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Preface

Business ethics was introduced into the curricula of Polish business schools and universities in the 1990s. From the very beginning, the issue of business ethics education has become one of the main research topics undertaken by the Business Ethics Centre, a joint unit of Kozminski University and the Institute of Philosophy and Sociology of the Polish Academy of Science. Among many activities, four conferences were organised aimed at tackling theoretical issues and sharing best practices.

The last conference, “Business Ethics, Education at University and in Company”, held in December 2011 gathered representatives from both the academic and business worlds to pursue making academic education more practical and business practices more ethical. The conference presentations and debate concentrated on attempts to answer the following questions:

• What is (should be) the place of ethics in the curricula of business schools?
• What are (should be) the contents of business ethics teaching?
• What teaching methods are the most effective?
• How ethics education is realized in business?

The conference was a starting point for the papers presented in this special issue of Management and Business Administration. Central Europe. They are written from different theoretical points of view and present a variety of experiences from both academic and business areas. However, we can suggest two general observations. First, we can notice a process of improving the tools enabling more comprehensive and effective transfer of knowledge. This knowledge relates to a system of values and an ability to implement the values into the management structure of an organisation. Second, the motive of asking fundamental questions is continually prevailing. It shows a need for self-determination and avoiding the suspicion of petio principii (assuming the initial point).

Business ethics research and a thorough exploration of new areas tend to provoke a more general reflection on its character. In this publication, we can see a large scope of business ethics spanning from humanism to instrumentalism. On one side, the so called “genetic” view of business ethics affirms its philosophical roots. Here is a place to determine an axiological order and the condition of human beings, as well as to describe general and particular aims of human acts. This is a possibility to choose such a hierarchy of goods that is an indication of how to fulfil the role of human being, and at the same time, to save or develop an ability to act effectively.
On the other side, described as an instrumental approach, is a search for and verification of the tools that enable the introduction and reinforcement of ethical standards in an organisation. In this approach, we can find various proposals for business ethics teaching and new didactic programs and methods, especially on the postgraduate level. Special attention is devoted to ethical education in business and its perspective and limitations.

The editors of this issue believe that this journal, composed of articles on business ethics education presenting various theoretical approaches and different practices, will add new value to both business ethics as a scientific discipline and as an educational practice.

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Business Ethics. Teaching and Learning

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All Sisyphus’ silent joy is contained therein. His fate belongs to him, his rock is his thing. (...) Each atom of that stone, each mineral flake of that night-filled mountain, in itself forms a world. The struggle itself toward the heights is enough to fill a man’s heart. One must imagine Sisyphus happy.

Albert Camus, The Myth of Sisyphus, transl. by Justin O’Brien

Abstract

Purpose

Recapitulation of educational experiences in the field of business ethics. Identification of risks and opportunities referring to ethical education, both on academic and professional levels.
Methodology

A broad description with more profound analysis of chosen issues.

Findings

The essay gathers experiences from the field of business ethics education on different levels: organization and academic as well as postgraduate. It shows a specificity at each level, especially the differences between assumptions, and then evaluates efficiency. It underlines the didactic and formation aspects of business ethics. It enables one to follow the changes within business ethics as an educational subject with aims and methods. In the end, the changes lead to presenting business ethics as an efficient instrument of forming desirable attitudes and standards in organizations.

Originality

A presentation of the main problems of ethical education gives an opportunity to improve programs and methods in the area of education. The essay presents the ways of adapting the educational offer to the expectations of society as well as to market requirements.

Key words: ethics, education, ethical programs, ethical standards

JEL: M19

Introduction

Dealing with ethics, and business ethics in particular, recalls Sisyphus' toil of repeated efforts to persuade others and convince oneself that this is not an oxymoron. Numerous scandals, irresponsibility of economic theorists (Aldred 2008), a financial crisis (Dembinski 2011), mobbing and many other bad practices are often cited by sceptics who doubt that it is possible for education in the field of business ethics to influence attitudes, decisions and conduct of the actors playing on the business stage.

The Business Ethics Centre, a joint unit of Kozminski University and the Institute of Philosophy and Sociology of the Polish Academy of Science, tackles the issue of education in the field of business ethics for the fourth time. The first conference on business ethics as a university course was held in 2000 (Gasparski, Lewicka-Strzałecka 2001). A Polish daily Rzeczpospolita wrote about the conference (4 April 2001):

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A concept of business ethics is gaining a broader right of citizenship in discussions on the ongoing economic transformation in Poland. Recently, education in this field becomes in Poland a distinct academic specialty undertaken at many universities.

After more than a decade since that event, the problems discussed during the conference are still topical. The conclusion that was included in the summary of the conference is also a live issue:

*A critical discussion of current education and exchange of experience will enrich the repertoire of curricula and teaching methods (...), aimed not only at education but also at shaping the attitudes of students of universities in which the course is offered* (Gasparski, Lewicka-Strzałecka 2001: 6).

In 2007 we organized a conference on responsible management education (Gasparski 2008). When sending invitations to participate in it, we wrote:

*Issues related to the education of practitioners are becoming important in a knowledge society. Primarily, this applies to management education which is situated on the borderline of economics, sociology, psychology, information technology and other disciplines that scientific knowledge is divided into. However, the division (dispersion) of scientific knowledge should not be transferred to the practice which uses that knowledge, as practice needs to be perceived as a whole. Wise physicians say one should ‘treat the patient, not this or that organ.’ This requires skilful use of the results of numerous analyses – on which knowledge from the aforementioned disciplines is based – to prepare the syntheses necessary to develop appropriate practical solutions.*

In Sarah Murray’s paper “A degree of ethical leadership” published in the Financial Times in January 14, 2007, the writer pointed to the differences between the attitude that is increasingly being adopted as part of responsible business. It comprises namely the commitment to fighting corruption, sustainable development, compliance with employee treatment standards, and environmental standards and social standards. It also includes the attitude of university level schools to these issues and their level of commitment to what is referred to as “responsible business/management education.”

The article was published in connection with the growing willingness of the academic community to get together with the business community and join the UN Secretary General’s initiative known as the Global Compact for responsible business activity in a globalized world. It has been clearly stated that there is a need to draw up a set of principles for responsible education for business. Accordingly, “The Six Principles for Responsible Management Education” were announced at the Global Compact Leaders World Summit held in Geneva on 5 July 2007 in cooperation with the Caux Round Table Global Dialogue.

Adopting these principles for practical application at Polish universities in educating management specialists (managers) should be obvious. Adjusting curricula and everyday school operations to the principles is a management education challenge worthy of the country that declares its...
commitment to becoming a knowledge-based society and to practicing responsible business. This requires discussion among academics of Polish universities educating business people and managers of various specialties. With this in mind, the Business Ethics Centre organized in association with the Caux Round Table Polska a conference on “Responsible Management Education.”

The issue of education and business ethics was undertaken again in 2009 at the Polish Congress of Business Ethics and Corporate Social Responsibility organized in connection with the decennary of the Business Ethics Centre. The panel discussion on that topic was preceded by a session “All I need to know about ethics and corporate social responsibility (CSR) I learned at university.” During the session, alumni, undergraduates, graduates, and doctoral students presented their positions on problems of teaching business ethics and CSR at Polish universities. The debate was concluded with the following statement:

*Discussants noted the opportunities for a potential use of ethical – theoretical – knowledge in practice, its positive impact on attitudes and conduct of young people, particularly through good examples (cases). They also put forward critical arguments concerning, among others, the lack of: (i) education in some schools, (ii) the teaching staff, (iii) literature, (iv) coherence between the knowledge presented and the functioning of the university. (...) In many cases a conflict between ethical values and economic values is reduced to one type, analyzed from one perspective, no relevant tools to solve problems are provided, different theories, concepts, interpretations are not discussed and instead one model of problem analysis is applied.*


Panellists pointed to a stringent time framework provided for business ethics courses. There were some basic issues that were tackled during the panel debate:

- Should teaching of business ethics be compulsory?
- Should business ethics be not only a separate subject but also an element of practical disciplines preparing for the profession of a manager?
- What methods of teaching of business ethics should be used in circumstances of limited hours devoted by universities for this course?
- What foreign models should be used?
- Should CSR be taught as a separate course or should it form part of BE (business ethics) or vice versa?
- Should postgraduate studies at universities and trainings in companies be introduced/continued and if yes, what kind of studies and trainings should be offered?

The answers to these questions are presented in a special chapter of the book (Gasparski, Rok, Lewicka-Strzalecka, Bąk 2010: 189–236).

Referring to the question of foreign experience, we will begin this article with comments on the teaching of business ethics at American universities. American business ethicists are probably the
most experienced group in two senses of this word: it has taught business ethics the longest, and is experiencing the consequences of business conduct that are far from those of best practices.

Do you comprehend the ethics?

“Got Ethics?” are the words written in chalk on a blackboard. That school graffiti adorns the front cover of the collective work “Towards Assessing Business Ethics Education” dedicated to business ethics education in the United States (Swanson & Fisher 2011). One should, in the wake of this question, ask whether the American business ethics education can be seen as a success or a failure in retrospective view of the recent 2007-2009 financial crisis. If a success, it means that it could have been worse than described by the author, also an American, of another book “Business Fairy Tales: Grim Realities of Fictitious Financial Reporting” (Jackson 2008). If a failure, one must agree with Charles Ferguson, the author of a film “Inside Job” telling the inside story about the crisis, and repeated in another American book “Enough” (Bogle 2009). One can then find out whether and how business ethics education is evaluated by authors of the articles in the aforementioned American collective work. This assessment can serve as a background for the evaluation of teaching and learning of business ethics in Poland modelled largely on the American experience.

The editors of the American collective work remind us that business ethics has been discussed for a long time. Numerous publications, conferences, lectures and seminars testify to the fact that it certainly gained the status of an academic discipline many years ago. Nevertheless, they immediately indicate that a current interest in evaluating business ethics education was aroused by scandals putting into doubt the reputation of business schools. The authors of articles published in this book indicate the kind of an educational triad on which the effectiveness of business ethics education depends. The elements of the triad are:

1) a compulsory lecture on basics of business ethics;
2) teaching of ethics elements dispersed in different parts of the curriculum in business schools in such a way that these elements form a coherent whole; and
3) guest lectures by practitioners, projects, endowed chairs and professor positions.

“An Oscar-winning film is the first video footage documenting the shocking truth about the inside story of the economic crisis of 2008. The global collapse of financial markets which made losses of over 20 trillion dollars, led as a result to the loss of jobs and houses by millions of people. Thanks to the large-scale and thorough research activities and interviews conducted with key players on financial markets, politicians and journalists, the film shows the development of speculative financial transactions and the financial industry behind it. It also sheds light on the mutual relations and mechanisms that led to the corruption of political, regulatory and scientific world’s actions.” [http://www.filmweb.pl/film/Inside+Job-2010-573864; 26.08.2011].

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Unfortunately, the authors conclude that a compulsory lecture as a condition of graduation of business school students has been resisted by both the universities themselves and accreditation agencies. Attempting to answer the question as to the reasons for such a situation, the American business ethicists respond that it is rooted in the underestimation of the ethical issues by deans engaged in acquiring financial resources, care for the satisfaction of graduates and seeking to maintain their positions. Accreditation institutes, dominated by the environment of business school deans, act similarly. Dotting the i’s and crossing the t’s, one would say that the cause lies in the specific ethics of college administrators.

Resistance to a fully fledged business ethics education leads, as the Americans write, to the need to “rediscover the wheel” increases the risk of insufficient fulfilment of students’ needs and an incorrect assessment of learning outcomes. The authors state that accreditation agencies came to a dead end because on the one hand, they demand compliance with high standards of business ethics education. On the other hand, they do not act to ensure a proper curriculum of business ethics education as a course and evaluate the education results by indicating benchmarks. This situation results in the level of instruction depending on the university administration, academic staff, students, alumni and other community members cooperating with a particular institution. At this juncture, it is also worth pointing out what Polish students expect from a course in Business Ethics (Box).

<table>
<thead>
<tr>
<th>What do students expect from “business ethics”?</th>
<th>Limits</th>
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<tbody>
<tr>
<td>Basics</td>
<td></td>
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<tr>
<td>a) Do ethics and business go hand in hand?</td>
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<td>b) Are there any “mechanisms” hidden in the concept of “business ethics” and what they are?</td>
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<tr>
<td>Values</td>
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<tr>
<td>c) Is morality responsible for our actions and conduct?</td>
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<tr>
<td>d) Why do people behave unethically, what drives them?</td>
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<td>e) How does public ethics affect business ethics?</td>
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<tr>
<td>f) What kind of values is the business environment guided by?</td>
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<td>g) Do businesses act ethically in fact?</td>
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<tr>
<td>Principles</td>
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<tr>
<td>h) What ethical principles (standards) is business guided by?</td>
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<td>i) What moral principles should be followed by employees of organizations?</td>
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<td>j) What principles should be followed by high-level managers?</td>
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<td>k) What decisions (examples) are ethically good and what are bad?</td>
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<td>l) What arguments does business ethics provide?</td>
<td></td>
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<tr>
<td>m) How to speak partial truth without cheating?</td>
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<tr>
<td>n) How far can we go to help protect the organization which we are members of?</td>
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<td>o) What should one be driven by when taking decisions if they refer to difficult situations: morality, his own good, interests of his closest ones?</td>
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<td>p) What unethical behavior in business (scandals) were presented in the media?</td>
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<td>Conduct</td>
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<tr>
<td>q) How to behave ethically?</td>
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<tr>
<td>r) How to make ethical decisions?</td>
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<td>s) How to ensure the best results for stakeholders (interested parties)?</td>
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<tr>
<td>t) How to behave in business contacts, for example, during the negotiations?</td>
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<tr>
<td>u) How to persuade others to ethical business conduct?</td>
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<td>v) How to recognize ethical business partners?</td>
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<tr>
<td>w) How to present one’s morality without causing stress and conflict in the environment?</td>
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<tr>
<td>x) How to manage a company so that employees behave ethically in the wake of the leader?</td>
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<tr>
<td>y) How to deal with one’s potential subordinates?</td>
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<tr>
<td>z) How to influence the organization to develop a conscious and moral conduct of its members?</td>
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The existing state of affairs induces American business ethicists to search for Renaissance ways (as they write) of providing and evaluating business ethics education. Therefore, they indicate the principles of responsible management education, which is known to the Polish society of business ethicists and the environment of persons responsible for curriculums at Polish universities since their introduction by the UN Office of Global Compact (Gasparski 2008a; Gasparski 2008b). These principles, declaratively known, did not significantly affect the modification of specific curricula in business schools. The American authors therefore indicate the following issues should be addressed by universities:

- How is business ethics essentially perceived at a specific university?
- How is ethical competence of trainees assessed?
- What is the assessment made for?

One may fear that the answers to these questions, as the authors state, suggests that universities do not do enough to strengthen and consolidate the pro-social attitudes of students to which many students aspire (op. cit.: 9). It is necessary, the Americans propose, to conduct business ethics classes as an interdisciplinary course designed to encourage teamwork by active learning experience (ibidem).

Just as it was done previously, it is worth emphasizing a Polish example of interim projects inducing students to teamwork, introduced in Kozminski University a long time ago:

Interim projects consist in preparation of reports on the state of ethics of selected organizations/companies by teams consisting of several persons (not more than 10 persons). Teams are formed by students at the first lecture according to their interest in a particular business sector or location; building a team requires the approval of the lecturer. The team, following the guidelines in the “Tools package” carries out an ethical audit of such organizations that they consider representative of the selected business sector/location. The audit should be followed by preparation of a report indicating the ethical content of an organization and giving recommendations for use by companies whose ethical dimension was analyzed as well as recommendations for other companies in a particular business sector/location. Preparation of the report and its presentation is the basis for the oral part of the examination

(W. Gasparski, A guide to the course “Elements of Business Ethics” taught at Kozminski University).

The American authors point to the need for action to transform business schools into socially responsible institutions according to the principles of responsible management education. They refer to BGP Global 100 as a survey and ranking of universities preparing students, especially in MBA programs and thus business leaders, to take into account social and environmental dimensions in the activities of companies. BGP stands for the Beyond Grey Pinstripes ranking (meaning

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2 J. Cieślak, Gasparski W, Ethical Firm: A tools kit for implementing ethical standards in sme (in Polish), Kozminski University, Warsaw

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literally beyond the grey pinstripes of ordinary ranking tables), reporting business schools that
integrate social and environmental education issues into their programs and scientific research.
The ranking came into existence as a derivative of the program of the Aspen Institute Business
and Society with these aims:
A. Promoting innovation in the training of the business staff;
B. Providing students with knowledge about the impact of management on a social and natural
environment;
C. Increasing the importance of this issue in curriculums;
D. Drawing attention of school candidates to the fact that the skills in the field of social and
ecological aspects of an economic activity are an important component of business decision-
making;
E. Indicating the best education programs, research and supporting (extracurricular) activities;
F. Supporting the language of discourse on social issues among students, the academic staff,
administration and business leaders.

In a published statement of 100 universities with the highest BGP ratings, there were indicated
universities in the following countries: Australia (2), Belgium (1), Denmark (1), Philippines (1),
Finland (1), France (3), Spain (3), the Netherlands (1), Canada (7), South Korea (1), Mexico (1),
South Africa (1), Slovenia (1), Switzerland (1), USA. (68), Venezuela (1), United Kingdom (6) (Mar-

It would be good to carry out a similar analysis of Polish business schools to see whether and to
what extent the universities themselves understand business ethics and contribute to its under-
standing by their students, the future business leaders. One should repeat after the American
authors that knowledge of the moral dimension testifies of professionalism (Swanson & Fisher
2011: 10) of a trade conducted and the function performed.

However, it is not only about the ordinary teaching and everyday business. The business ethics
education also has a broader context because the moral dimension of an economic activity is
fundamentally significant. Mario Vargas Llosa, a Nobel Prize laureate, draws attention to this
question saying:

*Capitalism is in a deep spiritual and moral crisis. Without a moral, secular or religious dimen-
sion, capitalism is falling apart. All great theorists, starting from Adam Smith, wrote about
it. Justification of a system based on free entrepreneurship and political freedom is primarily
a moral one. Capitalism without morality is only a vulgar practice which ends with such disa-
sters as the present one. (...) Tolerance for corruption and greed above all is a rape of culture.
(...) Profit and success of a private business are legitimate if they benefit the whole community.
If their effect is only the profit of an owner and other potentates, the system does not work*
(Gazeta Wyborcza, No. 253 (7374): 18).

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Business ethics as an academic course

Since the moment when business ethics began its career as an academic discipline, discussions of two groups of issues have become natural. The first group concerns the teaching of business ethics, and especially the difficulties with the reception of a humanist course usually carried out in economics and related fields. The passage of time and development of teaching methods have changed little in this regard. Ethical issues are no longer exotic in business schools but they still face the barrier of the competence of students. It is impossible not to agree with the observation made by Ewa Chmielecka, expressed during a conference on good manners in academic education, and referring to the student profile in these fields of studies:

_I come to class and students sit angry at the fact that they will be wasting time on things that they assumed faded into oblivion along with the secondary school (...) Most of the students have fundamental deficiencies in the humanities and I do not mean unfamiliarity with the literature canon or understanding of history. Most of them cannot answer the question what humanities is and why it is cultivated. Most often their axiological argument ends with the values and actions of an instrumental character – interests, showing inability to understand autotelic values. And they appreciate the economy for its utility nature._

(Kloc, Chmielecka 2004: 159).

The second group of issues relates to the specificity of the course itself and is an attempt to define its starting point, methods and expectations. Business ethics is a philosophical discipline, and as such it is doomed to continually define anew its assumptions. As noted by a contemporary sociologist of morality, P. Pharo:

_Individual civic systems of morality, with their different and partly contradictory philosophical, religious and cultural contexts, still thus permeate a contemporary ethical debate, even if the scientific knowledge that supports this debate offers a basically standardized and universally accepted framework for reflection._

(Pharo 2008: 37).

This is not an allegation but rather a statement of fact that ethics, as a philosophical discipline, is evidence of an ongoing intellectual effort aimed at defining criteria for living a good, decent and happy life. An undoubted benefit of business ethics is its empowerment and the ability to conduct an internal dialogue. This dialogue is a value in itself because in spite of ambiguous decisions, it is the space for shaping ethical sensitivity of its participants, especially students. Discussing a number of often conflicting ethical conceptions can indeed lead to their relativity. However, this has two tangible and positive results.

The first result is expansion of the conceptual and linguistic competence of students. The close relationship between the stock of knowledge and the normative system is noted by Maria Ossowska (see Ossowska 2005: 72–76). The perception of the world depends on the language that descri-
bes it. In this case, the efficiency of the language apparatus and the knowledge possessed directly influences the quality of moral judgments and the ability to justify them.

The second result is avoiding attitudes and beliefs about the nature of a dogmatic character. These are beliefs built certainly in the sphere of a subjective world view. However, the appearance of objectivity that accompanies them is usually anchored in some kind of scientific speculation. It should be noted that many of the disciplines in economic fields of studies adopt certain implicit ethical assumptions and promotes them within their own discipline in a mechanical and incogitant manner. F. Fukuyama, when analyzing this phenomenon, refers to the interesting research:

As part of a certain sociological experiment in large groups of university students, there were distributed chips that each participant could exchange for money. Following the exchange, the students had to decide whether they would keep the amount payable to them or give it out to a common pool for distribution among the whole group. It turned out that from forty to sixty percent of the respondents were guided by altruistic motives. An inglorious exception was a group of students of the last year of economics (Fukuyama 1997: 29).

The conclusions of the experiment are ambiguous. Advanced students of economics appear here as the custodians of the truth inaccessible to others. They know better, see more clearly, and do not allow themselves to get carried away with a sentimental illusion. An alternative conclusion is the recognition of the importance of intellectual training experienced by economic graduates that, according to the assumptions of classical economics, forces them to perceive market participants as individuals making rational choices, with a simultaneous assumption that rationality is the ability to identify and maximize the so-called “self interest.”

What seems to distinguish ethics, including business ethics, is the teaching and formation nature. Such classes are not limited merely to sharing knowledge but they also create certain attitudes. An undisputed transfer of knowledge from a teacher to a student in this case is replaced with dialogue methods. The student has the right to disagree and certainly to initiate discussion with the teacher. Such a discussion has not only its cognitive value. Numerous studies have confirmed what Anna Lewicka-Strzalecka comments by pointing to positive and negative effects of the phenomenon that:

- During the early maturity of man (at ages of 20–30), there are significant changes in the strategies for solving moral problems;
- Methods to improve the level of moral reasoning, consisting in group discussion of moral problems, especially among a group of persons remaining with one another in constant contact, can change their way of evaluating;
- There could be a shift of opinion and choices towards those that prevail or are the most widely discussed, i.e. the effect of group polarization (Lewicka-Strzalecka 2001: 124).

In this context, one can point to two main groups of tasks that are to be dealt with by business ethics, and that are carried out in various proportions in all of these courses. The first group is
functional and assumes providing students with knowledge about the current set of tools that serve for development of ethical policy of an organization. The package usually contains information on the meaning and structure of the codes of conduct and ways of their implementation, trainings, ethics audit, compliance policy and the CSR strategy. The reception of such issues is not usually a problem. A pragmatic nature of the ethics policy is perceived by students as consistent with the general requirements of “rationality.” Arguments relating to the optimization of costs, avoidance or management of a conflict of interest, losses related to an “unethical” conduct are compelling. What is more, they meet the expectations of employers and the needs of the market, as evidenced by the growing popularity of postgraduate studies in CSR and compliance.

The second group of tasks refers to the creation of a widely understood humanistic culture. Having contact with the intellectual heritage of one’s own cultural background has an added value. What seems more important is drawing an axiological horizon constituting the background of decisions taken. It is normal that for a modern student, filled with the success syndrome, these are pragmatic values that play a leading role. At the same time, all roads pointing to the realm of “being” rather than “having” are antagonized and depreciated. Meanwhile, as noted by Andrzej Sztylka:

... the humanistic reality is not opposed to – out of the assumption itself – the pragmatic reality but it actually overlaps with it, interacts with it, supports it in the sense giving it a human shape. Showing a human sense of a business activity, naturalness of human desire to obtain humanistic benefits and fulfilment in a well-organized and created work strengthens and protects it from degeneration, anti-human tendencies and humiliation

(Sztylka 1999: 15).

The appropriate interpretation of the world of values is capable of showing the richness of human choices with distinguishing of autotelic purposes, with respect to which the economic values play only an instrumental function. A full understanding of the axiological order positions the humanities, philosophy and ethics in relation to other sciences, and also makes it clear what it means to be a responsible subject of one’s own actions. It also allows one to define the scope of autonomy, causative power, freedom and distance from a mercantile view of the world. Dealing with the humanistic culture is also a contribution to an in-depth analysis of individual hierarchy of values and adoption of an attitude that is open to dialogue. Ewa Nowak and Karolina M. Cern, when describing the concept of moral education according to Kohlberg and Linda, indicated the following effects:

• Gaining and deepening awareness of one’s own moral principles;
• Paying close attention to the facts and circumstances present in a particular situation;
• Differentiating one’s own moral principles in terms of importance and rightness;
• Finding more general, supreme moral principles in the event of a conflict between two equally strong moral principles;
• Articulation of one’s own moral principles in a social context (even if my friends are of a different opinion than I am), i.e. moral courage;

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• Ability to listen to the arguments of the opposing party;
• Solving of conflicts of interest with the exception of violence, but through a rational discourse;
• Learning that the “opponent” is to be respected because it represents an instance verifying one’s own moral position (Nowak, Cern 2008: 387).

Ethics education in businesses

Ethics education is not completed at the academic stage since it is continued in the form of ethics programs that companies, especially the U.S. ones, introduce in their practice. The purpose of these programs, aimed at both managers and the general staff, is to prevent losses being suffered by the company. These consist of tarnished reputation, reduced competitiveness and demoralisation of staff, as well as certain financial losses caused by the abuse of workers. An important incentive for U.S. companies to introduce ethics programs, which are costly ventures, are the legal regulations. Systematic studies of these programs carried out by specialized centres indicate their effectiveness, both from the point of view of the company and in the broader social context. However, an analysis of their impact on the moral attitudes of employees leads to less satisfactory conclusions.

Ethics programs implemented by U.S. companies are a subject of periodic surveys conducted by the Ethics Resource Centre. Since 1994, the nationwide survey has been conducted addressed at employees at all business levels, showing how they perceive individual elements of ethics programs and how they assess the ethical culture of their companies. Studies have a consistent character and are repeated every two years. They show among other things that fraud and unethical conduct are observed much less frequently in organizations pursuing comprehensive and formalized ethics programs. These programs significantly reduce the pressure felt by employees to engage in unethical projects, reduce the number of observed acts of fraud and thus reduce the need to signal them.

According to the Open Compliance Ethics Group, those companies that have well-functioning ethics programs do not experience scandals that ruin their reputation. This is confirmed by empirical data showing that no company that consistently implements an ethics program has been affected by a serious scandal in the last 5 years (True et al. 2005).

Nevertheless, it is worth asking whether ethics programs influence deeper ethical attitudes of people, or whether their effects are significant only at the behavioural level. Stansbury and Barry (2007) put forward the thesis that ethics programs, especially those based on coercion of certain actions, may reduce the motivation of managers and employees to ethical reflection and limit

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3 More on this topic in: Lewicka-Strzalecka (2010).
4 http://www.ethics.org/.

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their ability to recognize ethical issues, analyze and resolve them. Rigid and detailed procedures for dealing with situations of moral choices do not allow people to develop an ability to make moral judgments, especially in unusual or new circumstances, and morality itself is reduced to obedience to standards contained in the codes. The authors mentioned see the negative side of ethics programs in the form of three threats which they define as the spectre of indoctrination, the politicization of ethics and the atrophy of ethical competence.

The threat of indoctrination occurs in connection with systematic and organized instilment of values accepted by the company in workers, and constituting an important goal of ethics programs. Such an action promotes closing of the mind to “those issues which are fundamentally open, and the inability to imagine things as they are not, imprisons the human being in the world of things as they are” (Laura 1983). Indoctrination inhibits moral imagination and restricts potential criticism of the system of values that is instilled in employees. Its negative side is not imposing a wrong value system onto an individual (since it is difficult to indicate the “right” system). It is preventing people from making ethical reflection, with the deprivation of an opportunity to respond to a different value system. The danger of indoctrination is not because some values are instilled, but in the result that their free interpretation and criticism is not allowed, which infringes the moral autonomy of the individual and weakens a collective potential to make a change.

Indoctrination may face passive resistance consisting of a failure to accept values promoted by the ethics program. Values can be rejected not because of themselves but because employees recognize that the mere manner of promoting them restricts their freedom of action and freedom of thought. Passive resistance may have negative consequences for ethics programs. Constant surveillance is a threat to a sense of freedom (Brehm, Brehm 1981). For example, an incidental request made by the manager to disclose a thief may be more effective than demanding workers to constantly track their colleagues and always inform about observed abuses, as the latter creates a greater resistance to denounce. If values promoted by the ethical program are similar to the values shared by employees, a sense of disturbed freedom is small; but if they are significantly different, this feeling may be significant with substantial resistance. The values that are linked only to work carried out are a source of lower pressure than the values that affect the lifestyles of employees outside the workplace. For example, banning them from smoking or drinking alcohol in the private sphere out of a concern for health may meet with a strong aversion.

The second threat associated with the idea of formalizing ethical standards designed to lead to their internalization by employees is a kind of politicization of ethics. It is a perversion of this idea consisting of treatment of ethical programs as a useful instrument in internal competitions. The politicization of ethics in a company means that ethics programs are conducive to the expansion of managers’ powers and can be used simultaneously to remove the board’s responsibility for irregularities occurring in a company. The study of 10,000 employees from six companies showed that if ethics programs are perceived by them as ways of managers’ acquittal, the ten-
dency of employees to act in accordance with the standards of the company and the willingness to disclose abuse is reduced (Trevino et al. 1999). If board members do not respect elementary principles of respect, contained in the company’s code of conduct that workers must obligate themselves to in writing, it brings about contestation to the very idea of ethics programs.

If the company does not have consensus on its objectives and the balance of power, an ethics program can be treated either as a way to constitute a new ethos or a means of combating the opposition and playing one’s own cards. This occurs first when the process of transforming the company to changing conditions raises an inevitable internal conflict whose solution requires a redefinition of certain objectives and values charted by an ethics program. In the latter case, an ethics program is seen as an instrument for coercively disciplining employees and serving goals that they do not accept.

The third threat of ethics programs with a high level of detail and stringency, to which Stansbury and Barry (2007) draw attention, is an atrophy of moral competence. A peculiar moral instruction may decrease rather than increase the skill of the individual to identify and resolve ethical dilemmas. This does not have great significance in simple and repetitive cases for which algorithms of ethical choices can be developed, but it is risky at the moment of making difficult ethical decisions entangled in complex organizational processes. Strict control of all tasks performed by workers reduces their ability to cope with new situations, while liberal control is good for shaping a wider understanding of the activities of the company, which turns out to be useful in non-standard cases.

Many codes of conduct provide instructions in simple situations and suggest seeking advice of ethics officers in more difficult cases. Although this suggestion seems to be promising because it releases persons from decision-making and shifts responsibility onto officers, it may be unrealistic. Employees may be reluctant to entrust the affairs of their inner circle to third parties and may not be able to wait for the solution of the problem that needs the solution immediately. They may also be afraid to ask for advice in a form leaving a trace, e.g., upon a document. In turn, those employees who benefit from such solutions may not develop their skills of moral judgment, and such atrophy of competence makes them vulnerable in situations where there is no time to seek advice from an expert. Such situations can be partially mitigated by the possibility of using an anonymous “hotline” (Joseph 2003) or similar channels for advice given by an ethics board, which would consist more in relating conditions for certain decision-making than in giving ready-made solutions.

An institutionalized system of support for making ethical decisions fosters a moral hazard since workers and lower-level managers avoid resolving ethical issues with a feeling that all difficult decisions should be taken at a higher level. Strict formalization of an ethical decision-making process makes it difficult for a decision maker to identify himself with its contents because his work involves only a small part and he is not able to cover the whole and to imagine alternatives.

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Training in the field of ethics and corporate responsibility in postgraduate studies

Postgraduate studies are a form of professional studies aimed at preparing graduates for the best performance of a specific function within the company. Persons who undertake postgraduate studies in ethics and corporate responsibility (CSR) intend primarily to apply for one of three positions: ethics spokesman, social responsibility manager, and sustainable development manager. There is also a rather sparse group of those who wish simply to better understand broad issues concerning the role of business in society and use this knowledge possibly later in their work in non-governmental organizations (NGOs), public institutions, and cross-sectoral projects funded from European grants. In the case of work in business, the names of these positions may vary depending on the organizational structure of the company. Such a person does not always fulfil their obligations in a managerial position; it is sometimes a higher position, e.g. board attorney, or a lower position, e.g. a specialist. However, fulfilling this function always involves the need to coordinate different areas of management and implementation of internal projects with representatives of other departments, or in case of external projects, with representatives of various stakeholder groups.

Such positions have existed in companies operating in the Polish market only recently. It is estimated that five years ago, there were not more than twenty people serving in positions of this type, whereas now there are about 200 of them. Observing the rapid growth of the market, it appears likely that in the next few years this number may increase to one thousand. Thus, this is a very fast growing job market. It is also worth noting that in some of the largest enterprises, these functions are performed by formal teams of several persons or by a few people with specifically defined tasks located in different departments. People involved in business ethics and responsibility often come from internal recruitment, and this is their opportunity for professional development. However, this is usually accompanied by an urgent need to supplement their knowledge and skills. This is a big challenge, especially since in Polish conditions we observe large variations among these people in terms of their initial education and professional training and experience. There have been no studies of this professional group yet, and there is no professional association for these people. However, observation shows that most often these are people who have previously been involved in internal or external corporate communications and who have merely a few years’ professional experience. Furthermore, this is not a homogeneous group and may include persons with legal, sociological, psychological or environmental protection education. A significant group is also composed of those who have worked for some time in NGOs.

Since the majority of postgraduate students of this kind already have several years’ professional experience, they usually did not have the opportunity to participate in lectures on ethics and responsibility during their courses leading to a master degree. This area is therefore new to them, although by virtue of professional interests they already have some knowledge and practical skills and enthusiasm, which is extremely valuable. However, this knowledge is often based

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on stereotypical notions from journal articles published in widely available media, and also on examples disseminated by other companies or NGO's in Poland and abroad. It also happens that the enthusiasm, or even idealism, of some students collides with a sense of impossibility (for different reasons) to make any changes in the functioning of businesses, expressed by those who have already dealt directly with such restrictions in their companies.

Full-time, two semester post-graduate studies in the field of corporate responsibility is a novelty on the Polish market. Two editions of studies in this area took place at Tischner European University in Cracow with financing from a project grant. Following the end of the grant, however, the next editions were not organized. One edition of these studies took place at the Warsaw University of Life Sciences but was not continued, either. Several higher schools in different cities presented an offer of new postgraduate studies in corporate social responsibility, but they did not meet with sufficient interest from potential students. Only the postgraduate program “CSR: Responsible Business Strategy,” coordinated by the Business Ethics Centre and PwC, have been conducted continuously for three years at Kozminski University. In the next three editions, they covered a group of more than ninety students.

It can be assumed on this basis that the preparation of a curriculum that would meet market expectations as well as expectations of potential students is a major challenge in the Polish context. Market expectations are important primarily because in most cases, these are companies that pay for such postgraduate studies for their employees, in whole or in part. Expectations of students are more diverse, however, and they mainly concern the possibility of preparing oneself to perform one of the three aforementioned functions in the near future. Vocational studies for people working full-time are associated with the need to pursue studies on non-working days, mainly on weekends. Studies do not provide a guarantee of finding employment, or at least of further professional development in a chosen field. It seems that an appropriate curriculum has a key importance here.

### Building a PRACA curriculum for postgraduate studies

What does or should a curriculum for postgraduate studies “CSR: Responsible Business Strategy” look like? It is aimed at supplementing knowledge in the scope of shaping a strategy of ethical and responsible business. It also has acquisition by participants of the skills, highly valued in the market, of the efficient use of various tools for managing social responsibility in a modern organization. Therefore, it is practical, realistic, all-embracing, current and attractive. In a nutshell, this approach can be called PRACA (which means “work” in English):

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PRACA = \text{Practical} + \text{Realistic} + \text{All-embracing} + \text{Current} + \text{Attractive}
\]

The practicality of the program was assured through the participation, among others, of consultants from the PwC team for sustainable development and responsible business. A program
module (40 hours) conducted under their supervision concerns a strategic perspective in practice. Students prepare group projects in which they must take into account such factors as CSR and change management in the organization, identification of social expectations and definition of obligations, analysis of internal and external factors of an organization, CSR strategic plan, methods and tools for CSR implementation, management of environmental and society impact, and social reporting according to GRI. The challenge is therefore to develop practical skills for setting goals, identifying necessary actions and measuring success of its sustainable development within the company.

A realistic dimension of the curriculum is equally important and valued by students. They have an opportunity of a dialogue session with the most experienced CSR managers from companies operating on the Polish market and receiving the highest marks, among others in the Responsible Companies Ranking, prepared by the Business Ethics Centre and PwC and published annually in Dziennik Gazeta Prawna under the auspices of the Responsible Business Forum. During these meetings (a total of 24 hours), managers present daily challenges, both internal and external, faced by them. The reality of Polish business is specific and the knowledge derived from books, even written by the best authors in the world, should be confronted with the actual experience in the Polish market. CSR is a global idea but it must have a local dimension. Unfortunately in many enterprises, ethics and social responsibility usually begins and ends with the adoption of pleasant-sounding declarations, which are not followed by a genuine will to make significant changes.

In the Polish market, an approach to corporate social responsibility is specific not only because of the obvious historical and social context, but primarily due to domination of this area of company functioning by corporate communication and PR specialists. As a result, all say that they are socially responsible because it sounds nice, but often it does not have much to do with an actual responsibility undertaken. Professional management of business ethics and responsibility requires from future managers or specialists good recognition and accurate diagnosis with respect to both the organization and its environment. Development and implementation of solutions within corporate responsibility is, after all, supposed to strengthen Polish companies and their value and competitiveness on the global market. In addition, it should enable effective collaboration and cooperation of various stakeholders, contributing in this way to a sustainable, harmonious development of economy and assurance of social cohesion. To achieve this, what is really needed is knowledge and understanding of everyday challenges.

The curriculum should be kept current, because both business ethics and social responsibility are all matters that are developing dynamically in all markets. Vigorous discussions, which until recently flourished among economists, management theorists and managers, concerned the purpose of the existence of a company, responsibility for negative social consequences of an economic activity, and the need for voluntary self-regulations. In the face of a serious economic crisis, business leaders are definitely looking for ways for further development that strengthen the role of ethical leadership, take into account the expectations of various groups of stakehol-
ders in the process of value creation, and also include dynamic changes in further and closer surroundings. The Business Ethics Centre cooperates with top foreign universities in research projects on optimization of responsible business strategies. That experience is being transferred to the curriculum.

This is expressed, among other ways, in the thematic block: innovative strategies to face social challenges (16 hours). University lecturers and cooperating consultants from various companies discuss such issues as strategies for resolving social and environmental conflicts, a strategic dialogue as a basis for business innovation and mutual development, corporate responsibility and social communication responsibility, social entrepreneurship and creating new opportunities for development. In turn, under the CSR theme as a radical innovation (12 hours), the discussion issues are, among others: aspects of entrepreneurship and creativity for sustainable development, full participation in management, organization development through workforce development, standards of responsible management of human resources and CSR innovation development on the global market.

Another dimension of the curriculum is its all-embracing feature. Future managers will increasingly have to take into account entirely new factors in making business decisions. For this, they will need new tools to enable them to move through the network of interdependence. An expanding horizon that must be understood by graduates of such postgraduate studies regards such aspects as the need to build business models based on cross-sectoral cooperation, redefinition of the concept of success in business, the need for binding moral values with everyday business, and adopting a pro-active policy towards the development of the legislative environment through voluntary self-regulation and creating sustainable value.

CSR covers primarily the responsibility of the organization for its impact on the society and the environment. This influence can be both positive and negative. It is about increasing a positive impact and reducing, or eliminating, a negative impact. This requires a holistic approach, identification of social and environmental values and new global challenges. It is not enough to take care of a good reputation, just as it is not enough to take care of working out the biggest profit. Good reputation as well as profit are effects of the proper conduct of business that meets the expectations of all stakeholders.

Therefore, this responsibility is presented from an all-embracing perspective, starting with a thematic unit devoted to ethical dilemmas and decisions (24 hours). The lectures and workshops discuss a conflict of interests and responsibility, business lobbying, a praxeological analysis of the action, the ethical infrastructure, designing of ethics programs, justice, freedom and responsibility in a market economy, and confidence in consumer choices. In another part of the course, CSR is presented as a new holistic paradigm of management (28 hours), including the comprehensive management of responsibility, promotion of values in the selection of suppliers, corporate governance, conditions of access to finances, responsible investment and CSR principles in economic policy.

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Within the holistic approach, there is also discussion of the foundation for sustainable development (12 hours), including the perspective of a low carbon economy, environmental management systems, environmental policy instruments in the company, the challenges and priorities of the European environmental policy, quality of life and sustainable development indicators. Another course element is responsible strategies of social marketing and communication (20 hours). This block is run by experienced consultants, covering such areas as the method of measuring social change, social and environmental value of the brand, marketing communications and changes in consumer awareness, CSR and the new interactive communication channels, and social media in CSR.

The last dimension of the curriculum is attractiveness. This is manifested in the selection of instructors, both from academic, business and non-governmental environments, who are genuine leaders of change, capable of convincing others with passion. It becomes more and more clear that it is necessary to make far-reaching systemic changes. Future business leaders can no longer operate upon the same principles as usual. Responsible leadership should address the vision of sustainable development, which is building a dynamic balance in an economic, social and ecological dimension, as well as relationships with current stakeholders and protecting and developing the resources that will be necessary in the future.

This means that the first important feature of a responsible leader is his ability to see the consequences of economic, social and environmental aspects of his business, both the positive and negative ones. The second feature is the ability to build mutually beneficial relationships with stakeholders primarily concerns balancing of conflicting interests through participation and a genuine dialogue. The basis for future business development is the process of agreeing on the rules of conduct between management staff, employees at all levels and other external stakeholders. Based on that understanding, the resulting effect will be a complete commitment by all of them. These are namely stakeholders that assess responsibility as leaders. Finally, the third feature is the ability to see long-term challenges, co-creation of space for an intergenerational dialogue, and imagination allowing acceptance that future generations will also want to fulfil their needs. Responsible leaders should recognize that it is about a wise cooperation for the sake of a new, though still not entirely defined, paradigm of development, leading ultimately to a high quality of life. This is social responsibility. Passion for change in this direction should be effectively transmitted by those who are themselves convinced of the need for systemic changes.

During the discussions that in recent weeks dominated the public discourses in many developed countries, a lot was said about the need for such development that does not lead to exclusion of most citizens. The recent crises does not concern merely financial markets but, above all, the lack of a commonly shared vision of social development. Some commentators argue that the current Polish crisis is to some extent a new reality in which we must learn to live and work in the long run. Turbulence in the financial markets is only a part of the general unstable situation concerning the depletion of natural resources, erosion of energy security, demographic challe-
ges, social exclusion, a declining access to quality education, and health care, as well as changes in factors affecting the quality of social capital, trust and moral values. A belief that business is based on competition and greed (Wang et al. 2011), and that an invisible hand of the market will itself transform these qualities into social development and prosperity for all, should admittedly be regarded as too naive in the end.

It seems very likely that further development of business will increasingly take into account the principles of responsible management in accordance with the rules of ethics. More and more companies, not only in global markets but also in Poland, are looking for those people who can combine different essential business skills, values and principles. We have painfully convinced ourselves many times that social and moral responsibilities in business cannot be forgotten. Thus, perhaps our graduates, along with other graduates of similar studies all around the world, will begin to provide a strong counterweight to outdated practices and attitudes that lead to subsequent economic disasters.

**Final remarks**

Discussion on ethical education of market life participants is concentrated around a few core issues. In the first place, there is the question about the sense of teaching business ethics at a university level. Some people put long-term goals ahead of such teaching and see them as a remedy for scandals and abuses in business; others point out the futility and inefficiency of ethical education. Another controversial issue concerns the content and methods of teaching ethics in business schools. It is worth noting that in this dispute, there are cited arguments of both a theoretical and empirical nature, and the dispute takes place both in the scientific literature and in the media.

Ethical education does not end on the academic stage since it is continued in the form of ethics programs that companies, especially the U.S. ones, introduce in their practices. Systematic studies of these programs, aimed at both managers and the general staff carried out by specialized centres, indicate their effectiveness for both the company and in the broader social context. However, an analysis of their impact on moral attitudes of employees leads to less satisfactory conclusions. A particular challenge, especially in Poland, is the organization of the ethical education in postgraduate studies. The offer of this type of education is addressed at persons who are to play new professional roles such as an ethics spokesman, social responsibility manager, and sustainable development manager. The success of this venture will depend on the one hand on the quality of the offer, and on the other hand refocusing business onto CSR, measured by the level of demand for new professions.

Perception of deficiencies in business ethics education is not equivalent to questioning the sense of this education, but rather constitutes a basis for balanced assessments and realistic demands. Education is needed at both the academic, postgraduate and corporate levels, and all types of

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education should be complementary with respect to each other. They should serve as an important tool for building an ethical infrastructure without which the free market economy cannot function efficiently. However, education cannot be treated as the exclusive remedy for the abuses committed by market players. Limiting abuses requires above all appropriate legal regulations and institutional solutions, but these must be reinforced by appropriate ethical education.

References


The Role of Universities in Shaping Social Attitudes of Future Managers

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Why did I take bad things for good ones and what would it take to keep me from doing it again?
Wisława Szymborska, List

| Abstract |

Purpose

The article is devoted to critical reflection on the present model of ethical education of managers in Poland. It attempts to outline a model that could be adopted to meet the current challenges of social change.

Design

The first part of the article is written from a philosophical perspective, which brings to mind the Greek Paideia. The second part is an attempt to analyze the imperfect Polish educational reality concerning the formation of future managers’ attitudes.

Findings

The author's arguments focus on the proposal to transform the “educational” teaching system of ethics into a “social interaction” one.

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In the summary, the author presents specific actions to be taken at Polish universities so they can quickly move from the traditional model of managers’ education to a modern pro-social model of education based on social interaction.

Keywords: education managers, ethical education, pro-social education, Greek education.

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Introduction

The first part of this article has been written from a philosophical perspective, which brings to mind the Greek Paideia. The second part attempts to analyze the imperfect Polish educational reality concerning the formation of future managers’ attitudes. The author’s arguments focus on the proposal to transform the “educational” teaching system of ethics into a “social interaction” one.

Few people today (even from the business world) openly deny the importance and relevance of ethics in economic life. However, the reality that surrounds us with all its socio-economic problems very clearly demonstrates that the role ethics plays in shaping modern business is not all that obvious for a multitude of businesses and business representatives in today’s world. The recent crisis exposed some of the internal weaknesses of the free market system, and also demonstrated that the role of ethics in business practice, both in its institutional and individual dimensions, has long been underestimated. In this situation it becomes necessary, especially in the academic environment, to reflect not only on the causes of this state of affairs, but mainly on what our environment should do. Business ethics up to this day has been merely tolerated at many Polish universities, and regarded as a life-complicating extra by practitioners. It needs to become an inherent part of economic education first, and then of business. We ought to reflect on what to do so that Adam Mickiewicz’s observation that “one of the reasons hampering the mass education of our people is neglecting the cultivation of moral philosophy” (1950, v. 5: 125) no longer rings true. However, this is not the time for a philosophical discussion about human nature, but for reflection on the role that education can play in shaping young people, and business people specifically.

This specific research is underpinned by a strong assumption that human behaviour can be shaped through the educational process. If the opposite was assumed, namely that the condition of man is influenced merely by nature (e.g. innate selfish tendencies that all humans are born with), or by only the specific predispositions of individuals, further research would be somewhat less useful. To reflect on the reasons why Polish managers do not receive a fuller education, one would have to answer the questions of whether the insufficient presence of ethics in business
practice is the result of the previous (historical) elimination of ethical principles from the area of economic theory (Filek 2002); or whether it is inherently more difficult for future managers to grasp ethical issues; or whether they are insufficiently or improperly educated by business ethicists, as well as by the whole society.

Considering the theme of our conference, I shall mainly discuss the last question. However as experience has shown, the reasons for this state of affairs can also be found in two other factors mentioned above. This is because mainstream economic theory and practitioners still shun ethics, and future managers who are busy gaining experience required by most employers and solving their everyday problems, do not have enough time for additional reflection on ethics, and, even more so, for moral education. Nevertheless as Fichte said, “man can do what he should, and if he says he cannot, it means he does not want to.”

When analysing the weaknesses of education as one of the factors contributing to the lack of the expected morality level among Polish managers, it is first worth to note from the educational perspective, ethics (as an academic subject) is not the easiest one to present or explain. Second, ethics in itself as a specific academic subject is rather difficult to “sell” in the educational dimension (although this market has been significantly commercialised in recent years). This is because ethics is not associated with any significant and measurable skills, especially when employers often do not look for graduates with a distinct and formed ethical attitude, but rather for those who are flexible (adapting easily to the requirements of a given situation). This certainly does not raise the level of ethical education, which in its nature, must focus on some values, if not universal then at least sustainable.

It should also be noted that courses in ethics are not just about passing on the latest knowledge, as is the case with many other subjects taught. Business ethics classes are not meant to merely provide the opportunity to transfer a set of core information on the subject. They are also supposed to stimulate the students’ own reflections. As Karl Jaspers rightly observed (referring to Socrates’ thoughts) when it comes to the understanding of ethics, “everyone must achieve it by themselves, it cannot be passed on as a commodity – it can only be awoken” (Jaspers 2000: 10). Therefore, the process of teaching business ethics differs significantly from education based purely on information transfer, as it must contain the element of “Socratic awakening.”

Teaching of business ethics is a complex venture due to the difficulty arising from the need to maintain (to use the Aristotelian term) the proper balance between ethical radicalism/fundamentalism (understood as imposing very high ethical requirements) and ethical arbitrariness and indulgence. The latter involves the blurring of ethical principles when reaching economic goals that are more important for business practitioners. In the business ethics educational context, the first case involves the “too radical” opinions of some teachers, often expressed ex cathedra and with no convincing argument. These usually discourage students and future managers in advance to act in accordance with these principles. This is because in their view the rigorous requirements represent an additional, and, from the economic perspective, even excessive and
not always justified effort and additional costs. In the second case, ethics wanes in favour of the essential aim of business activity (economic effects) and becomes at most, an additional marketing feature rather than an activity that is necessary in business operations. In the above scenario, reaching the economic goals will always justify the departure from ethical principles valid in the society.

This difficulty derives from numerous disputes on different approaches to ethics; therefore, it derives in some sense from the problems of ethics itself as a field of thought. One of the most significant disputes concerns the differences in approach between ethics based on the principle of universalization (derived from Kant’s thoughts) and ethics based on the personal dimension of morality (a good exemplification of which seems to be Alasdair MacIntyre’s virtue ethics (1996)). Internal disputes, otherwise positive in the development of ethical theory, unfortunately impede keeping the proper Aristotelian balance during the educational process. Furthermore, this additional internal difficulty associated with the transition from theory to practice has been identified in the development of applied ethics. We are therefore faced with the situation when it is said that:

On one hand it became fashionable – usually without deeper theoretical and philosophical ambitions, though undoubtedly in the manner important in the practice of social life – to debate applied ethics, mainly represented by bioethics, social ethics, business ethics, environmental ethics, and even the ethics of peace (Kaniowski 1999: 6).

On the other hand, there are “pure ethicists” who consider applied ethics to be a threat to ethics in its general sense, as it introduces the issue of own-interest (particularly business ethics), an idea alien in ethics that was founded on selflessness. Additionally in the sphere of theoretical reflection, there exists a dispute on the approach to ethics based on the personal dimension of morality and the one based on the principle of universalization. Finally considering the latter only, there is on-going discussion about finding the universal principle between the supporters of basing it either on discourse (Habermas 1998), or on justice (Rawls 2009), or on use (utilitarians), or on contract and the idea of responsibility (Jonas 1996; Filek 1996).

Therefore, taking everything into consideration, the author believes that perhaps our teaching option should essentially be changed from the currently prevailing ethical one (based on knowledge transfer and ethical reasoning) to an explicitly social one (some authors call it pro-social), with moral education being one of its components. Furthermore, it seems essential that the interdisciplinary education option, which introduces greater coherence between economics, sociology and philosophy, be expanded. The teaching of each of these three disciplines should contribute to the better understanding of the other two.

During the last debate entitled “The Implementation of the Economic and Social Objectives in Business: Harmony or Conflict” that took place at the Cracow University of Economics during a conference on “The Phenomenon of Help in Socio-Economic Life” (November, 2011), one of the
discussion participants stated that “business is always social.” Some of the debaters opposed this (mainly because of the word “always”), especially that the actions of many companies demonstrate a lack of sensitivity to ethical or environmental issues, and social issues even more so. However, what the author of that statement had in mind was an old and still widespread belief in the business world about the liberal roots of business. It is social by definition as it provides consumers (or citizens) with the products necessary to live and with useful services. Consequently, in countries with advanced market economies, citizens enjoy a more comfortable and safe lifestyle. This is the evidence of the social dimension of economic activity. In short, the economist represented the view that the possibility of purchasing goods and services produced by market participants exhausted the social dimension of business.

If we consider the social impact of business in this sense, and according to representatives of some business environments, there is no need for additional integration of social aspects within business, because everything that is happening in the market represents a social dimension of business itself. In this context, it seems quite difficult to teach and educate future managers, since it is not only the representatives of the business world that forget about the social obligations of business entities. It is also the economists that do not recognise the importance of this aspect, or simply reduce it to producing goods and delivering services. Such an approach to the social dimension of economic activity is underpinned by the conviction of the legitimacy of the liberal position, and also its eternal universality, where no regard is given to changes happening in the political and socio-economic reality that surrounds us. The educational process founded on this belief is (in simple terms) reduced to economic education with the socio-moral aspects absent. Consequently, economics is taught independent of sociological and philosophical analysis.

Due to the dominant model in our country’s economic education, where the social attitudes of future managers are formed only insofar as to create new products and new services, the education of future managers should be complemented by social education to increase students’ awareness about the new social role of business. This education should focus on the transfer of economic knowledge, and also on presenting students with a new dimension of corporate social activity. This should include the ways to involve company actions in building a stable and sustainably developing society, as per the European Union guidelines. One of the essential elements of such a model of education would be to educate managers as enlightened citizens who understand economic processes and social phenomena, as well as that a high level of ethics among members of society is a requirement for a stable society.

However, it cannot be forgotten that in Poland we have to deal with an aversion to social actions that is difficult to overcome, as such actions were rather repressed in the socialist economy. We also have to remember about the individualistic roots of our culture, as demonstrated by the liberum veto principle evident in our history. There is also the reluctance of Poles to direct imposition and enforcement of law (due to many decades of law being imposed by an invader or occupier). Taking all of this into account, every effort should be made to ensure that such education is voluntary in the broadest possible way.

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The role of ethics and ethical education in the public sphere – philosophical perspective

The role of ethics in the education of citizens was discussed by Plato and Aristotle. The first philosopher presented the issue of educating society members to be good citizens in accordance with the natural predispositions of humans. It is worth noting that the starting point for the philosopher’s reflection was the issue of educating the educators. Plato deliberated on how to prepare future society leaders and protect them from misguidance or other forms of external threat, so that they themselves do not become the greatest threat to their own society. In the Platonic metaphor, the problem was what to do in order for the herding dogs, whose role it is to serve their community and protect their herds, not to become “sheep-biting” wolves dangerous to every citizen as an “effect of impunity and wantonness, or from starvation, or under the influence of some other bad habit” (Plato 1948, 416 ab).

Quite ironically, using the lessons of Plato and the experience of the past two centuries, one might reasonably ask today how to educate those whose actions speak of serving the public and those who shape the society’s prosperity. One must ensure that their actions not become a threat to the members of the public as an effect of impunity and wantonness, or from the lust of possession, or under the influence of some other bad habit. So the underlying question is how to teach and educate future managers (who in a broad sense, will “rule the world”) so that they do not benefit from the misery of their fellow citizens by employing unfair practices (such as producing and selling expired food products or harmful drugs). This question includes how to train them so that their actions do not cause environmental harm (as is the case especially with the mining industry, and in particular the one operating in the less developed countries); so that their activities do not contribute to the increase in the numbers of ailing employees (whose safety has not been ensured for economic reasons); and so that their neglect does not lead to tragic disasters (as in Bhopal or in the Gulf of Mexico).

As observed by Jaeger, according to paideia (the Greek concept of education), “the life of every individual finds its essence, its reason and its limits in a function of the individual as a member of society, which in itself is a living organism” (Jaeger 1964, v. 2: 285). Therefore, the highest value to be sought is the unity of society. As Plato writes, “we did not found the state so that a particular group of people could be happy, but in order for the whole society to be happy as far as it is possible” (Plato 1948, 420 b). Wise education alongside wise rule is the path to social unity. Consequently according to this concept, the main goal of the state, and so the goal in itself, must not be power or economic prosperity or accumulation of wealth. These can merely become the means for achieving the fundamental objective, which is the unity and stability of the polis. Therefore, the aim of education should be to shape young people in such a way to ensure they will guarantee this unity and stability in the future, which has nothing to do with education for a socialist society (Filek 2001). As a result, such education must not only focus on developing narrow professional skills, but also on high moral and social skills, or social competencies.
It seems impossible to simply transfer Plato’s recommendations to the present time (i.e. training for the role of artisans, guardians and philosophers) just for the vast differences in socio-economic practices, and also the advanced globalisation processes, different political situation, and the changeability of the surrounding world, unknown to the Greeks. However, the Platonic doctrine of the role of education in shaping social cohesion remains valid. As Isocrates noted: “It is the education of the youth that will decide the fate of the state” (quote in Skrzydlate Słowa, 2007). In Poland, this statement of Chancellor of the Crown Jan Zamojski is widely known: “Such will be the Republics as the upbringing of their youth” (quote in Skrzydlate Słowa, 2007).

Similarly, Aristotle also devoted much attention to education. In the 8th book of Politics, he wrote “none will doubt that the legislator should direct his attention above all to the education of youth. (...) The neglect of education does harm to the constitution, as the citizen should be moulded to suit the form of government under which they live” (Aristotle 2001, 1337a). All skills and artistry require advance training and preparation so that they can be practically applied. This is also needed to practise virtue. Like in Plato’s work, the principal aim of education is to serve the wellbeing of the society, or the polis in particular. Therefore, there must only be one common education because as the Stagirite notes, “the training in things which are of common interest should be the same for all.” The main purpose of education is therefore to prepare us to live in a community.

Aristotle was aware that being a good citizen in an evil political system can lead to educating citizens who are in favour of this evil system, and does not always equal being a good man (Aristotle 1996, 1130 b). Consequently, being more practical than Plato, Aristotle proposed the kind of ethics that is most conducive to reaching both the common and the individual goals. This was the ethics of moderation that should be exercised by all who actively participate in public life, and that the youth should learn how to practise through appropriate education. Today, a continuation of this approach can be visible in the idea of sustainable development that is important from a business ethics perspective. In socio-economic terms, moderation has been replaced by sustainability (see Laszlo 2008). The idea of sustainable development has, of course, a dimension broader than just the ethical one. However, this is because the idea combines a range of ethical, economic, ecological and social perspectives, which demonstrates the awareness of its creators and supporters of the complexity of social phenomena.

Greek philosophers very strongly emphasised the need to educate young people to be good citizens, as they believed that the welfare of the community (its safety and stability) must take precedence over the welfare of individuals who form it. However at the same time, they recognised the right of every citizen to satisfy their own needs, and as Socrates claimed, even the right to one’s own way. This approach was based on the assumption that the welfare of the community creates conditions that are opportune and favourable to individual developmental needs being satisfied. Another feature of this reflection was the belief that instruction through ethics is an important element of social education. This means that apart from learning what law and order is, young people also develop ethical awareness and commit to some of the most important moral values.
such as justice, truthfulness and honesty. From the socio-ethical perspective, it was about such a model of education that would make young people aware of their obligations towards the community. Nowadays, a continuation of this approach in the education of managers can be seen in the idea of corporate social responsibility. The obligations and commitments proposed in this idea are supposed to counterbalance the dominance of the entitlements of businesses (Filek 2010b).

It is not very difficult to observe that for the Greek thinkers, education in the spirit of ethical principles was equivalent to social education. “One who becomes a righteous man, becomes a righteous citizen” (Jaspers 2000: 8). The purpose of outlining Plato and Aristotle’s beliefs was not an attempt to prove the superiority of that system, mainly due to the differences between our reality and the Greek one. Rather. It was to deepen the understanding of the concept of social education in contrast to the forms of education that ignore social goals.

Role of education in shaping the pro-social (civic) attitudes of economists

One of the institutions established long ago to educate and train young people was the university. Nowadays however, we are witnessing a dispute about whether in a globalised world of higher education, the university has to teach only (just transfer knowledge) or also has to shape attitudes, to educate in a broad sense. If we support those who credit universities with the educational role, we should reflect on what we wish this education to be. The easiest and safest thing to do (due to the risk of allegations of ideologising the problem) will be to once again refer to the Greek thought, where the educational process was aimed at raising a good citizen. If one accepts this thesis, it is impossible not to agree with another result there from, namely that good education is social, or as some say, pro-social education.

However, we ought to consider how this pro-social education of economists and future managers at the university level might be understood. It appears that it can be understood in several ways such as:

1. Transmitting reliable knowledge about the society that will enable economic college graduates, or graduates majoring in economics, to understand the phenomena occurring in the society, with particular emphasis on the relationship between the economy and other elements of social structure. Hence there is an important role for general and interdisciplinary education, which in turn requires more and more knowledge from business ethics teachers, and also from lecturers in other subjects.

2. Training graduates to realise what the consequences of economic activities are, in particular the negative ones, and training them to minimise them.

3. Allowing graduates to develop such skills that would, when properly applied, benefit both businesses and society as a whole.
4. Promoting a civic engagement attitude, which involves the contribution of skills, knowledge etc. that serve harmonious social development. As Adam Węgrzecki writes, the emphasis of academic education should rest “in the formation of appropriate attitudes and motivation to transfer certain assets onto the community” (2004: 10). Therefore, it is not about transferring material assets, but rather the transfer of the human assets behind economic activity. It is a question of using the economic potential in the context of positive freedom. Taking this approach into consideration, one arrives at the idea of corporate social responsibility understood as the responsibility for the good that can be created by the business world (Filek 2010b).

Social education of young people in any of these aspects is not easy, as the dominant model of education in Polish schools is one that focused students on achieving personal success and on narrow professionalism. This is undoubtedly related to the difficulty in overcoming the reluctance to social action (so much repressed in the socialist economy). Specifically to the desire of Polish people, and finally after many centuries of servitude, it relates to beginning to think about personal success, and not only about “sacrificing one’s life” on the altar of the freedom of motherland, generation after generation. It was especially the last period of material goods shortages and limited freedom that triggered the Poles’ desire to quickly satisfy their needs. This was immediately picked up by the young generation and especially by economics students (the future managers) with their eyes fixed on the fortunes of their peers in developed countries. The current model of education, which is not supplemented with pro-social values, usually leads to minimal thinking about studies and professional work in terms of social tasks that require the student, and later the manager, to test their usefulness to others (if not to the whole society, or even to the local community) (Adamska-Chudzińska, Lorenowicz 2004: 5). As a result, “a typical economics student understands A. Smith’s concept of the ‘invisible hand’ in a simple way: ‘I will only care about myself; the invisible hand of the market will ensure that my actions are beneficial to the society’” (Więckowski 2011: 133).

Moreover, in the educational process designed for economists, and therefore future managers, Polish curricula are dominated by purely economic subjects, most often focusing on using quantitative methods. This allows graduates to acquire skills such as proper estimation of investment risk, labour costs, or usefulness of a marketing campaign, but does not present the socio-ethical perspective. Such a model also lacks the openness to interdisciplinary teaching, which makes it difficult for graduates to observe and understand the phenomena of social changes resulting from economic activity. Consequently, they are unable to estimate the negative social costs of that activity. It is impossible not to note that excessive economisation and segmentation of knowledge reduces students’ sensitivity to social aspects.

Therefore, there appears to be a new challenge for business ethics teachers, which is to “broaden the educational activities to allow for shaping social attitudes, including sensitivity to social values and honesty in obeying them” (Adamska-Chudzińska, Lorenowicz 2004: 6).
This challenging task ought to be achieved by:

1. Academic teachers campaigning at their own academic institutions for significantly stronger university education that is more general and interdisciplinary to the utmost, in the place of narrowly profiled specialised training (at least at the postgraduate level);

2. Continuing to show fellow economists and students that business activity is an activity that happens in the community, and to oppose any attempt to consider this activity separately (as understood by P. Pratley (1998)) from other forms of social activity;

3. Accurate choice of class topics that involve presentation of the social consequences of business activities, preferably through case studies analysis;

4. Increasing students’ awareness of the social and ethical dimensions of business and what they and the entire economy owe to the public;

5. Increasing students’ personal involvement in social projects (e.g. promoting social actions at universities).

What seems to be most significant in this social approach to education is that graduates will be able to acquire the skill to consider, in the future, all reasonably foreseeable consequences of their business activities, both economic and social. The issue is thus to free them from the illusion that it is sufficient to merely pursue economic goals and the rest “will be done by itself”, as in the previously quoted belief that “the market will do the rest.” At universities, we must therefore prepare the ranks of future managers in such a way that they will, in the future, become intelligent enough to discover a good business opportunity (i.e. to estimate the risk of starting an economic activity like opening a business in an developing country). They also need to foresee the social consequences of their activities, and thus the risk of social loss that involves things like environmental harm. Moreover, future managers should be able to differentiate between two types of negative consequences, namely those that do not destroy the social fabric, and those that do destroy it. The latter case generates more difficult social problems, and at the same time in a feedback loop, creates additional problems for the economy.

In order to achieve this educational model to shape the attitudes of future entrepreneurs, we ought to move from an explicitly ethical education to social education. In this process, ethics should take the form of social rules. It should be a means to an end rather than the goal in itself. The purpose of instruction based on educating for social life should be the integration of young managers within the society by abolishing the myth that economic activity is completely individualistic. We should be able to make our students, and future managers, become aware that the previously highly emphasised individualistic actions of the baker, the brewer and the butcher (Smith 1954) based on their own interests are no longer sufficient and that the economic period of “baking and brewing” is over. Unfortunately, the market will not do everything for us. We should be able to convince students that today’s societies do not search for managers to run some larger or smaller companies, but rather for community leaders who, just like philosophers in Plato’s thoughts, will become the guardians of social stability. The only difference is that for
today’s entrepreneurs to take on this leadership role in society, they must be able to understand the economic and social conditions, and also to communicate with those who they lead and begin to be responsible for (in a social sense).

In order to achieve such specific objectives, education cannot be “a random process triggered by those who know in the minds of those who do not, but an element that causes individuals to jointly search for the truth and obtain self-knowledge” as described by Socrates (Jaspers 2004: 7). Hence, the role of dialogue as an educational method and the usefulness of case study analysis, where it is possible to exchange views without imposing only one right and overbearing opinion, are most important. Just like Socrates who did not establish any school of philosophy, a business ethicist should not seek to choose only one ethical option as the only selection criterion. The role of the business ethics teacher ought to be outlining the problem/dilemma and the possible solutions to it, while at the same time providing arguments that present the socio-ethical perspectives and show the economic costs of adopting or not adopting solutions.

**Educating economists in line with the challenges of modernity, and the National Qualifications Framework**

To better prepare for the challenges of the 21st century, and due to inclusion in the Bologna process and the rapid (5-fold) increase in student numbers, Polish higher education is undoubtedly faced with a very difficult task, namely how to “reform itself” to meet the needs of a developing society and the European Union (EU) requirements.

As per the EU requirements, the National Qualifications Framework (NQF) should be introduced in Poland. The only problem is that it requires enormous fortitude, intelligence, lots of available time, and to use Socrates’ words “a Delian diver”, to understand what this Framework is and how to implement it.

NQF is supposed to take effect at the beginning of the academic year 2012/2013, and its implementation will be the requirement of the Polish Accreditation Committee and various other committees and accreditation agencies. NQF focuses on learning outcomes that are considered in terms of knowledge, skills and social competencies in eight separate areas of education. Certainly from a business ethics education point of view, the description of learning outcomes in social sciences including economics, management or finance degrees is most interesting. It is true even more as the experts working on the project prepared a description of a graduate with these degrees as “a person who actively works within a group (community), i.e. who has the relevant knowledge, skills and competencies to play this active role, and therefore, alongside ‘self-education’ and ‘self-improvement’, focuses mostly on public activity (although on a different scale and at different levels of social structures” (University curriculum autonomy. Qualifications framework for higher education, 2011: 34).
Consequently, according to the experts, universities have (as long as the relevant requirements are satisfied) the freedom to shape their curricula. However, they will be responsible for meeting the learning outcomes, and more specifically, for the compliance of university documents with the master learning outcomes. Leaving the difficulties and uncertainties related to the implementation of the NQF aside, it is worth noting that the social competencies criteria introduced by the NQF provide a larger opportunity to introduce new subjects to curricula. These might include economy ethics, business ethics, management ethics, sustainable development and corporate social responsibility. The condition is that these subjects should, to a greater extent than before, help students improve their social competencies. Additionally, if the qualifications framework is implemented, it is likely that academic institutions will try to ensure a more interdisciplinary approach to education, which in practice may translate into greater collaboration among academic teachers.

According to the experts dealing with the preparation and implementation of the NQF, the educational process must prepare students to be able to take action within a group (community), and equip them with appropriate knowledge and skills to play such active role. Therefore, it is the task of academic institutions to shape students to be pro-social citizens, and not to be focused solely on their own interests. Consequently, a graduate in economics should understand the need for continuous learning and professional development, should be open to new ideas, be aware of the importance of ethical principles in the functioning of society, and also have awareness of European cultural heritage (including substantial knowledge about the values that are the foundation of modern Europe). This should result in an openness to humanistic reflection. Such a graduate should also develop, as part of social competencies, the skills to communicate and enter into a dialogue with all stakeholders. It is worth noting that the learning outcomes ought to be considered as superior to curricula. This means that subjects facilitating the development of such competencies should be in an advantageous position in relation to subjects that do not promote it.

In connection with the NQF implementation in the Polish education system, teachers should consider several issues. As it is the university Senates that define learning outcomes and faculty boards that adopt programmes, one should ensure opportunities that ethical-business subjects provide for shaping social competencies are clearly presented at the NQF implementation stage. In practice, it involves ensuring that these subjects are integrated into study programmes; that they are included in the pool of core, rather than optional modules; and that they are allocated a considerable number of ECTS credits.

It should also be investigated whether the existing mission of the academic institution matches the new learning outcomes framework. For instance, the mission of Cracow University of Economics is stated as: “Rerum cognoscere causas et valorem…”, or “To learn the causes and values of things. To provide universal education. To bring together professional and general knowledge of methodological and theoretical character.” It seems that this statement does not entirely capture the essence of the proposed changes. Perhaps the existing mission statements could be slightly amended or supplemented to achieve this.
The learning outcomes for business ethics itself should also be specified. When formulating the aims of a module and its general characteristics in the module descriptor, developing social competencies (mainly those connected with working in the economic sphere) should be particularly well outlined. However, when defining the specific learning outcomes for the subject, one should divide them into three categories:

1. **Knowledge.** Students must gain basic knowledge of ethics and business ethics. Otherwise, they will be unable to understand their responsibilities for decisions made in the economic sphere;

2. **Skills.** Students must master the basic tools for the practical implementation of business ethics, e.g. in creating pro-ethical organisational culture in companies;

3. **Social skills.** Students should be able to take a stance when presented with moral dilemmas of business people.

However, all learning outcomes, particularly the last category, should be assessed in the course of discussion, in written essays, and exams that allow students to express and justify their opinions. The task of the lecturer should be to formulate problems for students in such a way so that they can express their views on these matters. It is not the role of the lecturer to determine whether these views are correct; that would be a morally and methodologically unfounded procedure. The lecturer’s role should only be to determine whether students can look for solutions to business ethics dilemmas and justify and comment on their choices in terms of socio-economic consequences.

One of the training methods that should be applied, and that leads to achieving the desired results in terms of social competencies, is case studies analysis. Students should then put themselves in the case study character’s shoes. Then by using their knowledge, they should judge the situation, define the ethical problem and look for solutions that can be plentiful, with none of them decisively argued. Moreover, students should justify their choices in situations where all solutions are negative, and yet one must be selected. Students should then predict the consequences of their decisions and, using their knowledge, choose the appropriate means to implement it. The decision should therefore be autonomous and bear responsibility. The ability to justify it (which may be assessed by the lecturer) can be regarded as a social competence. Assessment of learning outcomes organised in this way should also involve reviewing other competencies including social ones. Examples would be the approach to self-study (where students are given individual tasks and prepare case studies for a given problem), or the ability to cooperate (when students are given tasks to be carried out in groups).

Such a model of building a business ethics programme increases the chances to shape the thinking attitude of economics student, which is consistent with the Socratic idea of education, and also provides the subject with an opportunity to play a bigger part than before in the changes happening in Polish higher education at the moment.
Difficulties associated with the ethical education of economics students

Even with the optimistic assumption that there is widespread agreement on the direction of these future changes, it is impossible to disregard the analysis of the difficulties associated with the practical ethical education of economics students in our country. When analysing these difficulties, the following should be carefully considered:

1. Ethical-business subjects are frequently treated at our universities as so-called “dummies” since the dominant educational model is based on narrow professionalism, leading to the inability of 3rd and 4th year students to understand ethical and social arguments.

2. Most universities do not have faculties and departments dealing with business ethics or economics ethics, making it difficult to popularise the subject.

3. Frequently the lectures in business ethics or management ethics are attended by a very large number of students. Therefore, there is no possibility to establish a master-disciple relationship, which would be desirable in ethical education. According to the principles of Socratic education, one should always address an individual, which seems impossible when dealing with a very large number of people in attendance.

4. Many universities do not offer thesis seminars in business ethics, and any thesis dealing with this area is written during other seminars.

5. We still have to deal with a rather significant aversion of fellow economists to ethical business issues.

6. In legal and administrative terms, business ethics is not a scientific discipline; hence, its development is severely limited by formal factors.

7. It is not clear whether business ethics should be offered at the undergraduate and/or postgraduate level.

The changes needed in order for pro-social (and ethical) education to be possible

Eliminating the difficulties and solving the problems outlined might not be sufficient to introduce the new approach to education, which means giving it a more social slant. No activity takes place in a social vacuum, and therefore, neither does the educational activity. Each academic institution is the immediate environment for students learning there, and a significant change in students’ consciousness cannot be made, if this environment’s actions contradict the thesis, principles and solutions presented in the classroom.

For instance, in order for the knowledge about good management and its benefits to be gained, the university should be at least well managed (if not perfectly). Similarly, for the principles of ethics presented in the classroom to be accepted and assimilated by the students, the same
principles must be respected by academics, administrative representatives, and technical staff, i.e. all members of the academic community. Consequently, in order to successfully implement the social model of education in accordance with the NQF, academic institutions should take the following actions (each according to their needs and possibilities):

1. Follow clear ethical standards, as the teaching of ethics in an organisation that has not introduced ethical standards is rather puzzling and counter-productive.

2. Include social responsibility in the university’s management strategy, both in a declarative and practical manner. The university should act responsibly in relation to all its stakeholders. The university’s responsibility understood only as resulting from the very essence of education (as previously discussed for business) is not sufficient. The mere fact of educating does not exhaust the reserves of social responsibility. It is also about how students are educated and what the results (outcomes) of that education are.

3. Increase practical opportunities for a more interdisciplinary education.

4. Encourage academic teachers to more openly present their social attitudes at a practical level.

5. Encourage the modification of teaching methods by reducing lecture hours, and increasing hours for such teaching that would stimulate students’ own thinking. It is not merely about the transfer of knowledge, but also introducing students to independent thinking. Thus, as Jaspers writes, it is about “thinking that reaches the essence of things” (Jaspers 2000: 11).

6. Introduce, on a much larger scale, module assessment based on group projects to provide students with an opportunity to cooperate. When working jointly with others, one frequently learns better and faster than when working individually through a long process of trial and error.

| Closing remarks |

We need good pro-social education for our future managers because, as rightly observed by Aniela Dylus, management is always a joint effort of many entities connected through a system of multiple dependencies. It is a social activity. Therefore, among the arguments in favour of economic engagement are those that point to culture and the community building dimension of the whole economic system. It will strengthen individual motivation only if managers are able to understand this wholeness and realise that they are in some part responsible for its shape (Dylus 1998). There is a magnitude of work for all teachers (not only business ethics teachers). However, education requires a huge effort, because as Plato noted already in Meno, no one becomes a good by accident (Plato 1991).
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Ethics of Business or Ethics for Business? 
Two Models for Teaching Business Ethics

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Abstract

Purpose

The aim of this article is to present two models for teaching business ethics: ethics of business and ethics for business. In the article, I defend the thesis that business ethics taught in corporations (ethics for business) is not a simple continuation of academic instruction (ethics of business) and should not be treated as such.

Methodology

To justify the foregoing thesis, I refer to both theoretical and empirical research carried out by business ethicists, as well as to my own experience as an academic teacher.

Findings

Taking into consideration the differences that occur between the two models of teaching business ethics, and also the threats associated with implementing ethics programs in companies, I conclude that in-company business ethics instruction does not constitute a continuation of academic instruction.

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Introduction

The aim of this article is to present two models of teaching business ethics. I define the model characteristic of academic teaching as ethics of business, and the model used in corporate training as ethics for business. In the article, I defend the thesis that business ethics taught in corporations (ethics for business) is not a simple continuation of academic instruction (ethics of business) and should not be treated as such.

To justify the foregoing thesis I will refer to both theoretical and empirical research carried out by business ethicists, as well as to my own experience as an academic teacher. Since 2008, I have been giving lectures at the Cracow University of Economics in Poland in subjects such as business ethics, social philosophy, and recently in corporate social responsibility (CSR). I was also co-organizer of a seminar\(^1\) within which theorists and practitioners exchanged views on business ethics and CSR.

Why is business ethics taught in corporations not a continuation of academic ethics instruction?

The model defined as ethics of business (EOB) differs from the model which I call ethics for business (EFB) by using different means of teaching business ethics. In the EOB model, business ethics instruction is carried out within the framework of lectures or practical classes, while in the EFB model it is carried out by a specialized company unit. The two models differ from each other (my analysis does not claim to completeness) with respect to their aims, their means, the concept of human person, the view of morality, their impact on social well-being, and the possibilities of being integrated with existing scientific theories.

In the EOB model, it is crucial to pose questions and instruct students on how to identify problems, name them (“An innominate problem is not a problem”), and how to search for answers

\(^1\) The seminar was initiated by Prof. Janina Filek in 2009 as a platform enabling the exchange of views between theorists interested in CSR who run their own research in various specific fields (management, law, ethics, sociology, psychology) and business practitioners. Detailed information can be found at www.filozofia.uek.krakow.pl/csr.
independently. In the EFB model, employees are taught to act ethically in order to solve real company problems (e.g. reduce transaction costs, reduce material wastage etc.). This treats the broadly understood concept of business ethics as a means for building competitive advantage (Jones 1995: 422, 423).

In order to reach specific goals, instructors who teach business ethics according to the EOB model must induce students to think critically and urge them to question common solutions, to engage in discussions, and to advance bold ideas and arguments. In contrast, instructors who teach business ethics in accordance with the EFB model must aim to standardize employees' behaviour (Weaver et al. 1999: 42). The ethics programs used within this model, which contain codes of ethics, ethics instruction, ethics experts, and procedures for reporting improprieties (e.g. hotline), constitute a fragment of a wider command-and-control mechanism used by companies (Wolcher 2011: 20). According to what Ronald Coase (1937) demonstrated in his analyses, a company is created when the coordination of business activities brought about by an entrepreneur within a hierarchical bureaucratic structure (organization) is less expensive than each negotiation and every transaction carried out individually on the free market. It also has influence on the character of business ethics adopted in such organizations. Just as routine economic decisions can be taken on the basis of the command-and-control principles adopted by a company, rather than on the basis of each negotiation on the free market, more effective decisions concerning moral problems can be taken on the basis on the principles laid out in the codes of ethics rather than based on each problem analysis, and every negotiation with the interested parties (e.g. employees) (Wolcher 2011: 20, 21).

The two models also imply a different concept of human person. In the EOB model a person is treated above all as an autonomous agent whose autonomy is guaranteed and confirmed by moral norms. In the EFB model, a person is chiefly a performer of a specific organizational role such as an employee, an accountant, or a middle-level manager. She or he is expected to perform the given role as well as they can, and shaping their moral convictions is meant to assist them in reaching this aim. Accordingly, companies enact codes of ethics, and provide ethics instruction in order to help the employee adhere to the principles adopted by the company or assimilate the values advocated within the organization. Consequently, the company ethics programs take on a twofold character. They are either geared towards making the employees comply with the ethical principles as compliance-based programs or making the employees assimilate moral values as values-based programs (Weaver et al. 1999: 42; Stansbury, Barry 2007).

Due to the fact that in the EOB model a person is perceived as an autonomous moral agent, the moral principles and convictions also have value independent (but not necessarily absolutely) of the benefits that they might but don’t have to provide in the economic life. In contrast in the EFB model (as already suggested), the instrumental approach prevails where morality constitutes one of the means of ensuring effectiveness in a company. Usually the company’s management is interested in implementing ethical norms in their organization, as long as they can expect a positive impact on the bottom line.
If we retrace Amartya Sen’s (1993: 52, 53) question about the economic sense of business ethics, and if we understand this sense as a contribution to the improvement of the society in which one lives, than the business ethics taught with the EOB model contributes directly to this improvement. This is because people who are more aware of moral problems and are more morally sensitive create a better social community. However, the business ethics taught with the EFB model contributes to the improvement of the society at large only indirectly at best, through emphasis on showing concern about other people's advantages lies in the best interest of the entrepreneur. This is so-called “enlightened egoism” that corresponds with the slogan: “ethics pays” or “doing well by doing good” (Wolcher 2011: 13).

These differences between the academic EOB model and the corporate EFB model show the first model meshing with the moral theories like Kantism, utilitarianism or virtue ethics, which emphasize the agent's rationality, autonomy and responsibility (Jones et al. 2005). The second model dovetails with the theories of the firm (principal-agent theory, transaction cost theory, etc.) that emphasize management and control over employees as well as effectiveness. This assumption is confirmed by the instrumental stakeholder theory (Jones 1995) and empirical research (Weaver et al. 1999) that imply companies’ formal ethics programs constitute a control system. This control can be geared towards punishing those who infringe on the accepted norms, or encouraging employees to identify with the values advocated by the company.

The research demonstrated that the scope of the ethics programs, i.e. their constituting elements such as procedures, hotline, training etc., are influenced primarily by external factors (e.g. government regulations, media pressure, social expectations). It was also demonstrated that the attitude of the high-level (top-level) management (their understanding of the value and meaning of business ethics) has influence on the scope and character of ethics programs (Weaver et al. 1999: 53, 54).

The differences between the EOB and EFB models support the conviction that ethics instruction given in companies is not a simple continuation of academic instruction. The following section presents arguments to support an additional thesis that business ethics taught in corporations should not be treated as a continuation of academic teaching.

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Why should business ethics taught in corporations not be treated as a continuation of academic ethics instruction?

Both theoretical analyses (Stansbury, Barry 2007; Lewicka-Strzalecka 2010: 47–50), and empirical research (Helin et al. 2011) indicate that company ethics programs using the EFB model, emphasizing control and employees’ compliance with company’s rules\(^2\), pose an indoctrination, ethics

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\(^2\) To illustrate the problem of uncritical compliance with the rules binding in a community or organization, business ethicists recall the example of Adolf Eichmann, who sending Jews to concentration camps claimed that he was an advocate of Kant’s ethics and his actions complied with the common law that he associated with the Führer’s will (Jones et al. 2005: 82; Wolcher 2011: 19–21).
politicizing, and competence atrophy threat. Indoctrination consists of systematic inculcation of the system of values advocated by the company into the employees, with simultaneous deprivation of the possibility of critical evaluation of the system. This leads to undermining the moral imagination of the agents engaged in a given problem situation, i.e. undermining the ability to picture alternative solutions of a moral problem. The lack of the possibility of unrestrained interpretation and criticism of the inculcated values undermines the moral autonomy of the agents, and weakens the collective potential for change.

Politicizing of ethics consists of taking advantage of ethics programs to engage in underhanded schemes, to entrench the power of the management, and to remove management’s responsibility for improprieties in the company. An ethics program can be treated as a way of coercive disciplining of employees, serving aims that they do not accept. In turn, atrophy of moral competence consists of undermining the ability of the individuals to recognize moral problems. This is caused by a high degree of formalizing the ethics programs, indicating typical solutions to moral problems in the ethical codes, and instructing employees to seek the advice of the ethics manager or a special company unit in atypical situations.

The foregoing threats connected with the use of the EFB model attest to the fact that the instruction given in companies and the implemented ethical programs may be at least morally dubious (Weaver et al. 1999: 53). They should therefore undergo moral evaluation themselves. The basis for such evaluation may be afforded by the EOB model of instructing ethics. By stimulating a discussion about moral problems in business, this model enables a critical reflection on company operations and the associated toolkit. Enhancing students’ knowledge of the moral theories and teaching them how to identify, analyze and justify attitudes to moral problems in economic life leads to reinforcing their sense of moral subjectivity and autonomy. It also develops moral imagination of the future employees and managers, and teaches them to pose fundamental questions, such as “Who am I?”; “Who can I entrust with the control over my conduct and its moral evaluation?”; ”What standards should I use to evaluate what good fulfillment of a social and organizational role consists of?”; and “Should I continue to perform this role in this way and not another?”.

Business ethics instruction at the academic level should aim to make students aware that they should always ask about their social and cultural order, and what it needs them and others not to know (MacIntyre 1999: 328; Wolcher 2011). It is therefore indispensable to maintain criticism and keep the instrumental approach to teaching business ethics in perspective.

Corporate instruction in business ethics could be considered a continuation of academic teaching only on the condition that it preserves the analytical and critical approach that should be the hallmark of academic instruction. Considering the nature of the company, it may be practically impossible and should not be expected. The continuation can come into effect only if the instrumental approach to ethics, characterized (among other things) by a tendency to indoctrinate, is already or going to be accepted at the academic level. This should not be allowed, however,
and that is why business ethics taught in corporations should not be treated as a continuation of academic ethics instruction.

### A response to critical remarks

Speaking during the conference on “Business Ethics: Education At University and In Company”, I was reproached by some participants for too harsh a separation of the two models. It was also proposed that a new specific “third way”, i.e. a compromise model, could combine the EOB and EFB approaches. I agree that academic reflection cannot be, and should not be, separated from the practice of the economic life. The subject matter of both academic analyses and company instruction is the problems of individuals engaged in business activity (managers, employees, business owners etc.).

Nevertheless, the two approaches differ significantly in respect to how the subject matter is analyzed. In the EOB model we are interested in the moral evaluation of business actions in view of the standards grounded in the moral theories. The focus of the EFB model is to spread such values and principles in the practice of economic life that will best contribute to maximizing the company’s profits. I believe that we should not overlook or blur this difference; therefore, I oppose the search for a compromise model of business ethics instruction.

An allegation could be raised that my proposal favors the EOB model at the expense of the EFB model. It is not my intention to present things in this way. I do not claim that the EFB model is unnecessary or harmful. In quite the opposite direction, I think that a company, like any other bureaucratic and hierarchical organization, has its own logic that the EFB model is compatible with. I do not see anything wrong with encouraging employees to absorb and adhere to certain moral values advocated by the owner or the management board, as long as this is accompanied by respect for rationality and the moral autonomy of the agents. I believe that business ethics instruction should not be limited to only such steps, especially with the condition that respecting rationality and moral autonomy of the agents can be very easily violated while using the EFB model.

What should business ethics instruction at the corporate level be? Are there any accepted criteria for it? Research in academic business ethics can help to point out the answers. I am convinced that respect of the agent’s rationality and moral autonomy is the basic requirement that has to be fulfilled by any kind of business ethics instruction (including BOE and BFE). However, I think that it is possible to comply with this requirement with the view of human person existing in BFE. For example, we could invoke Kant’s opinion that people should not be treated merely as means but always also as ends in themselves. Thus, some scope of instrumental treatment of...
other people is permissible as long as we still remember that they have their independent moral value.

To establish more precise criteria for proper business ethics instruction at the corporate level, we have to further investigate issues lying beyond the discussion about EOB and EFB. These issues concern description and justification of human and corporate agency, normative status of real and corporate agents, scope of their moral responsibility, etc. There are some very interesting insights into this matter that have been presented recently by Philip Pettit and Christian List (2011) but their analysis is beyond the scope of this discussion.

It might be assumed that I perceive the downsides of the EFB model without simultaneously paying attention to the EOB model liabilities. Of course, the latter model is not free from difficulties. For example, they concern defining the scope of business ethics as an academic discipline. Should the scope concentrate on problems linked to commercial exchange transactions such as trade negotiations and fair price, or on ways the corporation operates like stakeholder inclusion and corporate social responsibility (De George 1987; Marcoux 2009)? These difficulties are also connected to the lack of openness and criticism in the academic model of business ethics, which are manifested by insufficient inclusion of contemporary philosophical reflection, schematic approach to classics such as Aristotle, Bentham or Kant, and a tendency to offer solutions to moral problems instead of analyzing them (Joneset al.2005: 1–9). A separate problem is posed by the empirically documented low impact of academic business ethics courses on managers’ actions and attitudes (Marnburg 2003).

I am convinced that at least some of these difficulties arise from the wrong perception of the relationship between the EOB and EFB models. I also believe that it must not be forgotten that business ethics instruction at the academic level has its source in scientific research, which must be conducted with the cooperation of scientists who belong to different academic fields, such as economics, management, law, sociology or psychology (De George 1987: 240). Perhaps some of the problems of academic business ethics consist in paying excessive attention to the practical dimension of instruction (modifying the managers’ and employees’ reasoning, behavior and attitudes) paired with insufficient involvement in scientific research carried out together with the representatives of other social sciences.

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6 In order to meet those postulates, we have brought to life, together with colleagues from Cracow University of Economics and scientists from other research centers in Poland, The Collective Responsibility Interdisciplinary Group. Detailed information can be found at www.philosophy.uek.krakow.pl/crig

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Summary

Proper consideration must be given to the differences between the EOB and EFB models, which concern (among other things) the aims, the means, the view of the man, the view of morality, the impact on social well-being, and the possibility of integration with ethical or economic theories. As a result, I believe that in-company business ethics instruction does not constitute a continuation of academic instruction.

One must also take into account the threats associated with implementing ethics programs in companies (i.e. the EFB model), such as indoctrination, politicizing of ethics, and atrophy of moral competencies. Taking heed of the critical potential of the EOB model, which can constitute the answer to those threats, I additionally believe that in-company ethics instruction should not be treated as a continuation of academic teaching.

Finally, I also believe that while developing academic business ethics courses, one must not forget about conducting in-depth, interdisciplinary scientific research in the field of business ethics.

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Phenomenology of Management – Didactic Aspects

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A good didactic is the awareness of one’s own imperfections and unreachable ideals that involves us more.

[B.B.]

Abstract

Purpose

The purpose of this article is to present the phenomenological method in the science of management and managers’ education.

Methodology

The phenomenological method (“phenomenological lens” and “3i” formula) is used.

Findings

The article presents the view that introducing the phenomenological method into managers’ education will increase their ethical level and efficiency. Phenomenological analysis shows that the phenomenological method, i.e. “phenomenological lens” and “3i” formula, have high educational usefulness, and, moreover, allow creation of a coherent philosophy for the education of managers.
Originality

Phenomenology is an important perspective of research in the science of management and didactic process.

Key words: phenomenology of management, phenomenological praxeology, phenomenological lens, “3i” formula

JEL: M59

Introduction

The beginning of the twenty-first century has revealed weaknesses in business ethics and corporate social responsibility (CSR) in organizations. Business ethics strives to prevent negative phenomena in the economic sphere. However, the recent serious moral crises in the business world show that such ethics have not lived up to expectations. Reducing business ethics only to codes of ethics and ethics programs has proved to be a far-reaching simplification. Some academics have declared the complete failure of business ethics itself. The question of ethics in business is less dependent on the number of codes of ethics and more on the perception of their role by entrepreneurs and managers. Often, business ethics is treated instrumentally and used as a kind of curtain for unfair practices.

An important issue is the process of managerial education, which unfortunately is still based on instrumental rationality. Managerial education needs a shift from training a “one-dimensional man” model to introducing a personalistic-phenomenological model (Bombała 2002). Phenomenology is the study of structures of consciousness as experienced from the first-person point of view. It can play an important part in creating the new paradigm of managerial education. The phenomenological method has found wide application in social sciences, particularly in psychology and pedagogy. That method has also been tried to be introduced in management studies. As early as 1982, P. Sanders stated that phenomenology was a new star on the organizational research horizon (Sanders 1982: 353). However, phenomenology has not gained any appreciation in management science and management education.

My vision of phenomenology in management concentrates on the art of leadership as the core of management. That issue is the major concern of my book “Fenomenologia zarządzania. Przywództwo” (Phenomenology of the management. Leadership) (Bombała 2010). In this article, I present the educational usefulness of the phenomenological method, i.e. I seek the essence (eidos) of “learning-to” in the context of the personal development of students. I present the view that introducing phenomenological methods (“phenomenological lens” and “3i” formula) into managers’ education will increase their ethical level and efficiency. In my phenomenology (phenome-
nological praxeology), the main instrument (method) is a “phenomenological lens.” It focuses on what is ontological and what is ontic, existential and existentic in Heidegger’s sense. The second method of the “3i” formula consists of three terms: interpretation, inspiration, and illumination. Interpretation is a specific variant of the hermeneutic method; inspiration is a variation of the phenomenological method; and illumination is a variation of the heuristic method.

**Phenomenology of “learning-to” – to be an aficionado**

A phenomenological analysis of everyday life from the perspective of someone who experiences it is most useful in empowering workers and students. Carl Rogers says that today we are dealing with a completely new situation in communication and education. The aim of education is to facilitate change and learning. More and more, we realize that no knowledge is stable and that only the process of seeking knowledge gives a basis for safety. This change, relying on the process rather than static knowledge in the search for meaning, has become the foundation of education in the modern world (Rogers 1983: 104).

This type of analysis is called metacognition, which is often referred to as “thinking about thinking” and helps students in learning. Metacognition focuses on self-reflection. Reflective thinking allows students (employees) to understand the undertaken actions and to transform them into knowledge and effective patterns of action. The most commonly used technique is “learning by doing” and “experimental learning.” By knowing how to learn and knowing which strategies are used best, students acquire valuable skills that distinguish “student experts” from the “beginner students” (Ridley et al. 1992: 293–306).

However, how to implement this goal? Rogers explains that the initiation of such a science is based not only on teaching leadership skills, scientific knowledge, program planning, use of audio-video equipment, a strict program of teaching, and lectures or masses of books (although each of them can be used as an important resource). Such learning is based on certain qualities relating to the attitude that occurs in the personal relationship between the helper and learner (Rogers 1983: 105–106). The authenticity of the “helper” is the first of these qualities relating to the attitudes that facilitate learning. This quality is the foundation of truthfulness and credibility of the teacher. It happens when a person enters into a relationship with learners without inserting a mask. This means that the feelings that one experiences are authentic and that one can nourish them, be them, and be able to communicate them – this means that oneself is authentic. As a result, the helper is able to lead to an authentic encounter with the learner.

The second characteristic is the attitude of valuing quality, acceptance and trust, which also proves to be highly effective in facilitating the learning process. Rogers avoids depreciating students’ feelings and views and focuses on concern for the student, not on possessive protectiveness. It is an acceptance of another person, who after all is a separate person, with self-esteem. This forms the basis of trust and belief that the other person is somehow completely reliable. There is no
attitude of fear or hesitation in accepting the student or when approaching a new problem, and there is acceptance of satisfaction with the completed tasks.

Regarding the third quality, Rogers states that it is creating a climate for self-initiation. It is clear from experience that creating such a climate requires empathic understanding. When the teacher possesses the ability to understand the student and his internal reaction, and when he or she understands the complicated problem of the educational process, the probability of the success of this process is increased. This kind of understanding is different than the usual critical understanding, which follows the pattern: I know what is wrong with you.” But when there is sensitive understanding (i.e. empathy), the reaction occurs in the learner in a sense, according to the formula: Finally someone understands how I feel and seems to have no desire to analyze me or judge me. Now I can flourish and grow and I can learn. It is an attitude “to become the other” viewing the world through his eyes.

This approach triggers enormous emotional and intellectual potential. Rogers summarized his concept of the ten principles of learning (Rogers 1969: 114):

1. Each person has natural learning opportunities.
2. Significant progress in learning takes place when the issue is seen as valuable in the context of the goals that a person wants to achieve.
3. Learning, which requires changes in the perception of oneself and poses a threat, raises resistance.
4. Information threatening one's own ego is more easily assimilated if the threat is minimal.
5. When the threat to one's own ego is small, learning can go further.
6. Much meaningful knowledge is acquired by doing.
7. Learning takes place efficiently when the student participates responsibly in the learning process.
8. Self-initiated learning, which embraces the whole person, feelings and intellect, is the most persistent and pervasive.
9. Independence, creativity and independence are easier when self-criticism and self-esteem are essential and evaluation by others is of secondary importance.
10. The most useful knowledge is the result of exploring the learning process, opening up to experience and engaging oneself in the process of change.

Rogers’ method of communication and learning offers outstanding practicality. In practice, the teaching is important to use three simple rules that are subject to agreement between the “different worlds.” They are:

1. Coherence between the internal states and external behaviour of the sender.
2. An unconditionally positive attitude, acceptance of which does not depend on the behaviour of the caller.
3. Complete empathy and understanding and a temporary suspension of judgments.
Establishing relationships in phenomenological terms means to recognize and emphasize the identity of another person. Like Rogers, this issue was approached by Clark Moustakas. He applied an interesting scheme to investigate an excellent relationship (Moustakas 2001: 53):

1. Describe briefly the nature of the relationship.
2. Choose one episode, event, or situation in which your own sense of being recognized, accepted and appreciated, was highlighted by someone.
3. Describe the characteristics of a person who aroused in you self-esteem and self-confidence and then sketch a comprehensive portrait of the person's relationship with you.
4. Explain this portrait and attach to it everything that is important to expand this description, if necessary.

As a result of this scheme to analyze the relationship between the teacher and the pupil, Moustakas discovered the profile of an “ideal” teacher. Such a teacher recognizes the student as a unique being, believes in him or her and gives a feeling that is special, distinct and incomparable with others. The teacher communicates with the pupil in a direct and honest language, creates an atmosphere of freedom, openness, trust, responsibility and reveals his or her own thoughts and feelings. Entering the world of the student to understand, affirm, encourage and create space for his or her development suggests a certain point of view, when asked to do so. The teacher affirms interests, needs and desires and adapts easily to the mood of the student, participates in activities and, when necessary, takes action to stir creative activity (Moustakas 2001: 54–55).

For Max Scheler, the wider context of the problem shows love and hate as the primary acts in relation to the knowledge of an object. A person reacts emotionally with the primary feelings toward the object of cognition, i.e. love and hate (Scheler 1986: 228–318). Only on this basis is true knowledge possible. Thus, Scheler’s statement that the aficionado is always the forerunner of the researcher, and deserves special attention. This statement contains a deeper meaning, because it is not purely sensual feelings, but rather the emotional spiritual experience of which the present is qualitatively equivalent to the ideal value. Only then can it be captured clearly and directly. In turn, acts of love and hate are the prerequisite and foundation of all other acts of emotion, on the basis of which values are captured (Scheler 1987: 272–275). In the foundation of phenomenology of “learning-to”, you can assume Scheler’s act of love as the cause and condition of all knowledge, because love always raises cognition and volition, the mother of the spirit and the intellect.

Phenomenology of “learning-to” as the “3i” formula

As previously stated, In my phenomenology of management (phenomenological praxeology), the main instrument (method) is a “phenomenological lens.” It focuses on what is ontological and what is ontic, existential and existentic in Heidegger’s sense (Heidegger 2008: 28). It allows for more accurate analysis of the object, both from the philosophical (ontological) and scientific

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(ontic) perspectives. Such a lens is the key concept of the phenomenology of management and, at the same time, a crucial instrument in the diagnosis and development of an organization. As a meta-method it gives a view of the object from different perspectives and acts as a “binder” linking diverse factors affecting this object (Bombała 2010: 29).

Figure 1 | Diagnostic and prognostic (design) function of the phenomenological lens

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<thead>
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<th>what is ontological</th>
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<tr>
<td>illumination</td>
<td>inspiration</td>
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<td>interpretation</td>
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In the teaching process and diagnosis of the organization, I also use the second method of the “3i” formula (Bombała 2008: 383). This formula consists of three terms/metaphors: interpretation, inspiration, illumination (see Figure 1). Interpretation is a specific variant of the hermeneutic method and is used in a critical analysis of the literature to increase student knowledge. Inspiration, which is a variation of the phenomenological method, through an in-depth case study is used to define the problems (the search of their essence) and also to obtain diagnostic skills. Illumination (creativity), a variation of the heuristic method of phenomenological deconstruction, helps in creative design, which serves to strengthen self-confidence and build competence in “student experts” (see Figure 2).

Figure 2 | Phenomenology of “learning-to” in the phenomenological lens

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<th>what is ontological</th>
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<tbody>
<tr>
<td>to be the aficionado</td>
<td>“3i” formula</td>
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<tr>
<td>“student experts”</td>
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The teaching process is divided into two stages: cognitive and creative. The first step is to explore existing knowledge, while the second step triggers the student’s creative potential. The method that allows the combination of both creative and creating reality is the “3i” formula. It can be used to develop creativity not only for students but also workers in the process of empowerment. The development process will be conducted in this case from interpretation and inspiration to illumination:

- Interpretation is the analysis of different schools, concepts, methods and management techniques;
- Inspiration is a study of cases (can also inspire a work of arts, nature);
- Illumination is the search for his/her own vision of the organization using the methods of creative thinking (metacognition and heuristic techniques).
The highest efficiency of the educational process is obtained not by classic lecture, but with the independence and empowerment of students. This is achieved not only by persuading them to absorb the current theory, but also by scientific creativity. It is empowering them to explore and make mistakes, but also to create new things. Specular reflection of the teaching “3i” formula is itself a “3i” formula in the diagnosis and improvement of the organization. In this case, it describes three ways to create and develop the organization:

1. Illumination (revelation) describes the creation and development of an autonomous vision of the organization by its founder (e.g., Thomas Bata or Ricardo Semler’s vision of company).
2. Inspiration is the process of creating businesses under the influence of certain ideas, beliefs, and patterns (such as servant leadership that has a religious inspiration).
3. Interpretation reflects the most common pattern of establishment and development organization, which is based on the dominant and fashionable theories.

Reflection on academic education allows one to discover a deeper dimension. Phenomenological analysis reveals that the essence of the activity (eidosis) of a university teacher is to help in revealing the “horizons” of individuals as persons, not their fulfilment. This support can and should contain certain patterns of achieving it. So it follows the development (moral flight), not degradation of personal relationships inside and relationships with others. The pattern of “filling” one’s horizon by the student and the manager, as with every human being, is based on the effort to be someone, not to do something.

This pattern is found in Ricardo Semler’s “business philosophy”, which he concludes in his autobiography (Semler 1995). It has great educational value. A comprehensive analysis of cultural change in the company Semco, according to the “3i” formula, leads to the conclusion that he has developed both practical and ethical concepts of doing business (Bombala 2010: 120). Initially, his company was not different from any other. It had a traditional organization chart in the shape of a pyramid, regulations, instructions, etc. However, Semler came to a conclusion that radically changed the way the company was managed. Inspiration supplied him with the story of the three masters of stonework. When they were asked what their job was, the first replied that it involved the processing of stones. The second replied that he used a special technique to form stones in a unique way. The third smiled and said: “I build cathedrals.” Semler wanted his staff to consist of cathedral builders.

One of the first moves under the new strategy was the common sense elimination of rules and decision processes. This stemmed from the conviction that development cannot be limited by regulations. As a result, organizational culture has been radically transformed into a personalistic culture, i.e. sociocracy (Bombala 2003). Currently, the employees themselves determine the volume of production and marketing plans, participate in the design of new products, determine the amounts of salaries and participate in the decisions of allocation. The crux of the problem is precisely the hierarchical pyramid, the basic organizing principle of modern business. The new structure, largely amorphous, helped to liberate people from the tyranny of the hierarchy. They
were free to act as leaders if they wanted to and enjoyed the respect gained through their efforts and skills.

In this reflection on human economic activity, which concluded in his autobiography, Semler allows for in-depth analysis and self-reflection. It is something more than just a case study, although it includes an analysis of one company, and it is also something more than a textbook. Therefore, his autobiography can be regarded as a kind of an introductory guide to the world of entrepreneurship, i.e. the entrepreneurial existence.

The value of Semler's autobiography constitutes not only knowledge of entrepreneurship. Students emphasize that in contrast to the textbooks that present “dry” facts and are difficult to understand and use in practice knowledge, Semler's book is “alive”, vivid, stimulates imagination and the inquiring mind, and most importantly is inspiring. The feelings that Semler evokes are best illustrated by the opinion of one of the extra-mural students: A fantastic, open guy, an artist in business, full of engagement and respect for himself and co-workers. Amazing! It is improbable that it happens in our world and more precisely in Brazilian economic conditions – similar to the Polish ones.

## Case Study: the phenomenology of “learning-to” in action

I use the “3i” formula in the exercises on the subject “Organization and management” at the University of Warmia and Mazury. During the workshops, students freely form research teams that prepare panel discussions based on literature study. The teams aim to provide the knowledge gained to other members of the classroom group. This is done in such a way as to interest all members of the group. Multimedia techniques are the preferred means of communicating information.

I have included below the students reflections about progress and achievements of their teams in seeking answers to the research question: What factors lead to harmony of spirit (in Karol Adamiecki’s sense) in an organization? (compiled by Angelika Ciarkowska, Aleksandra Wilga, Marta Bartwicka).

Our task was to give an answer to the research question: What factors lead to harmony of spirit in the organization? By analyzing the literature, we came to certain conclusions. Organization of a person, people and society is an everyday occurrence. The collective action of man is also an everyday occurrence. In fact, we do not know when man began to realize that most of the actions that yield success are based on collective effort. Organization and management theory is a relatively young field, dating back to 1903, the year in which a fundamental breakthrough in management and organization issues occurred. In that year, a young Polish engineer Karol Adamiecki published a public article on how to organize collective work. As he says: one of the fundamental principles of action is fair and honest conduct. According Adamiecki it is one of the
most important principles of economic life, which many want to avoid, but to which, sooner or later, they must return. Adamiecki criticized instrumental rationality because he believed that it leads to maximizing the chances of some groups at the expense of minimizing others.

When we analyzed the concepts of this Polish theorist, several important statements emerged:

- Rationalization of work should be done in the interests of society as a whole;
- Organizing the work of individuals should be an action aimed at saving manpower;
- The most important issue is “spiritual harmony”;
- To build a “spiritual harmony”, consent is required between employees and employers. We must organize human work in the name of the working man’s highest good, and use discipline flowing from the higher moral motives.

We may conclude Adamiecki based his views on the principle that the more moral something was, the more profitable it was; not only for the company, but also for the entire society (Bombala 2006). This was all the more surprising given the fact that 100 years ago, Karol Adamiecki was able to create concepts that differed so significantly from the practices of his time.

We are also intrigued by Ricardo Semler and the example of his method of business management. He underwent a process of change, which is very well described by B. Bombala as the “3i” formula. In 1980 at age 21, Semler took over the company from his father, who operated on the traditional principles of a pyramid-shaped organizational structure. In the first stage (interpretation), he introduced changes to the company in line with fashionable management concepts that were profitable.

Analyzing the second phase (inspiration), to each of us at the very beginning it seemed that the changes that were introduced were not enough. Only when we understood the final stage when Semler resigned completely from the control of his employees, did we understand how much he risked and what benefit he received. However, to begin any changes, you need some inspiration. In the case of Semler, it was the parable of the three masters of stonework. Semler wanted his employees to be as dedicated and creative as the builder of cathedrals.

The most astonishing thing for us was one of the reforms in the Semco company, namely the elimination of receptionists, assistants and secretaries. According to Semler, such work does not give satisfaction and opportunities for improvement. Each of us in the discussion agreed with this statement. We concluded that routine can “kill” good intentions, commitment and creativity.

In comparing the two concepts we have come to the conclusion that they differ in only certain, historically and culturally-conditioned elements (language). We found that both Karol Adamiecki and Ricardo Semler based their concepts on a subjective view of man. We wondered whether in our region there is a company that operates on similar principles; we often asked...
these questions to people who work and to family members. However, we did not receive positive responses.

**Conclusions**

The personalistic-phenomenological model is a major alternative to the economic and technocratic concept of “one dimensional man.” Phenomenology is therefore an important perspective for research in the science of management and didactic process. Phenomenological analysis shows that the didactic process is difficult and complicated. In the foundation of the phenomenology of “learning-to” is Scheler’s act of love as the cause and condition of all knowledge, because love always raises cognition and volition, the mother of the spirit and the intellect. The “learning-to” is in fact deep self and interpersonal transformation (phenomenological deconstruction). Will it be a phenomenological deconstruction that will lead to an efficient system for managers’ learning? This will depend on the influence of the phenomenological-personalistic paradigm on the learning process. I maintain – the use of phenomenology (“phenomenological lens” and “3i” formula) has outstanding educational and ethical value, and moreover allows us to create a coherent philosophy for the education of managers.

**References**


Reflections on Professional Engineering Ethics – a Personalistic Perspective

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Abstract

Purpose

The article attempts to synthesize professional engineering ethics to find key characteristic features of a professional expert engineer and of a managing engineer, who do their duties on job contracts or as contracted professionals within a partnership.

Methodology

A descriptive analysis has been applied to the content of engineering codes of ethics to obtain core engineering ethical competencies.

Findings

A review of the content of professional engineering ethics indicates a deontological base of an educated engineer on earlier acquired values and formed attitudes from general and personal ethics. These are beyond the scope of professional higher education, but are an indispensable precondition for an engineer to have been taught effectively about his or her engineering rights and duties, and to have acquired correct attitudes toward professional ethical issues. The analysis of the learning process within technical curricula supports the proposition, generally accepted in engineering ethics textbooks, to apply a case study method during instruction and to adequately define prerequisite knowledge and skills of the students, to have them prepared for studies of the professional ethics subject.

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### Originality

The author proposes that such prerequisites be formulated in engineering curricula and justifies this need by professional code norms that state the superiority of personal integrity of an engineer over all other professional qualities. Such integrity, the author foresees, can be attained on personalistic ethics grounds that foster learning through application and formation of an internally consistent system of values by a future professional who wishes to achieve such personal integrity.

**Key words:** professional engineering ethics, professional integrity, personalism, case studies, Christian ethics, teaching ethics

### JEL: M19

### Introduction

Profession, from the Latin *professio* and called *Beruf* in German, initially designated a *profession of faith, testimony* and a *calling* of a person who practised a given profession. With centuries passed, it has lost its original meaning. Its present content of *vocation* is narrowed to certain taught and practised skills, which in a form of services are offered on the labour market. Modern vocations resemble those of skilled XIX-century workers, who offered their labour to the industry and to factory owners. However, these vocations should be distinguished from professions.

Observation and a deeper analysis indicate that such content of vocation is insufficient for performing many crucial public and private jobs or functions, since it does not always guarantee the emergence of social good in the results of such jobs. Vocations in modern economies need professions with code-of-ethics driven occupations of individuals. These professionals must exhibit highly specialized knowledge, skills, attitudes and values, which drive their decisions and behaviours in their private lives and professional careers. Because of these values, society can expect a substantial social or economic good to be created. Such professional occupations include among others manager, judge, attorney, physician, university professor and engineer.

If those first five occupations generally do not suggest doubts in the reader, engineering as a profession may sometimes bring concerns, even among engineers themselves. Rare are organizations of engineers who act on their own account and are responsible for their services to one another and before customers, by working in the partnership. The employment contract is still the most prevalent form of engineering professional employment.

Organizations of engineering experts, construction project architects or contractors are examples of engineering professionals who perform such activities that bring substantial value to society.
in a form of expert opinions and construction projects. Responsibility in such organizations is based on the personal responsibility of partners who participate in a firm and on professional ethics common to all of them.

Professional ethics in performed duties is distinct here from the common notion of vocation, because it is accompanied by the professional code of ethical values and specific obligations that guarantee social good is created in the course of vocational practice. Professions with such values, which were formed before and independently of the knowledge and skills of the practised vocation, provide a counterbalance to purely economic and technical criteria for evaluation of acts made and decisions taken during the vocational practice.

For example, a lawyer professing a certain ethical code of conduct shall not accept a defence in the case of a potential client that is connected to another case in which the lawyer is a suitor. Similarly, an engineer professing an ethical code of conduct to his employer shall not order preparation of a project for a contractor who offered him some collateral personal advantages either financial or in kind. If these above individuals were motivated merely by economic considerations, like monetary stimuli, they would not see in such profit bearing cases anything wrong, which might prevent them from entering such contracts.

Evaluation using purely technical criteria determines the rightness of a working engineer who plans to build a superhighway through inhabited areas of a national park exclusively based on technical feasibility of such a project. Similar technical-economic evaluation criteria will allow an inventor of in-vitro fertilization or an euthanatic technique to commercialize it on the grounds of its technical feasibility and economic profit potential. However, the ethical code of values that he or she professes obligates him/her to evaluate such a deed intended to create a substantial social or economic good, and to make such an evaluation before the projected activities start. The objective of such an evaluation is to determine whether other equally or even more valuable goods or values are not at risk of being lost or limited in result.

This justifies the contention that professional ethical values codified and taught to the would-be professionals must balance out the economic and technical criteria in the decision making process, in the course of which a substantial social good is to emerge (cf. Fledderman 2008: 3; Harris et al. 2006: 2–3).

| The value of professional integrity |

Various ethical codes of engineering professionals underline their duties that strive to achieve professional integrity. An example of this norm is contained in the National Society of Professional Engineers code of ethics, which in its preamble specifies:

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1. Also possible and beneficial to an engineer is a situation in which attitudes and values, as stated in the code of ethics, are formed during the vocational hands-on experience or by participation in good practices.

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(…) Engineering is an important and learned profession. As members of this profession, engineers are expected to exhibit the highest standards of honesty and integrity².

Also under the title Professional obligations, the code underlines:

1. Engineers shall be guided in all their relations by the highest standards of honesty and integrity (…).

e. Engineers shall not promote their own interest at the expense of the dignity and integrity of the profession” (cf. Baura 2006: 206).

Similar positions can be found in other ethical codes of the engineering profession³. Professional integrity is a highly appreciated value, mentioned twice and in the preamble above. Integrity as well as dignity refer here to a human person, an engineer, and to that profession, its image and its values. Personal integrity may be achieved by practising the profession at the same time and building a hierarchy of values of ethical conduct, which remain in harmony with one another. Such a harmony can be achieved if the person is able to resolve moral conflicts and contradictions arising during professional conduct in his or her world of values. Without such a resolution of conflicts and values, a person is not able to achieve harmony, but will end with some form of contradictions and illogical and incongruent actions. Here, the person of an engineer is the warrant of professional integrity. His or her appropriately formed values influence the values associated with the profession and vice versa.

The attentive reading of the above code offers an important conclusion. Professional integrity cannot be achieved by an engineer concentrating only on the technical competences or instrumental expertise as expressed in an attitude: I am an excellent (professional) engineer, because I am an excellent expert. Such a separation of vocational competences from moral values of a person limits his or her abilities to consciously and meditatively evaluate oneself and his or her own vocational conduct. Specifically, it limits his/her moral evaluation of their own decisions, choices, and purpose of their expertise, which results in a lack of ability to consciously build his/her personal professional integrity.

Therefore the above attitude expressing mere expertise can be modified and formulated as follows: I am an excellent (professional) engineer, because I am an excellent expert and the way of practise of my profession makes me a good human person. Such an attitude emphasizes the need for development of the human person, covering various spheres and not concentrating only on narrow expertise. It also imposes a duty on the person who practises a profession to regularly examine whether the daily practice of the profession is reflected in the development of his/her personal professional integrity as a human being, i.e. whether it broadens and deepens his or her personal humanity.


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Major moral professional duties of an engineer

Engineering codes of ethics specify main groups of duties for a person who practises this profession. These groups of professional duties are mentioned in the first title of the NSPE code:

1. Hold paramount the safety, health, and welfare of the public.
2. Perform services only in areas of their competence.
3. Issue public statements only in an objective and truthful manner.
4. Act for each employer or client as faithful agents or trustees.
5. Avoid deceptive acts.
6. Conduct themselves honourably, responsibly, ethically, and lawfully so as to enhance the honour, reputation, and usefulness of the profession (Baura 2006: 203).

These duties should be considered as a result of an education of the engineer, formation of his personality and virtues above all during formal university education. The virtue ethics makes clear is that good deeds are committed by a person who exhibits virtues. These are permanent abilities to make good choices and good decisions, and choosing the good and avoiding evil after an accurate recognition of a situation. Such an acquisition and development of virtues require constant and enduring ethical practice taken within a longer time.

Unfortunately, available engineering ethics handbooks often omit this important educational aspect of practising moral virtues. They concentrate instead on an often scant description of select ethical theories: utilitarianism, duty ethics, rights ethics, virtue ethics. They assume these abilities and virtues as states rather than processes of becoming a moral person. They unrealistically assume that if a person has already acquired these virtues, he or she possesses them in the degree required, rather than perhaps having them more by his/her own diligence, or losing them by his/her negligence. Since virtues are volatile goods to some extent, a person might work them out in the course of enduring good practices (Baura 2006: 7 and following; Harris et al. 2009: 58 and following; Fleddermann 2008: 36 and following). Also, there is no ethics handbook based on the view of a person practising his/her profession and containing such a description of the professional ethics (in this case, engineering ethics), having assumed the standpoint representative of Christian personalism.

Personalism is the appropriate perspective for the description and formation of personal integrity of an engineer. Christian personalism serves to describe, develop, and evaluate a moral human person, various aspects of personality, and builds lasting dispositions for making good acts by using personal conscience. Personalism emphasizes this and develops the means that enable evaluation of advances made in these areas. Such a personalistic approach to ethical analysis and the presentation of general, personal, and social duties is represented in the excellent ethical handbooks of T. Ślipko (2004; 2005a; 2005b), which however lack the counterpart covering professional duties. It has been used in the undergraduate engineering course as an introduction to some select issues of general, personal and social ethics of an engineer.

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Christian ethics with its various streams shows a spectrum for investigation of moral issues within and around engineering specific issues, e.g. work ethics. Suffice here to mention the personalistic (Ślipko 2005a) and Protestant work ethics (Mæs, Schmitt 2001; Weber 1994; Ermer 2008) as examples of two approaches to this particular issue, both based on the appropriate social ethics. More in-depth investigation would require a separate evaluation.

The role of professional conscience in engineering recognition

Engineers, as in other professions, bear certain social responsibilities and must often depend on their own recognition of obligations, rights and duties in cases where they are involved. They must make decisions by using their “professional instinct”, often after their own recognition, without consultation with colleagues or superiors. Sometimes such demands are found in situations where an engineer works under time pressure, or on one’s own account.

Personalistic ethics, of which K. Wojtyła was an eminent proponent (Wojtryła 2000; Buttiglione 2010), determines an important role for personal professional conscience, which more or less correctly leads a person to sufficiently accurate choices and decisions both in personal, social and professional spheres. For an engineer, the correctness of his or her acting conscience depends on its appropriate training, sensitivity and formation. The investigation of conscience (Ślipko 2004: 373 f) allows one to discern a few of its types, some which permit a deed and some do not. When rightness of a considered deed is certain, its evaluation has been achieved in certain conscience, and justifies this deed to be made. When doubts arise in doubtful conscience, pharisaic, perplexed, or scrupulous, the considered deed should not be made until certainty is achieved (Ślipko 2004: 369 f).

An engineer has a right of professional conscience (Fleddermann 2008: 97) to evaluate decisions or actions, before they are made, even if delegated by his/her direct superiors. The engineer also has a right to conscientious refusal (Fleddermann 2008: 97 f) in cases, when he or she finds doubts or conscientious objections about whether the considered actions are morally justifiable.

Differentiation of professional vs. social obligations

Professional obligations of an engineer are expressly mentioned in the titles of engineering professional codes of ethics. For example in a conflict of interest, an engineer must be able to recognize, define, and discern actual conflict from a potential one, and those from alleged conflict of interest, and find ways of the proper conduct in such situations (Fleddermannn 2008: 96). Another example of professional obligations is confidentiality of customer information about employer and employer's related subjects.

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4 Cf. e.g. Novak (1993) for Catholic and Weber (1994) for Protestant social ethics.
Social obligations of an engineer contain his or her obligation to inform society, appropriate representatives or institutions about real, forthcoming or potential dangers that cause, might cause or result in large casualties or social costs. Such a practice called whistleblowing (Fleddermannn 2008 f) can take many forms of reporting such as a forthcoming flood, absence of necessary precautions or insufficient safety measures against it. It might also be about wrongdoings, waste or frauds made by employees or cooperatives. It might even be about acts committed by the engineer’s own supervisors and employer, especially when he/she cannot prevent them in any other way than by blowing the whistle to institutions other than his/her own employer.

Such actions can result in substantial personal and economic costs to an engineer, including the loss of trust of his/her colleagues, prestige, job and even professional career. But professional codes of engineering ethics contain such values and impose such obligations upon the engineer.

Engineering organizations in Poland, such as the Polish Federation of Engineering Associations (NOT5), Association of Polish Mechanical Engineers (SIMP6), and Association of Polish Electrical Engineers (SEP7), formulate ethical norms of engineering professions, interpret those norms and implement professional ethics in practice. They also have certain control institutions for evaluating professional conduct among individuals who work as engineers. These institutions define procedures and demand compliance with ethical norms through fellow arbitration.

| Ethics teaching method of an engineer: case studies |

From this analysis of the professional duties of an engineer, a complex method of education emerges. It should comprise an engineer’s ability to acquire a permanent ability of accurate ethical analysis of decisions and actions. It cannot be made merely on the level of higher education and should be preceded by requisite fundamentals achieved on previous levels of general, non-technical education.

Professional engineering ethics uses previous learning effects as prerequisites in the spheres of general, and specific (Ślipko 2004; 2005a, 2005b), both personal and social ethics. These learning effects in professional ethics are largely achieved as derivatives of the effects attained earlier. The degree to which previous learning effects of knowledge, skills and attitudes were achieved should be a condition for admitting a student to a course in professional ethics. Unfortunately, there is a lack of systemic tools that would allow appropriately scaled and evaluated advances in terms of personal integrity. No such possibility also exists, at least so far, to evaluate the professional ethical education advances in terms other than mere knowledge and skills. In ethical education, the key role is played not only by knowledge and skills, but above all by attitudes and

5 Naczelnna Organizacja Techniczna.
6 Stowarzyszenie Inżynierów Mechaników Polskich.
7 Stowarzyszenie Elektryków Polskich.

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personal traits. These qualities should have been adequately scaled and reported to a controlling institution.

The multifaceted reality in which engineers are used to working implies the case studies to be used. This method should use some textual description of situational cases, as well as movies and multimedia materials. Other types of tasks given to students are short situational descriptions, which are aimed at sensitizing moral judgment in the initial phase of ethical education, before students are asked for more complex analyses.

First and second levels of engineering education are dominated by technical content. Ethical subjects are contained in a group of humanities, and are taught to sensitize the students to the role of ethical norms in engineering practice.

Unfortunately, there is a painful lack of good and professionally prepared teaching materials, including handbooks of Polish case studies of engineering ethics and movie materials of vernacular-narrated situations. The latter would be recorded by local authorities, companies, or single persons who came across moral dilemmas and ethical conflicts and tried to resolve them with different degrees of success.

There are numerous movies and series of American cases, catastrophes, and decisional mistakes. These include examples of corrupt professional practices excerpted from real world engineering practice and contingencies of economy, in which engineers took more or less eminent parts. They provide differential levels of ethical background for teaching engineering ethics by experts in the field. There are also a few quite good handbooks of engineering ethics available (Baura 2006; Harris et al. 2009; Fleddermann 2008), but not in Polish and with the previously stated limitations. Not all of them are appropriate to be used in the whole for engineering ethics courses, because of the inadequacy of their content related to Polish realities.

The author suggests undertaking steps that would lead to more commonplace ethical engineering education on the technical university level. It should be done to the degree sufficient to make it possible to prepare and publish a few handbooks on engineering ethics in Polish, as well as teaching materials on media other than paper, similar to those currently available in the USA.

### Differentiation of personal values from professional norms and vocational interests

Learning outcomes in the professional ethics of an engineer comprise the ability to discern his/her personal duties from professional ones and those toward society, and moral duties from spheres of interest. Hence, there is the need for engineers to be able to name and define such duties and values in relation to ideas, to themselves, to other persons, society, natural environment, and cultural heritage. This also includes many other common areas of both present and future gene-
rations that describe interests that might be represented in the professional practice. Evaluation of existent consistency of the professed values with represented interests may allow an engineer to take a decision or action, while conflicting norms in one or many spheres may detain him or her before existing moral conflicts are removed.

Professional ethics takes precedence over personal ethics, however with some exceptions. For example, a client can form expectations concerning certain paragon behaviours and values to be cherished implicitly along with the rendered engineering service (lack of conflict of interests, confidentiality), even if the client remains unfamiliar with the personal ethics of the servicing engineer.

On the other hand, exceptions to the above rule may occur, if some ethical issues arouse strong personal commitments. For example, if environmental protection is considered and existing professional ethical norms do not cover it sufficiently, an engineer may refuse to accept a project of a dam or a highway that might bring damage to the environment. The engineer might then refer the client to a colleague engineer to do the work. In this case, norms of the personal ethics are more restrictive than professional ones.

A somewhat different situation occurs if an engineer is requested to participate in project management and implementation of an early warning system against tornados or earthquakes to protect communities from excessive damage and casualties. He or she may not personally believe in the effectiveness of this technology, even if appropriate provisions are set out in the professional code. But he or she should follow the more restrictive code, and therefore should observe the norms set out in the professional ethical code. Here the professional code is more restrictive than the personal one.

As far as the vocational interests are concerned, an engineer is obligated to follow professional ethical norms, especially in the case of incongruity of these norms and vocational interests of an employer. This differentiation of interests from professional norms plays a very important role in resorting to the whistleblowing discussed earlier.

Research methods in investigation of engineering morality

The concepts of attitudes and values have been used many times in this analysis of professional engineering ethics. Research in attitudes formation and their scaling and explanation is a domain of psychology and management. The method of examining the degree of personal professional integrity of an engineer created in the course of formal education and professional development is based on empirical research in attitudes and personality formation of an engineer.

Factor analysis is an analytical technique used in research to determine latent constructs of personality traits and perceived attitudes, especially moral ones. It also allows one to formally and
quantitatively investigate their properties such as stability or validity. This method is widely applicable in psychology and other social sciences since the beginning of the XX century. Other useful methods are focused or individual in-depth interviews conducted with prospective engineers. The latter qualitative methods are used for less formal forms of attitude and personality assessment.

From this analysis, one can see the potential application of empirical and field research methods and factor analysis in at least three distinct areas important to professional engineering ethics:
1. Description of existing norms and attitudes in a researched population (descriptive ethics);
2. Investigation of causes or influences upon already shaped attitudes;
3. Investigation of personality dimensions of research units for the evaluation of their degree of personal professional integrity.

Conclusions

In summary, this article portrays a picture of the professional ethics of an engineer. In it, the author attempts to present a sketch of the rights and duties of a professional engineer as seen from the norms of engineering codes of ethics. The concept of engineering ethics is based on personalistic Christian ethics on one hand, which forms a context for examples of professional codes analyzed during lectures. On the other hand, an attempt is made to justify certain professional duties of an engineer in this ethic. Thereby the author attempts to form a link between general and professional ethics, especially by means of concepts of conscience, virtues, dignity and personal integrity, which build on the engineering ethics concept and become components of professional integrity.

It also notes that there is a lack of a professional engineering ethics handbook based on a personalistic view of the deontology of a human person, as well as appropriately prepared curricula specifying previous competencies of the professional ethics attendees. These would enable a measurable influence on the professional ethics curriculum tailored to the previously achieved competencies.

The author proposes an empirical research method for investigation of professional moral attitudes among engineers, which is derived mostly from psychology and other social sciences. Professional ethics is not limited to an analysis of norms and behaviours of individuals or groups, but attempts to find deeper motives for explaining causes or sources of these moral behaviours. It is a task for field research with the description of the state of morality in a given population through an appropriate construction of research instruments along with select categories of variables. This would provide a researcher with the probable causes that shape or influence the observed morality in the examined population.

The shape of a moral person of an engineer is a challenge to a technical university, and does not take place in an empty space. Professional education adds its effects to an already partially
formed personal, general and social morality of a young person. It must be coherently composed with his or her professional duties and rights towards society and the employers. It is still a challenge for future educational programs and for teachers of vocational training of young engineers. Various vocational training programs already address the ethical issues, but existing systemic and instrumental limitations, both instructional and institutional leave ethical engineering education with many wishes and needs still to be fulfilled.

The author expects that the compelling topic of teaching engineering ethics sketched in this article will draw sufficient attention from many instructors and professionals alike, so that it will lead to these inconveniences disappearing soon.

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Business Ethics Education in Banks – Levels and Methods of Education

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Abstract

Purpose

The essay focuses on some important instruments and measures supporting the desired actual (and not just declared) ethical behavior in banking practices.

Methodology

The essay first used a combination of comparisons to show similarities and differences between 10 banking codes of ethics in EU countries. Then qualitative analysis of indicators and scales assigned to bank rankings was also used to identify some possibilities to promote the ethical behavior of banks in more efficient ways.

Findings

Ethical behaviors in the banks, despite a high awareness of moral norms, are largely declarative rather than actual. In order to approximate the actual behaviors to the declared ones, further improvements need to be introduced in the methods and instruments of education (codes of ethics, bank rankings), along with encouraging the implementation of management practices consistent with ethical behavior. This should start with redefinition of the functioning of the bank, i.e. broadening the task of achieving ambitious outcomes by adding respect for ethical standards.
**Practical Implications**

Not every instrument of ethics education can be treated as directly useful in the process of training actual ethical behavior in banks. Some particular conditions must be taken into account that it should fulfill.

**Originality**

The author has distinguished three levels in business ethics education: ethical awareness and ethically oriented behaviors, both declared and actual. The essay described the necessary conditions for utilization of some educational instruments of ethics in the process of implementing actual ethical behaviors in the banks. Such an approach has not been found previously in the subject literature.

**Key words:** levels of ethics education, code of ethics, ranking of banks, corporate social responsibility

**JEL:** M14

**Introduction**

Issues of ethics, ethical behavior of institutions, companies, workers, and to a lesser extent customers, permeates all levels of discussion, and it appears especially often in the context of the 2007-2009 financial crisis. That crisis appeared, as many authors agree, as a result of greed. It becomes obvious that despite all the regulations, recommendations, and instructions, the more accurate and intricate they were, the more frequently they were violated, and therefore did not guarantee respect for the ethical rules. Ethical behaviors of institutions are generally decisions made with regard to both their own needs and aspirations, and also to others referred to as stakeholders. Going beyond the framework of self-interest is sometimes referred to as taking into account „globally understood self-interest” (Reid in Young 2005: 6).

Ethical behaviors, as various studies have shown, are generally cost-effective, especially in the longer term. For example, a study by the London Institute of Business Ethics showed that companies using a code of professional ethics achieve higher profits, and both economic (EVA) and market (MVA) value added were higher in comparison with companies that have not explicitly declared an ethical way of doing business. A similar positive correlation between the ingrained culture of respect for the stakeholders (customers, employees and shareholders), as well as the increase in net income and share prices over eleven years was shown by professors JP Kotter and JL Heskett of Harvard Business School (Young 2005: 5).
Unethical behaviors are usually associated with the decisions for immediate particular benefits to the companies, which leads to longer-term negative consequences. In recent years, there have been many examples of declining institutions that have made decisions aimed at showing higher current profits. The well known examples are Enron, Arthur Andersen and Worldcom. A more recent example is the Japanese company Olympus, in which three members of the board for 20 years have been hiding huge financial losses resulting from investments, overstating the value of companies that were taken over. After revealing this practice on Tuesday, November 8, 2011, the value of the Olympus shares fell by almost 30% in one day. The shares of Japan’s largest investment bank and insurer Nomura also fell by 15% (to the lowest level since 1974), due to rumors that it was involved in the transactions of Olympus. The bank assured others that the company was only one of its customers; however it did not stop the slump (Piotrowski 2011). So a bank’s reputation also depends on the reputation of the companies it supports.

Unprecedented customer behavior towards the largest U.S. banks should be interpreted as a turning point in the execution of ethical behavior by these institutions. This behavior was a negative reaction to an introduction by Bank of America of charges for using debit cards ($5). It resulted in both protests against the behavior of banks, and also led through social media sharing to the exodus of customers from giant banks like Bank of America, Citibank, Chase and Wells Fargo to small local banks and credit unions. Within just a few weeks, more than 650,000 customers shifted their deposits ($4.5 billion) to local banks, which did not gain so many customers in all of 2010. Supporters of the “Occupy Wall Street” movement proclaimed November 8th as “Bank Transfer Day”, even though Bank of America, (like other large banks), withdrew from the planned charge for debit cards. (Przybylski 2011). A similar reaction with the transition of customers to local banks was also observed in Germany during the crisis, where the assets of German cooperative banks increased by 24% (Simon et al. 2009).

The rationale for making such a drastic decision by the customers of American banks was, however, not only financial benefits in the form of lower fees and higher interest on deposits. In their speeches, the customers stressed that they did not want to cooperate with a bank that was rescued by taxpayers’ money and does not participate actively in supporting the development of the economy and additionally dismisses workers on a large scale. In addition, customers said that they preferred to work with credit unions and local banks that support local businesses. Customer behavior, therefore, did not concern only its own interests, but also the interests of two additional groups of stakeholders, namely employees and local communities. This specific experience teaching ethical behavior to the banks, and promoted by customers through social media, was very costly for the big banks. This is because it depleted their source of income directly, and also affected their reputations, which adversely affected the reconstruction of confidence in all banks that were weakened by the crisis.

The situation was also unprecedented in the UK because the relatively low satisfaction with the services of the largest banks. In 2002, “very satisfied” was only 30% of HSBC and Lloyds TSB.
34% of Barclays and 36% of NatWest customers, compared to 91% of customers of the small bank Smile. However, these low rankings have not coincided with the desire to change banks by customers, as they were traditionally strongly attached to their banks, which was compared to attachment to their pubs. The British Consumers Association actually intended to influence the decisions of individual customers about changing banks to break the monopoly of the largest banks (Garapich 2003: 11).

Similarly, the introduction of a study in January 2010 by the Polish Bank Association (PBA), “Recommendations on good practice in handling savings accounts for individuals in the Polish banking market”, created in cooperation with the institutions of the European Union, which cedes formalities connected with the change to a new bank account has not had a positive response on a wider scale (Kuk 2010). Traditionally strong attachment of customers to the bank could be changed in a short time as a protest against unethical bank behavior, effectively supported by social media. The U.S. customers’ justifications as extended to other stakeholders seem to be reliable as well.

Unethical behaviors cannot, however, be seen as limited to certain companies. Acceptance of unethical behavior already manifests itself in the process of looking for work. There are those Europeans, according to a global job seekers survey, that would decide to work for a company whose activities are unethical (31%). Asians and Americans were ready to resign because of the principles in the name of employment less frequently (19%)¹.

Recapitulating these observations, one could conclude that attaching increasing significance to ethical behaviors in a workplace, particularly in the banking system, results not only from the fact that it is cost-effective, but also because unethical behaviors are very often rejected by customers. With that background, the following describes some important tools and measures supporting the desired ethical behavior in banking, namely:

- **Canons of good banking practices** (codes of ethics). These are the typical rules contained in the codes of ethics in the selected countries of the European Union (Holland with three codes, Finland, Luxemburg, Cyprus, Czech Republic, Slovenia, Hungary), their declarative character, supported by the necessary conditions for utilization of these codes in the process of implementing the ethical behavior;

- **Ratings of banks.** Rankings of the “best banks” according to “the quality of service for small and medium enterprises (SMEs)” and “rankings of the most responsible businesses” reporting their corporate social responsibility (CSR) including financial institutions, are published in widely accessible and popular professional journals and are frequently read by bank employees. On the grounds of an appropriate selection of indicators and the scales assigned to them (defined in terms of quality-analysis), these rankings could promote the ethical behavior of banks in a more efficient way.


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Levels of ethical behavior and the shaping of business ethics

What determines decisions concerning not only short-term interest, which affect the perception of the environment in business, and therefore influence ethical behavior? In the discussions on ethics in the life of the individual, led for centuries among philosophers, theologians, sociologists and economists, basic instincts are often isolated. These may be characterized as needs or internal motives such as greed, wickedness, and succumbing to their temptations is common. However, moral sense, willpower and nobility can tame these mundane instincts. Aristotle believed that people can get on the road to happiness, shaping their ethical habits. Hegel insisted that moral visions manifest themselves in the activities through willpower. Adam Smith believed that the inherent moral sense in a man may be a tendency to overcome wickedness and avarice. Similarly, Habermas argued that we can impose “normativity” over the “factuality”. Ethical behaviors are therefore not self-evident, concomitant with every human action, but on the contrary require extra effort, willpower, and understanding of moral principles.

Therefore in the process of moral development, certain levels are frequently isolated. Psychologist Lawrence Kohlberg identified six of them starting from the lowest, which consists of striving to avoid penalties. The next one concerns activities undertaken to meet one’s own needs, and up to stage 6, where one is full of ethical behavior, consistent with the law as a conscious choice. Robert J. Spitzer identified four main driving forces of human actions: the achievement of immediate gratification, promotion and gaining advantage over others, doing good by respecting such principles as justice and community and participating in giving and receiving, and finally by living according to ideals (Young 2005: 8–12).

A short overview of different approaches to ethical behavior in human activities shows very clearly that ethics are not “given” to people once and for all, but they require proper upbringing, education and moral consciousness.

In a discussion on education in business ethics, three levels can be distinguished: ethical awareness, and ethically oriented behaviors declared and actual. Division into declared and actual behaviors is consistent with the distinction between standards recognized and assimilated as introduced by M. Ossowska. Recognition of moral norms does not equal their observance. Acquiring standards means respecting them in our own behavior (Ossowska 2005: 110). The level of awareness shows knowledge of the values, principles of ethical behavior and their importance in different areas of everyday life.

At the level of declarations, we can observe the acceptance of concrete ethical behavior and the willingness to incur certain expenses (time, cost, resignation of privileges, rewards). The last level represents the actual behavior and adherence to ethical principles. For example, this distinction shows how important it is for a bank employee to follow the values in life. Therefore if he considers relevant observance of moral principles in customer service (e.g. recommending...
certain products), then he should actually serve customers according to their needs and preferences and not his own benefits (e.g. the need to carry out a sales plan).

The ideal situation would be to achieve a 100% rating for each of these levels, which would mean that every stakeholder of the bank is aware of the nature of ethical behavior, and also declares the ethical conduct and behaves in accordance with the declarations. In fact, such a standard level of ethical awareness does not cover the whole population. Behaviors on the level of declarations are rarer than the awareness of standards, and only a few people respect ethical standards in their daily behavior in the workplace.

The process of training and education of a human being is crucial in raising awareness of ethical behavior. In Poland, a special role in this process is connected, as Witold Kieżun explains, with “deeply rooted Catholic tradition, which is an important element of Catholic social teaching including the teaching of John Paul II” and the traditions of the social movement “Solidarity” (Kieżun 2008: 68). The process of ethical education from kindergartens to universities is also important, especially if it is consistent with the fundamental principles of education, for example in “The Principles for Responsible Management Education” (Gasparski 2008).

In the process of shaping ethical behavior in working life, an increasingly important role is played by the acts adopted at the European Union level as Directive 2010/76/UE, called Capital Requirements Directive III (CRD III). It relates to capital requirements and supervisory review of remuneration policies, particularly the salaries of employees having a significant impact on the bank’s risk profile.

These regulations should reduce such spectacularly unethical behavior as that committed by the Societe Generale trader (Jerome Kerviel), who while desiring to earn huge profits for the bank bought too many risky assets causing a €4.9 billion loss. Yet he received an annual bonus of several hundred thousand euros (Stec 2011). There is also the widespread selling of banking products in an unethical manner. For examples, these unethical practices include lying to clients that loans can be sold only in packages with a credit card or bank account, and making unwanted solicitations for additional insurance products, to implement a sales plan and receive a bonus (Czubkowska 2009).

Developing the desired ethical behavior in the workplace is one of the most difficult learning processes, because ethical behaviors:

- Often stand in conflict with the particular interests of the employer, owner, employee or even customer;
- Are strongly determined by economic variables (losing job, lower wages, not receiving the premium), which provide a great excuse for unethical behavior;
- Appear in many repetitive, minor everyday situations at work where it is easier to "postpone" recognized values such as honesty, loyalty, truthfulness etc.;

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• Run under strong pressure in the immediate environment at work. Behavior at work is often characterized by a different logic than that of family life (e.g., “I act like that because we all do this at work, otherwise I would be a sucker for colleagues” or “I act like this because my superior requires it”);

• Result from habits. Unethical behavior acquired in one job is transferred as a conscious or unconscious standard to other jobs.

Teaching ethics and business ethics in general, or giving examples of best practices is an excellent basis for developing ethical awareness; however, it does not translate directly into the ethics of behavior in business. This requires a tedious demonstration in various areas of enterprise including banking, with both positive and negative examples. This requires the creation of new habits, customs, new behaviors, even automated responses, and often just replacing the existing habits with ethical behaviors. The shaping of second nature is a tedious and lengthy process, which can be faster if it covers the entire business community, not individual employees, and its infrastructure, and therefore management methods.

An example was adopted by the commercial chain of Piotr i Paweł stores with orientation to customer experience as the main way of building competitive advantage. The process of teaching the new culture of customer service employees, according to a new philosophy of action, lasted 2-3 years among workers using it. Since even intensive training proved to be absolutely inadequate, it became the main barrier to the rapid development of business by opening new stores.

Another example would be General Electric Company, well known for implementing innovative methods of management. The GE brand was in fifth place among the top brands in the world in 2011 (Best 2011: 20). Implementing a code of ethics in this company required strong ethical leadership and also changes in the basic elements of management, including organizational structure and methods of remuneration. It took nine years to make natural the value of openness within General Electric, and over twenty years to make it commonly adopted throughout the whole company. This is because it required “a kind of tough battle against human nature and against the deep imbedded, corporative patterns of behavior” (Welch 2005: 48).

The process of ethical education is the process of increasing the size of these three groups (ethical awareness, and ethically oriented behaviors declared and actual) and closing the gap between them. Approaching an ideal level requires applying multiple, properly prepared instruments, such as the teaching of business ethics, and taking into account the principles of responsible management, promotion of business ethics in various rankings of banks, codes of ethics, and the implementation of management practices conducive to ethical behavior by the banks.

Developing ethical behaviors should be permanent and should touch the most basic activities in a professional workplace. Special attention in this article will be devoted to widely available training instruments connected with ethical behavior, such as the published rankings of the banks and their codes of ethics.

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Associations of banks in different countries have developed rules (canons) of good banking practices (also known as codes of ethics), sometimes not limited to one code (e.g. the Netherlands). Almost in every country, these rules concern respecting the confidentiality of personal data, building advertising messages, behavior of bank employees, handling complaints, bank relationships with clients and mutual relations between banks. Often they are a repetition of legal norms existing in a particular area. The rules covering customer relations usually emphasize the obligations of the bank and its employees towards customers. However, they do not describe the most ignored obligation to inform customers of the reasons for refusal to provide a specific service (such as about negative decisions concerning a loan application) because such an obligation does not exist. Bank-employee relationships are focused on the duties of the employee to the bank and its customers, but do not mention about the bank’s obligations towards the employee. Sometimes these rules are preceded by an introduction of the outlined goal of formulating them.

These rules may or even should be different in different countries, since they evolve from differently conditioned cultural and economic environments. For example, this is evident in a specific code of conduct for small and medium enterprises developed by the association of Cypriot banks (Zdanowska 2011).

Principles of good banking practice to meet their basic function of regulating and encouraging banks and their stakeholders to adhere to ethical behavior should go beyond the law (to comply with legal norms they are obliged under the pressure of certain penalties). They should point to the unethical practices repeated in particular relationships that are due to the lower economic harm, the predictability of business behaviors which is important from the social perspective or are due to negligence of law in considering the regulation of behavior requiring processes resulting from globalization, crises etc.

Principles of good practices should include relevant aspects of the ethical behavior of all stakeholders, namely employees, customers, suppliers and competitors, local communities, and owners / investors. It is worth noting that the first four groups were mentioned by Porter as major competitive forces (Porter 1992). This meant treating them as rivals in competing for profits earned in the industry. Instead, according to the rules of business adopted at the meeting of the Caux Round Table (1994), businesses should expand their responsibility in shaping the future from the owners / investors to all stakeholders (Principle 1).

Rules included in the code of ethics should take into account the need for strict observance of legal regulations in each area of the bank, and also in the areas of laundering money, developing advertisements, conducting competitive struggles, selecting suppliers, servicing customer and managing employees. Compliance with the law should be the ethical foundation of each bank.
(Principle 4). In many situations, however, it is not enough. Principles of ethical behavior should also anticipate the trends in legislation, policy and banking supervision. They should include such behaviors as the right of clients to be fully informed about the conditions for granting loans or for the benefit of full-paid insurance. In accordance with Rule 3, business behavior should go beyond the letter of the law to the spirit of trust.

Banks are increasingly becoming canvassers in the sale of products of other financial institutions. This raises many questions about sales ethics as banks sell them to receive commissions, often without taking into account the risks associated with these products (mutual funds) and the interests of customers (selling insurance products attractive to the bank, not the customers who pay). This raises the need for recognition of the issues involved after a thorough analysis of the implementation of the Markets in Financial Instruments Directive (MiFID) obliging banks to act honestly, fairly and professionally while offering customers investment products within a set of Principles of Good Banking Practice. These principles, developed by the Banking Ethics Commission at the PBA, will be periodically reviewed, updated and supplemented in terms of changes in the functioning of the banking sector, and also in terms of improving corporate social responsibility that creates confidence in the banks.

Individual banks declare their behavior in accordance with the Principles of Good Banking Practice, and very often develop their own codes of ethics. However, there are no banks in which compliance with the principles contained in the codes would be enforced as consistently as the role of the job. What is more, there are no reactions towards manipulation by employees with accounts and reports to demonstrate the achievements expected by superiors. Uncontrolled pressure on the results somehow allows different “shortcuts”, while at the same time there is no enforcement of ethical behavior. Implementing the principles of ethical behavior in the banks without the links with other areas of governance remains only a declaration, and therefore does not translate into actual implemented behavior.

The particular controversy is raised by advising customers to purchase financial products with a high risk, of which the client is not sufficiently informed. An example might be the encouragement of 10,000 Deutsche Bank customers with a high return rate (10%) to invest (DM 160 million) in a company to build Ferris wheels, and which later became bankrupt. The bank refused to financially support the company for this purpose, because it believed that the project had too high a risk. The bank offered 60% reimbursement of the amount invested, which was accepted by 9,000 customers. One client went to court in Frankfurt am Main, which ordered the bank to refund the entire amount plus interest (Bart 2011).

Even less ethical methods were applied by Citigroup, urging customers to buy securities based on housing loans, while the bank itself was predicting a slump. The resulting customer pleas were considered by the Securities and Exchange Commission. The Bank will end up paying $285 million for settlement on civil charges of fraud. This allegation is neither denied nor admitted by the bank (Biznesowy 2011).
An example of ambitious ethical standards

Achieving the first level of ethical behavior (ethical awareness) is not possible without ongoing monitoring, identifying the persons responsible for compliance with the rules and the inclusion of ethical behavior to the reward (and punishment) system. As the example of General Electric shows, when a culture based on ambitious and unwavering ethical standards is implemented successfully by the leaders like Jack Welch and Jeff Immelt, it was necessary to fulfill the following conditions:

- Involvement of management, because "in none of the areas of leadership commitment to corporate life is it so important as in the area of creation of a culture based on ethical proceedings" that are expressed in consistency in public and private life, attitudes and behaviors.
- Respecting certain ethical standards for employees at all levels and consistent punishment for misconduct in relation to ethics, including the sanction of dismissal.
- Determining the guardians of ethics in business, who in GE were the managers of the finance, legal and human resources departments (it is not recommended to create additional departments for this purpose). The responsibility for ethical behavior rests with the managers of business units.
- Creation of communication channels in the ethical issues that promote the transmission of information about unethical situations. Channels may include advocates of ethics in business; annual evaluation of each business unit for actions involving ethical principles; internal auditors to inspect compliance with legal, financial and ethical standards; and managers of finance, legal and human resources departments. The company immediately discusses everything that is praiseworthy and reprehensible. In the annual survey of employees, they can express their opinion whether they agree with the statement "In this company there is no compromise when it comes to ethical business conduct."
- Educating employees on the applicable ethical principles, rules of using common sense analysis (Heineman 2010), systematic information about changes in finance, law and business ethics, as well as explaining the situation in which employees can be accused of "aiding", "secondary wrongdoing" etc.

Unlocking the potential of ethical action that lies in every person requires, as Freud claimed, imposing reprisals on the instincts and passions (Young 2005: 11). At GE, it is emphasized that the best example of enforcing ethical behavior is to dismiss an employee, or even better a manager, for unethical behavior. The worst is the hypocrisy of ethical behavior announced in public and not respected in everyday professional and private life.

It should not be one-way but a two-way relationship, i.e., the bank-stakeholders and also the stakeholders-bank. Unethical behaviors of clients to banks and banks to its employees should also be taken into consideration.

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The ratings assessing the activities of banks vs. ethics

One of the major forms of ethical assessment of banks are rankings prepared by various chapters and institutions showing the top banks as the most effective, most caring about corporate governance, socially engaged, best to inform stakeholders, etc. The results of these evaluations are made public, and the banks are rewarded and inform their employees and customers (e.g. by showing information about a first place in the ranking on their website, and photos of the award presentation in internal publications). These rankings may thus become an important educational instrument in the ethical behavior of banks, and promote the banks' adherence to high ethical standards.

The use of published rankings as an excellent means to promote the ethical behavior of banks, however, requires an appropriate selection of indicators and scales assigned to them as the basis to create the rankings. These rankings are not always able to meet the demands of ethical principles, which mean that they might actually encourage unethical behavior.

The ranking of “The best banks”, for example, published in “Gazeta Bankowa” raises ethical doubts caused by the weighted importance of particular measures: solvency ratio and receivables from customers in relation to commitment to customers. Solvency ratio is of major importance when its level reaches 10 to 15% (10 ranking), and then from 8 to 10% (9 ranking) and from 15 to 20% (7 ranking) (Styrnik 2011: 22–23). The ranking therefore promotes lower solvency ratios. However, the Polish Financial Supervision Authority (PFSA) wrote to the presidents of all commercial banks with a recommendation concerning use of profits to strengthen the equity of the banking sector and to maintain capital adequacy ratios of at least 10%. This actually meant an increase during the crisis to a minimum level for this ratio from 8% to 10%. This recommendation has not been revoked, and its binding force is supported by the changes in the level of this index in so-called Basel III. Highly evaluated in this ranking are banks that did not even reach the recommended level of solvency ratio than banks that really cared about their safety, keeping the indicator at a level above 15%.

Similar promotion of unethical behavior can be observed in the case of importance attributed to the interval indicating receivables from customers in relation to commitments to customers. Assigning the highest priority (10 ranking) to the level of this index in the range from 0.76 to 1.25 and above, (8 ranking) in the range from 1.26 to 1.50, and lower in the range from 0.51 to 0.75 (7 ranking) is not only unethical. It is rather a misunderstanding in a situation where due to liquidity problems, it is advisable in the banking sector to maintain this ratio at level 1.0. To become the best bank in accordance with the rules of this ranking, it is necessary to act rapaciously, ignore the advice of the PFSA and jeopardize the safety of the operation of the bank. This is a deliberate example to emphasize that ethical behavior is not established through a general commitment but with a thousand fold showing of actions. Of course, a more holistic approach to the selection of indicators and the importance assigned to them should be applied to determine a bank as the best, and thus constitute a model to follow as the way to become the best. It would
also require accepting assumptions to define the best bank, and most of all determining whether the best bank is the one earning the highest profits and gaining effective indicators, or whether the bank is functioning safely and efficiently. Undoubtedly, it should not be the bank not in compliance with safety recommendations.

Other doubts appear when analyzing the ranking of banks according to the quality of service to SMEs. It includes among others a table of “lodged complaints” containing 14 banks’ ranking by the number of complaints per SME client. The worst bank indicator showed about 500 times more complaints per one SME customer than for the best bank (apart from some banks with no complaints). Such an indicator does not inform but misinforms, because analysis shows that the basis for calculating this indicator are not comparable data. In a negative light are the banks that manage complaints recorded in information technology applications in which all complaints are logged, and other banks that have registered only a few complaints are presented from a more positive point of view (Doliniak 2011).

Much closer to the promotion of ethical behavior, it would seem, is a ranking of socially responsible companies, and those actively implementing CSR. Of course, it would be better when it is CSR of the era of responsibility (CSR 2.0), and not the era of greed, philanthropy, marketing or management highlighted by Wayne Visser (Bachnik 2011: 7). In each of these approaches, to a lesser or greater extent, the idea of socially responsible companies is used. Legitimization of socially responsible companies cannot be limited only to socially desirable activities, mainly carried out in order to improve the image, without taking responsibility (ethics) for behaviors in other areas not covered by the assessment.

Social responsibility is reserved for single activities that are well documented to be demonstrated to the wider community, while simultaneously the principles of good practice in relationships with employees, customers or other stakeholders not covered by the assessment are neglected or even violated. This raises a lot of controversy, and the annual ranking of responsible businesses (Ranking 2011) is accompanied by a publication “Responsible Business 2011. CSR 2.0.” In the foreword to the publication, the editor notes that “the inspiration for this release was a disappointment with CSR understood and used by some companies as a cover for improper or even malicious behavior. In the face of the spectacular failures of companies considered leaders in CSR, this idea disgraced itself” (Piłat 2011: 1).

There are five principles that make up the essence (“DNA”) of CSR 2.0 and distinguish it from CSR 1.0 (Bachnik 2011: 8):

- **Connectedness** – ability to take decisions and to have activities in cooperation with other firms and customers (open source, crowd sourcing) to solve important social and environmental problems, which require transparency and are connected with changes, including business model changes (e.g. Eco-Patent Commons – project of IBM, Nokia, Pitney Bowes, Sony in partnership with World Business Council for Sustainable Development for sharing of intellectual resources to environmental protection);
• **Creativity** – concentration on looking for solutions of social and ecological problems of the world (e.g. Muhammad Yunus conception of mini credit) in opposition to looking for standards and procedures in CRS 1.0 (e.g. introducing of the social dialog with stakeholders in the firm, according to international standard AA1000SES or preparing the code of ethics for the institution);

• **Scalability** – expanding the good praxis of individual entrepreneurship to undertakings on a world scale;

• **“Glocality”** – thinking globally but acting locally;

• **Circularity of Design** – projection of so-called systems “cradle to cradle” (e.g. building of houses that produce more energy than they consume; the goal of Wal-Mart is reduction of waste to 0 and to use up to 100% of only renewable energy).

However, the rankings of the responsible businesses (they also include financial institutions) are in every respect worthy of promotion, because they show the actual ethical behavior of individual enterprises. It would be advisable, however, to slightly reorient and enrich the basis for the ranking (towards CSR 2.0). A responsible behavior in their core business should be much more important. To be among the companies highly ranked should also require certain efforts, for example not being accused of unethical advertising, pollution, etc. Rankings should be made more transparent, since presenting only the scores in the five areas (responsible leadership; dialogue with stakeholders; community involvement; responsible management; social innovation) does not allow for a fuller assessment of the methodology.

Using the rankings that are methodologically well prepared and do not raise common controversy in promoting ethical behavior of banks is crucial in building a positive image of banks, especially during the rapid decline of trust in these institutions. In 2011, the confidence in the banks rapidly fell (from 44.4% in 2009 and 53.9% in 2007 to 20.8%). Also for the first time, the percentage of respondents expressing confidence in the banks was lower than the percentage of respondents declaring lack of confidence (30.0%) to banks (Czapiński 2011: 188).

### Conclusions

Shaping ethical behavior is a long-term, holistic process, embedded in performing daily duties, preferably in an environment with high morale (learning through a good example). Business lacks unambiguously positive role models, and thus unquestionable values, principles, procedures, etc. In most banks the existing business models, rules or the books of best practices reviewed perhaps one day a year by the employees to discuss how to properly understand them, are in fact far from daily routine. Human resources departments that prepare them at the same time accept the employment of workers, mainly young people on the basis of several months’ contracts, depriving workers of the rights to annual leave, pension contributions, paid sick leave, etc. Modern methods of staff management do not always dictate ethical behavior of employers towards employees, which further translates into unethical behavior of employees towards customers.
Ethical behaviors in the banks, despite the high awareness of moral norms, are largely declarative rather than actual. In order to approximate the actual behaviors to the declared ones, we need to introduce further improvement of methods and instruments in ethics education. We also must encourage the implementation of management practices consistent with ethical behavior, starting with redefinition of the functioning of the bank, i.e. broadening the task of achieving ambitious outcomes by adding respect for ethical standards.

References


Ethical Education in Coal Mining Companies: from Traditional Mining Ethos to Ethical Codes of Hard Coal Companies

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Abstract

Purpose

The purpose of this article is to attempt to identify the essential fundamental elements of the traditional mining ethos implemented in the ethical codes, which are among others the primary tool for ethical education.

Methodology

The article describes basic and detailed (as well as characteristic) components of the mining ethos, and the causes and consequences of the mining professional devaluation after the Second World War and its impact on changes of the mining ethos. Also presented and discussed is the role of the codes of ethics of two Polish hard coal mining companies KHW (Katowice Coal Holding) and GKLW Bogdanka (Capital Group Lublin Coal BOGDANKA). It reviews their practices concerning communication, promotion and monitoring of the ethical principles among employees, suppliers and the local community, as well as tasks and activities of the ethics officers.
Findings

Ethical codes took over the role of communication and they constitute a device for continuation of mining ethos. However, according to the expectations, they must be adapted to transforming the work environment and miners’ lives. Ethical codes are contemporary and vitally important devices for development of organisational culture and ethical education in both coal companies.

Originality

The article shows the continuity of mining ethos and its impact on modern business performance and management. At the same time, it describes the ethics institutionalization process and its positive effect for further development of coal mining industry.

Key words: ethics, mining, mining ethos, ethical code, ethical officer.

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Introduction

Mining is one of only a few professions that can be proud of its consistent, strictly determined ethos with a long history.

Today, reconstruction of the phenomenon of traditional miner ethos and its description is possible only from the diaries and memories of people living then and now. This analysis is an attempt to gather together some of the ethical elements in the “mining brotherhood” principles created through the centuries.

The substance of this article is an effort to reflect the ethos issue defined by Maria Ossowska “as the conjunction of behavioural group activity designated by the adopted hierarchy of values with one dominant, the ‘main spin’ which provide the derivatives values” (Ossowska 1986: 256) in ethical codes. The catalogues of ethical behavioural core standards determine the conduct and behaviour of company managers and employees. (Rybak 2004: 139).

The essence of this article focus on description of the continuum of the core values, norms and behaviour patterns collected in the mining ethos, which is the starting point for the standards and rules of conduct described in ethical codes applied in the mining industry. Its framework was not the willingness to develop the verification of the existing code of ethics, as far as those records are compatible and consistent with the mining ethos. This is also not a comparative analysis concerning the mining ethos and codes of ethics.

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The objective of this article is to attempt to identify the essential, fundamental elements of the traditional mining ethos implemented in the ethical codes, which are among the primary tools for ethical education. It will explore, on the basis of their contents, if ethical codes created today in coal companies are the continuum of norms, values, behaviour codes and traditional mining ethos.

### Mining Ethos

#### History of mining ethos creation

The foundation of the mining ethos was created by wrestling with underground elements, constant presence of natural risks and physical effort (Folta 2006: 5). These elements determined and still influence the peculiarities of the professional miner, who has to face the forces of nature every day and believes it will be him who wins this daily battle.

According to Dorota Simonides, the origin of the miner ethos, as well as the miner's state, is really old and historically diversified. On one hand, it is a continuation of medieval mining in mountains; on the other hand, it reaches the world of peasants' values and the roots of folk culture. At the turn of the 18th century, the very first miners were mainly of folk origin. Only at the end of the 19th century did mine owners start to build housing estates for miners and their families, so the miners could live in the neighbourhood of the mine, and thanks to that, work more effectively (Simonides 2006: 16).

The first mining housing estate settlers still were rearing animals and farming the allotments, retaining their customs and rituals of folk life. At the same time, they incorporated new elements connected with their new life and work environment into their lifestyle. For example, the harvest festival and the day of St Barbara, the patron saint of miners, were close together. According to Jozef Chałasiński, “Concerning customs, the mining housing estate is just between an industrial district and farming village” (Simonides 2006: 17).

With these conditions, on the basis of values, customs and farm life norms, the traditional mining ethos was created.

#### Characteristics of mining ethos

The traditional mining ethos is not only the ethos of the miner's work, but the ethos of the professional miner. The traditional mining ethos described a social identity connected with mining. It was the standard of moral and social behaviour that rules the acts of people belonging to the mining environment. It was the world of values, norms, customs and standards of action related strictly to work at the mine, and also concerning all parts of the everyday life of miners. All members of a miner's family were behaving and acting according to the mining ethos, which was
passed on from one generation to another. The traditional mining ethos was the code of behaviour for one community, the catalogue of customs and actions related to different categories of activities, and a natural code of behaviour in a societal unit.

**Traditional mining ethos**

The traditional mining ethos covered the essential spheres of a miner’s life, work, family, local environment and faith/sacrum.

Restoring the image of the traditional mining ethos and describing it nowadays is possible only on the basis of diaries and memoirs. The descriptions in Table 1 attempt to gather together the elements of the “mining brotherhood” canon that was created through the centuries.

**Table 1 | Traditional Mining Ethos**

<table>
<thead>
<tr>
<th>Basic Elements Of Mining Ethos</th>
<th>Detailed Elements</th>
<th>Examples</th>
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<tbody>
<tr>
<td><strong>Work</strong></td>
<td>• Basic values: diligence, conscientiousness, reliability, responsibility, accuracy.</td>
<td>• Newly employed miners were adopting the tested behaviour models, cautions and trainings from their senior colleague miners (Simonides: 15). This was because they repeatedly had been convinced that crossing the customary accepted rules could have finished in a tragic way.</td>
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<td></td>
<td>• Each day was marked with: great respect for the work and for people engaged in it, respect for authority, and pre-eminently great solidarity.</td>
<td>• Whistling and cursing were banned while working at mines because you could not hear the noises of creaking, “groaning” made by pillars or pit props that could be the way for a skilled miner’s ear to predict the threat of disaster. During World War II, there were double rumours concerning the Giesche Mine. Every day, miners were going down underground looking for mines to disarm them. They were saving their working space that way, believing that nobody was entitled to destroy it. Mines were not only their place of work, but also their life and they could not imagine any other place of work (Simonides 2006: 25).</td>
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<td></td>
<td>• Proud of their profession: despite its burden, due to professionalism they took care about their honour, that was guarded and allowed them not to surrender to external pressure.</td>
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<td>• Profession of miner: treated as a vocation, as a way of life, handed down traditionally from generation to generation (Simonides 2006: 18).</td>
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<td></td>
<td>• Respect for the mine as a workspace.</td>
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<td></td>
<td>• Special respect for work tools.</td>
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<td></td>
<td>• Sense of dignity and professional proud.</td>
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<tr>
<td><strong>Family</strong></td>
<td>• The closest living environment for miners was always family. For the sake of it, they lived and took up the burden of mine work.</td>
<td>• Division of duties and roles inside a family was traditionally handed down from generation to generation.</td>
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<td></td>
<td>• Mining families were also the very first school of social virtues. They were the place where the most important virtues were handed over; appropriate attitudes towards work and respect for people were taught.</td>
<td>• Some duties were strictly assigned to a wife in a mining family. She got up first in the morning, prepared food, and took care of her clothes and those of the working husband. The duties of children included bringing the carbide for mining lamps, and fetching the “miner’s mark” when father forgot to give it back, to the waiting room at the mine. Children were cautious of their mission in this situation because their action might prevent starting a rescue operation (Simonides 2006: 18).</td>
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<tr>
<td></td>
<td>• Having in mind maintaining hearth and home, and the proper upbringing of children, miners sought to ensure that their wives did not have to work professionaly.</td>
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</table>
Children's duties also included cleaning the buttons on father’s uniform and musical instruments on the occasion of the patron saint of miners, St Barbara, especially when father played in the mining orchestra.

The Polish film “Pearl In The Crown” (1972) perfectly shows the way of life in Silesia in SW Poland in the 1920s. The main character in this film is really the world of the Silesian motherland. This world had the values created in the borderland between Poland and Germany: work ethics, solidarity, beauty and colour of Silesian plebeian culture. Life at home is based on the rhythm of father, the bread winner. This is emphasised by ritualizing the behaviour, especially that connected with leaving home for and coming back from work, in the process of cyclic crossing the border between two worlds.

In the film, the father–miner is surrounded by his family circle: sons were waiting for their father at the mine gate, coming back home together with him, taking off his shoes, washing of his feet by his wife, putting on the wedding ring as a final sign involving him in a family life, assisting him at the dinner, making music with father and sons together at evenings, bedroom.”

Local Social Environment

- Environment of miners’ social life was marked by great cohesion.
- Miners sought to maintain order and rules of social life, as well as maintaining ties of friendship and neighbourhood.
- Specific kind of social, local ties occurred among mining families when they faced mining disaster. Basic obligatory rule in the face of mining disaster was helping the harmed miners and their families, resulting from deep mining solidarity, from so called comradeship. (Simonides 2006: 20).
- Looking for a dead or alive miner was the moral imperative for those who took part in a rescue operation.
- Mutual supporting among mining families by sharing duties coming from comradeship. (Simonides 2006: 24).

Local community — where the local and community bonds were created.

- The real mining community was living inside the mining estates or blocks of flats, called “familok”, that were built by mine owners. Everyone was working for the same mine, children were attending the same school; religious life goes at the same church; shopping was done at the shops that were supplying mining families; bread baking was run in the yard bakeries; children were playing on the same square yards where there were almost 100 families living around.
- There were common washing rooms, drying rooms and the place where linen was pressed. There were an inn and a post office at the mining estate. There were places to grow pigeons, hares or pigs at their service, and those who want to do some gardening after work got a piece of farmland (Simonides 2006: 16-17).
- When they face a tragedy, older women went to church; wives, sisters, children and retired miners gathered at the mining waiting room (translator’s note: Pol. cechownia) waiting in silence for the news about relatives. “There were all relatives, only a degree of relationship differs” (Simonides 2006: 18).

1 http://www.culture.pl/baza-film-pelna-tresc/-/eo_event_asset_publisher/eANS/content/perla-w-koronie.

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• There were no special rescue teams, but it was obvious to everyone that all alive and safe men should go to the mine with the aim to help all the buried miners, even if they had to risk their own lives. It was also obvious that the rescue operation would last until the end; that meant finding either a dead or alive miner.

• The family of the dead miner got immediate help and support from its neighbours, was invited by individual families for Sunday dinner, and was given a part of traditional, baked on Saturdays, cake. Neighbours were baking cakes for mourners, taking care of children and persons in sickness, and cleaning the house.

• Incredibly strong solidarity amongst miners and amazingly deep bonds between their families were the vital elements in a sense of security for hard as well as better days (Simonides 2006: 21).

• Before World War II facing imminent unemployment, miners of the Giesche mine decided to share work to prevent some of the families from going into fatal poverty. They solved it the way by having one breadwinner work for two weeks a month, and then his comrade would work for the next two weeks (Simonides 2006: 24).

• Faith was always a particular value to the life of miners (Suchoń 1992: 100).

• Crossing the border between life and death was firmly brought to attention in every mining community.

• A holiday devoted to the patron saint of miners – St Barbara – was a day of worshipping the mining state. The day also commemorated those who were retired and those who had passed away.

• Place of work – mine was something sacred, kind of a sacred place.

• Constant threat of life established the custom, in mining families, of blessing the wife and sons by the father with a cross and holy water before they went to work at the mine.

• All the inhabitants of the mining estate had a sense of duty to commemorate all the dead miners whose coffins were laid in state in the mine waiting room.

Changes in mining ethos – causes and effects

After the Second World War where there were many transformations in the mining industry, the characteristics of mining ethos started changing. The causes for these changes could be found in the issues like those discussed below.

Forced labour at mines and recruitment actions

Forced labour at mines in the mining industry was started because of the large demand in coal in the post-war economic conditions. For this tough work, underground war prisoners were recruited to begin with, and then it involved prisoners and members of the Military Mining Corp. Those who were working underground were forced to mine coal at any cost, regardless of the danger.

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Recruitment actions were directed toward the inhabitants of all of Poland. People were promised high salaries and quick opportunities to get houses and other privileges. Due to that, people who applied for mining were not prepared to work in hard conditions; they expected quick profit and to make a fortune.

Compulsory recruitment downgraded the rank of state mining in society’s eyes. However, the flow of workers focused on quick profits, were not properly and professionally prepared, and created variance with the native noble miners for whom the mining ethos was the determinant of behaviour. To prevent conflicts, mining supervisors applied increasingly authoritative and tough managing methods to the miners, which in turns provoked problems in mutual relationships.

Voluntary migration of people from other regions to take up mining work.

Workers from different regions of Poland came into Silesia; in some cities (Żory, Jastrzębie) the population of new settlers exceeded the local native population. As a result of migrations and culture mixing, the unique values of the mining ethos lost their harshness, along with the work discipline collapsing.

The young Silesian generation, who started their professional activity in those days, underwent that process and had no opportunity to learn work in other circumstances. Sociological research about the work, conducted during the time of the People’s Republic of Poland, showed the disintegration of the traditional Silesian working ethos. (Swadźba 2010: 189).

Changes within the traditional mining family

The growing economic demand for coal resulted in changes in the work system. Adopting a shift work system often caused the absence of father, the breadwinner, at home on days that used to be free time. The remuneration system for work on Sundays (even up to 300% more than on other days of the week) made miners pursue the opportunity to increase family incomes that way. That situation caused the degeneration of the traditional celebration of holidays in mining families, which used to be strongly connected with the mining ethos.

Changes in family habits appeared due to entering to mixed marriages, which were enabled by immigration of people from other regions of Poland.

The traditional role of woman in mining family has been changed enormously. An increase in work places for women, availability of education, and the economic situations of mining families made the women start gainful employment. The consequence of that situation was the change in the traditional division of roles and duties in the mining family (Swadźba 2010: 191).
The period of mine industry glorification in the 1970’s.

Contemporary state authorities solemnly were creating the new privileged working class. There were leisure centres built especially for miners, special quotas of car vouchers were allotted, special shops for miners were created, foreign travels were organised, and cultural events were conducted where mothers of miners were decorated with medals.

That was the period in mining history when they were losing the proportions between respect for a hard physical job and real mining traditions, against media attention and favouring the one profession. (Szczepański 2006: 45)

Transformation period since 1989

Economic transformation did not pass by the mining industry. Restructuring executed in the mining industry since 1989 has led many mines to liquidation.

The writings of Marek Szczepański state “the fall of mines (…) imprinted into local the community’ life made not only the liquidation of working space an existential threat for workers’ families, but also ruined a certain life style, unique industrial culture or social community. (…) It is not possible to fill the emptiness caused by a mine disappearance, and – as we all know – that social world cannot bear the vacuum of that kind.”

If the ethical codes, created nowadays in coal mine companies, are the continuation of basic elements of the traditional mining ethos, the next section will search their content.

Reflecting the mining ethos in coal mines’ ethical codes

Ethical codes are the most simple way of passing the information to the workers concerning standards and accepted in a firm practices in key areas of it. An ethical code is a catalogue of ethical behaving standards, describing the way of proceeding and acting presented by managing board as well as company workers. Ethical codes play, first of all, the advising function in taking strategic company activities up in the field of ethical behaviour. (Rybak 2004: 139)

1) Ethical code of Katowice Coal Holding JSC (Katowicki Holding Węglowy SA – in abbreviation: KHW SA)

Katowice Coal Holding JSC comprises 5 coal mines: Murcki – Staszic, Mysłowice – Wesola, Wielczorek, Wujek, and Kazimierz Juliusz PLC. The seat of Katowice Coal Holding is in Katowice at Damrota Street 16.
The ethical code of Katowice Coal Holding was created in 2009 in response to the initiative of the Board that was motivated to take up the relevant action in 2008 by PhD Mirosław Godziek, then a Silesian Technological University lecturer and a priest. He ran the lectures on ethics and cooperated with Katowice Coal Holding in leading the workshop on corruption.

The ethical code of Katowice Coal Holding contains the following chapters:

- **Mission**
  "The mission of Katowice Coal Holding is mining the hard coal for consumers, keeping the costs as low as possible simultaneously with the highest quality parameters as well as maintaining the highest work safety standards, keeping in mind at the same time the constructing better future for the mines of Katowice Coal Holding through responsible managing over raw materials."

- **Preamble**
  - Key values: trust, development, responsibility, honesty, transparency, professionalism (each key value has been assigned with appropriate action).
  - Customers.
  - Workers.
    - Constructing mutual trust.
    - Proper working conditions.
    - Vocational safety.
    - Privacy politics.
    - Conflict of interests.
  - Suppliers and Katowice Capital Group.
  - Social responsibility.
  - Environmental protection.
  - Shareholders.
  - Observance of ethical standards.

2) **Ethical code of Capital Group Lublin Coal BOGDANKA JSC (Grupa Kapitalowa Lubelski Węgiel BOGDANKA SA – in abbr.: GKLW BODGANKA SA)**

Hard coal has been mined in the Lublin region for about 30 years. The Capital Group Lublin Coal BOGDANKA Ethical Code was created in 2011 as a result of an initiative of the president of the Board and in cooperation with the trade unions. The content and arrangements were consulted with occupational groups and with social sides.
The seat of the Company Managing Board is in Puchaczów (Lublin Province).

<table>
<thead>
<tr>
<th>Ethical code of Capital Group Lublin Coal BOGDANKA contains the following parts:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• <strong>Introduction</strong></td>
</tr>
<tr>
<td>• <strong>Mission</strong></td>
</tr>
<tr>
<td>“Meeting and satisfying the needs, expectations and interests of customers, stockholders and workers via profitable mining and production of energetic coal, heat and electric energy as well as ecological building materials production simultaneously with high quality products, creating the brand and the value of the company thanks to promoting actions, supporting and implementing pro-social, sport, cultural and educational activities.”</td>
</tr>
<tr>
<td>• <strong>Superior values:</strong> honesty, professionalism, responsibility</td>
</tr>
<tr>
<td>• <strong>Unanimity politics</strong></td>
</tr>
<tr>
<td>• <strong>People</strong></td>
</tr>
<tr>
<td>• <strong>Innovation</strong></td>
</tr>
<tr>
<td>• <strong>Surrounding</strong></td>
</tr>
<tr>
<td>— <strong>Relations with investors</strong></td>
</tr>
<tr>
<td>— <strong>Relations with customers</strong></td>
</tr>
<tr>
<td>— <strong>Relations with deliverers and contractors</strong></td>
</tr>
<tr>
<td>— <strong>Society</strong></td>
</tr>
<tr>
<td>— <strong>Environment</strong></td>
</tr>
</tbody>
</table>

As a result of the review carried out of the ethical codes of two coal companies, one can state that:

- As far as the environment is concerned, coal companies act in accordance with an integrated managing system. As companies running a business that is really harmful for the environment, they declare or present many actions aimed at reducing the results of negative influences on the environment.
- In terms of employment, coal companies declare or present the way of managing their personnel politics in accordance with labour codes and proper worker treatment.
- In terms of respecting human rights, coal companies have their regulations determining tender procedures; moreover, the companies declare the lack of acceptance for worker discrimination.
- In terms of actions for the benefit of local communities, coal companies declare or present a number of initiatives taken up in turn.
- In terms of responsibility for products, coal companies declare or present the politics that run towards customers and contractors (Mossakowska, Wasilewski 2011: 54).

**Elements of mining ethos in ethical codes**

Analyzing the content of particular ethical codes many times and in many case, one can identify the phrases evoking to the traditional mining ethos. Its basic elements reflected in many writings appear in the codes’ contents.

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Traditional mining ethos vs. Ethical Code of Katowice Coal Holding JSC.

The essential and fundamental elements indicated in the Ethical Code of Katowice Coal Holding JSC derived from the traditional roots of mining ethos are the values as it follows: trust, responsibility, honesty, and professionalism. It should also be noted that the integrated management system introduced in Katowice Coal Holding JSC totally refers to the basic value that used to be and still is the right quality of work.

In addition, the spirit of the traditional ethos of working a miner can be found among the following recommendations:

In the Workers chapter, the following elements were noted:

− “In a group, you can achieve more, enriching the same way each person co-creating the group”;
− “Building mutual trust” can be achieved by “responsible and punctual fulfilling of your duties”, “honest approach to yourself and others”, respect for company properties”, ”appropriate cooperation in the band”, ”keeping pace with the words,” and ”care about appropriately representing the company outside”;
− ”The supreme principle should be cooperation based on respect for the dignity of every man”;
− ”Responsibility for creating safety at the booth concerns everyone, regardless of his position. In the Social Responsibility chapter, Katowice Coal Holding JSC declares that it ”feels responsible for society inside, which is functioning (...) remembering about creating appropriate relationships among the local community”.

Traditional mining ethos vs. Ethical Code of GKLW BOGDANKA

The fundamental and most important values in the Ethical Code of GKLW BOGDANKA, which refer to the roots of mining ethos, are honesty, responsibility and professionalism. As in KHW, the integrated management system implemented in GKLW BOGDANKA alludes to the basic value, which was and still is an appropriate quality of work.

Moreover, in particular chapters of the Ethical Code, the following principles and guidelines associated with the tradition of mining ethos are included:

In the Policy of Compliance chapter, the following declaration is included:

− “We act in compliance with the ethos of work, with respect for mining traditions and customs (...)”.

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In the People chapter, it is stated that:

- “Our employees perform their duties in a professional, diligent and honest way, with adequate care, in a professional manner and on time”; “all workers are obligated to care for employer’s goods by using entrusted tools”; and “our employees have respect for their partners, subordinates, and superiors”.

- In the Community chapter, there is a reference to:

- “The role and responsibilities towards the local communities”.

Analysing the rules and standards embodied in the Ethical Codes in question, it should be also highlighted that there is a fundamental difference between the two companies in question. KHW is located in an area traditionally connected with the extraction of coal, while GKLW BOGDANKA operates in an area not connected with the mining tradition. The Ethical Code of KHW SA evokes directly the roots and tradition of the oldest mining region. In the Ethical Code of GKLW BOGDANKA, the emphasis is put on the responsibility for entering the life of local community through contributing new values and customs for Lublin Province.

| Methods for ethical education on the basis of ethical codes in coal companies |

The previously presented ethical codes constitute fundamental devices for ethical education in the coal companies. Ethical education is realised within the frameworks of implementation and application of ethical codes and carrying out the monitoring of actions undertaken. The conduct and methods connected with communication and promotion of ethical rules among employees, co-operators and local communities are practised.

Every employee in separate coal companies has indirect access to the Ethical Codes. They are made available on company websites, can be obtained on paper, and are sent via e-mail to all employees, as well as being published in internal publications.

In GKLW BOGDANKA, the Ethical Code has been sent, in a form of newsletter, to shareholders of companies. In KHW, the sub-contractors and contractors are obliged to obey the rules established in the Ethical Code. This is the way how the ethical education has spread to a larger number of recipients, and not only reaching the employees of coal companies.

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2 It has been worked out on the basis of information obtained from advocates for ethics in KHW and GKLW BOGDANKA.

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For the purpose of popularising and familiarising the employees of various ranks with key values, rules and ethical standards, one can find articles and notes in the internal publications. In KHW, information on that issue is presented on specially prepared posters.

In both coal companies, a great role in education is fulfilled by periodic training for the management staff and for the employees of the companies, as well as training during introduction of new employees.

Individual conversations with employees, conducting questionnaires with employees, carrying out audits, and submitting reports of ethical spokespersons’ activities in particular coal companies should also be numbered among practices that popularise, familiarise and test knowledge of the ethics.

Table 2 contains many details on educational actions in this area undertaken in KHW and in GKLW BOGDANKA.

Table 2 | Ethical Codes In Coal Companies

<table>
<thead>
<tr>
<th>No.</th>
<th>Problem</th>
<th>KHW</th>
<th>GKLW Bogdanka</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>What is the form of the Ethical Code in which it is presented and made available to the company employees, customers, shareholders, suppliers, subcontractors, etc. (on paper, as a newsletter or on the website)?</td>
<td>• The Code can be received on paper, and one can familiarise oneself with it on the KHW SA website, tab: “Odpowiedzialność społeczna” (Social Responsibility)</td>
<td>• The Code is available on the website, has been published in the internal magazine, has been sent to every local e-mail addresses and, in the form of a newsletter, it has been sent to every receiver, who are the company shareholders.</td>
</tr>
<tr>
<td></td>
<td>Are the subcontractors and contractors obliged to obey the rules included in the Ethical Code, if they work for the company?</td>
<td>• Yes</td>
<td>• This requirement has not been enforced yet.</td>
</tr>
<tr>
<td></td>
<td>Is the Ethical Code enclosed or mentioned in the contracts concluded by the company?</td>
<td>• No</td>
<td>• No</td>
</tr>
<tr>
<td>2.</td>
<td>What kind of practises and activities pertaining to presentation and promotion of the Ethical Code are introduced within the coal company?</td>
<td>• The employees are informed about the Ethical Code in the articles and leaflets included in the magazine “Nasz Holding” (Our Holding). • In 2008 and 2009, the training of employees was conducted. • In the Head Office building and within the mines, posters promoting ethical rules and socially responsible business have been or will be hung. • In accordance with the needs, individual talks will be carried out.</td>
<td>• It is planned to introduce the Ethical Code as a part of the initial training of new employees and as a part of the periodic training for every employees of the company. • The issues of the ethics will be popularised in the internal magazine. • Ethical training for upper and middle management staff, comprising about 150 people total, was carried out.</td>
</tr>
<tr>
<td>3.</td>
<td>Is the monitoring and evaluation of the ethical standards described in the Ethical Code of the company implemented? If yes, what kind of method is used?</td>
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<tr>
<td>• The necessary detailed tools have been worked out. • It should be considered a kind of indirect monitoring when the ethics spokesman receives some problems and questions, as well as during the STR audit. • Every year, the KHW Ethical Officer submits to the Management Board of KHW SA Company a detailed report on activity (reported problems, requests and complaints), including the motions and demands.</td>
<td>• We are planning to introduce an evaluation of the knowledge level of the code with the use of questionnaires, and then to monitor the opinions on observing the standards of the code. • Thanks to the State Work Inspection and the trade unions, employees' opinions on potential lobbying within the company have been researched.</td>
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**Assignments and activities of company Ethical Officer**

In order to raise the ethical standards, many companies appoint an ethical spokesman by establishing the Ethics Compliance Officer position. Such decisions were made in both of these coal companies.

The ethical spokesmen of KHW and GKLW BOGDANKA have been asked for answers to the following questions:

- What is the role of the Ethical Officer within the company and what are his/her duties?
- Does the Ethical Officer receive some queries, complaints, and requests for solving particular problems? Do such situations occur and how often, e.g. within the year?
- What are the most important issues and problems that the Ethical Officer has to cope with?

**Ethical Officer in KHW SA**

The main duties of Ethical Spokesman are to advise and care for observing the ethical standards, and in particular:

- To monitor the observance of ethical standards;
- To promote ethical behaviours;
- To initiate actions pertaining to the popularisation of the Ethical Code;
- Co-participation in communication and educational activities for the corporate culture of the Company;
- To prevent the social conflicts arising from the infringement of the Ethical Code;
- To maintain close contact between the employees of the Company.

Within the course of every year, the Ethical Officer of KHW carries out about 90-110 conversations and interventions. Former and current employees report to the Ethical Officer, as well as their families, persons interested in being employed in one of the mines, representatives of

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various foundations, habitants of Katowice and other towns where the mines are located, as well as research workers and students.

Issues raised vary and concern, among other things, interpersonal relations in the workplace, security of social basis, occupational safety (e.g. needs concerning first aid training), promotion and granting system, the quality of work done, basis for dismissing the employee for disciplinary reasons, respect for mining tradition, and maintaining the miner’s ethos. It happened that people have asked for interpretations of the content of the Ethical Code of KHW SA for reference help in writing a bachelor’s or master’s thesis. It sometimes happens that some requests concern the employees’ families (e.g. bullying and cyberbullying in case of the employee’s child).

**Ethical Officer in GKLW BOGDANKA**

The Ethical Officer occupies his position within the company’s structure and is responsible for specifically determined tasks. He has some leeway and freedom for monitoring, access to information, undertaking interventions and publishing reports of his/her actions. This includes indicating the threat areas and the number of received notifications concerning infringement of Ethical Code rules, as well as potential interventions undertaken.

Previously, there were a couple of motions for evaluation of some behaviour in inter-employee relations in terms of the ethics, and also one instance of innovative activity by a company’s employee.

### Conclusions

The Ethical Codes of KHW and GKLW BOGDANKA are contemporary and vitally important devices for development of organisational culture and ethical education in both coal companies. Detailed analysis of those documents proved that many elements of traditional mining ethos are present in these Ethical Codes. However, it needs to be emphasised that those Ethical Codes in question refer to the traditional mining ethos only with regard to the work and local social environment. Both of the Ethical Codes refer to the fundamental values of mining ethos, such as responsibility, honesty and professionalism. Mutual trust development is another strong pillar of the mining ethos reflected in the Ethical Codes. Mining ethos shows a great respect for the work and working people, and above all the great solidarity and mutual trust. These aspects are underlined in ethical codes by the following sentences: “a responsible and timely execution of their duties,” “responsible and appropriate team cooperation”, “respect for company properties”, and first of all an honest approach to themselves and other miners.

The Ethical Codes analysed in this study emphasize in a very strong manner the high quality of work, which is consistent with the fundamental values of the mining ethos such as reliability, honesty and diligence in performing their duties.
The Ethical Codes place a high emphasis on the external issues like environment, local community and the relationship with stakeholders. The source of these guidelines is the mining ethos area relating to the environment and local ties. The persistence in the environmental concern and friendly neighborhood relations is one of the main premises of the mining ethos. In particular, this subject was underlined in the Ethical Code of KHW, where the Social Responsibility section declared the responsibility for local society and creation of the proper relationship among the local community.

Other elements of traditional mining ethos (e.g. family, faith/sacred) were not reflected in the Ethical Codes analysed.

To sum up, the Ethical Codes took over the role and means of conveying the mining ethos, and they constitute a device for its continuation. However according to the expectations, they must be adapted for transforming the work environment and miners’ lives.

The differences arising from the time periods when separate Ethical Codes appeared. In KHW, a larger number of actions undertaken and greater experience in applying the Ethical code that was implemented in 2009, were observed in comparison to GKLW BOGDANKA, where the Ethical Code came into force in 2011.

Implementation of ethical codes is a continuous process of education in the scope of mining ethics. It is essential especially for those employees who do not come from mining families.
ISSUE SUMMARY

Etyka biznesu: nauczanie i uczenie się
Wojciech Gasparski, Anna Lewicka-Strzałecka, Dariusz Bąk, Bolesław Rok

Abstrakt

Cel
Rekapitalacja doświadczeń edukacyjnych w zakresie etyki biznesu oraz przedstawienie zagrożeń i szans związanych z edukacją etyczną na poziomie akademickim oraz zawodowym.

Metodologia
Opis uzupełniony pogłębioną analizą wybranych zagadnień.

Wnioski
W artykule Autorzy zbierają doświadczenia z zakresu edukacji etyki biznesu na różnych płaszczyznach: akademickiej, podyplomowej i wewnętrzorganizacyjnej. Ukazują specyfikę tych płaszczyzn, różnice dotyczące założeń i oceny efektywności. Podkreślony jest dydaktyczno-formacyjny charakter tej dyscypliny. Pozwala to na śledzenie zmian zachodzących w obrębie przedmiotu nauczania, jego celu i metody, które w finale prowadzą do ukazania etyki biznesu jako sprawnego narzędzia do kształtowania oczekiwanych postaw i standardów zachowań w organizacji.

Oryginalność
Zestawienie głównych problemów towarzyszących całemu spektrum edukacji etycznej daje szansę na wprowadzenie zmian w zakresie programów nauczania oraz sposobów kształcenia. Wskazuje na sposoby dostosowania oferty edukacyjnej do oczekiwań społecznych oraz do wymogów rynku.

Słowa kluczowe: etyka, edukacja, programy etyczne, standardy etyczne
**Rola uczelni w kształtowaniu postaw społecznych przyszłych menedżerów**

Janina Filek

| Abstrakt |

**Cel**

Artykuł poświęcony jest krytycznej analizie obecnego modelu edukacji menedżerów w Polsce. Jednocześnie Autorka proponuje model edukacji nowoczesnej, lepiej odpowiadającej współczesnym wyzwaniom.

**Metodologia**

W części pierwszej tekst napisany jest z perspektywy filozoficznej, stąd odwołania do greckiej Paidei, natomiast w drugiej części jest próbą analizy niedoskonałej polskiej rzeczywistości edukacyjnej w zakresie kształcenia postaw przyszłych menedżerów.

**Wnioski**

Autorka proponuje w ramach nowego modelu przekształcenie tradycyjnego, „edukacyjnego” systemu nauczania etyki w nowoczesny model „społecznej interakcji”.

**Oryginalność**

Autorka w podsumowaniu prezentuje konkretne działania, które powinny zostać podjęte na polskich uczelniach, aby można było jak najszybciej przejść od tradycyjnego modelu edukacji menedżerów do nowoczesnego modelu prospołecznej edukacji, opartej na społecznej interakcji.

**Słowa kluczowe:** edukacja menedżerów, edukacja etyczna, edukacja prospołeczna, grecka edukacja
Biznes z perspektywy etycznej czy etyka z biznesowego punktu widzenia? O dwóch modelach nauczania etyki biznesu
Tomasz Kwarcianiński

| Abstrakt |

Cel

Celem artykułu jest prezentacja dwóch modeli nauczania etyki biznesu, którymi są: model akademicki, określany jako biznes z perspektywy etycznej, i model korporacyjny, nazywany etyką z biznesowego punktu widzenia.

Metodologia

Autor próbuje uzasadnić przedstawioną tezę, odwołując się zarówno do teoretycznych i empirycznych badań prowadzonych przez etyków biznesu, jak i do własnych doświadczeń nauczyciela akademickiego.

Wnioski

Biorąc pod uwagę różnice zachodzące między wymienionymi modelami nauczania etyki biznesu oraz uwzględniając zagrożenia związane z wprowadzaniem programów etycznych w firmach, Autor dochodzi do wniosku, że prowadzone w firmach szkolenia z zakresu etyki biznesu nie są kontynuacją dydaktyki akademickiej i nie powinny być w ten sposób traktowane.

Oryginalność

Przedstawione analizy mogą przyczynić się do poprawy procesu nauczania etyki biznesu zarówno na poziomie akademickim, jak i korporacyjnym.

Słowa kluczowe: etyka biznesu, programy etyczne, podejście instrumentalne, autonomia moralna
Fenomenologia zarządzania – aspekt dydaktyczny
Bronisław Bombała

Abstrakt

Cel

Artykuł przedstawia zastosowanie metody fenomenologicznej w naukach o zarządzaniu i edukacji menedżerskiej

Metodologia

Metoda fenomenologiczna („soczewka fenomenologiczna” i „formuła 3i”).

Wnioski

W artykule Autor prezentuje pogląd, że wprowadzenie metody fenomenologicznej do edukacji menedżerów podniesie ich poziom etyczny i efektywność. Przeprowadzona analiza pokazuje, że metoda fenomenologiczna ("soczewka fenomenologiczna” i „formula 3i”) ma wysoką przydatność edukacyjną, a ponadto umożliwia stworzenie spójnej filozofii kształcenia menedżerów.

Oryginalność

Fenomenologia jest ważną perspektywą badawczą w naukach o zarządzaniu i w procesie dydaktycznym.

Słowa kluczowe: fenomenologia zarządzania, prakseologia fenomenologiczna, soczewka fenomenologiczna formula 3i
Refleksje na temat profesjonalnej etyki inżynierskiej – perspektywa personalistyczna
Piotr Wajszczyk

| Abstrakt |

Cel

Autor dokonuje próby syntezy profesjonalnej etyki inżyniera w celu określenia kluczowych cech charakterystycznych profesjonalnego inżyniera-konsultanta oraz inżyniera-menedżera, którzy wykonują swoje obowiązki w ramach umowy o pracę lub wolny zawód jako partnerzy.

Metodologia

Zastosowano analizę opisową do treści kodeksów inżynierskich w celu uzyskania kluczowych kompetencji etycznych.

Wnioski

Przegląd treści etyki zawodowej inżyniera wykazuje oparcie deontologiczne kształcenia inżyniera na wcześniejszych wartościach i postawach ogólnych i osobowych, które wykraczają poza sferę kształcenia zawodowego, a są niezbędnym warunkiem wstępnym prawidłowo przebiegającej edukacji zawodowej w zakresie uprawnień i powinności inżynierskich oraz postaw wobec zawodowych problemów etycznych. Analizując przebieg kształcenia z zakresu etyki na studiach technicznych, Autor wskazuje potrzebę stosowania metody studiów przypadku podczas nauczania oraz właściwego uprzedniego przygotowania studentów do studiów przedmiotu etyki zawodowej.

Oryginalność

Autor stawia tezę o potrzebie sformułowania takich wymagań wstępnych w kształceniu technicznym w zakresie etyki zawodowej, uzasadniając tę tezę unormowaniem kodeksowym mówiącym o nadrzędnym dążeniu do integralności osobowej i zawodowej inżyniera. Integralność taka może być osiągana w procesie poznawa-
nia, praktykowania i stosowania niesprzecznego, a więc wewnętrznie spójnego, systemu wartości przez przyszłego profesjonalistę, który integralność taką pragnie osiągnąć.

Słowa kluczowe: profesjonalna etyka inżyniera, integralność zawodowa, personalizm, studia przypadku, etyka chrześcijańska, nauczanie etyki

Etyka biznesu w bankach – poziomy i narzędzia kształcenia
Róża Milic-Czerniak

Abstrakt

Cel

W artykule skoncentrowano się na pokazaniu wybranych narzędzi kształcenia pożądanych (faktycznych, a nie deklaratywnych) zachowań etycznych w bankach.

Metodologia

W pracy wykorzystano metodę analizy porównawczej w celu pokazania podobieństw i różnic 10 kodeksów etyki bankowej państw Unii Europejskiej oraz jakościową analizę wskaźników i wag wykorzystywanych w wybranych rankingach banków, wskazując na niewykorzystane możliwości lepszego promowania przez nie zachowań etycznych.

Wnioski

Zachowania etyczne w bankach, pomimo panującej wysokiej świadomości norm moralnych, mają charakter w dużej mierze deklaratywny, a nie faktyczny. Zbliżenie zachowań rzeczywistych do deklarowanych wymaga wdrażania metod zarządzania spójnych z zachowaniami etycznymi – począwszy od zredefiniowania celu funkcjonowania banku, a mianowicie rozszerzenia zadania osiągania ambitnych wyników o respektowanie norm etycznych, do doskonalenia sposobów i narzędzi kształcenia, m.in. takich jak kodeksy etyki oraz rankingi banków.
Zastosowanie w praktyce

Nie każde narzędzie kształcenia etycznego można uważać za użyteczne do bezpośredniego wykorzystania w procesie efektywnego kształcenia faktycznych zachowań etycznych w banku. Należy wziąć pod uwagę warunki, jakie powinno ono spełniać.

Oryginalność

Wyodrębniono trzy poziomy kształcenia w ramach etyki biznesu – kształcenie świadomości etycznej; kształcenie zorientowanych etycznie zachowań deklarowanych oraz kształcenie zorientowanych etycznie zachowań faktycznych. Następnie, na przykładzie wybranych narzędzi kształcenia, pokazano, jakie warunki muszą one spełniać, by stały się w większym stopniu narzędziem kształcenia faktycznych zachowań etycznych w bankach. W literaturze poświęconej temu zagadnieniu nie znaleziono takiego podejścia.

Słowa kluczowe: poziomy kształcenia etyki, kodeks etyki banku, rankingi banków, społeczna odpowiedzialność biznesu

Edukacja etyczna w spółkach węgla kamiennego: od tradycyjnego etosu górniczego do kodeksów etyki spółek węgla kamiennego

Teresa Mossakowska, Marek Wasilewski

Abstrakt

Cel

Celem artykułu jest próba wskazania istotnych, podstawowych elementów tradycyjnego etosu górniczego, zaimplementowanych do kodeksów etycznych, które są m.in. podstawowym narzędziem edukacji etycznej.

Metodologia

W artykule omówione zostały główne oraz szczegółowe i charakterystyczne elementy etosu górniczego, przyczyny i skutki devaluacji rangi zawodu górnika
w okresie po II wojnie światowej i jej wpływ na zmianę etosu górniczego. Autorzy przedstawiają i omawiają rolę kodeksów etycznych dwóch polskich spółek węgla kamiennego: KHW (Katowicki Holding Węglowy) i GKLW BOGDANKA (Grupa Kapitałowa Lubelski Węgiel BOGDANKA SA) – praktyki związane z komunikowaniem, promowaniem i monitorowaniem zasad etyki wśród pracowników, kooportantów i społeczności lokalnej oraz zadania i działalność rzeczników etyki.

Wnioski

Kodeksy etyczne przejęły rolę nośnika i stanowią narzędzie kontynuacji etosu górniczego, chociaż – zgodnie z oczekiwaniami – muszą być dostosowane do przeobrażającego się środowiska pracy i życia górników. Kodeksy etyczne stanowią współczesne, bardzo ważne narzędzia służące budowaniu kultury organizacyjnej i edukacji etycznej w obydwu spółkach węglowych.

Oryginalność

Artykuł obrazuje ciągłość etosu górniczego oraz jego wpływ na procesy zarządcze w górnictwie. Autorzy naświetlają proces instytucjonalizacji etyki i jej wpływ na dalszy rozwój przemysłu węglowego.

Słowa kluczowe: etyka, górnictwo, etos górniczy, kodeks etyki, rzecznik ds. etyki