reality of the second sentence for its truth. Thus, there is an objective reality of time that provides truth value to our subjective experience of time and our expressions to describe that reality. Dyke argues that something similar can be said about morality and ethics, as described in the following paragraph.

A long-standing debate in moral philosophy is the existence of objectively true moral facts and imperatives, or, in other words, the validity of moral realism. Dyke argues for a version of moral realism which she terms non-reductive naturalism. This form of moral realism suggests a similar relationship between moral beliefs and moral facts, that is as with tenseless language providing truth value for tensed language, non-moral language provides truth value for moral language and so moral imperatives. Dykes example is the assertion and moral statement that 'saving a drowning child is the right thing to do' can be justified by the non-moral statement 'saving the drowning child will maximise the happiness of her parents'. The latter statement appears to be a moral statement but is actually just a description of the world as it will be if the action of saving the child is taken. There is nothing inherently moral in maximising happiness of two parents. The two statements also illustrate a key conclusion of Dyke's analysis and argument. This is because moral statements are not descriptive of the world but are rather always prescriptive. That is, they provide answers to the question 'what should I do?'. They can though be justified by descriptive statements about objective reality, as in the example of maximising happiness of two parents. In this way, Dyke argues she has resolved the problem of deriving values from facts, that is, it is possible to answer an 'ought' from an 'is'.

A more specific and relevant insight into the ethics of business and management practice can be drawn from linking the philosophy of time and ethics. It is probably an axiom that the primary purpose of management is to maximise efficiency in their operations. This in turn means getting the most out of the resources used in those operations. Time can be and is seen as a resource and speed provides a measure of the use of that resource. Maximising use of the resource means achieving maximum speed. Examples of where this is the case include warehousing, logistics, distribution, and both stock control and checkouts in food retail (Cai et al., 2022). However, valuing the speed of output produces stress, depression, exhaustion, and burnout for some at least for those subject to such management regimes (Alhadeff-Jones, 2017; Cai et al., 2022). The empirical description of the effect on employees of maximising speed might therefore be used to question and challenge, on moral grounds, the ethicality of maximising speed.

This last connection between time and ethics begins to indicate the implications for HRD research and practice. We will now turn attention to that topic.

Time, Ethics, and HRD

We will begin this section with the last point of the previous section. Maximising the utilisation of time raises ethical questions for HRD in at least two respects. First, in the industry examples given above, the means of maximising use of time relies on forms of technology, mostly information and communication technologies, and also forms of artificial intelligence (Cai et al., 2022). Managers and other employees require training as part of implementing such technology. Thus, HRD practitioners are involved in all training aspects of that implementation; identifying who needs training in what, instructional design of the training, managing and facilitating delivery, and evaluating the results and outcomes of the training; these actions all involve directly taking actions and making decisions moment to moment on the rightness or wrongness of the pursuit of maximising speed in operations. Thus, HRD practitioners are making ethical judgements and taking implicit ethical positions regarding the use of time in the organisation and by its employees. Second, it could be argued that choosing to work for an organisation that seeks to maximise speed is also an implicit acceptance of the same ethical judgement and position. This is because seeking, accepting, and retaining employment with the organisation implies an acceptance of the organisation's operational strategies and associated working conditions of its operational employees. Therefore, HRD professionals in such organisations are accepting and endorsing the ethical position of the organisation irrespective of their direct involvement, or not, in implementation of speed maximisation training initiatives. That is, they accept maximising speed as being 'right' or 'good' even if maximising speed results in some employees experiencing stress, depression, and burnout. This observation applies to both groups of HRD professionals, those directly involved and those not at all involved.

Another area of organisation activity with time as a focus that is of interest to both HRD researchers and professionals is that of organisation change. This activity has two well-established perspectives (Dawson, 2014). The first of these sees change as occurring as a linear series of events over time, with time conceptualised as being a flow of past, present, and future. This view is mostly, but not exclusively, associated with planned change organised around a set series of stages or steps. The second perspective sees change as processual and emergent with no necessary set of predetermined stages or steps. However, this second perspective also sees time in terms of the temporal view of past, present, and future and so both perspectives share a common understanding of time.

Dawson (2014) critiques studies and accounts of organisation change as either failing to include time as an analytical aspect of organisation change or as accepting a conventional and taken for granted view of time as being represented by 'objective' clock and calendar time. The latter is seen in both the linear series of steps in planned change and in processual analyses which see change as emerging from either or both continuous adjustments and episodic, larger scale change. Based on his critique, Dawson goes on to propose three time-related concepts that are required to theorise and so understand organisation change. The first of these is temporal orientation. This concept refers to variation in emphasis on either material or social perspectives on the nature of existence and knowledge. Perspectives that emphasise material aspects of existence and knowledge reify organisations as entities and technology as objects. Perspectives that emphasise social aspects of existence and knowledge view the world as being constructed through social processes and have an interest in meanings and interpretations ascribed by humans to their experience. According to Dawson (2014), theories of organisation change generally lie between material and social perspectives by focusing on the interplay and connections of the material and social. He suggests though that researchers and theorists need to be clear about their temporal orientation.

The second concept offered by Dawson is temporal awareness. By this Dawson means bringing time and temporality from the background to the foreground when researching, analysing, and theorising organisation change. This involves recognition that forms of objective time such as clock time are embedded in organisation practices and activities and so in change management interventions, while the temporal experience of time of change agents and recipients, or targets, of those interventions will vary among those people and from the clock and calendar time of change plans. Applying temporal awareness will enhance understanding of organisation change and change processes experienced by both organisations and individual organisation members. This in turn will better inform attempts to manage organisation change. Better informed change management will have the potential for different impacts and consequences for those managing change and those on the receiving end of the interventions. This latter point begins to suggest the ethical dimension of time and organisation change but we will leave the exploration of that until after considering Dawson's third concept.

Dawson's (2014) third concept is that of temporal accommodation. Dawson means by this the ways in which different conceptions of time are accommodated in analysing and presenting findings from research on organisation change, and in developing theories of change management. This concept might be seen therefore to be of more relevance to change management research, and HRD scholars than to professional practitioners. This is perhaps more apparent in Dawson's elaboration of the concept when he highlights that in researching change, researchers often move between different conceptions of time through detailing a dated timeline of events to identify frequency and duration, and then, having engaged in interviews to record the interpretations and sense-making of change agents and change recipients about their experience of the change events, report the findings of those different methods. There can be and often is a mismatch of time conceptions in the two sets of data which goes unrecognised, unrecorded, and so unexamined. This mismatch continues into data analysis and theorising. For example, events may be reported according to a predetermined implementation plan based on clock and calendar time with analysis of reports on the progress of the plan providing data for analysis, while responses from interviewees will be based on their experiential and subjective interpretations of time in relation to the implementation events. However, clock and calendar time are still applied in the analysis of that data. The unrecognised mismatch will then inform theorising based on the analyses and so is likely to produce faulty theory. Applying the concept of temporal accommodations will enable this error to be avoided. It is necessary for the previous two concepts to be applied to allow temporal accommodation to be undertaken.

Before examining the ethical implications of Dawson's analysis, it is worth noting a possible objection to the idea that the third concept is of more relevance to scholars than professionals. This objection is simply to recognise and acknowledge that professionals engage in research in their practice. This is true of HRD professionals in general and in their role of change agents during planned organisation change. So, it is arguable that all three concepts are equally relevant and of value to both HRD scholars and HRD professionals. In any case, according to some conceptualisations, HRD is in and of itself concerned with behavioural change at individual, group, and organisation levels (Stewart, 2007). That being the case, Dawson's analysis and its related ethical implications have relevance to practice as well as to research.

Temporal orientation has clear ethical implications. This is demonstrated by Zimmerman (2003) in relation to punishment. An action taken to deserve punishment occurs at some 'now' but the punishment occurs at a different 'now'. Justifying the punishment relies on an orientation that accepts a flow of time represented by past, present, and future. Alternative orientations cannot rely on the same justification, especially in cases where punishment is delayed for lengthy time periods. Applying this principle to organisation change, an example may be downsizing through compulsory redundancies of employees. The justification at the time of that decision may be that the decision is to ensure the continued existence of the organisation and so continued employment of some but not all staff, which is a consequential justification. The decision and justification rest on a primarily material view of organisations and their associated temporal orientation of past, present, and future. Alternative temporal orientations, as shown by Zimmerman (2003) in relation to punishment, question the 'rightness' of sacrificing the jobs of redundant employees to save the jobs of staff who retain employment. This is especially true because implementing downsizing takes a while to be effected and the duration of consequences for those made redundant is unknown.

The example of downsizing is relevant also to Dawson's concept of temporal awareness. However, since all of Dawson's concepts are in fact at play in all cases of planned change, let us take a different example; this time of culture change programmes. Similar to downsizing, it is unlikely that decision-makers and change agents are aware of alternative orientations to the default orientation of 'clock' time that they apply in their decisions and actions. Dyke and Maclaurin (2013) make the case that experience of time reflecting objective 'clock' time has evolutionary origins and selective advantage for humans. So, having that orientation is understandable as a default position. Being unaware of applying that orientation, decision-makers and change agents are also unaware of the ethical implications of applying 'clock' time for those decisions and actions. Culture change commonly seeks to adjust and change the beliefs and values of the recipients of the change intervention. Being aware of the alternative time orientation which focuses on individual experiences of time, and so of their experience of the intervention, is more likely to highlight and bring into focus ethical questions such as 'is it right to seek to change individuals' beliefs and values', or 'is it good to hold X beliefs and values rather than Y beliefs and values?'. Temporal awareness therefore raises ethical concerns that would otherwise not be considered when deciding to initiate and in implementing culture change programmes.

Dawson's concept of temporal accommodation is also helpful when considering the ethics of organisation change. A useful example to illustrate this point is that of implementing technological change. Such changes raise questions of the timescales for adoption of the new technology. Adoption requires both physical implementation of installing new hardware and/or software and social implementation of preparing users to apply the new technology in their work. This latter aspect of implementation will require training to be provided which, in turn, will require some research to establish the training needs of the population of users, or more likely populations since there are commonly different categories of users. In any case, a single population is unlikely to be homogenous in their biographical and social characteristics. Inter and intra variations of characteristics of populations affected by the implementation of new technology raise ethical questions related to time. In general, this can be likened to the question of fairness equalling sameness or difference (Stewart & Harte, 2010), for example, is it right that older employees required to use the new technology be provided with different or longer training than younger employees? Or, is it right that employees whose first language is other than the native language of the host organisation be provided with different or longer training than native language speakers? Or, is it right that either or both of these groups be allowed longer to apply their training and to become proficient as users of the new technology? It is hopefully clear that the experience of the implementation time planned for the new technology will vary for these groups relative to other groups of users. So, the overarching ethical question is whether there should be variation in conducting research to establish the training needs, and in reporting the results of that research, to accommodate the variation in the experience of time of varying populations of users of the new technology.

There is one final connection between time, ethics, and HRD which is gaining currency and so worth highlighting in this chapter. McGuire et al. (2021) argue a compelling case for an ethics of care to be adopted in HRD practice. Their notion of an ethics of care resonates with the work of the American philosopher Michael Slote (2003, 2007). Slote focuses on the concept of empathy which is closely related to the ethics of care. For Slote, empathy is a natural part of human nature and also an essential component of an ethics of care. He further argues that temporal immediacy plays a role in arousing empathy (Slote, 2003). This reinforces the earlier argument that the 'now' requires attention. This supplements McGuire et al. highlighting context and proximity as part of an ethics of care. The argument here, supported by Slote's analysis of the role of empathy in human affairs, is that a temporal focus on the now is also a requirement for the application of an ethics of care in HRD.

Summary and Conclusion

It was stated earlier that the concept of time is of increasing interest to organisations and management research and practice. Three examples to illustrate this are Dawson and Sykes (2018) with their examination of time in storytelling and sensemaking, the work of Plotnikof and Mumby (2023) on the politics of time in the discursive and communicative practices of organisations, and the work of Hernes et al. (2021) on time and materiality in food-based organisations. Feuls et al. (2022) take a particular focus on research designs for studying time in organisations. This interest has arguably been hastened by the Covid 19 pandemic. Recent studies have investigated the use of time and its impact during the pandemic, for example, Shirmohammadi et al. (2022) looked at work-life balance and implications for HRD. Brammer et al. (2023) suggest that lessons for management research from the pandemic include an opportunity and need to emphasise temporality in such research, especially when focused on extreme events.

Academic work on the impact of the pandemic of particular interest here is research that examines the experience of time. For example, research by Ogden (2020) shows that individuals' experience of the passage of time altered during periods of COVID-related lockdowns. It is interesting to note that over 80% of participants experienced distortion to the passage of time during lockdown. Of additional interest is the finding that these alterations seemed to vary according to, among other factors, the age of participants. In general, older individuals experienced time as slowing and younger individuals were more likely to experience time as passing at a faster rate than usual for them. This perhaps suggests variation in HRD interventions for different age groups, which is an ethical question of the sameness/different treatment understandings of fairness. It is also an indication of a potential area of research for HRD scholars; that is, the role of variable biographical characteristics influencing experience of time and the implications of these for design and provision of HRD interventions. Additional potential areas of interest include the extent to which HRD professionals are aware of and apply understandings of time in their work; how subjective conceptions of time influence design of HRD interventions; studies of how ethical decision-making of HRD professionals are influenced by their subjective conceptions of time; and finally, use of the methods suggested by Feuls et al. (2022) to explore their appropriateness and effectiveness in HRD research.

This summary of recent research supports a number of conclusions to be drawn from this chapter. First, time is a significant factor in understanding organisations to, in turn, inform management practice. Second, time is a complex concept that goes beyond conventional and taken for granted assumptions about there being a single 'clock time' way of understanding the concept. Third, individuals vary in their experience of time, including in the context of work and employment. The chapter has also shown that the concept of time, including conceptions of time as clock time and also with alternative conceptions different from clock time, raises ethical implications that might otherwise remain obscure and unexamined. Time therefore is an essential element in considering the ethicality of decisions and actions in organisations and in management practice. That conclusion also applies to the decisions and actions of HRD researchers and professionals.

Discussion Questions

1. Understanding and experience of time are taken for granted and assumed to be shared among organisation members. What are the implications for HRD research and practice if this assumption is wrong and if different categories of employees, for example, different age groups, have different conceptions of time?
2. If ethical decision-making always happens in the now and all activities in organisations have ethical implications, how can HRD research and practice support organisations in developing and implementing policies in support of ethical practice?
3. To what extent is Dawson's critique of the change management literature's lack of attention to time as a construct valid? How can Dawson's three time-related concepts support HRD practice in achieving ethical change management?

4. How does an understanding of time informed by Theory B, or the static theory of time, help inform and shape HRD practice to be more ethical?

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The Role of Empathy in Developing Ethical Leadership: Neurobiology and Video-based Approaches

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In today's rapidly changing world, leaders have to deal with complex internal challenges and wicked external threats. Such high-pressure environments emphasize leaders' ethical or unethical behavior especially when

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they face difficult situations that require decision-making to navigate their organizations (Keselman & Saxe-Braithwaite, 2021; Klepper & Nakamura, 2011, 2012; McGuire et al., 2020). Ethics can impact organizational culture and significantly influence others. Ethical behaviors can bring about feelings of hope, strengthen moral norms, and increase motivation, while unethical behavior can contribute to demotivation, low productivity, and high turnover (Jian, 2021; Owens et al., 2019; Park et al., 2022; Paterson & Huang, 2019). The prime minister of New Zealand, Jacinda Ardern, is an example of an ethical leader who demonstrated compassion and care, inspired people, and built confidence to overcome the challenges during the COVID-19 pandemic through consistently empathic communications (McGuire et al., 2020). Examples of unethical leadership include recent scandals from the technology industry, such as the widely publicized issues at Theranos (Tucker, 2022), Twitter (Kay, 2022), and FTX (a cryptocurrency exchange) (Yaffee-Bellany, 2022). In these examples, leaders have committed fraud, lacked respect and empathy for their coworkers, and tried to protect themselves and their interests over the well-being of others.

Ethical leadership has two communication processes: interpersonal and intrapersonal. Interpersonal ethical leadership is centered on social learning and social exchange, while intrapersonal ethical leadership is grounded in social cognition theory (Tu & Lu, 2016). Empathy skills, which refer to "the capacity to feel specific moral emotions, like sympathy or compassion" (Pohling et al., 2016, p. 451), are seen as a building block of ethical leadership (Jian, 2021). Empathy brings a deep concern for others who are suffering and fosters sympathy, caring, and compassionate behavior toward others where leaders feel responsible for their well-being instead of being self-centered (Batson, 2010; Jian, 2021; Pohling et al., 2016). Empathy has a positive relationship with prosocial behavior (Telle & Pfister, 2016). Leaders who embrace empathy in day-to-day operations can foster collaborative and trusting relationships with others (Nakamura et al., 2021; Parker et al., 2020). Various studies focus on how people use empathy to interact with others in the workplace, including the multiple stages of relationship development and its impact on leadership effectiveness and teamwork productivity (Foltin et al., 2012; Fox et al., 2001; Issah, 2018). Therefore, empathy as a social practice deeply relates to ethics (Kalshoven et al., 2013).

The recent advancement of technology has enabled researchers to investigate neurobiological aspects of empathy and its relationship with ethics. Using neurobiological and behavioral lenses, we explore how individuals' empathic skills can be better developed to demonstrate greater empathy in ethical leadership. In addition, recent technological advancement brought an AI-enabled emotion expression approach that helps scholars examine empathy through videos. With these emergent approaches in mind, the following questions guide our discussions. What is the role of empathy in developing ethical leadership? How do emerging approaches such as electroencephalography (EEG) and video-based methods help us examine ethical leadership development with a focus on empathy?

In this chapter, first, we dive into the leader's empathy and how it relates to their ethical leadership practices. We focus on their conscious and unconscious struggles of demonstrating their empathy from cognitive, affective, and behavioral levels. We then discuss the previously mentioned methods to examine empathy in ethical leadership development. The ultimate goal of the chapter is to provide insights for HRD researchers and practitioners to better support the development of empathy skills as a part of ethical leadership.

Ethical Leadership and Empathy

As empathy is part and parcel of ethical leadership, we discuss the concept of empathy and its role in ethical leadership. First, we unpack the concept of empathy and discuss the ethical leadership construct by describing its roots and key mainstreams. Then we examine how empathy relates to ethical leadership.

Empathy

The term "empathy" first appeared more than 100 years ago by Titchener, which came from *Einfühlung* (feeling into) in German (Wispé, 1986). Despite this long history, to date, empathy has maintained popularity among scholars and captured attention across fields, including leadership (Holt & Marques, 2012; Kock et al., 2019; König et al., 2020; Lumpkin & Achen, 2018), psychology (Hall & Schwartz, 2019; Meinecke & Kauffeld, 2019), neuroscience (Heyes, 2018; Marsh, 2018; Weisz & Zaki, 2018), and health professions (Decety, 2020; Fernandez & Zahavi, 2020).

Even though the concept of empathy has been a theoretical debate (Cuff et al., 2016), it is a multidimensional concept that includes affective, cognitive, and behavioral aspects (Cuff et al., 2016; Hall & Schwartz, 2019; Meinecke & Kauffeld, 2019). Cognitive empathy is often described as perspective-taking (Bernstein & Davis, 1982; Deutsch & Madle, 1975; Hogan, 1969) or theory of mind (Preckel et al., 2018). Cognitive empathy is a leader's ability to recognize and understand the emotions of others. Affective empathy is a leader's ability to experience and share others' emotions (De Vignemont & Singer, 2006; Duan & Hill, 1996; Singer & Lamm, 2009). Lastly, behavioral empathy is a leader's ability to respond sympathetically and compassionately to others' needs and motivations (Decety & Jackson, 2004; Tamayo et al., 2016). As empathy is a complex social process, some scholars focus on leaders' communicative actions (Jian, 2021; Raelin, 2016). As communication happens in the everyday life of leaders, discursive practice is often seen as central to empathic leadership development (Barge & Fairhurst, 2008; Fairhurst, 2007, 2009; Jian, 2021). Leaders who empathically interact with others can co-create a shared space where they can demonstrate verbal and non-verbal forms of empathy.

Ethical Leadership

Scholars generally agree with Brown et al. (2005)'s definition of ethical leadership, which is "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (p. 120). Ethical leaders have certain attributes such as being empathic with others, being concerned for others, being virtuous, and being self-controlled when facing challenges (Brown et al., 2005; Brown & Treviño, 2006; Treviño et al., 2000) that characterize a moral person (Kalshoven et al., 2013; Resick et al., 2011). Ethical leaders' relationships with their subordinates can best be understood through the theoretical lenses of social learning (Bandura, 1977) and social exchange (Blau, 1964). The social learning view of ethical leadership indicates that leaders' ethical behavior is role modeled, with their ethical expectations and actions shaping others' behaviors (Brown et al., 2005). The social exchange view of ethical leadership argues that followers are motivated and positively engage in their work for better performance when they receive favorable treatment, such as care and compassion, from their ethical leaders (Newman et al., 2014; Ruiz-Palomino et al., 2013). Within these interpersonal relationships, researchers focus on the relationship between the behavioral aspects of ethical leaders and their impact on followers (Gentry et al., 2013; Sosik et al., 2019; Wang & Hackett, 2016; Zhu et al., 2016).

From an intrapersonal perspective, ethical leadership stems from social cognition (Brown et al., 2005; Piccolo et al., 2010; Walumbwa et al., 2011). Social cognition theory focuses on how individuals process, store, and apply information based on their personal experiences, which guide their decisions and actions (Fiske & Taylor, 1991). Derived from social learning theory, Bandura (1991) developed the social cognitive theory that emphasizes individuals' cognitive mechanisms, such as self-regulation, intentionality, and self-reflection, to achieve goals. Bandura (2001) argued that individuals intentionally and proactively shape the environment as they determine and pursue their goals. Arioli et al. (2018) described how social cognition processes can be clustered into three domains. One is social perception, which refers to individuals' perception processes of social information through non-verbal (e.g., facial expressions) and verbal expressions. The other is social understanding, which indicates the ways in which individuals recognize others' cognitive or affective states. The third is social decision-making, in which individuals take others into consideration when thinking of goals or taking action.

Compared to the interpersonal perspective, even though ethical leadership has a strong theoretical foundation of social cognition, there is limited research focusing on the intrapersonal processes of ethical leadership (Resick et al., 2013; Tu & Lu, 2016). Furthermore, there is a dearth of research that examines empathy in ethical leadership, including how ethical leaders recognize, share, and demonstrate empathy to others.

Empathy in Ethical Leadership

As scholars highlight empathy as an essential component of ethical leadership, empathy plays a key role in ethical leadership development (Jian, 2021). According to Pohling et al. (2016), empathy enables leaders to care for others and motivates leaders to demonstrate compassion. Kalshoven et al. (2013)'s study makes the case for the relationship between leaders' empathic concern, ethical awareness, and their followers' caring behavior and courtesy. Mahsud et al. (2010) discussed the importance of empathy and ethical values for leaders' relationship-building with others through the lens of the Leader-Member Exchange theory. Furthermore, Jian (2021) argued that three central concepts of ethics, which are generosity, care, and responsibility, deeply relate to empathic leadership. Generosity enables leaders to be open and recognize others instead of focusing on themselves (Diprose, 2002; Jian, 2021; Liu, 2017; Pullen & Rhodes, 2014). Both ethics of care and responsibility motivate leaders to demonstrate empathy toward others (Gilligan, 1982; Grandy & Sliwa, 2017; Levinas, 1985; Mayeroff, 1971; Nodding, 2013; Rhodes & Badham, 2018). Empathic leaders can communicate with others as a collaborative process to create emotional bonds and build a shared space by understanding others' needs, appreciating others' talents, recognizing others' perspectives in problem-solving, and being inclusive in decision-making (Tzouramani, 2017). Such empathic interactions foster a trusting and cooperative culture. Therefore, focusing on empathy skills development is essential when we think about ethical leadership development.

Developing Empathic Skills in Ethical Leadership

As empathy is a critical component of ethical leadership, how can we help develop empathy skills in ethical leadership? Scholars emphasize the importance of self-awareness, reflective learning, having a role model, and communication in empathic ethical leadership (Brown et al., 2005; Jian, 2021; Kalshoven et al., 2013; Nakamura et al., 2020; Treviño et al., 2000). With increased self-awareness of their own ethical values and leadership behavior, leaders can improve their ethical decision-making and demonstrate empathy to others (Klepper & Nakamura, 2011; Nakamura et al., 2020, 2022). Leaders can also engage in reflections informally and formally in and out of the workplace by having a leadership coach or participating in a leadership development workshop where they can reflect on ethical values and associated behaviors (Brown & Treviño, 2006). Grounded in Bandura (1977)'s social learning theory, "role modeling refers to the process of observational learning, imitation, and identification" (p. 214). In order for leaders to enhance their empathic ethical leadership practice, it is important for leaders to find a role model they can look up to and learn from. Finally, communicative action is critical for leaders to demonstrate empathy in day-to-day interactions with others.

How they display empathy verbally and non-verbally significantly influences others. In this section, we introduce two approaches that can help improve empathic ethical leadership.

Neurobiological Approach

Neurobiological approaches can provide insights for HRD research and practice in examining empathy in developing ethical leadership. In this section, we introduce the electroencephalography (EEG) technique, which is widely employed in neuroscience research to understand learning and development (Durall et al., 2017). EEG is a noninvasive medical imaging technique that collects electrical activity, known as brain waves, from the surface of the scalp through conducting electrodes. Brain waves are oscillating electrical voltages and what EEG captures. Brain waves can be grouped into five different frequency bands, which are the delta band (0.5–4 Hz), theta band (4–8 Hz), alpha band (8–12 Hz), beta band (12–35 Hz), and gamma band (>35 Hz). Brain waves of different frequency ranges can reflect different brain states. For instance, the activity of the delta band, the lowest frequency band, indicates the sleep state, the most relaxed state, and as the brain wave frequency turns higher, the brain state becomes more active and concentrated (Abhang et al., 2016).

Most research using EEG focuses on the signal range from 4 to 35 Hz, which is the range of theta, alpha, and beta bands. Generally, the theta band activity is associated with working memory and cognitive processes, while alpha band activity is associated with long-term memory and internal focus. Beta band is associated with attention and movement (Basharpoor et al., 2021; Hannah et al., 2013; Williams et al., 2019). EEG coherence is often focused on as it indicates the level of electoral activities in the brain. It represents how synchronized the EEG signals from the left and right sides of the brain. The level of coherence is analyzed by comparing the symmetrical electrode pair signals in each brain wave frequency band (Basharpoor et al., 2021; Hannah et al., 2013). For instance, higher coherence in the frontal region of the brain is associated with more electrical activities that can indicate emotional arousal and cognitive processing (Simonovic et al., 2017). Therefore, the EEG coherence level can be utilized as an indicator of emotional arousal, which helps identify empathy appearance in ethical leadership (Aftanas & Golocheikine, 2001; Lee & Hsieh, 2014). Nakamura et al. (2022)'s

EEG study examined the impact of reflective practices in ethical decision-making situations (e.g., diversity and inclusion group challenge). In the study, participants who engaged in guided reflection by having a facilitator ask questions to support their thinking processes were more aware of their emotional state and self-regulated their emotions in making ethically difficult decisions when compared to those who reflected individually. This study indicated the importance of reflective learning, self-awareness, and self-control when facing challenges aligned with scholars' emphasis on empathy in ethical leadership (Brown et al., 2005; Jian, 2021; Kalshoven et al., 2013; Nakamura et al., 2020; Treviño et al., 2000).

EEG also can be used for the neurofeedback approach, a specific form of biofeedback that teaches self-control of brain functions to individuals by measuring brain waves and providing audio or video feedback (Kamiya, 2011; Marzbani et al., 2016). Positive (desirable) or negative (undesirable) feedback is provided. With a trained coach, leaders can receive second-by-second verbal and visual feedback, showing when their brain waves fall within the desired ranges (Nakamura et al., 2021). Leaders can see their neural activity on-screen and discuss what occurred at a specific moment with an expert. As a result of neuroplasticity, leaders' brains may change in neural pathways and synapses. Neuroplasticity refers to the brain's ability to change connections, organization, and function based on individuals' experiences (Lane et al., 2015; Poonamallee et al., 2018). Neurofeedback provides opportunities for leaders to experience and reflect, which can lead to changes in the brain and their way of thinking. In the context of empathy in ethical leadership, leaders can work through a set of ethical cases or engage in role-play to practice their empathic skills. In the field of HRD, this technique is not a common practice. However, due to the advancement of technology, the EEG is becoming more user-friendly and relatively inexpensive, which can be a useful tool to employ in future research and practice.

Video-Based Approach

As ethical leadership researchers emphasize the importance of empathic communication, AI-enabled video-based methods can be an effective approach. Communication consists of non-verbal and verbal responses (Hassard et al., 2018; Stanfield, 2000). Individuals emotionally react or respond to each other in social situations (Antonacopoulou & Gabriel, 2001; Bartunek et al., 2006). Empathic leaders can sense others' emotional states through their verbal and non-verbal cues, enabling them to compassionately respond to support them. Alternatively, how leaders self-regulate their own emotional impulses during challenging situations significantly influences ethical climate and culture-building within groups or the organization as emotions are contagious. Barsade et al. (2018) described emotional contagion as the "transfer of moods or emotions from one person to another" (p. 1), which can lead to empathy (Decety, 2011; de Waal, 2008; Moody et al., 2007; Tee, 2015). For instance, ethical leaders who recognize and share others' emotional states in a challenging situation may regulate negative emotions, such as anger and frustration. They may choose to instead display positive emotions like calmness and optimism to provide space and encouragement for others to deal with the situation. This regulated emotional state by the ethical leader can be positively contagious to the rest of the team members. Such leadership efforts can relate to role modeling as an important component of ethical leadership (Brown & Treviño, 2006).

In leadership communication, verbal and nonverbal cues consist of spoken discourse, facial expressions, physical movements, and postures. Video-based methods can capture visual information such as facial expressions along with verbal responses with time stamps (Christianson, 2018). Videos can be utilized to conduct empathic communication analysis through manual coding, automated facial coding software (Barsade et al., 2018; Christianson, 2018; Lewinski et al., 2014), or a combination of both. AI-enabled facial emotional coding software has received increased attention among scholars. This technology allows researchers to examine second-by-second emotional interactions (Barsade et al., 2018). The facial emotion analysis accuracy on platforms like iMotions is similar to the rate of humans' judgment (Dupré et al., 2020; Kulke et al., 2020; Stöckli et al., 2018). Combined with the AI-led analysis, manual coding can be useful when video recording quality is low (Barsade et al., 2018; Lewinski et al., 2014). For instance, leaders' empathic responses can be analyzed by examining their verbal and non-verbal emotions and others' responses to the leaders through the lens of emotional contagion. Furthermore, a video-based approach can be used as an intervention. Leaders can watch their empathic or non-empathic videotaped conversation and reflect on their communication style with a trained coach or facilitator who can guide them through reflection.

Implications for Future Research and Practice

We discussed two useful approaches that can enhance ethical leadership development with a focus on empathy in the field of HRD. As these are emerging methods, there are some areas that need to be considered when HRD scholars explore them in greater depth. First, ethical considerations need to be in place when HRD scholars use either EEG or video recordings, especially because it may be uncomfortable or unfamiliar for participants to wear EEG or be videotaped. Especially, videos containing identifiable faces need to be carefully stored (Christianson, 2018). With careful treatment of video files, video methods, especially with automatic coding, bring the potential to analyze larger datasets efficiently. Second, both EEG and AI-enabled emotion expression technology have limitations. The software may not be able to detect certain emotions (Al-Nafjan et al., 2017; Barsade et al., 2018). With these technological and situational limitations in mind, it may be useful to employ other datasets such as perception surveys or interviews to triangulate the data. With these implications, we hope that this chapter serves as an invitation for the HRD community to further explore "empathy" in ethical leadership via two emerging approaches.

Conclusion

In this chapter, we explored the essential role of empathy as an enabler of ethical leadership practice, offering a fresh perspective that enriches existing HRD literature and opens new avenues for future research. We argued that the development of empathic ethical leadership hinges on several key factors: increasing self-awareness of ethical values and associated decision-making behavior, engaging in reflective learning, finding role models, and practicing empathic communication with others.

In today's competitive landscape, where human capital has become a significant asset, empathic ethical leadership is increasingly crucial. HRD scholars and practitioners find themselves at the forefront of this transformative journey. Given the rapid advancements in technology, such as neurobiological lenses and video-based AI-enabled approaches, invaluable tools have emerged. These are not merely academic exercises; they have direct implications for both theoretical inquiry and practical application in the field of HRD. Scholars, equipped with the capability to tailor these emerging methods to the unique challenges and opportunities within their research populations, are well-positioned to make significant contributions to the field of HRD. Practitioners, in turn, can draw upon these scholarly insights to tailor interventions to the specific needs of their organizations, thereby contributing to improved practice in HRD. These methodologies serve as actionable resources that have the potential to transform leadership development initiatives, enrich executive coaching experiences, and shape organizational culture.

Therefore, this chapter serves as a call to action. We invite HRD scholars and practitioners to actively incorporate these pioneering methodologies into their work. By doing so, they can expand the horizons of empathic and ethical leadership. We hope that this chapter equips the HRD community with the inspiration and practical tools needed to elevate ethical leadership to new heights.

Discussion Questions

1. What is the role of empathy in ethical leadership?
2. How can we support individuals in developing empathic skills in ethical leadership?
3. How does empathic communication play a role in ethical leadership?
4. Given the advancement of technology, what are emerging methods that HRD scholars and practitioners can consider fostering ethical leadership development?
5. What are the ethical considerations of using technology-enabled methods to examine ethical leadership?

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Digital Ethics and Human Resource Development: Context, Concepts, and Practice

Humberto de Faria Santos and Joellen E. Coryell

Introduction

There is a growing discussion about the ethical implications of the massive application of algorithms by organizations. Many terms are used to refer to the basis of these discussions, including digital ethics (Floridi, 2021; Kluge, 2020; Mahieu et al., 2018; Sari et al., 2020), data ethics (O'Brien, 2020), machine ethics (Spiekermann et al., 2019), computer ethics (Grant & Grant, 2017; Miñano et al., 2017; Shaw, 2003) and artificial intelligence (AI) ethics (Harvard Business Review, 2021). In this text, we use the term digital ethics and define it as the study of the impact of the practice of data science organizations that, through the use of algorithms and AI, invade privacy, manipulate behavior, threaten equality, and demean dignity. Data science organizations are those in which businesses rely on collecting and processing the users' information, typically without the users' knowledge, authorization, and understanding. Engaging the

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users and manipulating their behavior by using their own information are part of the modus operandum of data science organizations. The number of organizations paying attention to the social concerns of various stakeholders on the impact of technology on society is growing (Floridi & Cowls, 2019).

Because an organization's practice is central when it comes to digital ethics, educating business leaders is vital. In this chapter, we aim to provide context, as well as conceptual and practical elements to support leaders in organizations that face the ever-growing challenges and social demands related to digital ethics. The primary audience for this chapter is HRD practitioners who work or plan to work for organizations that employ algorithms and AI in their daily operations. We identify elements to argue that ethical-related issues in the organizational practice are in the scope of HRD practice, as we will discuss later.

In the following sections of this chapter, we provide the historical background and technological and social contexts in which a new business model emerged—one that relied on technology to collect and process enormous amounts of data from users. We explain how both organizations and society benefitted from this model, how it reshaped business and consumer behaviors, and the ethical challenges that emerged from this new techno-social environment. We believe that this background and context introduce an overview of the topic to professionals entering organizations that were born in the algorithm-based business environment or those that are migrating their model to it. We then present arguments about the relevant role of the HRD function in addressing digital ethics. Finally, we discuss a conceptual and a practical model that aim to provide support for HRD practitioners' reflections, debate, and action.

We will not argue in favor of the relevance of technology and how it benefits us individually and collectively. We postulate that the benefit of technology is largely recognized in society. The flip side is that several sectors of society question whether these benefits must come at any cost (WEF, 2020). In our view, this critical stance informs or should inform organizational practice. The introduction to the digital ethics context, conceptual frameworks from the humanities, and reflections upon the ethical implications of technology are how we aim to contribute to the topic of ethics and the HRD function in this chapter.

Except for professionals with computer science backgrounds or field experience, the boundaries that distinguish concepts like algorithms, AI, Internet-based technology, machine learning, and big data are likely to be blurred. In this text, for the sake of simplicity and at the expense of terminological accuracy, we refer to these concepts as *technology* unless otherwise noted.[1]

The Historical Context of the Internet

Digital ethics-related topics emerged in the context of the Internet. The World Wide Web (WWW) provided the groundwork that enabled several businesses to flourish. Researchers in the technology field usually categorize the Internet according to its characteristics in a given period. Web 1.0 and Web 2.0 is how these phases of the Internet and its related technologies are referred. Web 1.0 was the Internet as we knew it in the 1990s. It was characterized by downloading content and accessing information. Back then, the content was highly decentralized (DiResta, 2018) and was made up of lots of websites and blogs from startups and individuals trying to make a name in the digital world. Web 1.0 relied on the then-existing infrastructure. Dial-up Internet used landlines, meaning that while teenagers were slowly navigating the Internet, mothers and fathers were deprived of their right to use the home telephone.

Given the lack of control over the information flowing on the web, anonymity was assured to anyone navigating it. Even a dog could take control of a desktop computer to navigate the Internet, and nobody ever knew it was the dog doing it.[2] Things changed. What was once a safe environment for privacy became the foundation—of two ever-growing types of interconnected systems: the economy of attention (Bhargava & Velasquez, 2021) and surveillance capitalism (Zuboff, 2019).

Around the 2000s, the flow of information became a two-way street. This time not only would the users read from the Internet, but they would also add their own content to it and have some voice and agency in the process. Anyone could create a page or blog and manage it at

[1] We use *technology* in a broad sense, because it encompasses *machine learning*, *data science*, *natural language processing* (LNP), but also in a narrow way, because it leaves out many other technology outside the computer science world. Technology as we refer here sometimes overlaps with the concept of *AI*, but if AI is an encompassing or strict term, it varies along the time (Müller, 2021).

[2] If you search online for "On the Internet, nobody knows you're a dog," you should easily find the famous cartoon by Peter Steiner, published by *The New Yorker* in July of 1993. In the cartoon, while navigating the Internet, a dog makes the comment above to a friend, another dog.

their discretion. All for free! However, the sources from which content was downloaded and to which it was also uploaded became more organized. This organization implied the centralization of data on platforms that became ubiquitous virtually in everyone's daily lives. Emerging data science organizations were behind this new arrangement. This was the rise of Web 2.0. Needless to say, Facebook, Amazon, and Google are the best examples of social media, e-commerce, and search engine age, respectively.

While uploading, downloading, searching, and reading content from the Internet, users were sharing their preferences in every aspect of their lives, including purchase interests, opinions, behaviors, relationships, and moods. By crossing the users' information with much other information available online, data science organizations learned how to predict behaviors and reactions to certain stimuli. Processing the amount of information and the complexity of their correlation (big data) is the kind of job that is unattainable without algorithms and AI (Constantiou & Kallinikos, 2015); no human brain could attempt to achieve it (Martin, 2019).

An unregulated virtual environment allowed startups to play, try, fail, and succeed without having to ask the opinion or the permission of any regulatory entity—neither state official agencies nor public opinion. It was a kind of operation in a vacuum. The growth of the Internet called for more infrastructure. More infrastructure provided the grounding for more technological development (Azhar, 2021); the ideal virtuous circle that reshaped how we live, work, and interact. Now fast and robust, the internet was the basis of this revolution at home, at the office, with laptops, and everywhere with smartphones and tablets.

What made Web 2.0 a free-of-charge, accessible, ubiquitous, mobile, unregulated, and democratic virtual paradise also came to be the basis of organizational practices that have digital ethics implications. These characteristics allow Internet users to be full-time connected, hardly ever questioning the implications of this new way of life.

A Note on Web3

While we are still addressing Web 2.0, enthusiasts of the Internet argue that Web3 has already replaced Web 2.0 (Brustein & Bergen, 2022), whereas others see it only as a possibility now (Arvas, 2022). This new version of the Internet appears with the promise of preserving the best and fixing the worst of its older siblings. This is the Internet of Blockchain-based distributed services, cryptocurrencies, and cryptographic assets, more often referred to as non-fungible tokens (NFTs) (Brustein & Bergen, 2022). Blockchain-based technology promises a safe, private, and decentralized virtual environment, and virtual reality (VR) will replace the Internet as we understand it today (Ball, 2022).

The security and decentralization that proponents of Web3 sell as its strengths appear to be weaknesses to those who criticize it. An unbreakable blockchain, for example, is broken by those who *control* it when they deem it justifiable (Azhar, 2021). This is as far as we will go here in this chapter regarding Web3. Its disruptive services and potential ethical issues are a discussion that must be addressed separately, given its own complexities.

We chose to focus on Web 1.0 and 2.0 because we see them as reality, whereas Web3, for the most part, is underpinned by speculation of what it will become. We are confident, though, that the concepts and principles that help us better understand, admire, and critique the Web 1.0 and 2.0 generations can also help us observe and critique Web3.

Attention Economy

As already mentioned, free services, lots of them, were at the core of Web 1.0. Companies were and still are providing social media access, search engines, access to content such as videos and music the possibility to upload personal content, and so on. It caused the culture of "if it is online, it must free." Internet users became accustomed to refusing to pay for anything offered online in the hope that somewhere else, within the web, that same service or information would be free. This hope often proved true. Handy, cheap, and free services often make us ignore other implications of this new type of capitalism which appears to operate for free. However, the principle of no free lunch still stands because ultimately technology organizations are not about charity (Morozov, 2018). If you are not paying for the product you are receiving, "as the familiar slogan goes, with social media, you are not the customer, you are the product" (Bhargava & Velasquez, 2021, p. 340). This is a "kind of business—the so-called attention-economy business, typically an ad-based business—where the user of the product or service is not directly the source of the revenue. Instead, the user's attention is the product, and this product in turn is sold to advertisers or other buyers" (Williams, 2018, as cited in Bhargava & Velasquez, 2021, p. 321).

In this economy, users do not pay directly with money in the first place, they pay with their attention (Bhargava & Velasquez, 2021). Thus, *engagement* becomes recurrent in the vocabulary of many Web 2.0 organizations. Engagement not only has problematic implications in itself (addressed in this chapter a bit later), but also evolves into privacy invasion, behavior manipulation, threat to equality, and demeaning dignity. Engagement is closely correlated to the business model of the Internet-based industry in general, and it applies particularly to social media organizations (Bhargava & Velasquez, 2021).

Traditional media has long attracted users' attention to products by advertising, and advertisement was the source of revenue. We notice, however, there are relevant differences between traditional media and the practices of data science organizations. Advertising companies work based on assumptions about groups or individuals that seem to belong to a certain demographic group, and not based on individuals' specific characteristics (Lanier & Euchner, 2019).

On the other hand, the Internet-based sector collects data from individuals (users) without their authorization and knowledge for the duration of their connection (resulting in an invasion of privacy). Martin (2019) refers to this practice as a silent and pervasive process in which machines learn about users' susceptibilities and propensity to enact certain behaviors. Within the technology landscape, engagement and surveillance do not happen independently; engagement allows surveillance, and surveillance calls for engagement.

Surveillance is the constant nonauthorized user data collection whenever they expose themselves to Internet browsers or applications of variability (virtually all the time). While doing so, users are oblivious to the data collection.[3] From the constant and abundant information users provide while online, organizations profile these users by associating their behavior with patterns. According to O'Neil (2016), data science organizations look for patterns in online behaviors in order to predict future behaviors. "With sufficient prior data, algorithms can be used to target individuals or small groups with just the kind of input that is likely to influence these particular individuals" (Müller, 2021, p. 6).

[3] We want to distinguish surveillance from *hacking*. Hacking is the process of accessing information online by breaking security barriers. Hacking is not a topic subject to ethical discussion because, differently from privacy violations, the boundaries are clearer: It is already considered a crime.

The combination of users' longing for free services and companies' longing for the user's attention served as the foundation of the economy of attention and surveillance capitalism (Zuboff, 2019). The more the users engage, the more algorithms (and organizations) learn about them (Bhargava & Velasquez, 2021). Because of this, "what we have called advertising… should be called behavior modification feedback loops" (Lanier & Euchner, 2019, p. 15).

The attention-based business model is having more difficulty operating in the vacuum in which it originally developed. Different sectors such as academia, legislation, and media are now holding discussions about these models, calling for more debate with diverse stakeholders and more regulation. In several cases, restrictive measures are put in place by government sectors in an attempt to regulate business practices, like the General Data Protection Regulation (RDPR) of the European Union (GDPR, 2021) or the California Privacy Rights Act of 2020 (2020).

The Problems of Engagement

Internet engagement is potentially problematic; it can evolve into addiction or even compulsion. Compulsion, by definition ("Compulsion", 2022), is beyond the capacity of someone to resist, even if harm is perceived. Addiction of any kind, screen addiction included, lessens the human ability to engage in other relevant activities (Bhargava & Velasquez, 2021; Ward et al., 2017). According to Bhargava and Velasquez (2021), several governments, with the support of the World Health Organization, already consider Internet addiction a significant issue affecting public health. Internet addiction is comparable to gambling and addictive substances, but without any sort of regulation (Müller, 2021).

However, this problem selectively affects people according to their socioeconomic status, irrespective of age (Bhargava & Velasquez, 2021). The Digital Ethics Compass (2021), which we will discuss later in this chapter, proposes questions to help data science organizations design their products and services. Some of these questions directly relate to engagement being turned into an addiction. For example: "Do you exploit your users' inability to concentrate to your won advantage?" "Do you manipulate action by taking advantage of people's need to be social?" "Are you trying to create addiction to your products with cheap tricks?" (DDC, 2021, sec. Behavioural Design).

Internet addiction impacts social inequality. The digital divide has been a concern because the lack of access to technology helps perpetuate the inequality in which it originates. Another type of digital divide is emerging, though. Bhargava and Velasquez (2021) call it "the digital use divide" (p. 343) which refers to the phenomenon that the lower the socioeconomic level, the more prone someone is to screen addiction. In the case of lower socioeconomic status teenagers, the difference is two hours or more of screen exposure per day compared to their high-income counterparts (Rideout & Robb, 2019).

Engagement does not happen in society irrespective of certain cultural and socioeconomic characteristics and knowledge about how technology operates. A case involving Steve Jobs is illustrative of how both socioeconomic status and an inside view of technology affect engagement. In an interview with *The New York Times*, in response to a reporter's question assuming that his children loved the iPad, Steve Jobs asserted his children hadn't used the iPad because they limited how much technology their children were allowed to use at home (Bilton, 2014). The reporter was astonished, but only until he learned that Jobs' parenting attitude was common among technology chief executives (Bilton, 2014). Moreover, these parents control not only the technology used at home but also at school. Many high-ranking professionals from the technology field send their children to expensive schools that do not integrate any technical devices into their curriculum (Fortson, 2018; Livingstone et al., 2020). If technology engagement were recognized as something good by those who work in technology, it would make sense to ask why they want to keep their children away from it.

Once again, infrastructure comes into play. In the early days of the Internet, to be connected implied being in front of a desktop in a defined place. Needless to explain now connected mobile phones make engagement a full-time thing (Phillips, 2014). The longer the user is online, the more organizations collect data from them. This process is demeaning because "platforms get users to provide the very data that will be used to addict them" (Bhargava & Velasquez, 2021, p. 322).

While we engage with apps from computers or smartphones, data science organizations collect data, not only the minimum needed data relevant to provide better services or products to the users, but all the data they can capture. And they can capture a lot.

The Ethical Implications of Technology: Digital Ethics

If we do not perceive privacy and autonomy as having intrinsic value, or if we fail to establish a connection between algorithms and AI and privacy and autonomy, equality, and dignity, the discussion of digital ethics is moot.[4] As Ibiricu and van der Made (2020) assert, "Personal data protection is key to ethics, human dignity, value, respect and autonomy supporting citizens' rights against commercial exploitation and profiling" (p. 396).

Privacy and autonomy are at the core of the digital ethics discussion (Floridi & Cowls, 2019). Often the discussion of these topics encompasses one another. For example, Clarke's (1999) definition of privacy incorporates autonomy-related concerns. According to Clark (1999), privacy is "the interest that individuals have in sustaining a personal space free from interference by other people and organizations" (p. 60). Other definitions are less comprehensive. Warren and Brandeis' (1890) classic definition of privacy simply stated that privacy is "the right to be let alone" (p. 193).

While it is possible to think of privacy as a legal and moral right of individuals, privacy relates to the interest of having a personal space where people are neither affected negatively nor perceive any interference from other people or organizations. Surveillance does not have to happen to have an effect on people. The possibility of being observed affects well-being and behavior (Foucault, 2013; Martin, 2015). Martin (2015) asserts that threats to privacy have a negative effect on well-being, personal development, and how people relate to each other. What supports our discussion about digital ethics is that privacy is a basic human need (Martin, 2015) and a human right (Clarke, 2016), and autonomy and equality are fundamental human values (Ibiricu & van der Made, 2020; WEF, 2020).

The ethical implications to privacy result from the practice of surveillance. Surveillance is the invasion of one's privacy (Martin, 2015). Martin's assertion aligns with the perspective of Foucault (2013), who

[4] This assumption about privacy does not go without controversy. Kitiyadisai (2005) claims that allegations about privacy are a result of "the process of westernization of the urban, educated middle-class professionals" (p. 17). According to this claim, in certain cultural contexts, privacy discussion is deprived of meaning.

produced a classic text in which he uses surveillance in prisons as a metaphor for surveillance in society. In Foucault's critique, he describes pervasiveness and obscurity of power as some characteristics of surveillance. Pervasiveness means that technology can spy on people virtually everywhere at every time (Floridi, 2021; Hinman, 2018). Surveillance is obscure because while the system can see and know the user, it is a one-way street; the user does not know the system. This obscurity is even more problematic if we add to it the element of complexity (Afrashteh et al., 2020; Spiekermann et al., 2019; Zuboff, 2015), meaning that if the users could see inside the system, they would not comprehend it; the explainability problem (Bankins, 2021), also referred to as the "blackbox" problem (Carabantes, 2020). In short, surveillance (a privacy issue) is ethically problematic when data science organizations collect data and by extracting and exploiting patterns of behavior from the data, addict users (Bhargava & Velasquez, 2021) and manipulate their behavior (Introna, 2017) (an issue of autonomy). This process employs AI and algorithms to reduce users' capacity to reason and react (Clarke, 1999).

Collecting data is not equal to surveillance, however. If only the minimum needed information is collected or if the users perceive the benefits for them individually or collectively and authorize and understand the extent of data being collected, the users retain more control over their data, and organizations can rest assured that they are running the business ethically.

If the users control their data,[5] they control their autonomy. Their autonomy comprises the right to give away the data when they deem it applicable; giving away their data does not imply giving away autonomy (Goffman, 1959; Vasalou et al., 2015). In this same vein, Floridi and Cowls (2019) argue that an individual can decide to cede his or her autonomy to technology when there is a perception that the result outweighs the loss of ceding the control. These authors call it "'meta-autonomy', or a 'decide-to-delegate model'" (Floridi & Cowls, 2019, p. 7). The ethical expectation about organizations is that by respecting the user's data and ownership of those data, organizations are respecting user autonomy, which ultimately, as argued, is a fundamental human value.

[5] Data ownership debates whether the data belongs to the users or pertains to them (Li et al., 2023). The answer to that question is not relevant to the purpose of this chapter because, in any case, ethical obligations apply.

There is no single and simple way of informing the users and getting consent to use their data. Still, we identify in the literature practical principles (DDC, 2021; de Faria Santos et al., 2021; Floridi & Cowls, 2019) that serve as robust guides for organizations to address digital ethics challenges. We advocate that any solution must involve external stakeholders' stances. As Yang and Liu (2020) properly assert,

> from a social or ethical perspective, consumers' personal dignity and autonomy could be abused, and their decisions could be misled by information bias. Hence, personal well-being should be explicitly considered as a long-term goal, to be addressed by a sustainable business model. (p. 341)

The debate on digital ethics encompasses how we conceptualize progress and relate it to technological development. Development of technology is not equal to progress. Progress, as the geographer and writer Diamond (2005) puts it, must lead to an increase in human happiness. If we agree that preserving our individual and collective humanity and happiness has intrinsic value and that technology must serve humans and not the other way around, there is probably a shared common ground on which to build ethical technology practices.

Digital Ethics and the HRD Function

Helping lead and shape the organization's culture is an activity that HRD practitioners are skilled to do, and it falls within the scope of their responsibilities. We view the HRD task as threefold: (1) supporting the discussion about digital ethics internally, (2) training the organization to address digital ethics-related issues that affect various stakeholders, and (3) observing if and how the application of technology in its practice has ethical implications.

Regarding the role of helping lead the organization in ethics-related issues, we find support for this claim in various codes of ethics in the HRD field (AHRD, 2022; SHRM, 2014) academic literature (Grant & Grant, 2017; Hatcher & Aragon, 2000; Plant & Ran, 2009), and management literature (Anderson, 2016). According to the Code of Ethics of the SHRM (2014), HRD functions "through teaching and mentoring, championing the development of others as ethical leaders in the profession and in organizations" (p. 7).

We recognize the limitations of codes of ethics, as they can in no way anticipate all ethics-related issues with which an organization can be involved (Spiekermann et al., 2019). The organizational context, culture, and the unique characteristics and experiences of the HRD practitioner will offer the relevant elements that are missing in any attempt to provide a conceptual or practical approach to address ethics-related issues, digital ethics included.

We support the argument that "anyone who touches data or AI products – be they in HR, marketing, or operations – should understand the company's data and AI ethics framework" (Harvard Business Review, 2021, p. 13). If HRD fails to engage in collaboration with its insights, skills, and knowledge, a significant element will be missing in the way the organization addresses this topic. On the other hand, this is not a discussion to be carried out by HRD alone. Questioning the logic of algorithms and AI may not be easy when these technologies are the accepted language within organizations (Leicht-Deobald et al., 2019). It is safer to take technological solutions, than propose solutions that rely on human rationale.

Defining a course of action and enacting it must account for the analysis of various elements that include the organization's level of commitment to act ethically. The assumption that acting ethically is a goal of the organization underpins how we address the topic of digital ethics in this text. While we caution HRD practitioners about the hardship of being a lone voice in the wilderness, we also remind them that professionals' relevance can only be achieved when their authentic motivations and expectations are made visible and known (Hatcher & Aragon, 2000; Tannenbaum et al., 1985).

The HRD Practice

As the HRD function critically observes how the organizations' practices impact digital ethics-related issues, it would be problematic, to say the least, if the function fails to identify how technology can have ethical implications for its internal activities. Both academic and popular literature present abundant cases of HRD-related practices that, by employing algorithms and AI, invade employee privacy, threaten equality, and demean employees' and potential employees' dignity. Examples of such practices pertain to performance evaluation (O'Neil, 2016), workplace data collection (Angrave et al., 2016), recruitment and selection (Leicht-Deobald et al., 2019; Zuboff, 2019), and work schedule (O'Neil, 2016). Ultimately, it jeopardizes the HRD credibility to claim a place in the discussion and leadership about digital ethics.

Technology proponents often present a *worldview* in which technology-based management tools appear to be free of bias, precise, and objective (Leicht-Deobald et al., 2019; Zuboff, 2015). This world-view is often referred to as *dataism*. The fact that HRD practitioners fall for this logic is problematic in many ways. It subtracts the practitioner's capacity to ethically question what they are getting from vendors and, consequently, it imposes that same logic on the workers and, by doing so, affects the workers' well-being.

Making sense of occurrences is characteristic of the human cognitive behavior operating in organizations (Weick, 1995) and any other mundane realms (Kahneman, 2011). When HRD regards technology-based processes as free of error, no room is left to debate with the workers about it (Leicht-Deobald et al., 2019). Such practice marginalizes the workers' capacity to reflect on and discuss their work. An "objective quantification and potential tracking of all kinds of human behavior" (van Dijck, 2014, p. 198) fails to deliver what it promises (Kottemann et al., 1994), and at the same time it attempts to disqualify human judgment.

Dataism discourages employees from having a voice about practices that affect them, but it also prevents HRD practitioners from incorporating compassion in their jobs. "Algorithms lack the capacity for moral imagination (i.e., to be aware of contextual moral dilemmas and to create new solutions)" (Leicht-Deobald et al., 2019, p. 378). We claim that compassion matters (Dancák, 2017), and it matters in the organizational setting (Shuck et al., 2019). Therefore, HRD's uncritical acceptance of AI-based decision-making leaves no room to account for the context of individual experiences and struggles.

We advocate that technology should be used in HRD and other internal processes. However, we are sure that HRD practitioners must avoid the convenient naivete of ignoring the potential ethical implication of technology that affects internal users if they want to put themselves in a position from which they can claim knowledge and authority to have a voice in discussion and enaction.

Conceptual and Practical Guides

While concise, we expect that the previous sections helped situate the reader in the various aspects of technology, its ethical implications, and the relevance of the topic for organizations, society, and HRD practitioners. We acknowledge that situating digital ethics historically and understanding its implication do not suffice as practical support to address it. Translating concepts into action is a different challenge. Nonetheless, business leaders who aim to incorporate digital ethics into the business do not have to start from scratch.

Digital ethics models and principles that come from reputable sources already exist and these models typically do not aim to offer step-by-step guidelines to assist their users through the solution implementation process. Even models that were built to offer a more practical approach, are "far from all the questions that will be relevant to your solution" (DDC, 2021, para. 3). Still, they stand as a basis from which to start. In an attempt to help HRD practitioners reflect, debate, and enact, in this section we analyze two models we selected from academic literature and from a non-profit organization. In this section, we explore *The Unified Framework* by Floridi and Cowls (2019), which we refer to as the Framework, and *The Digital Ethics Compass* by the Danish Design Center (DDC) (2021), which we refer to as the Compass. In our analysis of these models, we hope to help HRD practitioners to critically consider the organizational context when implementing or developing a model to incorporate digital ethics into its business practice. We will refer to Kantian (1785/1981) deontology as an ethical theory to support our analysis of the models. Deontology serves as a theory to this analysis because both models refer to it directly or indirectly.

A Framework—Conceptual Model

We consider the Framework by Floridi and Cowls (2019) a meta framework because it is a framework of frameworks. These authors investigated six publications on principles to address AI that were published in recent years. They narrowed down the 47 principles they found in the sources they investigated to four overarching tenets: beneficence, non-maleficence, *autonomy, and justice.*

Floridi and Cowls (2019) define the principles as "Beneficence: Promoting Well-Being, Preserving Dignity, and Sustaining the Planet;"

"Non-Maleficence: Privacy and 'Capability Caution' (p. 6);" "Autonomy: The Power to Decide (do Decide);" "Justice: Promoting Prosperity, Preserving Solidarity, Avoiding Unfairness;" and "Explicability: Enabling the Other Principles Through Intelligibility and Accountability" (pp. 5–7). A fifth principle that Floridi and Cowls identified was not explicitly described in the sources they investigated. However, all of them "refer to the need to understand and hold to account the decision-making process of AI" (Floridi & Cowls, 2019, p. 7). The authors call this fourth principle explicability.

Given the characteristics and objective of the Framework, it remains at a high level, meaning that it does not attempt to narrow down its principles to a quasi-operational level as the Compass does. As a meta framework, it offers a view of principles that are prevalent among researchers in the digital ethics field. HRD practitioners can benefit from the Framework's concepts and rationale as robust arguments to inform their own learning process and how they can contribute to educating organizations.

A Compass—Practical Model

The Compass by the DDC (2021) is so-called because it aims to guide organizations as they navigate technology's complexities and ethical dilemmas. This model is structured around four principles, (1) avoid manipulating, (2) make your technology understandable, (3) give users control, and (4) avoid creating inequality. The model proposes 22 questions divided into three categories, *automation, data, and behavioral design*. These questions challenge organizations on how if and how they practice the principles that underpin them.

The excerpts below and the example questions aim to help understand these categories and the approach of the Compass. *Automation* is the "ethical choice whether you want to design automated solutions that help people or override people." An example question here is, "is your automated system transparent, so the user can see the engine room?" *Data* refers to the "choice whether you as a company will use data that increases people's sense of control or whether you will use data solely for your own benefit." An example of a data question is, "do you inform your users about that how they are profiled?" (DDC, 2021, fig. The Digital Ethics Compass). *Behavioral Design* refers to the "ethical choice to whether you want to use behavioral design to help or to manipulate." An example question is, "are you trying to create addiction to your product with cheap tricks?".

Rather than making people more ethical, moral theories serve as lenses that help understand behaviors and stances with ethical implications. Kantian (1785/1981) deontological theory serves to analyze the Compass because the centrality of the human must determine the course of any action that has a moral impact. As the Compass asserts, "put the human in the Center" (DDC, 2021, fig. The Digital Ethics Compass). From the brief descriptions of the Compass' categories, we identify that one aspect that frames their approach is that the responsibility of ethical technology falls on the organizations and their professionals. From deontology we draw that this responsibility imposes an obligation to enact ethically.

We suggest that the Compass is an appropriate model because, from its objective questions, organizations and professionals are confronted with the ethical direction they are taking regarding technology. It also offers principles that justify the urgent need to address these issues.

Affirmative AI and Harm-Avert AI

We believe that several aspects of the two models find support in the extensive literature we have examined on ethics and technology. They stand on distinct features of the same ethics theory: deontology. Deontology first serves as

> a command; it instructs us what to do. Indeed, it tells us what we must do if we are to act ethically, and in this way, what the moral law really is. Second, it is a mechanism for testing actions or rules to see whether they are ethically right, wrong, or permissible. (Rowan & Zinaich, 2003, p. 24).

We want to highlight, though, an aspect in which the two models differ. The Framework advocates for the obligation of doing good with technology (a Deontological *command*), whereas the Compass alerts for the obligation of avoiding doing harm (a Deontological *mechanism to test action*). We name the attempt to do good with algorithms and AI as affirmative AI. Whereas we name seeking to meet minimum requirements, harm-avert AI.

We conceptualize doing good as developing and deploying technology to benefit humanity rather than using it to exploit human vulnerabilities. *Meeting minimum requirements*, on the other hand can be interpreted in a pejorative way in which actions are meant to look genuine only for public relations purposes, while bottom-line and greediness define the decision-making process. This practice is also referred to as "digital ethics shopping" (Floridi, 2019, p. 186) or "ethics washing" (Müller, 2021, p. 2). Those who intentionally have this stance are not the public for which we write. We conceptualize meeting minimum requirements as an undeveloped attempt to practice ethics, in which the relationship between ethics principles and business objectives is often unclear.

One example of the Framework's stance is that doing good is an obligation under the principle of autonomy. According to this principle, "the development of AI should promote the autonomy of all human beings" (University of Montreal, 2017). In contrast, the Compass is framed to identify if the organization is doing harm by asking, for example, "do you manipulate actions by taking advantage of people's need to be social?" (DDC, 2021, sec. Behavioural Design).

In the section, *Beneficence: Promoting Well-Being, Preserving Dignity, and Sustaining the Planet*, Floridi and Cowls (2019) state that "the principle of creating AI technology that is beneficial to humanity is expressed in different ways across the six documents" (p. 5). This principle does not explicitly incorporate the possibility of doing harm as reality. It focuses on doing good. The Compass, on the other hand, states that "it is your ethical choice whether you as a company will use data in a way that increases people's sense of control, or whether you will use data solely for your own benefit" (DDC, 2021, sec. Data). We are not arguing that these models stand each on an extreme part of a continuum. Their characteristics can be nuanced, and the differences in the approaches do not necessarily imply contradiction. Our analysis serves to warn HRD practitioners about the importance of identifying their organizations' profiles when it comes to applying technology. Recognizing where one's organization stands, as prone to practice affirmative AI or harm-avert AI is a basic and necessary analysis.

Conclusion

While considered robust, the theoretical and practical approaches we discussed above are far from being *the* solution to address digital ethics. "For a problem to qualify as a problem for AI ethics would require that we do not readily know what the right thing to do is" (Bankins, 2021, p. 2), and we do not really know. Being in the realm of ethics and philosophy implies that the topic we addressed in this chapter does not have a simple and objective solution or one that is not controversial. Nonetheless, recognizing that a problem exists is the first step to addressing it (Perlroth, 2022). Recognizing digital ethics issues requires situating them in the historical and social contexts in which technology is evolving, thus avoiding simplistic analysis and responses.

Also, any approach will require the participation of diverse sectors, like academia, government, and other civic associations. The discussion and pressure for ethical technology already exist in academia and the popular press (Floridi & Cowls, 2019; Müller, 2021) and are likely to grow.

This chapter contributes to the purpose of this book in that the implications of technology become an indispensable topic in the debate of how organizational practice can affect consumers, citizens, and employees and reflect on the organization's reputation. While diverse stakeholders claim the right to influence addressing these issues, organizations have a central role in the debate and enaction of digital ethics. What may motivate organizations to commit to ethical technology practices will require strategy and education initiatives. This gives the HRD function a threefold responsibility: educate itself, the leadership, and the rest of the organization.

HRD professionals, as we argued, have the skills and the vantage point to help guide organizations to practice responsible AI. The contextual and conceptual knowledge about technology that we shared, along with the understanding of the organization's business and culture, can strengthen HRD professionals' skills to achieve that goal. Finally, we expect that the content of this chapter helps leaders in general when addressing any ethical issues, along with the content from the other chapters in this book, and to enhance knowledge and practice related to the challenges of technology that employs AI and algorithms.

Discussion Questions

1. Do you consider autonomy an essential human feature that must be protected from technology interference? Why (not)?
2. Does the concept of technological development encompass the enhancement of human happiness?
3. To what extent do you agree with our postulation that part of the leadership to address digital ethics-related topics falls in the HRD function?
4. What possible barriers/challenges do you identify/foresee HRD practitioners are likely to face as they deal with digital ethics-related issues?
5. What are the potential moral implications of the technology applied in the internal process related to personnel that you know of?

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Future Issues in Ethics and HRD

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We hope that you have been inspired and challenged by the chapters and the ideas in this book. The inspirations may have suggested some new areas for research and the challenges may have suggested new and different practices that need to be adopted. In this final chapter, we want to present three ideas related to continuing and future ethical issues: (a) the increasing use of technology and artificial intelligence (AI) in particular, (b) climate change and its repercussions, including green HRD, and (c) the increase in moral hazard experienced in various professions.

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Impact of Artificial Intelligence (AI) and Other Technologies

AI has been in the experts' discussions for a long time and HRD researchers have addressed the benefits of using it (Gourlay, 2001; McLagan, 1989; Reio, 2015); However, it is becoming very sophisticated with the recent developments of Generative Artificial Intelligence (GAI), and consideration of the future is vital (Ardichvili, 2022; Gold et al., 2022). The vast improvement in AI capabilities will change the job market by decreasing the labor demand and wages (Bolton et al., 2018; Zarifhonarvar, 2023), boosting employees' productivity (Aly, 2022), increasing profits for corporations (Wang et al., 2023), and decreasing the level of individuals privacy (Manheim & Kaplan, 2019).

At the same time, there is a dearth of papers analyzing the situation concerning the role of HRD during these transformations. A few questions come to mind: In what ways might HRD have the responsibility to assess the ethical implications of using AI and other new technologies in organizations? What strategies can HRD practitioners adopt to identify skills gaps and provide opportunities for employee reskilling or upskilling? Should HRD play a more active role by challenging business leaders to act more socially responsible toward employees, and if so, how can that be done effectively?

While AI (e.g., Chat GPT) has the potential to revolutionize the methods we acquire knowledge and develop new skills, ethical considerations will be paramount. In this chapter, we list a few potential ethical issues that need careful consideration. While the focus today and in the near future may be on AI, other new technologies may also lead to some of the following issues and questions.

1. The popularity of AI has increased the use of automated analysis which may contain biases (Manheim & Kaplan, 2019). The bias can lead to systematic and repeatable errors that may cause unfair or discriminatory outcomes, such as privileging one group of individuals over others (Kim & Bodie, 2021). HRD researchers should examine whether such negative outcomes occur.
2. AI could diminish individuals' independent decision-making over time. The growing invisibility and widespread presence of AI might quietly push humans to delegate decision-making and result in the erosion of human self-determination (Taddeo & Floridi, 2018).

There are ethical concerns when AI makes decisions for humans without consideration of their values. HRD practitioners should consider establishing guidelines within organizations concerning the use of AI in decision-making. At the same time, HRD researchers should examine whether an erosion of human self-determination results from the use of AI.

3. The automation of certain jobs may lead to downsizing in many organizations (Hughes, 2018). Goldman Sachs predicted AI could replace the equivalent of 300 million full-time jobs, while, at the same time, it has the potential to create new jobs (Kelly, 2023). The situation will result in the need for reskilling and upskilling of workforce, and HRD can play a vital role in this process (Ratnam et al., 2023). The integration of empathy and social responsibility is vital for HRD research and practice in this era, as it places humans at the heart of critical decision-making and promotes an ethical standpoint that values care (Armitage, 2018). Here HRD researchers might examine the need for reskilling and upskilling, as well as the most effective means for doing so.
4. New studies have shown that the majority of executives are using or planning to use AI for monitoring, collaborating, and controlling their employees (Robert et al., 2020). AI provides abundant opportunities for extensive employee monitoring and surveillance even on personal devices. Keeping the balance between monitoring productivity and respecting employee privacy and autonomy raises ethical considerations (Thite, 2022). HRD professionals can develop guidelines and policies to address these concerns and maintain a foundation of trust. At the same time, HRD research can examine the use of AI within organizations and the most effective types of guidelines and policies that avoid ethical concerns.
5. Thite (2022) described that the increasing use of technology can have harmful effects on individuals' identity development and interpersonal relations and cause "the lack of self-awareness and self-reflection, desire to present an aspirational image rather than an authentic self on social media, and declining levels of empathy" (p. 93). While using technology can give a great support and improve work experience, it also has the potential to blur the distinction between work and personal life, giving rise to concerns regarding employee well-being and work-life balance (Gualano et al., 2023). HRD should address the ethical implications of

constant connectivity, establish policies that promote healthy work practices, and support employees in managing their digital well-being. HRD researchers concerned about work-life balance should examine ways of incorporating AI and other digital technologies that enhance rather than diminish work-life balance.

6. Researchers also shed light on the concept of trust and how employees might accept the new technologies (e.g. artificial intelligent [AI] robots) and work with them to achieve organizations' goals (Kim, 2022). Hughes et al. (2019) noted that trust plays a vital role in the effectiveness of any AI management system, and HRD practitioners should rely on AI with a positive expectation about the outcome, as trust in AI involves both the willingness to be vulnerable and the assumption of a beneficial outcome. In the workplace, trust is essential for fostering a culture of transparent collaboration, in which employees willingly acknowledge and accept the information and suggestions provided by AI. However, when there is some degree of uncertainty regarding a satisfactory outcome, employees might not follow AI recommendations (Hughes et al., 2019).

Similar to digitalization that led to virtual HRD, the new technology advancements demand HRD's active involvement in its use, rather than simply updating automated work systems (Kim, 2022). "HR is first and foremost about being people centric before it becomes business-centric and technology-centric, and as such, needs to place people over process, mindset over metrics, and dignity (privacy) over (intrusive) data" (Thite, 2022, p. 99).

The future of HRD relies on its ability to effectively leverage technology for learning and development, while meeting the inherent human need for meaningful interpersonal connections (Swanson, 2022). HRD professionals should ensure that technology is used responsibly, safeguarding employee privacy and avoiding discriminatory practices. HRD professionals, both practitioners and researchers, also need to stay updated with the latest advancements and discover best practices related to AI ethics. It can be one of the challenges for HRD practitioners to keep up with the pace of technological changes, but it is crucial to engage in learning and adaptation to ensure they are prepared to address emerging ethical challenges. Similarly, HRD researchers should undertake studies to identify the most appropriate approaches to technology adoption and implementation within organizations.

Climate Change, Sustainability, and Green HRD

One previous section of this book dealt with issues related to sustainability. Challenges associated with climate change will continue to affect communities, organizations, and societies. These issues include rising food and energy prices resulting in social instability and violence, falling water tables and, at the same time, rising ocean levels, flooding in some areas and desertification in other areas, and increasing migrations due to political, environmental, and economic conditions (Glenn et al., 2014, 2015). The calls for some resolution and interventions will become increasingly urgent.

Of relevance here are the 17 Sustainable Development Goals adopted by the United Nations (n.d.) in 2015. At that time, all nations agreed that every nation needed to take action to lead to improved conditions for people and for the planet with a target of achieving these goals by 2030. At this point in time, in 2023 and 2024, reaching some of these goals does not seem feasible. Indeed, the Global Risks group, within the World Economic Forum (2023) provides predictions of risks in five areas: (a) economic risks, (b) environmental risks, (c) geopolitical risks, (d) societal risks, and (e) technological risks. Over the next 10 years, the greatest risks appeared in the environmental domain, such as failure to mitigate climate change, failure of climate change adaptation, natural disasters and extreme weather events, biodiversity loss and ecosystem collapse, natural resource crisis, and large-scale environmental change incidents.

Given the high risks and potential disastrous outcomes from climate change and its effects, HRD practitioners and researchers must consider some approaches to working within organizational contexts to address these issues. Indeed, Jondle et al. (2014), Virakul (2015), and Virakul and Russ-Eft (2019) have suggested that business organizations can address the negative impacts of these risks through corporate social responsibility (CSR), corporate governance, and organizational sustainability. Such actions fit within the ideas of Societal Human Resource Development, recognizing the impact of organizations on society as a whole (Garavan & McGuire, 2010; Scully-Russ, 2015).

Furthermore, such organizational efforts will tend to rely on the expertise of HRD practitioners. But, for successful implementations to emerge, HRD practitioners must rely on the work of HRD researchers to identify the most appropriate approaches and to demonstrate their effectiveness.

1. Valentin (2015) presented different stances that organizations can adopt toward environmental issues. These include compliance, cooperation, or coexistence. HRD researchers should explore the extent to which these different stances exist and what factors, within the organization or the society, affect the choice of the stance by an organization.
2. Sadler-Smith (2015) described the climate challenges facing the entire world, including global warming, sea-level rises, and increasing carbon levels. He then suggested that such changes will lead to food insecurity, reduced water availability, and increased risks for flooding, landslides, air pollution, drought, sea-level rises, and storm surges. HRD could, however, contribute to some solutions through individual learning and development interventions and through organizational change initiatives. At the same time, HRD researchers should be examining what approaches, both individual and organizational and even societal, lead to the most effective outcomes.
3. Alfred et al. (2020) examined the curriculum offerings within graduate HRD programs that participate in the Academy of Human Resource Development (AHRD) Program Excellence Network (PEN). Ruona (2009, p. 41) stated that "The mission of PEN is to strengthen HRD academic programs and to promote excellence in teaching HRD." Thus, the assumption would be that these PEN programs would include some emphasis on the U.N. Sustainable Development Goals. The researchers (Alfred et al., 2020), however, reported "limited evidence of courses that significantly address HRD's role in advancing the global agenda for advancing human rights, social justice, and environmental health" (p. 4). HRD researchers should expand the examination of graduate programs following methods similar to Alfred et al. to determine if HRD programs in other countries include more of an emphasis on the U.N. Sustainable Development Goals.
4. Ardichvili and Harmon (2022) argued for the need for the development of new theories and models beyond the performance-based HRD and the critical HRD approaches. They introduced Sen's (1999, 2009) Human Capabilities approach and Braverman's (1974) Labor Process Theory. HRD researchers should consider

using these theories to examine issues related to HRD interventions related to the U.N. Sustainable Development Goals. Alternatively, researchers could focus on the development of new models and approaches for addressing individual, organizational, or even societal-level interventions to address the goals.

Clearly, HRD researchers and practitioners can exert an important role in addressing issues related to climate change and sustainability. These efforts can have an impact on the future for individuals, organizations, communities, and society. Indeed, Ramlachan and Ramraj (2021) advocated for green HRD, focusing on both the individual and the organizational levels. They concluded with the following list of recommendations as to action by HRD/HRM:

- Implement power saving policies….
- Perform an audit of the internal environment and energy audit within the organization.
- Conduct ongoing green or eco-friendly surveys.
- Implement a paperless policy through utilizing application, software, and electronic HRM/HRD.
- Engage in waste recycling.
- Reduce business travel such as using teleconferences….
- Conserve water such as monitoring toilets and sinks for leaks….
- Seek out and investigate opportunities for putting in place alternative sources of energy.
- Implement the greening of all functions and operations of HRM/HRD… (p. 162).

Furthermore, it would behoove HRD researchers to examine the short-term and long-term effects, including the ROI, of such actions.

Moral Injury and Moral Dilemma in Professions

Shay (1995), as a psychiatrist, described some of/ the behaviors and states experienced by those returning from the Vietnam War as post-traumatic stress disorder (PTSD), which during World War I was termed "shell shock." Beyond this condition, however, he also discussed a state that he termed "moral injury." He identified three conditions related to moral injury: "(i) there has been a betrayal of what is morally right, (ii) by someone who holds the legitimate authority and (iii) in a high-stakes situation" (p. 183). More recently, the notions of moral injury have been applied to the medical profession. Talbot and Dean (2018) provided a commentary on the medical profession, suggesting that physicians not only suffered from burnout but also from moral injury. Specifically, they stated that physicians are "continually being caught between the Hippocratic oath, a decade of training, and the realities of making a profit from people at their sickest and most vulnerable is an untenable and unreasonable demand" (para. 9).

More recently Čartolovni et al. (2021) stated that "moral injury emerged in the healthcare discussion quite recently because of the difficulties and challenges healthcare workers and healthcare systems face in the context of the COVID-19 pandemic" (p. 590). Furthermore, there was enough literature so that they were able to undertake a scoping review. They reported obtaining "2044 hits but only a handful of empirical papers, from which seven well-focused articles were identified" (p. 590).

Earlier this year, Press (2023), who is a sociologist and author, has focused his previous work on morally troubling jobs, such as prison guards. In this most recent article, he discussed issues related to the moral injury being experienced by medical professionals. As with some lower-waged occupational groups, these highly paid professionals were reluctant to discuss their situations. Some stated that they had signed nondisclosure agreements, while others claimed that they could be fired for discussing their concerns.

The situation for these medical professionals, and we might also suggest for other professional groups such as HRD and HRM professionals, has not been thoroughly explored. Indeed, one of the coauthors of this book has experienced some similar situations, with conflicts between ethical practice and persistent requests from clients. As an example, one instance concerned a project involving 360-degree feedback in which participants were promised anonymity. Following the data collection and reporting, the client contact asked to have the names of those who received high ratings "so that they could be recognized." Clearly that would violate the confidentiality promise, but the client continued to insist. Resolution came with the statement that all participants would have to agree to the release of the information; and with the hundreds of people involved, the client recognized that would not be possible or practical. Still, such situations can emerge in professional work undertaken within and on behalf of organizations.

More research is needed concerning the issues involved in moral injury being experienced among professionals. The following are a few suggestions:

1. Talbot and Dean (2018) and Press (2023) described the moral injury being experienced by physicians, and a scoping review has been undertaken by Čartolovni et al. (2021). More research is needed to go beyond mere descriptions in the medical profession and to identify factors leading to such situations, and possible action to overcome such moral injury.
2. Byrd (2018) asked the question: "Does HRD have a moral duty to respond to matters of social injustice?" Researchers need to take up this question and challenge. Although the condition of moral injury has been examined in the medical profession, it would behoove researchers to consider studies of moral injury for other professionals, such as I/O psychologists or HRD professionals.
3. Morris and Clark (2013) reported on a survey undertaken with members of the American Evaluation Association concerning pressure from key stakeholders to misrepresent findings. They found that "42% of the respondents had encountered misrepresentation pressure, with 70% of this subgroup having faced it on more than one occasion" (p. 57). Moreover, Morris (1999, 2007, 2011) has written extensively on ethical issues in evaluation, as well as provided a series of cases involving ethical challenges with commentary from evaluation professionals. More research is needed on the ethical challenges faced by professionals, not just evaluators, working within organizations.
4. As suggested in the Russ-Eft and Burton chapter and in the Bierema et al. chapter in this book, unethical behavior and misaligned actions do occur in organization. While it may be the HRD responsibility to deal with such behavior, there may be conflicts that arise for those HRD practitioners. What are the experiences of HRD professionals in dealing with unethical behaviors, especially those coming from the C-Suite?

HRD practitioners and scholars need to recognize the ethical challenges arising from their positions both within and outside organizations. It is imperative that these practitioners and researchers move beyond discussions and descriptions of these challenges. They must begin to proactively address these challenges in order to lead to healthier and more ethical organizations.

Conclusion

We have identified a few ethical issues facing HRD professionals both currently and in the future. Our hope is that the readers of this book will begin to use the information included in the chapters in this book to affect positive change in individuals, organizations, and society. By doing so, we may all experience greater peace and harmony in the future.

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