Theoretical background of practical operations within CSR and Sustainable Development
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Theoretical background of practical operations within CSR and Sustainable Development

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Problematic aspects related to the issues of sustainable development and business ethics for many years has inspired Polish and foreign scientists. More and more research centers conduct empirical research identifying on the one hand best practices and on the other – the behavior of corruption, breaking the employers’ rights, environmental aggression etc. Organized in academic campus in Rybnik – an International Congress on Business Ethics and Sustainable Development gave the opportunity to exchange experiences and discuss important issues of the implementation of the objectives of the concept of sustainable development and Corporate Social Responsibility (CSR). The initiators of the Congress were prof. Aleksandra Kuzior, President of the Silesian Center for Business Ethics and Sustainable Development, acting by the Silesian University of Technology, and Piotr Kuczera, Mayor of the City of Rybnik. Honorary Patronage of the Congress was covered by the Polish Ministry of Development. Wider information about the Congress can be found in the report from the Congress placed at the end of this volume.

The present issue contains articles written by Polish, German and Slovak scientists, who represent various academic centers: Silesian University of Technology in Gliwice (Poland), University of Opole (Poland), Matej Bel University in Banská Bystrica (Slovakia), Pavol Jozef Šafárik University in Košice (Slovakia), St. Elizabeth’s College of Health and Social Work in Žilina (Slovakia), Dresden University of Technology, International Institute (IHI) Zittau (Germany) and National Forestry University of Ukraine in Lviv (Ukraine). Articles are arranged in alphabetical order by author’s name. Michael Asslaender from Dresden University of Technology, International Institute (IHI) Zittau, in his article undertakes the issues related to the role of large corporations in the creation of the common good, in line with the subsidiarity. Gerhard Banse from Berlin Center for Technology & Culture draws attention to the interdependence of sustainable development and technological
development and points to the need for technology assessment. Daniela Fobelova from Matej Bel University in Banská Bystrica, points to the need of new ethical tools - case study - and discusses the role of applied ethics (Environmental Ethics and Business Ethics) in the processes of implementation of sustainable development. Pavel Fobel and Monika Fobelova from Matej Bel University in Banská Bystrica, referring to the ethical coherentism and contextualism and post-fundationalism show the possibility of the application of theoretical solutions to the practice of economic life in Slovakia. Mariana Grytsiuk from National Forestry University of Ukraine in Lviv, tackles the issue of strategic planning methodology for the development of tourism in Ukraine, noting that it can be applied also to other socio-economic development projects. Andrea Klimkova and Marian Bednar from Pavol Jozef Šafárik University in Košice, discuss ethical tools of implementation of sustainable development in higher education. Ferdinand Kubik and Maria Tlachacova from St. Elizabeth’s College of Health and Social Work in Žilina, highlight the difficulties in hiring homeless people in Slovakia, also give examples of solutions, which in some way try to alleviate the problems. Article of Aleksandra Kuzior from Silesian University of Technology in Gliwice and Janusz Karwot from the Water and Sewage Limited Liability Company in Rybnik deals with corporate social responsibility - the authors describe a concrete example of the company’s activities, which broadens the understanding of CSR to the aspects related to the implementation of innovative technologies. Article of Zbigniew Orbik from Silesian University of Technology in Gliwic, raises issues of humanistic dimension of business ethics, which combines ethics and economics. He presents an employee motivation model called Four Drive Model of Employee Motivation, recognizing it as an example of a humanistic approach to business ethics. Iwona Sobieraj from University of Opole, takes issues relating to the evaluation.

As a special addition to this volume of the Journal the Readers can find a comprehensive report of the International Congress of Business Ethics and Sustainable Development, which took place in Rybnik, on May 31, 2016.

Paulina Kuzior
“The economic sphere is neither ethically neutral, nor inherently inhuman and opposed to society. It is part and parcel of human activity and precisely because it is human, it must be structured and governed in an ethical manner” (CV 36).

Abstract

Conceptions of Corporate Social Responsibility or Corporate Citizenship assign a new role to corporations as political actors which have to contribute to the common good. However, the question of whether such contributions should remain a voluntary act or have to be seen as an indispensable part of this new role of corporations is a matter of controversy. Based on the tenet of subsidiarity, as outlined in various social encyclicals, we will argue that corporations have to be seen as intermediate actors in society which bear concrete duties in a system of subsidiary societal task-sharing and should contribute to the common wealth beyond their pure business purposes.

Keywords: Subsidiarity, Social Encyclicals, Catholic Social Teaching, Corporate Social Responsibility, Corporate Citizenship
CSR jako subsydiarna współodpowiedzialność - lekcje z katolickich encyklik społecznych

**Streszczenie**

Koncepcje społecznej odpowiedzialności biznesu lub Corporate Citizenship przypisują nową rolę korporacjom jako podmiotom politycznym, które mają przyczynić się do wspólnego dobra. Jednak pytanie, czy taki wkład powinien pozostać dobrowolnym aktem, czy musi być postrzegane jako nieodłączna część tej nowej roli korporacji, jest przedmiotem wielu kontrowersji. W oparciu o dogmat pomocniczości, jak określono w różnych encyklikach społecznych, będziemy twierdzić, że korporacje muszą być postrzegane jako podmioty pośredniczące w społeczeństwie, które posiadają konkretne obowiązki w systemie subsydiarnego społecznego podziału zadań i powinny przyczynić się do wspólnego bogactwa poza ich celami czysto biznesowymi.

**Słowa kluczowe:** subsydiarność, encykliki społeczne, katolicka nauka społeczna, Społeczna Odpowiedzialność Przedsiębiorstw, Corporate Citizenship

**Introduction**

Over the last decades conceptions of Corporate Social Responsibility (CSR) or Corporate Citizenship (CC) have gained increasing attention in business ethics. Based on the idea that corporations have to contribute to social welfare beyond their pure business interests (Bowie 1999, 94–95; Crane & Matten 2007, 71-73) these conceptions assign a new role to corporations. From this perspective corporations “are turning into political actors. They are held responsible for providing social rights (…), enabling civil rights (…), and channelling political rights” (Scherer et al. 2006, 508; see also Néron 2010, 343). As corporate citizen corporations contribute to society and the common good and increasingly act as quasi-governmental actors (Crane et al. 2004, 109-110; Crane et al. 2008, 50-61). Notably in cases where governments fail to administer citizenship rights, where governments have not yet administered such rights, or where the administration of such rights is out of reach of nation state regulation corporations are performing what hitherto have been governmental tasks (Matten & Crane 2005, 172).

However, since it remains unclear whether in this context corporations will substitute, supplement or compensate for nation states in social and environmental activities (Aßländer 2011, 119-129; Aßländer & Curbach 2014, 547-548) the coordination of state and corporate responsibilities remains one of the most challenging problems in globalizing societies (Ruggie 2008, 190). To resolve this problem, John Ruggie, special
representative of the United Nations Secretary-General on the issue of human rights, introduces a conceptualization of complementary responsibilities and develops what he calls the “framework of ‘protect, respect and remedy’” (Ruggie 2008, 192). According to him, nation states are called to protect human rights through jurisdiction and their legal means (‘protect’). Furthermore state and civil society associations, such as human rights associations or worker assemblies, should give voice to the victims of human rights violations (‘remedy’). And last not least, corporations are obliged to ‘respect’ human rights in their business affairs and should enforce human rights protection actively in their sphere of influence (Ruggie, 2008; 2009). As “organs of society” (Ruggie 2008, 199) corporations actively should engage for the protection and enforcement of human rights. In his following reports to the Human Rights Council Ruggie gives recommendations of how human right issues could be integrated in company business routines (Ruggie, 2009, 2010). However, he is aware that such demand concerns supererogatory duties and lacks of a sound normative foundation: “Asking companies to support human rights voluntarily where they have influence is one thing, but attributing responsibility to them on that basis alone is quite another” (Ruggie 2008, 203).

While the political rights and responsibilities of individual citizens have been discussed in political philosophy over centuries the rights and duties of “corporate” citizens have not been addressed by political theories. Thus, on the one hand, nowadays governments and society expect an additional contribution of corporations to solve environmental and societal problems. On the other hand, even in most theoretical contributions, such engagement remains a voluntary act and it seems to remain up to the companies whether, in which field and to what extent they want to contribute to the common good. To clarify the new role of the corporate citizen, we will argue that corporations have to be seen as intermediate actors in society which bear concrete duties in a system of subsidiary societal task-sharing (Aßländer, 2011; 2012; Lower, 2010, 72). From this perspective, governments have to develop governance structures that allow for embedding corporate civic engagement in the broader context of national or international policy-making and guarantee governmental supervision.

**CSR – The Rise of a New Corporate Understanding**

Especially in the US-American discussion the idea of Corporate Social Responsibility can be traced back till the 1950s when Howard Bowen published his book “The Responsibilities of the Businessmen” (1953). In his book Bowen asks the question of whether manager bearing additional, social responsibilities which go beyond their economic obligations for producing useful products and increasing the wealth of their shareholders. Based on his work, some years later, Clarence Walton develops the idea of the corporation as a citizen who has social obligations vis-à-vis the society. Managers should be aware of these
obligations in the process of decision-making. Although such “citizenship entails additional burdens”, Walton nevertheless is quite confident that “corporate executives are willing to shoulder these responsibilities as part as their professional obligations” (Walton 1967, 110). Latest with Archie Carrols article “A Three-Dimensional Conceptual Model of Corporate Social Performance” (Carroll 1979), published in the Academy of Management Review, the CSR-debate reached the academic mainstream and started not only to influence the academic discussion but also to shape economic practice.

In Europe the CSR discussion started in 1996 with the initiation of the “European Business Network for Social Cohesion” by the then president of the European Commission, Jacques Delors. The working group, later on renamed in “CSR Europe”, in 2001 issued its well-known “Green Paper – Promoting a European Framework for Corporate Social Responsibility” and defines CSR as:

“...a concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis” (European Commission 2001: 8).

This definition has faced fierce critique in the following years. The main point of critique concerned the vagueness of the definition since the definition was seen as an umbrella-term allowing companies to re-label various activities as CSR (Matten & Moon 2008, 405; Aßländer & Schenkel 2012, 198). Furthermore the definition failed clearly to point out under which circumstances and to which extend corporations are expected to engage for social and environmental issues.

To overcome this critique, the commission in 2011 renewed their strategy and offered a new definition of CSR, now describing CSR as “the responsibility of enterprises for their impacts on society” (European Commission, 2011, p. 6). However, also this definition remains vague at best and allows not for specifying concrete duties corporations have to bear in society.

Also other institutions have endeavoured to clarify the concrete duties of corporations’ responsibilities in society. Thus, for instance in late 2010 the International Organization for Standardization issued its “International Standard ISO 26.000: Guidance on Social Responsibility”. Here the ISO-working group defined seven areas with special importance for corporations’ social responsibilities: (1) responsibility for the consequences of corporate activities; (2) transparency in the corporate decision-making process; (3) ethical conduct and care for human beings and the environment; (4) respect of stakeholder demands; (5) respect of legal regulations; (6) respect of international codes of conduct; and (7) respect of international human rights. Notably, corporations should focus on the issues human rights, labor rights, environment, honest business practices, consumer issues and social development in local communities within they operate (ISO 2010, 23-60). Similarly, the
new developed OECD Guidelines for Multinational Enterprises define human rights, labor rights, fighting corruption, consumer-interests, and environmental protection as core-issues of Corporate Social Responsibility (OECD 2011, 31-54).

By and large, the ISO 26000 and the OECD Guidelines for Multinational Enterprise as well as other documents like the Global Compact focus on the implementation of ethical standards in the corporate policy and stress a managerial obligation to adhere to internationally accepted ethical principles in the decision-making process and to enforce them throughout the company. Less attention is payed to the question how and in which fields corporations should contribute to society. Although the ISO 26000 guidelines mention the engagement for local communities as one field of CSR, the recommendations remain open for interpretation. Thus the standard recommends that “organizations should take into account the promotion of community development in planning social investment projects” but should “avoid actions that perpetuate a community’s dependence on the organization’s philanthropic activities”. For assisting in community development, organizations should “consider partnering with other organizations, including government, business and NGOs [Non-Governmental Organizations]” and especially support “vulnerable or discriminated groups and persons with low income” (ISO 2010, 68). Although laudable, such civic engagement is seen as voluntary act and it remains an open question how such discretionary philanthropic engagement can be orchestrated by national governments.

From a political point of view the ideas of CSR and CC not only focus on responsible business behaviour but also include broader expectations of corporate societal engagement. As good corporate citizens corporations are expected to engage for the common good and for the society as a whole (Aßländer 2012, 124). In this sense, corporations should not only contribute to economic welfare by providing useful products and services, paying taxes and offering secure workplaces, but they should also engage with society as good corporate citizens by undertaking additional responsibilities (European Commission 2001, 12-16). This view is not only based on the assumption that corporations benefit from society in many respects – e.g. legal security, infrastructure, an educated workforce – and accordingly have to pay back to the community (Crane & Matten 2007, 71-73; Enquete-Kommission 2002, 458-459). It is also inspired by the republican ideal that every citizen bears specific responsibilities for the societal well-being and has to contribute to the common wealth according to his means (Curbach & Aßländer 2014, 40; Cohen, 1999, 248). Thus, seeing CSR just as proper business behaviour plus some voluntary philanthropic engagement, as expressed in the documents mentioned above, seems to be myopic. In this view, due to financial problems, public goods are no longer provided by national governments, and it is expected that corporations fill this gap by their citizenship activities. However it remains up to the manager of the single company to define the scope and the duration of such social engagement.
Beyond the question whether corporations have the competencies and capabilities to address all societal problems, such engagement raise at least three questions: (1) A first question concerns the democratic legitimization of such quasi-governmental activities. Thus, for example, Scherer et al. state that if corporations “assume responsibility for state function (...), then it becomes obvious that it is necessary to control corporations just as the democratic state needs to be controlled by its citizens” (Scherer et al., 2006, 516). (2) A second question concerns the problem of how it can be guaranteed that corporate activities can compensate for a lack in governmental services in all relevant areas on a sustained basis (Aßländer 2011, 116). Even if Matten and Crane state that in cases where corporations compensate for governmental duties “society can only be happy if corporations fill this gap” (Matten & Crane, 2005, 175) such engagement might turn out as a Greek Gift since corporations can withdraw from their engagement at any time for any reason. (3) Last not least it remains questionable whether corporations design their engagement always in the best interest of society. If corporate citizenship engagement is driven mainly by “self-interest”, then services are designed for companies’ purposes and not for civil society, and they are provided as long as they are considered to be useful for increasing corporate profits (Matten et al., 2003, 118).

If corporations are called to compensate for a lack of state activities only on a voluntary basis and without specified objectives or areas of engagement, it is not very likely that corporate activities will really compensate for a reduced engagement of nation states in all relevant areas, and on a sustained basis. To clarify corporate duties and their respective social responsibilities a political conception is needed that ensures that the services provided are in line with society’s expectations. Our thesis is that the conception of subsidiarity as it is described in Catholic Social Teaching might provide a solution for the questions of when, in which spheres and under which circumstances corporations have to take on social responsibility. We believe that the principle of subsidiarity might serve as a steering tool to coordinate the civic engagement of corporations as we will show in the following sections.

The Tenet of Subsidiarity

In general, the tenet of subsidiarity is derived from natural law and describes a fair and just task-sharing among different layers in society. It states that in a society no task should be assigned to a higher level of authority if it can be accomplished by a lesser and subordinate entity. In this sense, subsidiarity is the groundwork of federal organized state-orders and regulates the rights and duties of federations and its member states. Thus, the idea of subsidiarity as basis of a federal constitution was already formulated by the founding fathers of the United States:
“Were not this great country already divided into states, that division must be made, that each might do for itself what concerns itself directly, and what it can so much better do than a distant authority. (…). It is by this partition of cares, descending from graduation in general to particular, that the mass of human affairs may be best managed for the good and the prosperity of all” (Jefferson 1829: 66).

And also Abraham Lincoln refers to the idea of subsidiarity when writing:

“…The legitimate subject of government is to do for a community of people whatever they need to have done, but cannot do at all, or cannot so well do, for themselves, in their separate and individual capacities. In all that the people can individually do as well for themselves, government need not to interfere” (Lincoln 1905: 186f.)

While in the political context the tenet of subsidiarity is used to describe the relationship between larger and lower political entities, e.g. between the European Community and its member states (cf. Consolidated Version of the Treaty Establishing the European Community, Article 5) it can also be transferred to the social context as a norm for a fair task sharing among different layers in society. Though the principle in this form was first formulated by Catholic Social Teaching, it is also rooted in the Aristotelian tradition of political thinking (Aroney 2014: 13-18) and has been discussed in Lutheran theology as well (Finnis, 2011, 159; Føllesdal 1998, 200-203). Thus, it can be shown that Abraham Kuyper’s Neo-Calvinistic conception of „Sphere Sovereignty“ (Weinberger 2014: 50-58) or Johannes Althusius’ demand for autonomy of congregations (Waschkuhn 1995: 22-25) are deeply rooted in the idea of subsidiarity.

As laid down in various Catholic Social Teaching documents, the tenet of subsidiarity clarifies that especially in the social context, nothing should be assigned to a larger community that can be accomplished by a lesser and subordinate entity (QA § 79, CA § 48; PCJP §§ 185-186). In his famous encyclical letter Quadragesimo Anno Pope Pius XI points out:

“Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them. (…) The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance…” (QA, §§ 79-80).
Together with the principles of personality and solidarity, subsidiarity represents a cornerstone of Catholic Social Teaching (Nell-Breuning 1990, 92). As Pope Benedict XVI points out subsidiarity without solidarity will degenerate into social privatism, and solidarity without subsidiarity risks leading to social paternalism (CV § 58). Against the backdrop of the idea of a natural “ordo socialis” – defined as reasonable order of peaceful community life – subsidiarity refers to the autonomy of the different layers in society which might not be interfered by higher level instances. Only in cases where lower level instances are unable to accomplish their tasks, assistance of higher instances is permitted.

As pointed out by the “Pontifical Council for Justice and Peace” society consists of different layers which reach from individuals and families at the base, through economic, social, cultural, clerical and professional associations at the intermediate level, to national and supranational governmental bodies at the top as the highest entity in society (PCJP 2004, § 185). From this point of view, the right to assistance does not necessarily require state intervention, but first and foremost concerns support from other subordinate institutions in society.

In general, subsidiarity works in two ways: Firstly, it defends the subordinate instances for illegitimate overregulation of higher societal or political entities if the targeted objectives can be achieved at the lower level. Secondly, it constitutes a right for assistance of higher level entities if solving their problems is out of reach of the subordinate instances. Thus, the principle of subsidiarity also consists of an element of demand: if the subordinate entities are in need the higher instance has to intervene (Nell-Breuning 1964, 8; 1990, 79). This effect is also made clear by Pope John Paul II:

“Here again the principle of subsidiarity must be respected: a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good” (CA, § 48).

Hence, as Carozza (2003, 44) notes: “Subsidiarity is therefore a somewhat paradoxical principle. It limits intervention, yet requires it. It expresses both a positive and a negative vision of the role of the state with respect to society and the individual.”

As a principle of justice (Höffe, 2007, 88), subsidiarity is based on the precept of personal responsibility. From there, individuals are obliged to bear the consequences of their autonomous decisions and not to shift their possibly negative outcomes to the community. Only in cases where the person in need lacks the means to escape from her misery the community has a duty to assist (Gosepath, 2005, 163-164). This means that, on the one hand, subsidiarity grants legitimacy to the state accepting it as superior authority, but on the other, it restricts governmental competencies since it sees the individual as the ultimate
decision-making body (Gosepath, 2005, 163; Höffe, 2007, 85). This perspective is also explained by Pope Benedict XVI:

“Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own, and it is always designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility” (CV, § 57).

As pointed out in several encyclicals, subsidiarity has not to be seen as a pure autocratic principle regulating private-governmental task-sharing between the nation-state and its citizens but must also be regarded as a steering principle in the context of international task-sharing (MM, §§ 200-202). Notably, in the context of globalization subsidiarity must be seen as guiding principle which guarantees the autonomy and independence of all members of society, and allows for the shaping and coordinating of the various activities of different groups in society, always with a view to the common good (CV 47). Thus, Pope Benedict XVI pointed out that subsidiarity:

“…is able to take account both of the manifold articulation of plans (...) as well as the coordination of those plans. Hence the principle of subsidiarity is particularly well-suited to managing globalization and directing it towards authentic human development. (...) [T]he governance of globalization must be marked by subsidiarity, articulated into several layers and involving different levels that can work together. Globalization certainly requires authority, insofar as it poses the problem of a global common good that needs to be pursued. This authority, however, must be organized in a subsidiary and stratified way…” (CV, § 57).

**Subsidiarity and Corporate Social Responsibility**

Albeit subsidiarity mainly concerns the social order, it has been also specified as a steering principle for economic matters, as Pope John XXIII expressed in his encyclical letter Mater et Magistra:

“It should be stated at the outset that in the economic order first place must be given to the personal initiative of private citizens working either as individuals or in association with each other in various ways for the furtherance of common interests. But – for reasons explained by Our predecessors – the civil power must also have a hand in the economy. It has to promote production in a way best calculated to achieve social progress and the well-being of all citizens” (MM, §§ 51-52).
Especially in the latest encyclicals, the social responsibility of corporations becomes a topic of increasing importance. Notably, Pope Benedict XVI highlights the positive effects of various endeavours in the field of “business ethics” (CV, §§ 40, 45). However, he also expresses his concerns, that “the adjective ‘ethical’ can be abused” and that “it can lend itself to any number of interpretations, even to the point where it includes decisions and choices contrary to justice and authentic human welfare” (CV, § 45). However, he remains optimistic that it is possible, even in globalized economies, to create a just order based on the principle of subsidiarity.

Although not directly addressed in the encyclical, corporations have become important players in the field of civil-governmental task-sharing and must be accepted as a new group of intermediate actors bearing subsidiary co-responsibilities in society. This can be clearly seen when Pope Benedict stresses the need for collaboration between economy and government (CV 36). And also in the context of “Economic Aid” the Pope explicitly mentions the duty of corporations to collaborate in international programs (CV, § 58). This cannot mean that corporations have to compensate for all governmental shortcomings, but they are called to contribute to the solution of social and environmental problems within the communities they operate. However, the explanation of the encyclical how such cooperation might be organized remains very poor.

Nevertheless, we believe that the tenet of subsidiarity, as formulated in the encyclicals, might help to clarify the question of how corporations could take over social responsibility and how they should contribute to the common good in their role of intermediate actors in society. We believe, as Lower puts it, that corporations as intermediate actors in society “could be among the non-state actors helping states to exercise public powers” (Lower 2010, 187). This is even true in the context of globalization. As outlined above, subsidiarity defines a task-specific hierarchy that is not necessarily bound by a national territory but can also be defined by functional competencies (Gosepath 2005, 168).

In this vein, for example, John E. Kelly discusses subsidiarity as principle for regulating business and political relations among nation-states in a global society and widens the scope of subsidiarity by integrating supranational institutions in his concept. He believes that:

“Subsidiarity provides a seedbed for a truly democratic approach for restructuring the economy world-wide. By providing space for individuals and intermediate groups to exercise initiative and imagination in the governing process, subsidiarity reinforces the point ‘that individuals, social institutions of every sort, and culture stand in a normative and mutually conditioning relationship (...) each influencing the other’” (Kelly 2004, 290).

Such “world-wide democracy” might include different groups, and movements and various associations and institutions within single national communities as well as on an international level, and also involves “leading business agencies which have the expertise and rich
international networks to work with the political and economic leadership” (Kelly 2004, 292). Also referring to the tenet of subsidiarity as of a steering principle for governmental-corporate task-sharing in globalized economies John M. Kline proposes a responsibility-model based on the degree of interaction between transnational corporations and the respective national governments. Thus, he defines transnational corporations’ political responsibilities – e.g. for the protection of human rights in their host countries – by their degree of collaboration with those governments which ignore international standards and construes a “connection continuum” ranging from directly involved “causal actors” at the one end to the “disconnected actor” at the other. Referring to the principle of subsidiarity, he contends that in cases where the directly involved transnational corporations are unable to solve the problem, the task shifts to the next level, i.e. the less involved corporations on that continuum (Kline 2005, 40-41).

Also applied to our discussion of CSR and CC, the principle of subsidiarity offers new perspectives. In this vein, the principle of subsidiarity describes the respective responsibilities of different layers in society and clarifies how duties should be shared. As intermediate actors in society corporations bear mandatory responsibilities to contribute to the common good and to assist lower level instances if these are unable to accomplish specific tasks by themselves. Hereby, the scope of corporate responsibilities is defined by the competencies and means of the corporation. However, such responsibilities are neither voluntary nor do they derive from the factual engagement (or not-engagement) of corporations but, according to the principle of subsidiarity, result from the political and moral obligations of each group in society to contribute to the common good to the extent that they are able to do so. If corporations have an “important comparative advantage (…) in the unique competencies and knowledge they may bring to the solving of a particular problem” (Dunfee & Hess 2000, 100), then they have to contribute to the solution of the problem at stake as intermediate actor in society. Examples for such corporate duties are the ongoing education of the corporation’s workforce, so as to maintain their long-term employability, the collaboration in professional associations to develop industrial or professional standards, collaboration with other governmental and non-governmental instances to protect human rights, or endeavours for the reintegration of unemployed in the first labour market (Aßländer 2012, 129-130). As corporate citizens, corporations have to develop what Höffe (2007, 147) has called a “benevolent civic sense” or a “sense of community”.

However, such civic sense must be fostered and improved also by governmental or international initiatives. Seen from the political perspective, subsidiarity also imposes some obligations to the organs of national and international politics. In general, governments or supra-governmental associations have to solve three key problems (Aßländer & Curbach 2015, 14-15): (1) They have to specify in which fields and to which extent they want to allow contributions of subordinate level actors and how to motivate them. (2) In these areas they
have to supervise the efforts of lower level entities and to decide upon whether the existing efforts of the lower instances suffice to accomplish the respective tasks at the predefined level. (3) In cases where private efforts prove to be insufficient, governments have to decide whether more incentives are necessary to motivate private actors or whether the respective tasks should be accomplished by governmental authorities themselves, since lower entities are unwilling or have failed.

This also imposes the obligation to governments and other super-governmental institutions to define in which fields and to which extent intermediate activities are mandatory, expected or tolerated and in which areas state intervention is inevitable. As Höffe points out, notably in cases where the governments have to fulfill a democracy-enhancing or a freedom-promoting function, state regulation will continue to be vital (Höffe 2007, 91).

In cases where the assignment of responsibilities to lower level instances would violate fundamental principles of justice, such as equal treatment of citizens or freedom of association, or would jeopardize fundamental citizen rights, like political participation or freedom of movement, state intervention is necessary. Furthermore, if strict coordination is required to solve the problem at stake, such as fighting epidemic diseases, national or supranational authorities like the World Health Organization have to intervene (Aßländer & Curbach 2015, 15).

Conclusion

The tenet of subsidiarity describes mutual responsibilities of different layers in society. For the discussion of CC and CSR mainly three aspects of subsidiarity are of importance (Aßländer 2011, 123; 2012, 129): (1) The principle of subsidiarity outlines a clear task sharing; issues of lesser importance should be handled by lower instances if they are able to accomplish the respective tasks. (2) In such cases the accomplishment of lower order instances is not voluntary but has to be seen as an essential duty. (3) Governmental interventions are necessary in those areas which are of higher importance for the society and in cases where subordinate layers are unable to shoulder the burdens of the respective tasks without superior assistance.

Referring to the tenet of subsidiarity, as outlined in various encyclicals as basis for a well-ordered society, we have proposed a new perspective on corporations’ social responsibilities. Beside the interpretation of CSR as a mere “technical imperative” which secures compliance with the law and established international standards, and beside the interpretation of CSR as corporate philanthropy we interpret CSR as a duty of corporations to contribute to the common good in their role as intermediate actor in society. Like other intermediate actors in society, as clerical or economic associations or other organs of civil society, corporations bear specific duties to enable and to foster civic rights especially in cases where their competencies and means allow for solving societal problems more
efficiently and less costly. According to the tenet of subsidiarity such obligation cannot be discharged by occasionally voluntary engagement but has to be seen as an enduring obligation of all layers in society.

References:


Encyclicals:


Gerhard Banse

Sustainable Development and Technology

Abstract

In the past decade in the field of sustainability research recorded a greater attention to the interdependence of sustainable development with technological issues (mostly in the form of interdependencies, requirements, examples, and educational content). This is the starting point to discuss in a first step the understanding of sustainable development and technology. The second step includes remarks on the relationships between sustainability and technology and to the need of technology assessment.

Keywords: sustainable development, technology, technology assessment

Zrównoważony rozwój i technologia

Streszczenie

W ciągu ostatniej dekady w dziedzinie badań zrównoważoności zwrócono większą uwagę na współzależność zrównoważonego rozwoju z kwestiami technologicznymi (głównie w postaci współzależności, wymagań, przykładów i treści edukacyjnych). Jest to punkt wyjścia do dyskusji w pierwszej kolejności do zrozumienia zrównoważonego rozwoju i technologii. Drugi etap obejmuje uwagi na temat relacji pomiędzy zrównoważonym rozwojem i technologią oraz na potrzebę oceny technologii.

Słowa kluczowe: zrównoważony rozwój, technologia, ocena technologii

1 Berlin Center for Technology & Culture, Germany
In the past decade in the field of sustainability research recorded a greater attention to the interdependence of sustainable development with technological issues (mostly in the form of interdependencies, requirements, examples, and educational content). This is connected with a growing debate on conceptional topics (cf. Banse 2015b; Grunwald 2002b).

**Sustainable Development**

Background is the UN Commission on Environment and Development (chair: Gro Harlem Brundtland, former Prime Ministry of Sweden; “Brundlandt Commission”) and its report from 1987 “Our common Future” (“Brundlandt-Report”), in that is pointed out: “Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs”.\(^2\) In the 1990th in Germany was developed the so called “Integrative Concept of Sustainable Development” in opposition to a three-dimensions-approach with an economic, an ecologic and a societal dimension (cf. Kopfmüller 2011; Kopfmüller et al. 2001). The basis was: sustainable development is to be associated with some crucial new (or recalled) perspectives. This includes

- a comprehensive, holistic “view on the whole thing” considering complexities of social, economic, environmental, cultural etc. development dimensions and their interdependencies;
- the crucial role of distribution issues (regarding environmental and financial resources, development risks and opportunities, advantages and burdens from political measures, etc.);
- the global perspective which means setting goals at the global level and taking into account the national, regional and local level for implementation and implications;
- the longer-term orientation, e.g. in distinction from the political practice of parliamentary terms or the practice of company balances;
- the idea of limits, with respect to economic growth, the use of finite resources, etc.

On this basis there are the following two conclusions:

1. Sustainable development is not (only) a programme of the protection of environment!
2. Ecological, economical, societal, institutional-political (and other!) aspects of SD are integrated and of equal rank!

So the Integrative Concept of Sustainable Development based on three constitutive elements:

1. Inter- and intragenerational justice, equal in weight;
2. the global perspective regarding goals and action strategies;
3. an enlightened anthropocentric approach, i.e. the obligation of mankind to protect nature out of a well understood self-interest to preserve the basics for living.

These constitutive elements are operationalised in two steps: first, they were “translated” into three general goals of sustainable development:

- Securing human existence;
- maintaining society’s productive potential (comprising natural, man-made, human and knowledge capital);
- preserving society’s options for development and action.

In a second and essential step, these goals are concretised by sustainability rules, which apply to various societal areas or to certain aspects in the relationship between society and nature (see Table 1).

Table 1: Sustainability Rules of the Integrative Concept

<table>
<thead>
<tr>
<th>General Goals of Sustainable Development</th>
<th>Substantial Rules</th>
<th>Instrumental Rules</th>
</tr>
</thead>
<tbody>
<tr>
<td>Securing human existence</td>
<td>Maintaining society’s productive potentials</td>
<td>Preserving society’s options for development and action</td>
</tr>
<tr>
<td>Protection of human health</td>
<td>Sustainable use of renewable resources</td>
<td>Equal access for all people to information, education, occupation</td>
</tr>
<tr>
<td>Ensuring satisfaction of basic needs</td>
<td>Sustainable use of non-renewable resources</td>
<td>Participation in societal decision-making processes</td>
</tr>
<tr>
<td>Autonomous subsistence based on own income</td>
<td>Sustainable use of the environment as a sink</td>
<td>Conservation of cultural heritage and cultural diversity</td>
</tr>
<tr>
<td>Just distribution of chances for using natural resources</td>
<td>Avoiding technical risks with potentially catastrophic impacts</td>
<td>Conservation of the cultural function of nature</td>
</tr>
<tr>
<td>Reduction of extreme income or wealth inequalities</td>
<td>Sustainable development of man-made, human and knowledge capital</td>
<td>Conservation of social resources (tolerance, solidarity, etc.)</td>
</tr>
<tr>
<td>Internalisation of external social and environmental costs</td>
<td>Society’s ability to respond</td>
<td></td>
</tr>
<tr>
<td>Adequate discounting</td>
<td>Reflexivity of society</td>
<td></td>
</tr>
<tr>
<td>Public indebtedness</td>
<td>Society’s steering ability</td>
<td></td>
</tr>
<tr>
<td>Fair global economic framework conditions</td>
<td>Self-organisation</td>
<td></td>
</tr>
<tr>
<td>Promotion of international co-operation</td>
<td>Balance of power</td>
<td></td>
</tr>
</tbody>
</table>

Source: after Kopfmüller et al. 2001, pp. 172, 174

Another approach of sustainable development discusses commitments or obligations of the present generation in opposite to the future generations with the “creation” of fair bequest package (“What to sustain?”). This package includes (cf. Muraca/Voget-Kleschin 2011; Ott 2011):
BUSINESS ETHICS AND SUSTAINABLE DEVELOPMENT

- Real capital (buildings, technology, infrastructure, ...);
- natural capital (resources, services, information);
- cultivated natural capital (farms, herds of animals, plantations, ...);
- social capital (moral knowledge, institutions);
- human capital (education, literacy, skills);
- knowledge capital.

But: Where are discussions about “technology” around sustainable development? Given the importance of technology for social change, sustainability (better: sustainable development) is therefore demand also related to technology and its development. On the one hand this principle must have a proper place first in the process of designing and of producing technical solutions (cf. Banse 1997, 2014) and then in the action of using these technical devices. On the other hand is to ask to the potential of technological solutions for sustainable development as well as to the conditions under which this potential can be realized.

Starting point are some remarks on the understanding of technology (and innovation).

Technology

Common „definitions“ of technology are for instance: “[…] technology describes artificial things and procedures which serve practical purposes” (Sachsse 1992, p. 359). Such formulations – which should be categorised as “understanding of technology in the narrow sense” – see the concrete, “arte-factual” aspect of technology as the central focus. This is rather one-sided, since the question of the origin of technology is not touched on. Technology has not been “given” to man (like nature), it is not – in the original sense of the meaning – “natural” and “does not fall out of the blue”, but it must be “made”, “produced”, “created”.

Only against this background does it become obvious that technology is not “natural”, but “artificial”. In addition, it must be said that specialized technical systems represent the means for the realisation of human purposes. For an appropriate understanding of technology both aspects have to be considered. In such an expanded understanding of technology (notion of technology of a “medium” range) technology includes, first, the quantity of user-oriented, artificial, concrete objects (i.e., the artifacts or technical expert systems), second, the quantity of human action and facilities in which expert systems are created, and third, the quantity of human action in which expert systems are used (cf. Ropohl 1993, p. 672). If understood in this way, “technology” not only describes the objects made by man (“artifacts”), but also includes their creation and utilisation connections (“contexts”) (i.e., the aspects of “having been made”, “been applied” or “been used”). Thus technology is not considered to be something static but belongs to an area with genesis, dynamism and change (cf. Banse 1999).
If we now consider that in the contexts mentioned, different conditions (especially of individual, scientific-technological, economical, legal, political, ecological and ethical nature) are of influential importance, it first becomes obvious that by means of this “broad(er) understanding”, technology, if understood not as an isolated, autonomous area that seems to constitute an objective reality, becomes a “social” phenomenon in terms of its development which is insolubly linked (“networked”) with the individual and society, with politics and economy. Second, it must be understood that technology “finds its application and everyday use [...] in a socio-cultural context, in a context of collective interpretations and explanations” (Hörning 1985, p. 199). The starting point is the understanding that technical objects do not necessarily have to be the way they are, and the way they are omnipresent to us, i.e., how they reach our everyday life from autonomous technical conditions. In their creation as well as in their technical use, expert systems are an expression of both, own intentions and purposes and those of others. Despite all exactly installed and registered instructions for action, which promise the optimum utilisation of the function especially for the layman, particularly everyday technology often offers tremendous freedom of utilisation, too: taken up by one, badly used by another, ignored by a third person – but always against the background of certain utilisation expectations, influenced by evaluation and advertising as well as embedded in certain societal and technical “infrastructures” (“embedded system”; see Figure 1).

Figure 1: Technical Artefacts as “Embedded Systems”

So technology must be understood as socio-technological system(s): an inseparable unit (“integral”) of technical artefacts and humans in a heterogeneous “environment”, that include human actions and practices (cf. Hörning 2010): Technical systems are means for aims and purposes (cf. also Banse 2015a).
An additional remark is important in the direction of sustainable development too: Every technological process has main and side effects. These effects can be
- well-known or not well known (in relationship to the given knowledge);
- intended or not intended (in relationship to the given aim);
- main effects or side effects (in relationship to the given aim);
- positive evaluated or negative evaluated (in relationship to a given scale of evaluation).

Technological ideas must result in innovations (cf. Banse/Grimmeiss 2014; Decker et al. 2012), especially in the direction of more sustainability. The emergence of innovations is a condition that influences the long-term viability of a business. Due to the competition that dominates the market, innovations provide advantages that are necessary for a company (cf., e.g., Kornwachs 2007; Spur 2006). Innovation is cited as the most important prerequisite for growth, and is a source of cost reductions and a means of standing out from the competition (cf. Gassmann/Kobe 2006). The orientation toward fulfilling consumer demands, which every business strives for, also leads to innovations. Innovations often represent a reaction to those constantly changing and newly emerging consumer needs and demands that are linked to a particular process or product. Jürgen Hauschildt defines innovations as “qualitatively new products or processes that noticeably distinguish themselves from the previous situation. The perceived novelty must consist in the means and ends being linked in a hitherto unknown form. In addition to this, this linking must prove itself on the market or in internal company use” (Hauschildt 1993, p. 7).

The distinction between product and process refers to the fact that innovations can be described as both the process of innovating and the result of this process. As the case may be, both the processes and the objects of innovation are observed (cf. Dietz 1989). In the definition cited above, the novelty of the linking of means and ends in a hitherto unknown form is emphasised. We are thus dealing with a new combination of production factors that are accompanied by other unknown factors (both opportunities and dangers, i.e. risks).

**Sustainable Development and Technology**

The main question is: Which potential for sustainability have technical solutions as well as under which conditions this potential can be realized. Sustainable Development in relation to technology requires an intelligent, an appropriate combination of three approaches firstly:

1. **Efficiency** (reduction of consumption of materials and energy per unit product or service),
2. **Sufficiency** (real reduction of production/using of goods and services) and
3. **Consistency** (compatibility of anthropogenic and natural circuits of materials/substances).
Secondly chooses a combination of technology use, lifestyle and consumer behavior over the individual realization of the sustainability potential of technology (see Table 2 too).

Table 2: Models / Examples (“Leitbilder”) of Sustainable Development

<table>
<thead>
<tr>
<th>Life styles</th>
<th>Political Concepts</th>
<th>Examples of Processes</th>
<th>Examples of Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asceticism</td>
<td>Internalisation of External Costs</td>
<td>Sustainable Development</td>
<td></td>
</tr>
<tr>
<td>New Modesty</td>
<td>International Conventions</td>
<td>Technology Assessment</td>
<td>Recycling-friendly Design</td>
</tr>
<tr>
<td>New Leisureliness</td>
<td>Proscriptions</td>
<td>Risk Assessment</td>
<td>Recycling</td>
</tr>
<tr>
<td>Green (Soft) Tourism</td>
<td>Bids</td>
<td>LCA (Eco Audit)</td>
<td>Integrated Environment Protection</td>
</tr>
<tr>
<td>New Lifestyle</td>
<td>Incentive Systems</td>
<td>Rational Use of Energy</td>
<td>Safety / Security Technologies</td>
</tr>
</tbody>
</table>
<pre><code>                                                                                      |
</code></pre>
<p>|                    | Corporate          | Culture                     |                              |</p>

Source: after Detzer 1993, p. 58, fig. 33

Thus sustainable development includes also the broad dialogue on design goals, visions of a future society about desirability, acceptability and reasonableness of technical developments (cf., f.i., Banse/Kiepas 2005; ).

This also presupposes knowledge, especially about cause-effect- and means-end-relationships, about consequences of technically instrumented behavior as well as of environmental, social a.o. effects of technology use. That’ why there are three main problems:

1. the knowledge problem (knowledge of political, legal, economic, social a.o. frame conditions; on consumer behavior, technology use and technological consequences);
2. the (e)valuation problem (multi-criterial, cross-dimensional evaluation, consensus and dissent on criteria and their hierarchy, different preferencies);
3. the implementation problem (acceptance and implementation of new technologies, which can promote a sustainable development; “connectivity”).

In addition: “Side outputs” and “boomerang effects” are possible and to consider (negative effects or problems of technologies, strategies, decisions, etc., which had the goal of overcoming past negative effects or problems).

This references both the importance of “non-knowledge” on the one hand (cf. Böschen/Wehling 2004; Wehling 2006; cf. also Banse 2016), on the other hand the need for technology assessment (TA).
Technology Assessment

Technology Assessment here means (cf. Grunwald 2002a)

(1) theme- and decision-oriented “bundling” of available knowledge;

(2) recognition of the (possible) consequences of technological solution(s) for the individual and social life (including the treatment of cognitive problems occurring here);

(3) assessment of these (possible) effects (“impacts”) in terms of their acceptability (desirability / preventability) (including the treatment of normative issues occurring here).

TA is working with “options” and “recommendations” for “decision makers” (government; enterprises/companies; citizen).

In the guidelines of the German Union of Engineers (cf. VDI 1991), eight core areas of values are identified as criteria for the selection and decision-making processes with regard to technical options: functionality, safety, economy, prosperity, health, environmental quality, personality development and societal quality. These very general criteria must be made more concrete and operational in order to be used in the process of solving technical problems. They must be set in relation to parameters that are concretely measurable or can be evaluated in decision-making processes, such as costs, utility, failure likelihood, use of natural resources, risk of accidents, emissions, time consumption, and demands on human time. In line with this, the solutions to technical problems are usually faced with an abundance of goals to be achieved simultaneously: they are supposed to function well, be safely, efficient, economical, and environmentally friendly, etc. This complex field of criteria provides a good idea of the heterogeneous demands placed on “good” solutions to technical problems, but also of the fact that their quality only partly depends on satisfying technical criteria, just as it does in part on the realisation of non-technical expectations. These expectation profiles show the complexity with which the problems of selection and decision-making are faced, and thus the complexity on the social front that technology and engineering sciences have to take into account and resolve methodologically.

In the technical field in particular, but even more so with regard to non-technical criteria, there are often competitive relationships and conflicts between the goals of different demands. For example, a car body should be as light as possible, on the one hand, in order to reduce emissions, but on the other it has to satisfy safety requirements in collisions. Similarly, bridges are supposed to be economical, but also as safe as possible (cf. e.g. Gorp 2005 for some examples). Thus, judgement decisions frequently have to be made from evaluations based on very diverse criteria that have to be integrated into an overall evaluation. The methods for selecting and decision-making offer help in such situations and provide support for decisions that are as transparent and logical as possible. These methods include quantitative procedures such as risk analysis, material...
flow analyses, life cycle analyses, environmental balance, cost-benefit analyses and multi-criteria decision-making procedures, as well as qualitative and discourse-oriented procedures (cf. Joss/Belucci 2002).

Finally may be mentioned an important issues or dilemmas related to knowledge and TA, the "dilemma of interdisciplinarity": How is the necessary interdisciplinary cooperation between different sciences and humanities possible as a basic condition for an adequate relationship between technology and sustainable development – despite various methodological and organizational diverse problems and obstacles? This leads to so called transdisciplinarity (cf. Banse/Fleischer 2011; Ropohl 2012), the sine qua non for a future sustainable development.

References:

BUSINESS ETHICS AND SUSTAINABLE DEVELOPMENT

Abstract

This paper focuses on the role of the two sub-disciplines in applied ethics, specifically environmental and business ethics, in the process of sustainable development. The discussions of philosophers, ethicists, economists and representatives of other social sciences are dedicated to analyzing the direction in which the economic development should be moved forward. This process takes into account the environment as an essential area of economic activities. We will try to outline the new way in education and training of managers as well as students and propose how to handle this given situation. From this perspective we want to emphasize the application of new ethical tools – the case studies.

Keywords: environmental ethics, business ethics, sustainable development

Etyka środowiskowa i etyka biznesu - rola dwóch subdyscyplin etyki stosowanej w procesie zrównoważonego rozwoju

Streszczenie

Ninnejszy artykuł koncentruje się na roli dwóch subdyscyplin etyki stosowanej, w szczególności na etycie środowiskowej i gospodarczej w procesie zrównoważonego rozwoju. Rozmowy filozofów, etyków, ekonomistów i przedstawicieli innych nauk społecznych poświęcone są analizie kierunku, w jakim rozwój gospodarczy powinien zostać przesunięty. Proces ten uwzględnia środowisko jako istotny obszar działalności gospodarczej. Postaramy się przedstawić nową drogę w dziedzinie kształcenia i szkolenia
menadżerów oraz studentów i zaproponować sposób radzenia sobie z tą sytuacją. Z tej perspektywy chcemy podkreślić stosowanie nowych narzędzi etycznych - studium przypadków.

Słowa kluczowe: etyka środowiskowa, etyka biznesu, zrównoważony rozwój

What course or direction should be taken by the economic development of the society and the world if the basic space for economic activities of the man, businesses and corporation is represented by the environment? That is a question lively discussed not only by economists, but also by experts in ethics and other social sciences. It results from the mutual interdependence and cooperation between these scholarly disciplines, and the production based on renewable resources leading to long-term sustainability and life. This moral principle related to the environment presented by certain authors, but mainly politicians and representatives of humanities and social sciences, is based on the requirement not to exceed the acceptable capacity provided by the environment, i.e. not to take more than it is capable of giving us in the long run. This cannot be said about the opponents of the approach. Ethical postulates integrated in the concept of sustainable development are based on values such as goodness, freedom, equality, justice, solidarity, responsibility, and tolerance. As for values, the ethical concept of sustainable development undoubtedly draws from the provisions of the Universal Declaration of Human Rights. Since the man is in fact not isolated, he lives and develops in the society and nature, fulfilling his needs and quality of his life depends on the quality of the environment he lives in (Kuzior, 2011, p.27).

The moral dilemma the man and mankind face is in fact global and it is not exactly new. Since ancient times, our moral dilemma was based on the lack of our knowledge and the exploration of environmental mysteries; in the Middle Ages, it was the issue of human passivity in relation to divinities; the man of the modern age understood a lot and wanted to be equal to God, however, he was unable to observe the limits of the environment. This led the man to a situation in which he tries to save his “home”, but on the other hand, he realizes that he cannot survive without exploiting it. Therefore, humanity created a principle and called it “moral”, i.e. a principle promoting sustainable development and life.

The goal of the environmental ethics is to protect the environment – the nature – from the negative consequences of human activity and behaviour.

During the development of human kind, different ethical approaches were employed to protect the environment. For a relatively long time, the virtue ethics model was preferred (respect and care for nature), presented from the points of view of Aristotelianism or scholastic Thomism. In the period of enlightenment, it was opposed by the categorical

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2 The term “environment” can be categorised in different ways. Michal (1991) states that there are several categorisations of the man and human society -- natural, artificial (urbanised, housing, working), social and cultural (social and communal, political, cultural, spiritual, economic).
imperative model (ethics of obligation) of I. Kant, and at the same time, it was in an opposition to the ethics of utilitarianism (utility value of nature) model, which was beneficial for business activities. In the 20th century, virtue ethics was rediscovered in the spirit of neoaristotelianism, as well as the ethics of obligation and the ethics of responsibility (H. Jonas, K.O. Apel). Each of the above mentioned normative ethics theories tried to find theoretical tools for the protection of the most valuable thing the mankind has – the much needed, comfortable, and natural home, but also the natural resources needed to create a happy and good life on Earth.\(^3\) However, all of the mentioned ethics theories were often perceived as mere appeals. Ethical tools had to be found in order to put the theories into practice. The need arose for the oldest subdisciplines of applied ethics – so environmental ethics – emerged. It developed in parallel with business ethics (economic and business), and nowadays it is slowly transforming into organisational ethics.\(^4\)

Lipovetsky (1999) states that environmental ethics brings balance between ecology and economics; morality and performance; quality and industrial growth; nature and profit. Under the label of respect towards the environment, economic competition can continue as well as the ecosphere and antroposphere. To conclude, the environment is here for us, and we are here for the environment. The issues (mainly moral ones) and the moral dilemma for individuals and society emerge if the limits are not respected. One of the oldest and most elaborate subdisciplines of applied ethics – environmental ethics – is perceived as a tool which should determine the limits of human activity and behaviour. G. Lipovetsky does not perceive this as a prohibition. He points out that this limitation must not be perceived as something against the dynamics of power; it should rather be perceived as an unlimited, reasonable, and internally non-conflicting development of the world and human things (Lipovetsky, 1999, p.244), i.e. an agreement between society and business.

As an important motivational factor in business, the effort to generate profit is often mentioned. This motive does not necessarily have to be immoral if decisions are subjected to one’s inner sense of responsibility to clients, citizens, but also to employees, company, organisation, i.e. both inwards and outwards. Anything that strengthens trustworthiness, reputation, good name of a business is in compliance with the basic mission of doing business, therefore it is in compliance with business ethics. To put profit and good name into an opposition is not a step towards success.

In the next section of the paper, we would like to outline the moral dilemma solved by the two above mentioned subdisciplines of applied ethics – environmental and business (organisational) ethics in the context of an employee’s loyalty to a company. Loyalty to a company integrates a whole scale of different manifestations from keeping of business secrets, prevention of information leaks, to loyalty in critical periods.


\(^4\) For more details, see Fobel, P. et al 2013. *Organizačná etika a profesionálne etické poradenstvo.* The publication discusses and defines the need for organisational ethics.
Case study: Putting profit before quality of life, or a golden mean?

Smrekovica town with 50,000 citizens is one of the smaller towns in the given region of. It is located in a beautiful natural environment, in the surroundings of forests and hills. There are fauna and flora and also quality underground water sources. It is so also thanks to the fact that no industrial parks, i.e. companies which would pollute the environment are located nearby. The only business in the beautiful yet poor region is a small chemical factory called BIOCHEM which has been employing a portion of the local citizens for several decades.

Mary and John are a newlywed couple who live here. Mary is a teacher, currently on maternity leave with her five-month old daughter Emma. John is a university educated chemist and is employed at the chemical factory. He is very satisfied with his salary and the work itself. He can provide for his family and also pay the mortgage. However, the happy life of this couple is suddenly interrupted when the child is diagnosed with severe lung cancer. The family is thrown into the clutches of chaos. Everyone searches for an explanation why this has happened and starts to blame each other. The family situation slightly calms down after the medical professionals inform the family they are not an isolated case. In the last 5 years, the number of lung and liver cancer cases in children living in Smrekovica has rapidly increased. Also, the local gynaecologists observed an increased number of miscarriages and cases of severe inborn birth defects.

John, as a chemist, is upset about the passivity of the medical professionals. He uses the deductive method to gradually exclude reasons for this situation. In the first place, he collects water samples for analysis testing and has them examined by hygienists. The analysis shows that water is not safe as it contains toxic substances, particularly dioxins. The report of the analysis results directs him to the only possible source of contamination – the chemical factory. His search is not lengthy as information emerges on its own. To save money on proper disposal of toxic waste, the Biochem company manipulated three of its employees into disposing the waste in a nearby place used as an illegal dumping ground and masking it from the outside. They did not think of human health or nature protection, nor did they realize that the waste would permeate into the soil and the local source of drinking water. John faces a moral dilemma. What should he do? He consults his wife Mary. A lot is at stake here and it is not only their daughter’s life. The whole town is in danger. Eventually, he decides to act courageously and confronts the company manager responsible for the activity, and asks him to solve the problem with the board of the company. However, he did not expect the answer he got. The manager was well aware of what was happening for years and is reluctant to do anything about it. He suggests John to follow his example unless he wants to lose his job.

Hypothesis: Let us assume that John and Mary will embark on difficult yet morally fair battle with Biochem, despite throwing themselves into existential and financial crisis.
The couple have the following alternatives:

1. John resigns from his job and looks for another one in another region, i.e. the family moves out of town.
2. John is afraid of the reaction of his supervisors and decides not to tackle the situation.
3. John becomes a whistle blower and reports the company despite the problems he will cause himself.
4. John resigns from the job and reports the company to the police.

Moral implications of the alternatives:

The first alternative is egoistic. From the perspective of virtue ethics, John and Mary would not be good, fair, courageous, or responsible people and citizens. The Ethics of obligation would be violated too. The nature of information they possess makes them obliged to share it with others. From the perspective of ethic of obligation they would not be considered as honest people or parents. In the spirit of answering the questions of who, in front of whom, what for, and based on what criteria, as proposed by the above mentioned ethic, none of the requirements would be met.

The second alternative would be cowardly and would possibly lead to a personal and communal catastrophe. From the perspective of virtue ethics, the couple would be regarded unreasonable and cowardly. The Ethics of obligation would be deformed, categorical imperative, which would be relying on the unconditional moral actions and would fail. The moral criterion of action in accordance with the utilitarianism is its usefulness in searching for happiness and well-being for as many people as possible. This criterion would not be met.

The third alternative would be a correct alternative from the perspective of virtue ethics, despite the fact that it puts the family in danger. However, they would prove their virtues: fairness and courage. Ethics of responsibility would be implemented in all of its components. From the perspective of utilitarian ethics, the decision of the couple would affect most town inhabitants (including those who already suffer health problems).

The fourth alternative is a matter of law rather than ethics, however, these two should be in agreement. From the perspective of virtue ethics, since the couple has not a financial reserve, they could be considered irresponsible. They could not even submit a complaint, since legal proceedings require money for a lawyer and legal costs. Such a case would be lost in advance from the perspectives of both the normative and the ethics theories on responsibility. No one delegated this right to the couple.
Resolving the moral dilemma:

From the point of view of normative theories of ethics, an optimal solution to the moral dilemma would be the third alternative. Whistleblowing is a tool of ethics and a whistle blower is a person who reveals immoral actions; this is a new concept in our cultural environment, yet it is a tool of making amends in case of injustice or harm.

What happens in this case? After the incident is covered by the media and the facts are verified by the chemical analysis testing of the drinking water, the company is forced to remove the illegal dump, clean the space, and invest its resources into making amends. In result, employees will lose their jobs. On the other hand, the citizens will wake up and focus on saving their environment and thus protecting their own health. There are two sides to this coin – jobs will be lost because financial means will have to be redirected elsewhere, however, the healthy environment for humans, animals and plants will be saved.

Now we will answer the questions proposed by the ethics of responsibility. The only informed persons are Mary and John (who is responsible?) and their duty is to act responsibly regarding the health of their child, but also other people, and fauna and flora (who are they responsible to?). They know about the situation which emerged at a particular workplace, i.e. the couple face a moral dilemma as Biochem is poisoning the source of drinking water (what is the entity responsible for?). They should make the incident public and refer to legal norms and moral responsibility (based on what criteria the entity responsible for?).

Unless it was not secured in advance, and in this case study it was not, from the point of view of the ethics of obligation, the couple are obliged to do as stated above. In cooperation with other citizens they are obliged to prevent the environment from being harmed even at the cost of a loss of profit. It could have been avoided if the company acted on its social responsibility and complied with ISO quality standards. In accordance with the ethics of obligation which connects obligation with reason as a human attribute (I. Kant), categorical imperative is understood as an unconditional moral action or conduct. We are obliged to take actions so that the maximum of our will is at the same time in accordance with the principle of legislation. We are obliged to take actions in order to reflect the purpose in ourselves and the others, not only the means. In the ethics of obligation, this imperative is related to free decision. In this sense, we can even speak of norms in ethics of human rights, as they are an inevitable condition of the ethical actions (in relation to children, colleagues, citizens, but also the environment and animals).

This choice also applies to the ethics of justice, which would ensure equal opportunities for all employees of a company, but also for all citizens without feeling guilty for having acted wrongly. This applies even despite the fact that the employees in the case study gave in to manipulation for profit and performed immoral activities.
From the point of view of utilitarian ethics, the solution is also acceptable. All in all, it will be beneficial for as many participants as possible not only in the company, but also in the town and the entire local environment. This includes the ethics of animal rights. Who else if not humans are obliged to protect their environment on Earth and all living creatures that live on it? It is people who are obliged to follow norms which allow for maximisation of happiness of all living creatures and take the future generations into consideration.

In western democracies, an individual has the right to be able to survive, however, no one is entitled to any kind of specific job. In Slovakia, whistle blowers are legally covered by the Slovak legislation. They are protected from losing their job if they reveal wrongdoing. Of course, it would be hard to continue working in a company in such a situation either way. Today, the methodology of how to deal with whistleblowing is elaborate. We can even provide conditions under which such an action is considered morally justified. No further elaboration is needed to conclude that toxic pollution is intolerable from an ethical point of view.

It is up to each participant to decide what to do about their situation. However, it will probably be a prolonged process, in which good will and willingness will be required from them. Prima facie principles must (should be) complied with (nonmaleficence, beneficence, autonomy, justice). This solution to the given moral dilemma is considered optimal also from the perspective of ethics of discourse. The main participants tried to establish a discourse from the beginning. It failed initially, but they found another ethical tool to re-establish communication and ameliorate the tense situation.

The hypothesis was in fact confirmed. As for the institutionalisation of ethics in practice, a case study is a suitable method highly usable in education and training. The participants in the case study must focus on understanding the case, analyse relationships, foretell the probability of success of different solutions, and the moral decision, whilst acceptable argumentation is needed to defend the optimal solution we deem ethical. The outcome of such a study should be the creation of a paradigmatic situation.5

References:


Abstract

The current discourse in business ethics raises a number of theoretical and practical issues both in Slovakia and abroad. We seek to respond to the discourse, to express our opinions and to highlight their practical context. It is evident that business ethics is provoked by new theoretical trends including new models and paradigms. This discussion focuses on the effectiveness of their application in practice. It is noteworthy that it has not found a satisfactory respond in our professional discourse yet. We will try to point out the reasons why our business practice does not accept ethics as an important strategic challenge in the national context. Our attention will be paid mainly to two problem areas. At first we will be interested in those essential trends in business (applied) ethics which require attention in terms of the new paradigm and get over the paradigm which was presented at the turn of millennia. Our aim is to strengthen the trend of methodological paradigms in the frame of so-called weak ethics (mainly ethical coherentism and contextualism) as well as post-fundacionalism. These considerations will be subsequently extended to the more specific application ones. Our observations are based on the application of ethics in Slovak business and they are incentive for proposing possible solutions in the professional training of specialists in this field.

Keywords: business ethics, methodological paradigms, ethical coherentism, contextualism, fundacionalism

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Streszczenie

Obecny dyskurs w etyce biznesu porusza szereg zagadnień teoretycznych i praktycznych zarówno na Słowacji, jak i za granicą. Staramy się odpowiedzieć na ten dyskurs, aby wyrazić nasze opinie oraz podkreślić ich praktyczny kontekst. Jest oczywiste, że etyka biznesu jest sprowokowana nowymi trendami teoretycznymi zawierającymi nowe modele i paradygmy. Ta dyskusja koncentruje się na skuteczności ich stosowania w praktyce. Warto zauważyć, że jeszcze nie znalazła satysfakcjonującego oddźwięku w naszym profesjonalnym dyskursie. Postaramy się wskazać powody, dla których nasza praktyka biznesowa nie akceptuje etyki jako ważnego wyzwania strategicznego w kontekście krajowym. Nasza uwaga zostanie poświęcona głównie dwóm obszarom problemowym. Początkowo będziemy zainteresowani tymi zasadniczymi trendami w etyce (stosowanej) biznesu, które wymagają uwagi, jeśli chodzi o nowy paradygmat i odejdziemy od paradygmatu, który został przedstawiony na przełomie tysiącleci. Naszym celem jest wzmocnienie trendów paradygmatów metodologicznych w ramach tak zwanej słabej etyki (głównie etycznego koherentyzmu i kontekstualizmu), jak i post-fundacjonalizmu. Rozważania te będą następnie rozszerzane o bardziej szczegółowe aplikacje. Nasze obserwacje są oparte na stosowaniu etyki w biznesie słowackim i są bodźcem do zaproponowania możliwych rozwiązań w profesjonalnym szkoleniu specjalistów w tej dziedzinie.

Słowa kluczowe: etyka biznesu, paradygmaty metodologiczne, etyczny koherentyzm, kontekstualizm, fundacjonalizm

Our starting point is the assumption that business (corporate) ethics is a part of applied ethics and it represents a specific type of open discourse. It has been definitely influencing the development of applied ethics as a whole, as a new theoretical course since its dawn. Its theoretical and social prestige is constantly rising as it restores moral reputation of business and helps to establish a socially trustworthy ethical environment. For approximately forty years, business ethics has been verifying the manner of practising ethics and its social effectiveness thus becoming a good example for other applied ethics, but also other traditional scholarly disciplines. This brief history helps us to realize that business ethics has originated and is further developing as a product of a conjunction of the theory of ethics and the empirical research, as well as an analysis of cases and an examination of the issues relating to morals. Following on in this tradition and its establishment, it can be observed that an intense discourse on the growing social importance of business ethics and its specific position in the current scholarly disciplines is taking place. We perceive it as a fact.
that business ethics is undergoing internal development and a creative dialogue is taking place which helps the discipline to specify its position in the current scholarly environment. The most effective ways of practical application, especially the forms of institutionalisation, but also the theoretical status of ethics are being determined. Based on this development, ethics corrects its frameworks accordingly and improves its methods of ethical analyses and evaluations. We strengthen the case for recognition of its normative, prescriptive, and interdisciplinary nature, following the Phronesis tradition and its specific role in the ethical analysis. However, we believe that this type of discourse has a greater potential and it should be perceived not only in the context of business ethics, but also as part of changes which are taking place in the field of applied ethics as a whole. Our current aim is to discuss specifically, business ethics, but in fact, the shift is affecting the whole discipline of applied ethics. The changes in theoretical or applied ethics cannot be perceived in a specific way within a single specialised component of ethics only.

Significant incentives for change are produced by the field of business ethics and the relevant experts, which allows for development of ethics in general. Therefore, it can be sometimes difficult to determine aspects that are specific for business ethics only and whether the gained knowledge is suitable for use in other types of applied ethics. The difficulties may result from our inability to see the issue in a broader context. Often, traditional scholarly disciplines and scholars act as if they had exclusive rights to an authentic and scholarly competent explanation without taking a balanced transdisciplinary discourse with sufficient applicability of ethical expertise, into consideration. In such cases, it is possible to talk about ethical disposition in medicine, psychology, biology, economics, ecology, etc. Unfortunately, ethics is often presented and perceived in a very simplified way and it is distorted by practice pertaining to the discipline on which we want to apply it. This way ethics is playing a role of a mere complement to this solution and the ethical competence is rendered incompatible with the practice or even ineffective. As a result, in both layman and expert communities, the need for ethical expertise is often questioned (e.g. Is it required by ethical committees? Who is competent to perform ethical audits or ethical consulting?) We believe that a clear statement on professional ethical competence (ethical expertise) is an important part of the vindication of this applied ethics including business ethics. In specifying the new task of ethical expertise and professionalism in applied ethics, the criticism of universalism, principlism, and foundationalism in ethics played an important role, despite the fact that the above mentioned approaches significantly influenced ethics in the last four decades. The criticism is what moved applied ethics to a higher qualitative level.

This also applies to philosophy which also played an important role in the formation of business ethics. The discourse cannot be sustained without philosophy, however, its role has changed since the establishment of business ethics forty years ago. The question of nature of the new discourse is therefore taking a new shape and new topics and
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approaches are preferred. Business ethics, similar to other types of applied ethics, has been enriched by new experience gained from its application. New methods as well as new theoretical approaches have been recognized and verified in practice. However, there were certain difficulties with understanding the main mission of business ethics which result from three different concepts and meanings which in the past, formed in business ethics.

The first meaning is related to initiatives taken from the 1970’s, when business ethics penetrated the social awareness and day-to-day life mainly in the USA, in the field of academic education, independent research, and also in the first publications in the field. In the 1970’s and early 1980’s, ethics was developed also at the departments of philosophy. It resulted mainly from the theoretical effort to determine specific issues to be addressed such as modern business, as well as the introduction of these ideas in to the educational institutions. It is understandable that philosophers built their own theoretical ideas on the original theory of ethics which was then applied to moral issues. Hence, the term “applied ethics”. What is interesting about the genesis of theory of ethics is that biomedical ethics is currently undergoing a very similar development. The second meaning of business ethics is more general and is related to the use of the term in media and public discourse. It was perceived rather as a reaction to various scandals in business based on which the term "ethics in business" was established. In the broader context of this, the history of business ethics goes back to the beginnings of business, market economy and is generally related to the success and failure in business as the dominant trend in the area of social prosperity. The third meaning of business ethics is related to its direct penetration into the business practices, the establishment of ethics in individual businesses, and its implementation into the company structures through ethical codes, committees, trainings, and workers. Philosophers such as Norman Bowie and Robert Duska (Bowie; Duska, 1990) tried to apply Kant’s principles in business related issues. Richard De George developed Rawl’s perspective (De George, 1995), Thomas Donaldson focused on social responsibility (Donaldson, 1982), and Robert Solomon later deemed Aristotle’s virtue based ethics to be the most appropriate theoretical concept (Solomon, 1992). The discourse in business ethics gained a multilayered and relatively wide-scoped nature from “bottom up” initiatives (resulting from practice) to top-down ones (resulting from theory). It is also possible to observe universalistic, corporate, situational, or value-particular tendencies. Categorisation of different approaches would be rather complicated. However, for the current discourse it is typical that a shift towards stronger autonomy of business ethics as an individual type of applied ethics which manifests in theoretical distance from philosophical ethics and traditional scholarly disciplines is taking place.

3 For more details, see R. DeGeorge: http://www.scu.edu/ethics/practicing/focusareas/business/conference/presentations/business-ethics-history.html
Continental, cultural and value differences have shown that the importance of business ethics in Europe may be different from the meanings assigned to it in the US. Therefore, in the portfolio of our ideas on business ethics, continental initiatives have to be taken into consideration. In Europe, the most significant organisation dedicated to business ethics is the European Business Ethics Network (EBEN) which was established in 1987 and launched its own intellectual platform for discussing the European way of doing business and applying business ethics. In general, the European approach to business ethics tends to emphasize the economic and social structures, and pays less attention to the actual activities of companies. This specific understanding of business ethics is reflected in its current practice. However, it can be concluded that in such a broad spectrum of approaches to business ethics, new theoretical trends and qualitative changes can be observed and should be taken into consideration by the experts in the field.

What latest theoretical trends can be identified in business ethics? It’s theory and its application are related to the application of the organisational approach in business ethics or its interpretation, evaluation, and analysis of the company or business-specific issues within the organisational paradigm. Organisational ethics is often wrongly considered to be synonymous with management or business ethics. Based on the ideas of the most renowned management theoreticians according to whom the goal of the business is not profit, but a service, which has caused the underlying philosophy and approach to business is currently change. Organisational ethics has a broader scope; reducing it to management or business ethics may lead to serious methodological and theoretical lapses and distortions. Organisational ethics focuses not only on management or business, but also on the equality of the individual system components including employees, owners, stakeholders, and analogically, also internal and external environments of an organisation. Its goal is to solve ethical issues in the complex environment of their actual occurrence. This approach and way of thinking provide several benefits and allows for wider applications. For example, it allows for addressing even one of the key issues – which is the relationship between business (profit) and ethics. The organisational approach emphasizes the system parameters and balance of all components of the business environment, common goals, and specific functions of the components. As we can see, it represents a different ethical dimension than the original thought strategy. Research and argumentation are in favour of the organisational ethics as suggested by a number of influential publications, as well as the ISO 26 000 standard. It can be observed that the implementation strategy is more effective and theoretically more acceptable. This choice of strategy is related to a new orientation in research, implementation procedures, and the use of tools. The current theoretical initiative in business ethics is gaining strength also in the context of implementing social responsibility models. This change might mean the coming of new ways of training experts in ethical consulting. The work of G. Burrel and T. G. Morgan called *Sociological Paradigms and Organizational Analysis* (1979) and
other conceptually processed works on ethics such as that of E. Hartman are dedicated to organisational ethics in the context of the Aristotle tradition. They create a new thought trend which is very important for business ethics.

For more than five years, the establishment of the business ethics as an independent discipline has been discussed. More and more convincing arguments are raised that it is a relatively independent field of expertise and knowledge from both theoretical and practical points of view. It stems from the need to strengthen the connection with the approach to practice which is the goal of both business and applied ethics. An independent theoretical status would predetermine a new mission: to build its own methodological and epistemic apparatus, but also through training specialists, and verifying their knowledge in practice. The discourse on the new position of applied (business) ethics and a certain turnover in its social role has been significantly influenced by the discussion in the Business Ethics Quarterly (July 2006, Vol. 16, No. 3). Arguments provided by R. Rorty, D. Donaldson, and E. Werhan that were presented in this discussion express an original opinion on the status and mission of applied (business) ethics in the modern world as well as its relation to philosophy. To summarize, this discussion on applied (business) ethics came to the conclusion that despite its specific status, applied ethics cannot exist without philosophy, nor can they be completely separated. The specific status of applied ethics and its future mission is associated with rather imaginative affection and narrative approach, as well as the ability to create idea’s of a good life. In a sense, the missions of the business and applied ethics have already departed from the role of philosophy. The community of professionals in the field of applied ethics does not need more professional theoreticians dealing with morals, but rather people with a journalistic and writing talent capable of storytelling. The relevance of philosophy to applied ethics is similar to its relevance to other academic disciplines. Maybe a little more, but not that significantly (Rorty, 2006). Defence of the new academic and social status of business ethics invokes questions such as: How to train experts? What to focus the research on? How to apply the skills in practice? How to connect knowledge with practical experience? How to create analytic and methodological dispositions? What to emphasize in the training of experts in ethics?

However, there is another strengthening trend in the field of applied ethics, and therefore also business ethics. The so called weak ethical theories are becoming more prominent. Today, the discussion transcended into consideration of the effectiveness of ethical coherentism as the new methodological paradigm in applied (business) ethics. In accordance with coherentism, principles and values should be balanced as well as the empirical and theoretical components of an ethical analysis. Considerate judgement and application (both in consulting and practical problem solving) of the traditions as well as social and cultural contexts, theories, practical experience, but also the general potential of several scholarly disciplines and other connections are important (so called broad coherence). Coherentism is a rejection of ethical privileges, foundationalism
(unrestricted validity of certain principles) and acceptance of the balance of thinking employing theoretical principles, in which judgements are connected to new impulses and are affected by the dynamics of life (Fobel, 2005, p.67).

The concept of a reflective equilibrium is based on a rational procedure during which non-conflicting application of different principles and types of ethics is achieved, whilst they are harmonized with the given conditions. As for tackling the moral issues, the new methodological paradigm emphasizes contextualism, and inter/transdisciplinarity. Modern media brought upon also the opportunity to employ the concept of narrative ethics, both applied and theoretical (education, expert training, business ethics, practical ethical training, qualitative research, etc.). The above mentioned methodology is becoming an important part of the professional training in business ethics, but also appears in evaluation and decision practice of state bodies.

An important discussion topic in current applied (business) ethics is the role of applied ethics in the contemporary world. It is positive, that applied ethics does responds to this phenomenon. It is convincing that the current applied ethics no longer deals with questions such as: What does it mean to be a human being? What makes humans special? It shifts to questions such as: How do we create a better world for our offspring? What kind of person should I become? The questions are shifting towards political, existential and moral meanings. They integrate the realization that a radical value and moral change is at our hands and there is the demand for a good life. Its achievement can be aided by applied ethics. In the context of business ethics, the following questions have been specified by Hartman: How to create a good life in organisations, businesses, and institutions?

Of course, there are other aspects to this shift in thinking. Weakening of the old paradigm can be observed. Untraditional approaches of institutionalisation of ethics in the business environment is one example and include the discussion on the postmodern approaches, the ethical expertise and professional ethical consulting, the ethical effectiveness of e-learning, the moral responsibility in doing business, etc.

Similarly to the development of business ethics in the US, business ethics quickly found its way of least resistance in schools in the economically developed and transforming countries in Europe. Originally, the strategy was tactical and ethics was introduced as a modern complement to the curriculum. Ethics used to be taught by teachers with lack of theoretical knowledge in the field who were often not familiar with the most important social issues. After non-theoretical ethics became a part of an individual’s subjects, it gradually turned into an independent academic subject. The preconditions for its theoretical development have been created and later, expert training began. In Slovakia, there is the question of the relationship between Ethics as an academic subject at schools and applied (business) ethics. It undermines the consistency in the curriculum, continuous ethical education, and training of teachers of the subject. The didactic conflict is further underdeveloped due to the situation in the business practice and poor development of the
so called “national business” which further created questions about the application practice itself. Foreign corporations mostly imported their ethical programmes and standards to our country, however, these did not reflect the national specifications. Teachers were unable to react to the specific corporate practice and could not influence it in any way. There was a lack of initiative regarding the legislation; ethical and the value orientation was underestimated, and the official governmental programmes were merely of a declarative nature. Serious research was lacking, therefore no arguments were available to support the innovations in ethics in institutions and companies. Theoretical works were welcome, yet scarce; experience was imported from different environments, and the importance of ethical expertise was severely underestimated. Application of theoretical knowledge was ineffective and the idea of ethics proved to be abstract and distant from the actual practice. Teaching methods in business ethics and support in the traditional ethical concepts were ineffective too, and incapable of influencing its practice or its systemic mechanisms. The need for a certain reform in education, new paradigm, and approaches proved necessary as the precondition for inevitable positive changes. In searching for solutions to this situation, the post-foundationalism paradigm and the opportunities it provides served as an inspiration.

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In this article, we have developed the methodical approach regarding formalizing strategic planning process for development of regional tourism in Ukraine. In the proposed approach in complex takes into account the following specific characteristics of strategic planning as: its simultaneous belonging to policy development of state tourism industry and socio-economical policies in a sphere of regional tourism development, the relationship of strategic planning with public policy and public administration. Formulated and formed the objective function and the system of criteria for its achievement, as well as the basic principles of justifying the projects of adopting the strategic decisions and so on.

The proposed approach is not specific only to making strategic decisions for the development of regional tourism in a particular territory. After clarifying the main goal of strategic planning for the concerned region, determining the main criteria and indicators of its achievement, specified terms and established limits this methodical approach can be extended to other systems of socio-economical region development, as well as on the other spheres of state life and society.

**Keywords:** methodical approach, strategic planning, strategic management, formalization of the process of socio-economic policy, the development of regional tourism, the development of the tourism industry of the state, strategic decision-making.
Formalizacja procesu planowania strategicznego rozwoju turystyki regionalnej na Ukrainie

Streszczenie

W tym artykule prezentujemy opracowanie metodycznego podejścia w odniesieniu do formalizacji procesu planowania strategicznego rozwoju turystyki regionalnej na Ukrainie. W proponowanym podejściu kompleksowo uwzględnia się następujące specyficzne cechy planowania strategicznego, jak: jego jednoczesne należenie do rozwoju polityki krajowego przemysłu turystycznego i społeczno-ekonomiczne polityki w zakresie regionalnego rozwoju turystyki, relacje planowania strategicznego porządku publicznego i administracji publicznej. Sformułowano i stworzono funkcję obiektywną i system kryteriów jej realizacji, a także podstawowe zasady uzasadniania projektów przyjmujących strategiczne decyzje i tak dalej.

Proponowane podejście nie jest specyficzne tylko dla podejmowania decyzji strategicznych dla rozwoju turystyki regionalnej na określonym terytorium. Po wyjaśnieniu głównego celu planowania strategicznego dla danego regionu, określeniu głównych kryteriów i wskaźników jego realizacji, określone zasady i ustalone granice tego metodycznego podejścia mogą zostać rozszerzone na inne systemy społeczno-ekonomicznego rozwoju regionu, jak również na pozostałe sfery życia państwa i społeczeństwa.

Słowa kluczowe: metodologiczne podejście, planowanie strategiczne, zarządzanie strategiczne, formalizacja procesu polityki socjo-ekonomicznej, rozwój regionalnej turystyki, rozwój krajowego przemysłu turystycznego, strategiczne podejmowanie decyzji

Formulation of the problem

The complexity of solving the problem of forming effective science-based public policy in the sphere of regional tourism development in Ukraine [3, 7, 9, 20] is increased because of the significant number of both economic and political crisis experienced in the country. To support progressive state development and sustainable social development requires increasing the effectiveness and predictability of long-term public policy in the sphere of regional tourism development and development of the tourism industry of the state in general. One of the options for solving this complex problem is increasing the availability of scientific processes to assist decision making by government through the development and introduction of modern methods, models and mechanisms of strategic planning.
According to local and international experts [3, 4, 6, 14, 45, 35], namely in difficult conditions of uncertain and unpredictable economic situation, the application of modern methods and mechanisms in strategic planning has delivered better results in contrast to other approaches. Thus, an important option of strategic planning in the development strategy of any system, including a system of regional tourism development is strategic planning [5, 19, 20]. That is why recently we have been developing such strategic documents as “Strategy development of tourism and resorts”, “About approval the Strategy development of tourism and resorts in 2016-2020 years” [27] or “Program development of tourism and recreation on 2016-2020 years in Lviv region” etc.

Strategic planning can be used to reduce the level of uncertainty and unpredictability by applying strategic monitoring [23] and system analysis [15], by simultaneously generating several alternatives for making strategic decisions [1] that include the mechanisms for suspending decisions making and their correction [13].

It must be noted that the development of the above and many other strategic documents [12] are carried out outside the basic principles of strategic planning and not executed within the principle of multivariate strategic decisions (public administration bodies are limited by elaboration only a single variant of tourism development strategy). In addition, the formation of strategic decisions are not based on the results of strategic monitoring and system analysis and in the mechanism of strategy implementation there are no procedures for suspension or adjustments [7]. Furthermore, these documents are not supported by real mechanisms of implementation or sufficiently coordinated with analogous general state mechanisms of strategic planning in other spheres of social life and the state [6, 25, 28]. This applies particularly to those documents that are not consistent with each other by implementation time, content, structure and sequence implementation of planned procedures.

Therefore, the development and implementing of methodological approach in formal strategic planning process of regional tourism development in Ukraine will contribute to systematize available information and get new knowledge regarding the investigational process.

### Analysis of recent research and publications

Solution to the problem of formalizing the processes of strategic planning and strategic management are given enough attention by national [2, 22, 31] and international [32, 33, 35] scientists. The most methodological approaches to the formalization process of strategic development planning of state tourism industry are set out in [7, 10, 16, 17, 29], and the process of strategic planning public administration process of development regional tourism – in [18, 32].
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However, what is proposed in these methodological approaches do not fully take into account the specific features of the development of regional tourism on different regions of Ukraine, its systematic alignment with the processes of strategic development planning of tourism industry of the state and the processes that take place in other spheres of life state and society in general.

Previously unsolved part of the general problem

We consider that the absence of a single methodological approach to formalizing the strategic planning process in the public administration process of regional tourism development greatly limits the ability of respective managers to develop and implement a formal methods and models during the formation and implementation of government policy and public administration in the development of the tourism industry of the state and as a result, reduces their objectivity and effectiveness.

The aim of this work is to develop a methodical approach to formalizing the strategic planning process of regional tourism development in Ukraine that will provide increased objectivity and efficiency of public administration, as well as the adoption of scientifically based strategic decisions in a timely manner and appropriate accuracy.

Presenting main material

Strategic planning is a transitional process from formalizing state policy to formalizing public administration. This planning is a derivative procedure from the formulation and formalization of the more general process detail in (Fig. 1).
At the same time, the feature of state policy in a sphere of regional tourism development is that its improvement simultaneously is a part of the state socio-economic policy of regional development and public policy in a sphere of tourism industry development of the state (Fig. 2). Therefore, its formalization should be based on the results of formalizing each of these state policies, targeted functions of each often may not coincide with each other. This leads to a need of searching for a compromise in strategic decisions that would simultaneously satisfy the implementation of the above public policies in the relevant spheres of activities.
Forming the strategic decisions in the sphere of regional tourism development should be based on the results of the implemented strategic, monitoring and systematic analysis of the tourism industry of the state and its analogue in the sector of economic development of the state [5, 23].

The processes that precede the strategic planning of regional tourism development and formalization of results which should be considered, include (upper sequence blocks in Fig. 3): formulation, forming and official approval of the system of social and economic values, interests and goals, the establishment of their hierarchy, relationship and mutual influence, as well as identifying and determining the list of global challenges and potential threats, possible sources and trends of their appearance, formation of the system of criteria and indicators of project evaluation of implementation of the social and economic interests (goals) and the appropriate level of threats, the indicators system evaluating the effectiveness of implementing the state policy and public management, etc. Sometimes in this process is also added the process of formulating and formalization of national idea, which is a superset for these processes, and from which must start the process of formalization of public policy in any sphere of activities.
The above mentioned processes must be defined and enshrined in official documents, concerning the system improvement of tourism industry development of the state, including development of regional tourism in each of its territory. Among these documents it is necessary to allocate such documents that determine the conceptual bases of formation process and implementing the state policy, and those, which establish a real content, implementation priorities, the mechanisms of state administration of process of regional tourism development (Fig. 4). For example, the project "Strategies of regional tourism development" should be formed, primarily, based on “Strategies of tourism industry development of the state” and “National strategies of tourism development in the state”, and taking into account the results of the development strategies of each sector of economy of the state.

Further formalization of process making strategic decisions containing such sequence of stages of state administration (lower sequence blocks in Fig. 3): the formulation of main objective and its formalized representation in the form of objective function, the strategic
planning implementation, prediction, programming and budgeting. Some specialists are making in this sequence also a phase of analysis, audit and control [30]. For example, the formation process of the main goal of strategic planning in regional tourism development should take into account the results of previous stages of formalization in the process of making strategic decisions, especially formalization of the process of strategic planning of the tourism industry development of the state and strategic planning of socio-economic development of the region [20].

The difficulty in formalizing the process of strategic planning in the tourism industry development of the state in general and ensuring the development of regional tourism in particular is that at present there is no an unambiguous official definition of the main goal of the strategic planning not only for this specific areas of activity, but also for strategic planning of socio-economic development of the region [20, 23], and also not identified is the main criterion (criteria) to achieve it.

The main reasons for this are the dynamic changing trends of external and internal factors of economic development of the state, which directly affect the improvement of the system of tourism industry development of the state and system of socio-economic development of the region. It also has a significant impact when applying strategic planning mechanisms in various spheres of social life and the state on its tourism industry in general and on the regional tourism in particular. This also takes into account the complexity of the relationships between the various spheres of activity. With such improvements of appropriate systems are taking place corresponding changes in the content of strategic planning in the sphere of regional tourism development, and its main goal and criterias achieve it.

Furthermore, the formalization of the strategic planning process of regional tourism development for different areas of the state will be considered from the standpoint of public policy and public management in general [6, 13, 25, 28, 31]. For example, the main goal of state administration process of regional tourism development can be represented as a process of forming a set of interrelated strategic documents that define minimum allowable and acceptable levels of regional tourism development and rational ways to achieve it in a certain strategic perspective.

Based on this formulation, the main goal of strategic planning can also be interpreted as a selection of perspective trajectory of curve change – the time sequence of measures implemented, actions and taken decisions by the system for ensuring the tourism industry development of the state, which will allow, under certain criteria (criterias), from the initial state in the best way to achieve an acceptable level of regional tourism development in conditions of minimum use of different types of resources – human, financial and material.
Determination of the main goal criteria realization

In formulating the main goal we defined the basic criterion to be achieved – an acceptable level in the regional tourism development \( Z^p \) and the lower limit of the interval of its possible meanings – the minimum allowable level of regional tourism development \( Z^{\text{min}} \). Thus \( Z^{\text{min}}(t) \) is actually the lower threshold level of regional tourism development in time \( t \), below which begins the degradation of its socio-economic component. The ability of the system development of the state tourism industry to preserve and develop the values of required parameters \( Z_1(t) \) above the lower threshold \( Z^{\text{min}}(t) \) by substantial variability of internal and external destructive and destabilizing influence of factors that threaten the reduced quality of life of local population, contributes to balanced development of the region and state as a whole.

The acceptable and the minimum allowable levels of regional tourism development can be set as higher-level system (eg, the system development of the state tourism industry) in the form of scalar values \( Z^p \) and \( Z^{\text{min}} \), which are integrated (generalized) criteria to achieve the main goal of strategic planning. Also, all parameters can be provided in the form of appropriate vectors \( Z^p = [z^p_k, k = 1, K^p] \), \( Z^{\text{min}} = [z^{\text{min}}_k, k = 1, K^p] \), parameters of which \( z^p_k \) and \( z^{\text{min}}_k \) – the acceptable and the minimum allowable levels of the regional tourism development for the \( k \)-th officially defined socio-economic component. The situation may also arise in the state tourism industry, that the acceptable and the minimum allowable levels of regional tourism development are determined directly in the implementation process of strategic planning system at the higher level.

At present, the level of development the theory of public administration process of regional tourism development makes it impossible to obtain the quantitative values of indicators \( Z^p \) and \( Z^{\text{min}} \) by using objective methods and models [11, 30]. Therefore, the direct evaluation is possible only based on using subjective methods.

Together with the criteria of implementing the main goal using the justification variants for making strategic decision, should also be considered if the minimum risk did not reach an acceptable level in regional tourism development and the limitations on the shape of the trajectory of changing curve, corresponding to the selected variant of acceptable strategic decision.

Definitions of the interval in strategic planning

Interval \([t_0; t_0 + T_{\text{sp}}]\) can normally be set for systems ins regional tourism development by higher-level system (eg, system development of state tourism industry or economic system development), or its value must be found in the strategic planning process. In this case, the inputs in the regional tourism development system should be set at limitations on the possible values \( T_{\text{sp}}, T^{\text{min}}_{\text{sp}} \leq T_{\text{sp}} \leq T^{\text{max}}_{\text{sp}} \). The magnitude \( T^{\text{min}}_{\text{sp}} \) is determined by the expenses
of time, needed for preparation and making strategic decisions and magnitude $T_{sp}^{\text{max}}$ – permissible time, which allows the system of regional tourism development to achieve its acceptable level $Z_p^p: \Delta Z_p^p(t_0 + T_{sp}) \geq \Delta Z_{min}$. For the situation that has developed today in Ukraine, the magnitude $T_{sp}$ for the “The strategies of regional tourism development” is determined based on the term of action “The strategies of development the tourism industry of the state” and “The basic principles of strategic development of the state tourism industry”.

The results from the formalization process in state planning and public administration, which should be used at justification variants of making strategic decisions, are also: acceptable $Z_p^p$, the minimum allowable $Z_{min}$ and the maximum possible (theoretical) $Z_{max}$ levels of regional tourism development; a plurality of socio-economic values $\tilde{N}_{sc}^c = \{n_{k}^c, k = 1, K_{sc}^c\}$, interests $\tilde{N}_{ai}^a = \{n_{k}^a, k = 1, K_{ai}^a\}$, tactical $\tilde{N}_{tc}^c = \{n_{k}^c, k = 1, K_{tc}^c\}$ and strategic $\tilde{N}_{sc}^s = \{n_{k}^s, k = 1, K_{sc}^s\}$ goals; a plurality of potential and real external $\tilde{Q}_{zz}^z = \{q_{k}^z, k = 1, K_{zz}^z\}$ and internal $\tilde{Q}_{vz} = \{q_{k}^z, k = 1, K_{vz}^z\}$ threats for tourism industry ( $F(Q_{zz}^z, \tilde{Q}_{vz})$; $F^t(Q_{zz}^z, \tilde{Q}_{vz})$), limitations on the permissible and available resources $\tilde{W}_{rr} = \{w_{k}^r, k = 1, K_{rr}^r\}$, that can be allocated by the state to ensure the development of regional tourism; limitations on various management (regulatory) actions $\tilde{U}_{ud} = \{u_{k}^d, k = 1, K_{ud}^d\}$ of the system development of state tourism industry, primarily, normative legal character, and so on.

Following the review of various sectors of state economic development, it is estimated that the interval of the current level $Z_0$ of ensuring the regional tourism development with coordinate in the center of interval $Z(t = t_0) = Z_0$ and its magnitude $\Delta Z(t = t_0) = \Delta Z_0$, and that it is also established the concrete values of levels of potential and the real internal $\tilde{Q}_{vz}^z$ and external $\tilde{Q}_{zz}^z$ threats (challenges and risks) of realization social and economic interests – destructive and destabilizing factors of influence on achievement of the target state.
Justification of variants for making strategic decisions in the sphere of regional tourism development involves the implementation following procedures:

- generating acceptable variants of alternative decisions;
- pre-selecting the most probable and non-conflicting variants of allowable solutions (filtering);
- the variants selection of acceptable decisions for person that make decision (PMD).

Generating the acceptable variants of alternative decisions are implemented based on subjective methods. This stage of formalizing the strategic planning process should begin with filling a plurality of acceptable variants of alternative decisions \( \hat{Z}(i) = \{Z_j(i), j = 1, \ldots, J \} \), that must be generated, the number of the variants should be at least three and no more than nine \( (3 \leq J \leq 9) \).

The maximum number of alternative variants decisions \((J=9)\) in the plural \( \hat{Z}(i) \) are conditioned, primarily, by psycho-physiological features of experts and PMD regarding the simultaneous consideration of their number, subject to fulfilling the manual calculation. However, the hierarchy analysis method [21], which is appropriate to use during the formation and research of the plurality of competitive variants of allowable decision, virtually have not limitations regarding to charges of resources and time on developing each of them.

The minimum number of alternative variants decisions \((J=3)\) in the plural \( \hat{Z}(i) \) determines what the minimum necessary conditions of ensuring the competition between the variants when making strategic decisions. In this case, usually, the optimistic variant corresponds to achieving an acceptable level of regional tourism development, and the pessimistic variant – keeps the existing level of regional tourism development and primary (neutral) variant – the most probable project of alternative decision. These three variants of alternative decisions usually provide to PMD for their analysis and making managerial decision.

The result of generating acceptable variants of alternative decisions is a formed plural \( \hat{Z}(i) \), suitable for making strategic decisions. In the process of generating these variants it is necessary to form such plural of trajectories for changes to the regional tourism development, which connects to each other \( Z_0 \) and \( Z_p \), comply with established limitations and certain basic criteria. On the Fig. 5 convet shows that the hypothetical curves \( Z_1(t), Z_2(t), Z_3(t), \forall t \in [t_{t0} + T_{sp}] \), that correspond to the trajectories of changes and must be formed in the process of generating alternative variant decisions. Also shown curve \( Z_{\text{min}}(t) \), that indicates the minimum allowable level of regional tourism development, which is the lower limits for the various variants of making strategic decisions (curves \( Z_j(t), j = 1, \ldots, J \) which do not intersect with \( Z_{\text{min}}(t) \) on the interval \( [t_{t0} + T_{sp}) \)). The magnitude \( Z_{\text{max}} \) – is the theoretical (ideal) maximum possible value of regional tourism development level.
Constructing alternative variants of change in trajectories of regional tourism development \( Z_j(t), j = 1, J \) is effected by solving direct and inverse tasks and is based on the objective function that describes the main purpose of strategic planning [25]. According to results of the main implementation goal of strategic planning in the state tourism industry development should be to develop the appropriate objective function \( F_{d1}\{\} \), decomposition of which allows us to form the objective function of strategic planning of regional tourism development \( F_{1}\{\} \). Similarly, based on the realization of the main goal of strategic planning of socio-economic regional development and corresponding objective function \( F_{se}\{\} \), will form the objective function of strategic planning of regional tourism development \( F_{2}\{\} \). However, these two objective functions often cannot match each other in systems by defined criteria, established limits, considered negative factors of influence and connections between them, so there needs to be further search for a compromise solutions.

Generating acceptable variants of alternative decisions involves the use of certain procedures for designing appropriate alternatives in "wide" and "narrow" strobes [24]. It is expedient to start with designing alternatives in "wide" strobe, that determine the principal direction of state policy, reduce the spectrum of competitive alternatives for PMD and, as usually, combine economic and political priorities with the tasks of public administration as well as operational and tactical regional decisions with strategic government decisions, and so on. The first curve \( Z_1(t) \) from alternative decisions in "wide" strobe is projected to provide the process of solving the direct problem, under the terms of which, it is believed, that on intervals of strategic planning is saved previously identified tendencies of changes of
internal and external negative factors of influence on the process of ensuring development
of regional tourism or occurs a mutual compensation of changes for these tendencies.
The trajectory of change in regional tourism development \( Z_0(t) \), that corresponds to this
variant of strategic decisions is actually the result of modeling the direct process (self-
situation) by forecasting the regional tourism development from its original state \( Z_0 \) on the
interval of strategic planning \([t_0; t_0 + T_{sp}]\) in order to identify opportunities of achieving the
desired level \( Z^p \) without implementing the special measures of state management from
the side of system development of state tourism industry.

According to the results of modeling was performed a checking of the possibility of
achieving by trajectory a change of regional tourism development \( Z_0(t) \) the value of
acceptable level of its development \( Z^p \), pre-defined by system of higher level at the
moment \( t = t_0 + T_{sp} \): \( Z_0(t = t_0 + T_{sp}) \geq Z^p \). If this condition is not satisfied, it shows the
discrepancy of the existing system of strategic planning of the state tourism industry
development to requirements of state policy to ensure an acceptable level \( Z^p \) of regional
tourism development.

Conclusions

It is proposed the methodical approach for formalizing the process of strategic planning
of regional tourism development in Ukraine. We have for the first time comprehensively
taken into account the following specific characteristics of strategic planning in state
management of the process for regional tourism development as: its simultaneous
belonging to policy development of state tourism industry and socio-economical policies
in a sphere of regional tourism development, the relationship of strategic planning with
public policy and public administration. Formulated and formed the objective function and
the system of criteria for its achievement, as well as the basic principles of justifying the
projects of adopting the strategic decisions and so on.

The developed methodical approach is not specific only to making strategic decisions for
the development of regional tourism in a particular territory. After clarifying the main goal
of strategic planning for the concerned region, determining the main criteria and indicators
of its achievement, specified terms and established limits this methodical approach can be
extended to other systems of socio-economical region development, as well as on the
other spheres of state life and society.

Perspectives further research in this area

In future the research should be based on developing methods of justifying variants making
strategic decisions and constructing the complex model of strategic planning in state
management process of development of the state tourism industry.
References:


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**Ethical tools for implementation of sustainability in higher education**

**Abstract**

Universities (colleges) should be key actors in sustainable development - implementers of European policies, the value changes. The reason is the argument, that the higher education sector is one that reflects the old and dominant paradigm, which produces groundbreaking research and which is able to critically reflect on the sustainability and competence to prepare leaders and managers in various areas of social practice, and future teachers of humanities and social sciences for good practice towards sustainability and sustainable communities. Recent research shows that education systems and programs are essential for achieving the transition towards sustainable development. It means, to equip students with the knowledge, skills, abilities and competences required for the formation of ethics programs, which will be implemented the principles of sustainability (sustainability) and sustainable development (sustainability development). Our research efforts and the project is designed the way that it forms the theoretical basis for university education without distinction socio-professional orientation, membership of a particular disciplinary differentiation in the humanities and social disciplines.

**Keywords:** sustainability, sustainability development, organization ethics, ethical tools, leadership.

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Streszczenie

Uniwersytety (uczelnie) powinny być kluczowymi podmiotami działającymi na rzecz zrównoważonego rozwoju - realizatorami polityk europejskich, zmiany wartości. Powodem jest argument, że sektor szkolnictwa wyższego jest tym, który odzwierciedla stary i dominujący paradygrmat, który produkuje przełomowe badania i który jest zdolny do krytycznej refleksji na temat zrównoważonego rozwoju i kompetencji w celu przygotowania liderów i menedżerów w różnych obszarach praktyki społecznej i przyszłych nauczycieli nauk humanistycznych i społecznych dla dobrych praktyk zmierzających do osiągnięcia stabilności i zrównoważonych społeczności. Najnowsze badania pokazują, że systemy i programy edukacyjne są niezbędne do osiągnięcia celu przejścia w kierunku zrównoważonego rozwoju. Oznacza to wyposażenie studentów w wiedzę, umiejętności, zdolności i kompetencje niezbędne do tworzenia programów etycznych, które będą realizowane zgodnie z zasadami zrównoważoności oraz zrównoważonego rozwoju. Nasze próby badawcze i projekt zostały zaprojektowane tak, że tworzą podstawy teoretycznej edukacji uniwersyteckiej bez rozróżnienia orientacji społeczno-zawodowej, przynależności do określonego różnicowania dyscyplinarnego w dyscyplinach humanistycznych i społecznych.

Słowa kluczowe: zrównoważoność, rozwój zrównoważony, etyka organizacja, narzędzia etyczne, przywództwo.

Preliminary remarks and the current state of the problem

Normally, we could observe many negative phenomena: e.g. autocracy, bureaucracy, incompetence, manipulation, greed, technocracy, profit maximization and others in economic and management practices not only in the advanced capitalist but also in post-socialist countries. Often, these phenomena are analyzed and dealt separately and are taken as a cause. Unfortunately, they are only a consequence of unsustainability of the current management and economics, which are ceasing to function in today’s changing conditions. But even this is not the core problem. The main instrumental and utilitarian economic paradigm is key, respectively “soul” of everything, on which the system is built and which dominates the entire system. (Bouckaert, Zsolnai 2011). It, together with residues of the utopian socialist management, creates a special mentality which human sees himself, relationships, environment, business, nature, the whole world and cosmos (Bednár 2014, s. 40-43).
Modern civilization and society is defined as a company founded on an ideology of growth, efficiency, mass consumption and consumerism "gradually and universal" (Filčák, 2011, p. 12). Environmental paradox and environmental risks as well as the limits of the biosphere, remind us to the need to accept the ecological situation in the new paradigm - a new environmental paradigm. At the same time, within the expansive paradigm, the line between ecology as science and ecology as a philosophical worldview becomes blurred. At the same time, we live in a time when our actions are increasingly gaining organizational dimension. The ethical advice as professional process need adopt concept of sustainability, ESD concept, principles, tools as well as the theoretical and practical elements of sustainability for construct ethical program in different social practices and professional development.

According to P. Fobel (2006), in organizations such as the specific type of community, whether they are political entities, or business organizations, non-profit organization, ethics is not only function but also a prerequisite of long term functioning and also competence of leaders of organizations in the form of a moral vision, ethical strategies and programs. The important goal of sustainability is the creation of a joint network of community of experts on ethics; we suppose that "the analyzing of the elements of ethical decision-making" by P. Fobel (2012) provides experts on ethics important tools for their tasks in organization ethics, and in social practice.

In Slovakia, the sustainability project can currently only be found in the curricula of the scientific study programs or at the technical universities, in the partial aims and technological tools in the various areas of technological and technical practice. It became part of the engineering ethics, which it absorbed in different views in different ways, with different depths, and interference effects. In the humanities and social disciplines, sustainability is marginal, and formally declared supplement. The current concept of sustainable development does not reflect the strategic documents of the European Union and the vision of sustainability in educational sphere of humanities and social study programs. This represents significant consequences for the value orientation of present and future generations.

According by many theorists, universities should be key actors of sustainable development - implementers of European policies, the value changes. Higher education sector is one that is able to critically reflect on the sustainability and prepare leaders towards sustainability and sustainable communities. The latest research show what is already commonly accepted and recognized that educational institutions are essential to achieve the transition towards sustainable development. It means to equip students with the knowledge, skills, abilities and attitudes required to restore the orientation of social structures and systems.
The aim of this article is:

1. to provide an overview of theoretical background of ethical tools for the good examples of professional development opportunities for leaders and educators of ethics education towards sustainability and sustainability development;
2. to justify and to reason the various aspects principles of sustainability for transformation curricula courses, programs, projects, and for study degree program of Applied ethics;
3. to outline the theoretical and methodological basis for the specification of competencies of leadership towards sustainability;
4. to promote the project of Department of Applied ethics Faculty of arts UPJŠ in Kosice and to inspire the reader to engage in supporting further development in this field.

Higher education sector is one that is able to critically deal with sustainable development because it educates future leaders (Dlouhá, et al., 2015) in various areas of social practice, it challenges the dominant paradigm and produces groundbreaking research. Decade of Education for Sustainable Development (DESD) and evaluation of this process by the theorists (Huckle, 2005; Waals, 2009; Tilbury 2011; In: Dlouhá, et al. 2015) suggest that it is an open field spectral activities, projects, outputs and statements since when was signed and since the onset of the implementation process and applications. This demonstrates not only a flood of texts in which theorists devoted to the process, structure, principles and tools, but also case studies from different educational institutions of various levels of European and world universities and colleges that implement education for sustainable development (ESD) in their programs, projects, courses or educational policy. Today it is common practice to declare and application of ethical principles and norms in organizations of various types (in the business sector - in firms and industries, educational institutions, non-profit, political, cultural organizations, and others). Businesses and companies often lack the ethical program and the intention towards sustainability. The competent ethical policies are not yet standard, or organizational culture is in the plane of shallow pragmatism or level of the non-professional expertise (Fobel, 2006, 2011, 2012). Economic indicators are often resonate as fundamental in the ethical programs and intentions of organizations (if they have any), for example, as a multiplier capital, profitability, efficiency.

In recent debates, theoretical and practical studies identify that (UNESCO, 2014; Dlouhá et al. 2015; Tilbury, 2014; Klimková, 2015):

- The Higher professional training for the manager decision-making, leaders or teachers of humanities and social-science school subject does not reflect the strategic documents and the vision of sustainability in Slovakia;
- The questions of environmental and sustainability are rather marginal, or they are the sole responsibility of science. It represent serious consequences for the value orientation of present and future generations;
At the higher education level, the DESD (Decade for ESD) report found numerous existing tools, frameworks, institutional networks and good practices in Europe. But it also identified current ESD challenges: existing HE commitments are not tackled in a coherent way; there are difficulties in overcoming disciplinary boundaries and deficiencies in university educators professional development exist;

- The sustainability as a principles or ethical instruments are not incorporated in the virtuous leadership.

In submitted study, our thinking based on the following theoretical assumptions:

- The implementation of ESD\(^3\) in education is driven by major principles defined in the Rio+20 Treaty on Higher education (COPERNICUS Alliance, 2013);
- Higher education of leaders, managers and educators for the 21st century should be to manage challenges of sustainability, sustainable communities, sustainable organizations;
- The role of higher education is to raise necessary competencies of leaders and teachers in humanities area for implementation of sustainability communities and organizations; Sustainability and sustainability development requires application in study degree programs of Applied ethics and in sub-disciplines of Applied ethics;
- The development and application of new educational principles based on active and participative approaches to learning and teaching, and consequently also complex transformation of educational systems as such: its policies and priorities, principles, curricula and learning processes (Ryan and Tilbury, 2013);
- Ferrer-Balas et al. (2008) identify the following barriers to the sustainability transformation at universities: lack of pressure, academic freedom, incentive structure, and conservative administration. According to the authors, one of the perceived obstacles is that universities act autonomously: their orientation depends mainly on individual decisions, while an overall academic systems and culture play a role as well (Dlouhá, Kapitulčinová et al. 2015, p. 24);
- Ethics have become an organizational priority. In the 21st century, ethics is the need, intention and tool for ethical organization. In addition to social responsibility, there are other compelling motivations for 21st century organizations to make ethical values a priority;
- As an organizational priority, ethics will not only affect decision-making but also, and ultimately, institutional culture. To achieve this ideal, there must be an alignment process that integrates business ethics with mission, vision, values, strategies and goals.

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3 ESD – *Education for Sustainability Development*: a broad and comprehensive educational concept, encompassing interrelated environmental, economic, and social issues; it focuses on how we do education and how we respond to sustainability imperatives by rethinking our methods revising our courses, recasting our priorities, and reorienting our communities of practices (UNECE, 2009; UE4SD, 2014, In: Dlouhá, Kapitulčinová, et al. 2015).
Principles and value framework of sustainability as a theoretical background for Applied Ethics

Organization for Economic Co-operation and Development (OECD) defines sustainable development as a dynamic balance between economic, social and environmental aspects of development in conditions of globalization, respectively as an economically efficient, socially acceptable, and environmental development in all fields of human activity. The translation of the concept of sustainable development into Slovak language were difficulties, as in the Czech language, because the connection was translated initially with adjectives *permanent*. This caused a number of disputes and disagreements.

Analysis of definitions show that the discourse and the meanings of sustainability and sustainability development interprets following facts: this is a transformative and reflective process that seeks to integrated values perceptions of sustainability into not only education systems but one’s every personal life, professional life, organizational life, sustainability communities; this is a process and holistic approach to achieve inclusion and participation, social, economic and environmental justice; doing more with less (ecological modernization) is the key to new green enterprises; important principle is the efficiency, usefulness, healthiness; the key roles play expert knowledge and competencies for experts; creation of awareness; local and global vision; quality discourse and policy with ESD principles; responsibility and social responsibility with principles of sustainability.

We can work on the assumption that the moral-philosophical and institutional conditions for sustainable development of modern society are: (1.) freedom, (2.) democracy (3.) the environmental policy (Filčák, 2011), and (4.) an ecological / environmental ethics. There is complementary relationship between them, since the first two of them freedom and the democracy must be protected not only the law. They are shaped and influenced by moral and ethical (we mean eco-ethical, eco-moral) and environmental principles, values, virtues and norms (liability) valid and generally accepted in society and social practice (Klimková, 2015). Today, we find the concept of eco-efficiency in the professional literature. This is a key concept for the management of the company, or organization that is heading towards sustainability and sustainable development⁴ (Wyciślík-Kupicha A., Lebecki K., Nowak D., 2016).

Academic divisions of labor, or the separation of knowledge into specialist subjects, serve to alienate people from nature by denying them a comprehensive understanding of how their own natures and the nature that surrounds them are socially constructed in more or less sustainable ways. We identified the seven principles for applied ethics and

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⁴ Available from: http://www.woiz.polsl.pl/znwoiz/z87/Art_35_Wyci%9clik.pdf. Eco-efficiency is management philosophy that aims at minimizing ecological damage while maximizing efficiency of the firm’s production processes, such as through the lesser use of energy, material, and water, more recycling, and elimination of hazardous emissions or by-products. We can accept this way as pragmatic and practical road to sustainability. From perspective of applied ethics, we need the ethical program or ethical policy of leading which adopt the eco-efficiency like ethical tool.
for ESD. The four of them are internationally recognized and they are described in the Leading Practice Publication (Tilbury and Mulá, 2009, In: Dlouhá, Kapitulčinová et al. 2015). We propose three other principles as an important and useful. These principles not only enable standardize practices, at the same they are important for the identification and the specification of criteria for competences of ethical experts. Key sustainable principles for applied ethics and leadership can be:

1. *Future thinking*. Future thinking engages people in imagining preferred visions for the future. In engaged people in meaningful understandings and interpretations of sustainable development and enables the exploration of people’s assumptions. This process of envisioning futures leads people to take ownership and responsibility for a sustainable future.

2. *Critical and creative thinking*. Critical and creative thinking enables people to explore new ways of thinking and acting, make informed decision and create alternatives to present choices. It involves reflecting on how people interrelate with each other, understanding cultural differences and creating alternative ways to live together.

3. *Participation, participatory processes* and *participatory learning*. The engagement of people is necessary in order to build a sustainable future together. Engaging diverse stakeholders and communities is essential, as they value and include differing knowledge systems and perspectives. The process of participation is also important to creating ownership and empowerment.

4. *Partnership*. Partnerships are a motivating force towards change. They empower people and groups to take action, take part in decision-making processes and build capacity in sustainable development (Tilbury and Mulá, 2009, In: Dlouhá, Kapitulčinová, 2015, sp. 30).

5. *Environmental justice and responsibility*. Environmental justice is the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies. This goal is for all communities and persons across national strategies. It will be achieved when everyone enjoys the same degree of protection from environmental and health hazards and equal access to the decision-making process to have a healthy environment in which to live, learn, and work. This principle is linked to human rights and intrinsic / inherent values of nature; Environmental responsibility

6. *Principle of Care and Caring democracy*. Principle of Care and Caring democracy. The care means a species activity that includes everything we do to the sustainability, for continue and repair our ‘world’. That world includes our bodies, ourselves, our lives and our environment. Caring is a strategy for revitalizing of democratic citizenship, citizenship education and sustainability of life. We consider that contemporary dialogues about the role of care ethics in political theory can be inspirational.

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5 *Participatory processes* - by the authors of the study: A. Klimková and M. Bednár.
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7. **Ecological thinking.** Epistemological, moral, and political projects are intertwined, and ecological thinking makes use of the resources of multiple disciplines and areas of inquiry. Conceived this way, knowers are front and center both in knowledge production and in the responsibility that falls on them to know well. The relationality built into ecological thinking is reflected in Code’s weaving together of discussions and case studies by ecologists, philosophers, lawyers, scientists, and doctors to thereby display the skills she endorses for ecological thinking: working and engaging with conflict and instability in the world and discourse about the world to advance the project of inhabiting and living well. By having us pay attention to multiple areas of discourse, theory, case studies and the intersections among them. “In ecological thinking, knowers are reported as self-consciously part of nature, while anthropocentric projects of mastery are superseded by projects of displacing Enlightenment “man” from the center of the Universe and developing radical critiques of the single-monded mastery claimed for human reason” Lorraine Code (2006).

Environmental policy and ecological/environmental ethics are (metaphorically) intertwined as united vessels. From the perspective of value orientations we can ask how to enforce in practice that we have shifted from material values towards post-materialistic, spiritual values. In the last decade more and more attention is focused on the presence of spirituality in the economy and management (business spirituality). But it still remains as the minor and alternative position, of course. No need to wonder since the last two hundred years of the socio-economic practice and philosophical-ethical theory belongs to trends and directions that are more or less strongly materialistic, mechanistic, anti-metaphysical, reductionist and hedonistic (e.g. enlightenment, positivism, Marxism, pragmatism, utilitarianism and their neo mutation in the 20th to 21st century). Even despite such a massive campaign, we can say that even today there is still a spiritual and mystical experience. It remains to agree with the authors Bouckaert and Zsolnai (2011, p. 7), that spirituality has its irreplaceable function as a) a desirable platform for dialogue between religions, b) a public and vulnerable good c) profane good, d) experience good e) source of inspiration. From this inner ontological nature, spirituality has an irreplaceable position in the economy and management (leadership) (Bednár 2014).

**Recommendations for Organizational Ethics**

We are organizational society. Organizations are sometimes compared to people in that an organization functions as a moral agent that can be held accountable for its actions; however, organizational ethics “focused on the choices of the individual and the organization”. The term organizational ethics is a broad concept that includes not only culture and trust, but also processes, outcomes, and character and denotes a way of acting, not only a code of principles.
Key issues of this part of article is to reason legitimacy of organizational ethics in the context of applied ethics, which role is to reason ethical relevant behavior in organizations, design tools and procedures for ethics institutionalization towards sustainability and sustainability development. Organizational ethics is specific type of applied ethics through the most significant works from the field business ethics, managerial ethics, organizational theory and organizational behavior. Theoretical basis of organizational ethics to delve deeper can be (for example): Ethics and Excellence by R. S. Solomon; Organizational Ethics and the Good Life by Hartmann; Conceptualization of Organizational ethics as specific type of applied ethics by P. Fobel (2006).

Recommendation for policy-maker include:
(1.) Acknowledge the importance of ESD for organizations, university, region, public administration; (2.) consider principles of sustainability in criteria in higher education, in study degree program of applied ethics, in organizational ethics; (3.) encourage the implementation of existing and new policies and strategies in ESD for teaching quality enhancement (Dlouhá, Kapitulčinová, 2015).

Recommendation for leadership, organization leadership and university leadership:
(1.) acknowledge the general importance of the role of ESD; (2.) reflect upon the role of ESD in quality criteria for higher education; (3.) provide or gain basic financial support for opportunities in region; (4.) build opportunities based on existing network seem to be a common and effective way of engaging staff; (5) support mentoring schemes and project-based-activities; (6.) build values-based and place-based leadership.

Recommendation for educators and stakeholders:
(1.) Inform your university leadership about ESD; (2.) re-orientate teaching strategies and ways towards sustainability and ESD; (3.) critically reflect upon the quality in higher education teaching from the ESD point of view; (4.) connect with leading teams in this area; (5) build professional discussion, cooperation and relations; (6.) in the practical level, build interdisciplinary team for empirical research and casus study in practice.

Ethical tools for application and promotion of principles of sustainable development

Implementation of sustainability and sustainable development into practice moral organization requires specific moral competencies. These may be analogous to the new features of education of ethical leadership (Bednár 2015, s. 77):
• **Holistic unmaterialistic mentality** - exempted and devoid of the residues of the materialistic, mechanistic, positivistic, utilitarian, Marxist and neo-Marxist concepts that reduced human understanding on himself, world, nature, economy. Since the information has immaterial nature, also a new mentality looks at a person holistically (spirit in the body). It presents person situated in the nature, without which one cannot exist, as well as the person forming the culture and economy not only for her/his good, but also for the welfare of the others.

• **development of moral intelligence** - moral intelligence creates one of the constitutive elements of the human being who has the ability to distinguish between good and evil. It seeks to develop moral intelligence so that people have matured into autonomous critically minded and moral evaluation beings.

• **critical and independent thinking** - is a basis for the autonomous existence of humans and a medicament against any dictatorship. Thinking is an effort during which it is necessary to improve the selection, sorting, synthesizing the information to achieve good moral judgment and action.

• **creativity development** - creativity is a crucial skill of ethical leadership, because it brings in new ideas, procedures, methods, techniques, it creates something different and new. Creativity deviates from the persistent stereotypes and unchangeable technocratic schemes and constructs.

• **focus on practice and practicality** - a necessary feature is a compound of theory and practice, respectively the more of practicality and the focus on the action and transformation. The results are not quantum of other articles and books but prosperous companies, families, communities and countries, which simply means amended reality.

• **continual learning** - it is a never-ending process of human existence. Learning is not a game; it is effort, labour, openness to new things It is necessary to learn by the practice and experience, respectively to teach others and educate followers, successors in good work.

It is clear that there are many obstacles and difficulties that will block and paralyze moral competence, as well as the actual implementation. We mention shortly only some of the most important (Bednár 2015, s. 78):

• **persistence of the materialistic mentality** - the mainstream mentality constantly persists because it is supported by our culture of “consumption”, our toil for an idol called “money”. This can be seen at every level of the business environment and in society.

• **persistence of the industrial paradigm** - new problems and situations are always solved in the same way respectively by the use of the same procedures and resources as in the past (e.g. debt crisis, unemployment). Without taking into account that they do not work they are still applied, the companies nor the society have learned from that and are not able to abandon old practices and methods.
• **erroneous theory premises** - often one comes out from the wrong assumption, which do not work, but they are still passed down and applied (e.g. Marxist, social, economic and Darwinian utopias. However, the worst is that the consequences are solved by their causes (utilitarian, Marxists, neoclassical economics). The often motto is: “There is no evidence for it, it does not work in fact, and nevertheless we will keep it.”

• **persistence of management control** - the world and situation have changed and we still follow education and practice of management control. This results in bankruptcies of firms, companies, cities, states. The problem is the existence of a number of incompetent managers in the bureaucratic structures who do not know how to manage or to lead or to be leaders.

• **terminology misunderstanding leader/ethics** - the vast majority of people from the academic as well as from the corporate environments do not understand the terminology and are not able to distinguish or fill the concepts with the correct content. For example, leader is considered as foreman, respectively each manager is automatically denoted as the leader or the ethics is identified with a etiquette and good manners and others.

• **quantity of unprepared students** - a major impediment is the quantity of unprepared students, coming from secondary education. After komix-like study they are not able to read texts, to choose main ideas, to say what they think, nor to synthesize and to think abstractly. Educational institutions, motivated by student capitation payment, are in no way pushed to be based on quality and to be more demanding.

• **lack of professionals in applied ethics** – despite the fact that considerable number of students graduate every year, there is just few potential experts who could and should work in the field of applied ethics, respectively to become ethical leaders. They are missing a vision which is worth to follow and perspective in this field.

Moral competencies can evolve individual ethics tools, but they also can be developed and built from individual ethics tools. We can shortly introduce the ethics tools that can be helpful during the process of sustainability implementation into the organization, and also into the higher education.

### Code of Ethics

Despite the amount of the theoretical work dedicated to need, functionality, content, methodology of the code of ethics and its wider use in practice, we can say that it cannot work only by itself, as well as many organizations that own it, but which are not in very good moral condition. But on the other hand, this most used tool is overrated very often. It is expected that after creation of the code of ethics, it will act automatically, in some magical way, to the corporate culture. On the contrary, the code is very often reduced to
other law form, formal tool without content and spirit. It follows from the above that there is need to rethink and reformulate not only the content of the code of ethics, but also its operationalization. Main aspect is that code of ethics should be created by the ethical experts (ethicist, applied ethicist) and not only by personalists or lawyers.

**Ethical Audit**

The problem of the ethical audit is that it is not very common and crucial in the process of defining the corporate culture and climate. It is considered as a tool of control and is created by personalists as some deformed version of social and culture rating. Very essence of the audit is based not on the control but in listening (lat. *audire* means to listen). Auditor is the one, who comes and listens to everything what happens in organization. He uses quantitative and qualitative tools (applied ethics has wide range of them) to catch properly moral dimension of the organization. He collects information and data at the beginning and later on, he analyzes and sorts them, finally he creates guidance for moral practice. It is not possible to determine appropriate method and ethics program that would be optimal for the organizations behavior without the uncovering of the organization moral condition through the audit.

**Ethics Consultation**

This kind of ethical tool is ideal for the solving of the ethics conflicts, problems and dilemmas. It naturalizes specifically in the area of the medicine care (anglo-american), where it brings quantitative and qualitative benefits. It is necessary to applied it on the specifics of individual organizations. Great benefit is that consultation process is going on in an interdisciplinary environment and team. In addition to the senior manager, recruiter, lawyer or external consultant also ethics expert should not be missing. It is exactly him, who can offer new point of view on the discussed issue; he can coordinate individual processes, documents, actions in order to comply with moral standards of the organization.

**Ethics Expert**

Although he is mentioned in the text only now, the truth is that he is in the first place. Hi is irreplaceable, he has to be a leader and lead the creation of the code of ethics, course of the ethical audit and process of the ethical consultation. It is personality, which is morally matured, professionally qualified and has practical experience in the field of ethical expertise. It is essential that he should excel in the intellectual, emotional and social skills. Many multinational corporations have understood the importance and meaning of ethical expertise and ethical experts and, therefore they employ entire departments that are in charge of ethical programs and strategies (Ethics & Compliance).

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6 Ethics expert there are various names for ethics expert, such as manager for ethics and corporate culture, ethics ombudsman, ethics advisor, ethics consultant, ethics officer.
Conclusion

The present study follows a project *Higher education for Sustainability Development* of the Department of Applied Ethics, Faculty of Arts UPJŠ in Kosice, project which is marked by focusing on sustainability. We recognize that education plays a fundamental role for a valuable way for good practice of leadership. It highlights the need for policy-makers and organization leadership to acknowledge placing focus on leadership’s competencies. We can integrating ESD into curriculum and into ethical tools: into ethical audit, ethical consultation, and ethical program.

References:

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Employment pitfalls of the homeless people in Slovakia

Abstract

Contribution addresses the problem with unemployment in Slovakia, mainly unemployed homeless people and their problem with searching for a job. At first it addresses the origin of the unemployment and current situation with unemployment in Slovakia. It introduces legislation which the government applies for dealing with unemployment. The next part deals with the unemployment problems of the homeless people, addresses the option how homeless people can gain work habits and integrate back to society. It introduces specific examples homeless people from shelter Útulok ŠTART in Žilina as well as the option example where homeless people can gain working skills and at least partially improve their financial conditions. It shows the opportunities for different part time jobs, selling Nota bene magazine and job opportunities nearby Žilina as well as legislative benefits for employers who hire disadvantages applicants for a work.

Keywords: Homeless people, Unemployment, Work habits, Labor market

Trudności w zatrudnianiu osób bezdomnych na Słowacji

Streszczenie

Artykuł „Trudności w zatrudnianiu osób bezdomnych na Słowacji” dotyka problemu bezrobocia na Słowacji, głównie bezrobotnych bezdomnych i ich trudności w znalezieniu zatrudnienia. Pierwsza część ukazuje powstawanie bezrobocia i aktualną sytuację bezrobocia na Słowacji. Zawiera również ustawy, poprzez które państwo rozwiązuje...
problem bezrobocia. Kolejna część przedstawia problem bezrobotnych bezdomnych, wskazuje na możliwość uzyskania kwalifikacji zawodowych i wyzwanie ponownego ich integrowania do społeczeństwa. Podane są konkretne przykłady bezdomnych ze schroniska ŠTART w Żylinie, a także inne przykłady, w których bezdomni mogą nabywać umiejętności pracy, przynajmniej w części, w celu poprawy ich sytuacji ekonomicznej. Ukazuje możliwość prac dorywczych, sprzedaży czasopisma Nota bene, możliwość pracy w pobliżu Żyliny, jak również ustawowe korzyści dla pracodawców, którzy rekrutują poszukujących pracy lub będących w niekorzystnej sytuacji.

Słowa kluczowe: Bezdomni, Bezrobotni, Metody pracy, Rynek pracy.

Introduction

The role of each government should be to seek a solution to reduce unemployment. Currently in Slovakia Project: “The way out of the circle of unemployment”\(^3\) is underway. It is supposed to help long-term unemployed citizens to find work. Finding a job is not an easy process. Applicants must submit their CVs that sometimes homeless people have no possibility to write, they must submit education documents which they have often lost. People living on the street find it harder to look for a job, it is easier for clients of shelters, hostels and social centers. The first part presents a problem of unemployment in the Slovak Republic. The second part focuses on the ability of homeless people to work. These people eventually lose their working habits, their health condition often worsens, or are not able to adapt to current conditions. The last part shows possible ways of employing homeless people, whether in the form of brigade-work, temporary work, selling magazines. Slovak proverb says: “Working ennobles a man.” If homeless people would follow this proverb, it would improve both their living and the financial situation.

Unemployment in the Slovak Republic

During the supremacy of the communist dictatorship by 1990, which operated a centrally planned economy, all citizens were actively employed; they all had jobs and received a salary. Statistically, there was no unemployment at all. If someone was unemployed, he was considered to be a parasite and therefore was he/she prosecuted.\(^4\)

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After 1989 there was a period of changes that took place in all spheres of life of our country. It was a process of transformation to a new economic system. It brought many problems that did not exist before. One of the most serious problems is unemployment which has a negative impact on all areas of social life but also on the life of the individual. Some people started to end up on the streets after losing their jobs.  

Unemployment is closely related to withdrawing the redundant staff and also the installing new technologies in production. Unemployment is affected also by the transfer from the production area to the service based area, further by market liberalization, demographic trends, economic competitiveness, but also by low level skills of unemployed people or by qualification which is not wanted in the labor market any more. Ongoing reduction of the army, textile, footwear and clothing industries has resulted in an increase of unemployment rate for low-skilled people who have been forced to seek employment in the service sector, or remain in the records of long-term unemployed people in the Labor Offices.  

The Government introduced active measures within the framework of active labor market policies, which are supposed to help unemployed people to overcome a period of being unemployed and participate actively in the labor force. The measures are granting from various allowances and support in providing employment for job seekers, placing them in different programs to adapt them for the labor market. Other active labor market measures are the allowances provided to job seekers, as well as benefits provided to employees and employers within the framework of active labor market measures. Among the most important measures of active policy towards unemployed people Act 5/2004 Coll. on employment services and amendment of certain laws introduces in particular recruitment: Registration of job seekers, continual vocational training, information and professional services, education and preparation for work, as well as providing subsidies connected with active labor market measures. The Recruitments are defined by § 32 of the Act, information and advisory services are defined by § 42 of the Act and professional services are defined by § 43 of the Act. The most popular professional consulting services are job fairs, assessing doctor and psychologist visits, individual action plans and balance diagnostics.

Act 5/2004 Coll. on employment services creates the conditions and legal framework for the allowances to a number of active labor market measures. These allowances can assist the unemployed person in finding employment and social integration in the labor market. These allowances are: Allowances for educating jobseekers, allowances for

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self-employment and allowances for activation works. Additional allowances for citizens, who are directly linked with active labor market measures, are the allowances for graduate practice and allowances for moving for work.

At present, the registered unemployment rate is on a slight decrease. According to the Centre for Labour, Social Affairs and Family, the registered unemployment rate in March 2016 fell below 10% (9.89%). Within the regions there are still large differences. The situation is the best in Bratislava region, where the unemployment rate is 4.98% and the worst in Prešov region with an unemployment rate of 14.68%. Considering the districts the worst is Rimavská Sobota district (26.91%). More than 20% unemployment rates are also in some other districts, especially in the southern Slovakia: Kežmarok, Revúca, Pultár and Rožňava.

Some abilities for homeless people to work

You can find more than twenty job offers in the regional newspaper “Žilinsko-Bytčiansko” find. Many people still cannot find a job. Why homeless people do not use these offers? Many of these offers require professional competence, but there are some that are less demanding, such as cleaning work. Some are brigade-works with no job description. Homeless people eventually lose their working habits and begin to underestimate themselves and feel that no one cares for them. But even among homeless people there are various differences. There is a difference between people living on the streets and those who live in different centers.

For people who live on the streets find is harder to get a job because they are often dirty, unkempt and smelly and their sleeping in different places does not bring them enough rest to be able to start work in the morning. They often do not have the documents they need for registration to work. They are often without ID cards, various certificates, indentures. Many times they have nowhere to write their application forms and CVs.

Those who have insecure housing and a place to sleeping may have a problem to maintain a regime needed for being employed. Regular sleep is needed for being able to perform well. If they go to work, they need a place to put away their things and come back. They need to be clean and neat. By living on the streets they lose their working habits. They often end up on the streets just because they lost their jobs. It happens that they are no longer interested in working a full-time job. They often have a problem to keep their work. They are not ready to face confrontation by their colleagues and employers.

9 cf. § 51 a § 53 zákona č. 5/2004 Z. z. o službách zamestnanosti.
Many employers do not like to accept homeless people because they consider them to be without any credibility. They consider them unprepared, irresponsible, or they are afraid of their criminal past.\textsuperscript{12}

It is obvious that if they find a suitable housing where they can relax and get tidy, they can get a job easier.

In the Shelter, where I am working at present (START Zilina), only two of 52 clients work and one student works as a brigade-worker. Why only few of them when there are relatively enough job offers? Many people are of retirement age, others get a disability pension, but there is a group of people who are registered at the Labor Office and they cannot find a job. Some of them do not have a clean criminal record that makes more difficult to find job. These clients become gradually long-term unemployed people. The longer they are unemployed, the harder it is for them to find a job, eventually to keep working habits.

Act 448/2008 Coll. on social services in § 26 added work therapy to provide services at shelters.\textsuperscript{13} We can argue why this is necessary, we could just provide them housing, food, room to wash. Until 2008, work therapy had not been in the Act. In our Shelter we provided it already before 2008. Why is it necessary to provide work therapy? It is because of the loss of working habits. We had a client who had a job and as he did not want to go to work, he stopped working. Work therapy is adapted to the abilities and capabilities of clients. Most often it is cleaning because the Shelter does not employ cleaning team. Then there is a variety of work in the garden, taking care of flowers, clients also take care of budgerigars, fish, dogs. There is also more specialized work, such as cooking, weaving carpets, which also requires other jobs, such as cutting fabric. Nowadays, we devote our time to making candles. This work requires certain skill, but also patience and perseverance. A candle, which is usually finished the next day, can bring feeling of a job satisfaction. They can see the result of their hard work. Work therapy is a good helper to maintain or restore the working habits, but it is not a job. For this work they do not get money and time spent doing it is not counted for the pension.

New clients usually come with the idea that they will be with us for several months, they will find a job and accommodation. The great majority remains with us for a number of years. Reasons they cannot find a job are, as stated by clients:

- I was not offered accommodation, only a job,
- I am old,
- I was offered nothing at the Labor Office.

They do not realize that many of them do not work for several years. Over the years, demands of employers have increased, even experts must undertake more work, great flexibility is required as well as willingness of workers to adapt to the new requirements. It


\textsuperscript{13} cf. Zákon č. 448/2008 Z. Z. Zákon o sociálnych službách.
is not the case, when they remember from the past, that some people someone worked for 8 hours and went home relaxed. The problem may be their health. Life, which they have lived until now, could leave permanent marks on their health. Some can no longer work all day. They are slow, unable to adapt to presence and present conditions.

Many homeless people are smart and capable of many things. There are even some educated people in this social group. Loss of their homes is often caused by alcohol or other addictions. Sometimes it is better for them to have less money, as they cannot buy alcohol or drugs then. We have had a client, a skilled worker and professional, who, whenever he found a job, he ended up on the streets after several payments. He has always done it the “elegant” way just to avoid work.

One of our house rules is a zero alcohol tolerance. Everybody who lives at our place can be subjected to a breath test to show the presence of alcohol. In case of a positive test, his or her stay in our facility can be interrupted. While as one of our clients worked in our city he took care of himself, he went to work, received regular decent pay. Suddenly he came up with a proposal that he found a job in the Czech Republic. It was the third time he left for the Czech Republic, each time before ending up on the streets drinking. Unfortunately, this time it was the same.

Nina Beňová in her book “Homeless people, people like us” describes the story of a man who was involved in the project, which purpose was occupational integration of homeless people. While in sheltered environment he went to work regularly and responsibly fulfilled all the tasks assigned. After mutual agreement, the social workers decided to send him to a retraining course in the field, in which he has studied. They wanted to increase his chances for finding a job in the field he related to and knew how to perform in. However, he managed to attend the retraining course only for a day. He did not come in on the next day and he started to avoid the caseworkers who offered him a course. He knew that he broke the rules. Caseworkers wanted to find out how such a responsible working man who had a serious interest in the course could fail. His explanation was surprising. In his opinion as he had crooked teeth everybody in the course knew that he was homeless. Of course homeless people cannot be identified by crooked teeth. The story, however, depicts the feelings of this man. In a group of “normal” people he felt uncomfortable, insecure, thinking that they considered him to be a homeless man. One month of social assistance was not enough for him to cope with this new situation. Some research works say that social integration takes as long as a man was on the street. 14

Can homeless people have some positive sides, because of which the employer would provide them with a job? The advantage may be their readiness to come to work on to the request of their employer. They can work in shifts, at any time, as determined by their employers.

Employment opportunities for homeless people

We have already mentioned the advantages and disadvantages of employing homeless people. Some employers offer work illegally and it often results in the fact that homeless people do not get any pay or are deceived. Workers then lose their motivation and do not believe their employers. Some of them, even if they have a contract of employment and work in a long-term job, get a very low income and they are not able to pay their stable accommodation from it.15

We do not recommend our clients to work illegally. When I started working at the Shelter, we had a client who worked at a sawmill. The client had been with us for a short time. During the day the doorman informed me that he was brought to our Shelter. Until I came to the gate, only the client was there. He had had an accident at work. He had a broken heel. As he worked illegally he was only brought in front of the institution he lived in and was left there. Another disadvantage of undeclared work is that workers do not get any pay or they get only a low wages which is not sufficient to satisfy all their needs.

Brigade-work and casual work

Brigade-work is sometimes an advantage for homeless people. It is not difficult to comply with certain rules and it is not very obligatory. If the employer is not satisfied with a homeless person work he may not employ him in the future and the unemployed person can find a job somewhere else. There are agencies that mediate jobs every day. Mostly jobs in construction sphere, and mostly ancillary works. However, the brigade-work brings risks with it. In illegal jobs people may not get a job contract or get a low pay or do not get any. Brigade-work provides a homeless person only with a short-term income, but it does not provide him/her with a stable situation for the future and employers usually do not pay any contributions to the Social and Health Insurance Institutions.16

Nota Bene

The project of selling the Nota Bene magazine is an activity of the civic association “Proti prudu”. It is aimed at self-help for homeless people. The principle of selling the magazines is very simple. The candidate is registered and is committed to a code of vendor. At the beginning every candidate gets 5 free magazines and he/she sells them at a designated place. If they want to continue selling the magazines they can buy them for a half price of the sales contract. For many of them such income is sufficient for paying for their hostels or dormitories and for the food. The magazines are sold by all groups of homeless people. The project aims to motivate the people to solve their situation, help them to provide them with work habits, teaches them to look after themselves and find the acceptable way to satisfy their needs. But many of them, even after several years of selling the magazines,

do not change their lifestyle, but, at least, they do not have to beg or steal. The public is mostly indulgent to the sellers and sometimes they can find their regular customers who try to help them also in some other ways.\textsuperscript{17}

\textit{Employing around Zilina}

Near Žilina is the KIA car factory. There are also many other smaller companies that produce components for car producing factories. People mostly work in a three-shift operation, because there is a lot of work. Some of our clients have found employment in these small firms, in the beginning it was through an agency that employed them.

Our facility is near the Tesco hypermarket. One of our clients works outside this hypermarket, he moves trolleys. It’s a very difficult job for him. His employer is not in Zilina, and so the communication with the employer is sometimes complicated. The disadvantage of such a simple work is its low valuation.

The health status of our clients affects employers whether to employ a person or not. A client of us who has received a contract of employment does not have regular working hours. He comes to work only when his employer needs him. He is disabled and his supervisor at work does not want him to do physically hard work, because it has a problem with his walking. The disadvantage is that if he does not work for a longer time he will get a low income.

\textit{Employment of disadvantaged jobseekers}

Act 5/2004 Coll. on employment services and on amendment of certain Acts offers a possibility of employment of disadvantaged jobseekers. According to § 8, people over 50 and those who are in the register of job seekers for 12 consecutive months belong to this group. Pursuant to § 50 of this Act, Labour Office may provide a contribution to support the development of local and regional employment for an employer who will take up employment of disadvantaged job. The contribution is granted for a period of nine months.\textsuperscript{18}

On the base of the project, Dominican, Father Humbert, created job positions for the digitalization of books, and several people who meet this work conditions are employed. It brings a great amount of paperwork. Some clients have not paid their debts and they were exposed to various executions. During the period in which they receive their wages, they can pay various debts which could await them once in their retirement time. It is also a good opportunity to employ people who are in employment problem. It is not possible to employ everyone because there is the only allocated a limited financial package.

Many agencies in Zilina offer jobs in the Czech Republic. The advantage of this type of work is that most of this jobs offer also accommodation. These jobs are also available for homeless people.

\textsuperscript{17} cf. Beňóvá, N.: Bezdomovci, ľudia ako my. o. z. Proti prúdu: Košice, 2008, s. 35.

\textsuperscript{18} cf. Zákon č. 5/2004 Z. z. o službách zamestnanosti.
Some people have no interest to work, for a simple reason because – they have big executions. It is better for them not to work or work illegally. If they work legally, executors can come to take their money. Logically, they should be satisfied, because that way their debts could be paid and when they are in the retired, they can be out of debts.

An effective part of social work with homeless people is using methods that help people to realise themselves and to know their value and to become competent in a social way. It can be reached by social and working therapy. When doing various jobs or leisure activities people can feel useful. Whether they play football, write poems, make surrounding more beautiful or help in construction. The work gives a person its value, satisfaction, social status, assurance, self-realization and independence. The services that allow homeless people to be a part of a team are irreplaceable. It is an interaction with others which gives opportunity to try various situations which bring interpersonal relationships. 

Conclusion

In the article, we highlighted the issue of employment of homeless people. Nowadays, many kinds of people find difficult to get a job: young, elderly, unskilled, but also educated people. As a consequence, homeless people do not even attempt to find a work. The Government implements proactive measures to reduce unemployment rate and create jobs or it grants various allowances and subsidies. In the Slovak law system this process is regulated by the Act No. 5/2004. At present the unemployment rate has fallen slightly below 10%, but there are significant regional differences.

In spite of many job offers, there is a problem to obtain a job. People who live in the streets face numerous difficulties that kill their chance to become employed. They lose work habits, or deal with their executions. Many of them do not even apply for any jobs. When they dare to do so, they often fail at the beginning as they are not able to submit required documents. If they are lucky and manage to get a job, it usually does not last long. People with no home and no bed do not come to work well rested. They are not able to provide effective performance, as well as to adapt to a new social environment. There is often a deficit of hygienic habits.

Life is a bit easier for people living in different kinds of social centres, but they also usually do not work. This may be due to their poor health, lack of job skills, or they have simply got used to the situation in which they find themselves. According to the Act No. 5/2004, the working therapy was added to the list of social services provided by the Social centres. That can be a good way to recover work habits, learn responsibility and gain the lost self-confidence. Homeless people prefer temporary work. It could be considered their benefit, as well as greater flexibility in their working hours, lower demands for evaluation. Undeclared “black”

labour could be an appealing option for them but it does not solve their situation in the future. Low financial evaluation does not provide them with needed independence. Many homeless people are involved in the “Nota Bene” project, which gives some motivation for further attempts to solve their difficult life situation, but style of life mostly remains unchanged. The public perception of these vendors is mostly positive.

The car producing factory KIA in Zilina Slovakia provide possibilities for employing homeless people. Many job agencies also offer jobs in the Czech Republic. Being employed brings homeless people financial rewards (but they often go straight to the executors), the internal satisfaction and gradual way to their independence. If the major population do not have prejudices against these people, the society can find many ways to help them to move back how to the full-valued life.

Bibligraphy

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Humanistic Dimension of Business Ethics

Abstract

The aim of the presented article is to outline the humanistic dimension of business ethics as a discipline that combines two branches: ethics and economics. To some scientists the methodological differences and those resulting from the different objectives of the two sciences are irreconcilable. The author of the text is of the opinion that both disciplines are based on humanistic foundations resulting from the fact that both the economic activity, and philosophical reflection grow on the ground of spiritual human activity. He tries to capture the most important aspects of this humanistic dimension of business ethics. The Four Drive Model of Employee Motivation which is a holistic way of looking at employee motivation is presented in the article as an example of a humanistic approach to business ethics.

Keywords: business, humanism, business ethics, morality

Humanistyczny wymiar etyki biznesu

Streszczenie

Celem prezentowanego artykułu jest nakreślenie humanistycznego wymiaru etyki biznesu jako dyscypliny, która łączy dwie dziedziny: etykę i ekonomię. Dla niektórych naukowców różnice metodologiczne oraz te wynikające z różnych celów tych dwóch nauk są nie do pogodzenia. Autor tekstu jest zdania, że obie dyscypliny są oparte na humanistycznych fundamentach wynikających z faktu, że zarówno działalność gospodarcza, jak i filozoficzna

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refleksja, wyrastają na gruncie duchowej aktywności człowieka. Próbuję uchwycić najważniejsze aspekty tego humanistycznego wymiaru etyki biznesu. Model motywacji pracowników Four Drive Model of Employee Motivation, który jest holistycznym sposobem spojrzenia na motywację pracowników, został przedstawiony w artykule jako przykład humanistycznego podejścia do etyki biznesu.

Słowa kluczowe: biznes, humanizm, etyka biznesu, moralność

Introduction

Business ethics is a discipline that combines the output of two branches: ethics and economics. To some scholars the methodological differences and those resulting from the different objectives of the two sciences are irreconcilable. On the issue of coexistence of two distinguished disciplines two different positions are possible: one that treats them as parallel-not interacting fields, while the other assumes their relationship and correlations occurring between them. The author of the presented article is of the opinion that the second position is more reasonable, being also aware that there are also arguments supporting the first one. One of the basic arguments in favor of the second thesis is the humanistic foundation of both disciplines resulting from the fact that both the economic activity, and philosophical reflection grow on the ground of spiritual human activity. Philosophical origin of the title discipline imposed on it the need to place considerations in axiological, and in the broader sense, humanistic horizon. The author tries to capture the most important moments of this humanistic dimension of business ethics. It was also necessary to outline the concept of humanism in its various dimensions. The Four Drive Model of Employee Motivation is presented as an example of a humanistic approach to business ethics.

Business ethics

I would like to begin by trying to define the basic concepts which are important from the point of view of the undertaken topic. This is consistent with the principle that you should always start by explaining the key concepts.

A simple definition of business ethics is easy. The term “business ethics” is a combination of two very familiar words namely “business” and “ethics”. What the term refers to is simply ethics as it applies to business. Just as we can talk about political ethics as concerned with the morality of politics we can talk about business ethics concerned with moral issues in business. We skip here, of course, a long history of disputes concerning the proper definition of business ethics.
Another important question that can be asked is the question: why ethical problems occur in business? There are probably many different factors causing them but one of the most important one is personal gain or even greed. Some people employed in business are ready to put their own welfare ahead of all others, regardless of the harm done to other employees, the company, or society. That is why some people claim that business and ethics are two completely different worlds having nothing in common. The idea that ethics has nothing to do with business has a long history. But it is an idea that takes too narrow a view of both ethics and business. R. T. de George writes: “Ethics is concerned with the goods worth seeking in life and with the rules that ought to govern human behavior and social interaction. Business is not just a matter of economic exchange, of money, commodities, and profits; it involves human interactions, is basic to human society, and is intertwined with the political, social, legal, and cultural life of society. There is an obvious connection between business and ethics. A businessman whose employees rob him blind could no more survive than a businessman who through lying and fraud sold only products that did not work. Such examples, however, do not settle any real issue between business and ethics. For if lying, fraud, or theft lead to the failure of a business, then a businessman might condemn and eschew them not because they are immoral but because they are bad business practices. Actions that are contrary to moral norms may in some, perhaps even in many, instances be bad for business. But we can distinguish acting in a certain way because it is moral from so acting because it is economically profitable. The distinction is between an action done from duty (i.e., because the action is morally correct) and an action which happens to coincide with one’s moral duty, done from some other motive. The claim that morality is inapplicable in business affirms that one’s calculation should be based on business, not on moral, considerations. Where both coincide, so much the better; where they diverge, so much the worse for morality” [Chryssides and Kaler 1993, p. 37].

The question arises: as there are different moralities whose morality is to be imposed on business? Each person has his own morality, and all are equally important. Similarly, different societies have different moral systems. Which one to choose? Let us quote again: “despite the differences in many customs and moral practices from society to society and age to age, there is and has been basic agreement on a large number of central issues. The most basic agreement, though completely formal, is that good should be done and evil should avoided” [Chryssides and Kaler 1993, p. 38]. This is the most fundamental ethical principle respected by all known communities of all times.2 The morality held by members of the society is expressed in their moral beliefs, institutions, and laws. One should bear in mind that members of business community are also members of society. Businesses are part of a society. As such business practices should be restricted not only by legal considerations but also by ethical considerations. The connection between business and

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2 There is no place here for a more detailed discussion but it is worth bearing in mind that many differences in moral practices in different cultures are the result of differing circumstances, not of different moral principles.
morality raises many questions that must remain unanswered. What interests us most is the question of the way of doing business ethics so that it meets the needs of man as a spiritual being.

I argue that business ethics practiced on the basis of humanistic moral principles best fulfils this task. In the recent years much attention has been paid to the role of humanism in economics and business activities. The necessity to humanize business is stressed by both: theoreticians and practitioners. In the last few years an increasing interest has emerged regarding humanism in economics and business activities. D. Mele and M. Schlag write: “After the financial crisis the necessity for a more humanistic approach to economics and business has become increasingly evident. Humanistic management has been central in various recent conferences and other academic events; think tanks, research centers and chairs have emerged recently, prestigious journals have included articles on this matter, and a number of books on this topic have been published. Some practitioners are also stressing the necessity to humanize business (Cottet and Grant 2012) or proposing the humanizing of different aspects of corporate activity (technology, production, consumption, selling strategy, and so on) Recently, Andreu and Rosanas (2012) have launched a Manifesto to Humanize the Firm, which includes, among others, a number of practical pledges such as: viewing the company as a community of people, not a money-making machine; breaking with the concept of human beings as mere instruments and considering that the company must serve the people with whom it interacts, not vice versa; upholding corporate values that promote friendship, loyalty, identification and enthusiasm and building a community around these shared values, and creating a culture of learning within the organization” [Melé and Schlag 2015, p. 1-2].

One can ask: what are the benefits of good ethical practices? There are, of course, many of them. A first reason for promoting ethical behavior is to prevent harm to employees, firm, and society. A second factor encouraging business companies and their employees to act ethically is to protect firms from abuse by unethical employees and competitors. A third is to gain by business company public acceptance and approval. ‘Ethics and values are standards of right and wrong behavior. Every individual person, every organization and human group, and all societies are guided by ethics and values. They keep human behavior going in desirable directions. They are an “early warning system” for behavior that does not meet basic human needs and desires for a good life for all. They enable everyone in society – both individuals and organizations – to have a general idea of what is acceptable, as well as what cannot be tolerated. These ethical standards and social values apply to business behavior as well as to all other aspects of life. Business is expected to adhere to these notions of right and wrong conduct as it makes decisions and pursues its goals. If it does not so, the company and its managers will be in trouble sooner or later. The larger the gap between what business does and what society expects, the bigger the risk a company runs. On the other hand, any company that matches its own actions to society’s
ethical standards is richly rewarded by acceptance and approval“ [Frederick, Davis, and Post 1988, p.12]. That is why all business companies need to be aware of the importance of ethical standards and social values, and to design their policies and actions to match those standards, and be sure that all their employees adhere to them. Business ethics built on humanistic principles seems to be the best answer to all the above mentioned expectations. Another term that requires definition is the concept of humanism.

Humanism and its Very Brief History

The word „humanism” has a number of meanings. In the most general sense humanism is a system of thought that focuses on humans and their values, capacities, aspirations, and worth. Humanism is usually identified with a cultural movement of Renaissance that emphasized human potential to attain excellence and promoted direct study of the literature, art, and generally civilization of classical Greece and Rome. According to the origin of the word „humanism” and the concept of humanitas where the former comes from, in the most general meaning business ethics could be called humanistic when its outlook emphasizes common human needs and when it is oriented to the development of human spiritual life. The word humanitas that gives origin to „humanism” is the Latin translation of the Greek word φιλανθρωπία (philantropia) which means „love to the human condition”.

In European civilization there were two humanistic periods. 1. Ancient Greek humanism of the 5th and 4th centuries B.C. (time of Sophists, Socrates, Plato, Aristotle). Generally speaking, all those philosophers instead of speculating purely about the universe and gods, they introduced political and moral questions which are still important to us. 2. Renaissance Humanism which is the spirit of learning that developed at the end of the Middle Ages with the revival of classical letters and a renewed confidence in the ability of human beings to determine for themselves truth and falsehood, happiness and the goal of their lives.

There is a huge literature on Ancient Greek philosophy of the 5th and 6th centuries. B. Russell describes the period that interests us here, in his famous book entitled History of Western Philosophy in the following words: “Democritus-such, at least, is my opinion – is the last of the Greek philosophers to be free from a certain fault which vitiated all later ancient and medieval thought. All the philosophers we have been considering so far were engaged in a disinterested effort to understand the world. They thought it easier to understand than it is, but without this optimism they would not have had the courage to make a beginning. Their attitude, in the main, was genuinely scientific whenever it did not merely embody the prejudices of their age. But it was not only scientific; it was imaginative and vigorous.

[3] Greek philosophers were also those who pointed out the importance of the proper conduct of economic activity to enable humans to develop their full capabilities. See: [Spitzek, Pirson, Amann, Khan 2009, p. 3].
and filled with the delight of adventure. They were interested in everything – meteors and eclipses, fishes and whirlwinds, religion and morality; with a penetrating intellect they combined the zest of children. From this point onwards, there are first certain seeds of decay, in spite of previously unmatched achievement, and then a gradual decadence. What is amiss, even in the best philosophy after Democritus, is an undue emphasis on man as compared with the universe. First comes skepticism, with the Sophists, leading to a study of how we know rather than to the attempt to acquire fresh knowledge. Then comes, with Socrates, the emphasis on ethics; with Plato, the rejection of the world of sense in favour of the self-created world of pure thought; with Aristotle, the belief in purpose as the fundamental concept in science. In spite of the genius of Plato and Aristotle, their thought has vices which proved infinitely harmful. After their time, there was a decay of vigour, and a gradual recrudescence of popular superstition. A partially new outlook arose as a result of the victory of Catholic orthodoxy; but it was not until the Renaissance that philosophy regained the vigour and independence that characterize the predecessors of Socrates” [Russell 1946, p. 92–92]. Greek humanism refers to how Ancient philosophers put the human experience at the center of events. The essence of their approach was the emphasis on the human being in all its moral and psychological complexity. At the heart of the concept of humanitas there is always a certain conception of man, and it determines the way in which it is understood. In Greece from the 5th century B.C. the question of human nature and reflection on man as the knowing and acting subject as well as its place and role in the world become a central issue of philosophy [Dąmbska 1969, p. 293–294]. The medieval Church placed a ball and chain around the human mind. M. Hanusiewicz-Lavallee states: “The Middle Ages made a contradiction between humanity and divinity. Humanity included almost all branches of learning, except for theology. But, it was theology that was supposed to become the guide to the individual and to social behavior. The ancient concept of humanitas was revived in the Italian Renaissance, and thanks to that one may also speak about Christian humanism in narrow and more historical meaning, in the strict context of Renaissance culture, as it is being referred in most cases” [Hanusiewicz-Lavallee 2011, p. 34]. In this text I am not interested in the analysis of Christian humanism, but in humanism as such. One should remember however, that the humanists had a concept of philosophy as life’s wisdom or even as virtuous life itself. This concept was opposed to the scholastic concept of philosophy as scientific knowledge or logical system based on biblical and Aristotelian authority. Also the humanists’ philological method was opposed to scholastic dialectic using the authority of medieval philosophers as an argument in search of absolute truths.

‘Renaissance’, of course, means rebirth. What was reborn was not only an interest in classical learning and culture but also the rebirth of humanity itself in contrast to the medieval vision of man as a depraved, helpless creature. The Renaissance viewed man as a being of immense possibilities. The result, as in ancient Greece, was a further effusion
of intellectual, scientific and cultural vitality. Art, literature, science flourished. R. Mandrou in his profound characteristic of Renaissance wrote: “The terms of the change that took place have long since been well established, as is shown by the fact that the expression “the Renaissance” has continually become enriched as historians have striven to identify the circumstances and details of a mutation which did not occur in a day. Some include in the Renaissance the transformations experienced by medieval Italy from the thirteenth century onward, while others use the word and the concept to describe the Carolingian revival in the ninth century. But this means diluting the specific character of the change which was experienced during the century between 1450 and 1550 and which gave the clergy, and part of Europe’s high society, a new vision of the world. It was not only a matter of the great discoveries and the invention of printing, since the rediscovery, on a grander scale than before, of Antiquity both pagan and Christian was something more than merely that turning back to the distant past of which the early Middle Ages had provided several examples. The new worlds that fascinated the intellectuals of the sixteenth century were not so much the Indies – West or even East – but those ancient worlds which the study and comparison of long-forgotten texts kept revealing as having been richer and more complex than had been supposed” [Mandrou 1978, p. 17]. The Renaissance humanism renewed the ancient concept of *humanitas*.

To sum up, we can say that humanism in the most general meaning can be defined as a concern for human happiness and dignity or more generally, the development of human spiritual life. By spiritual life I mean all those human needs that cannot be reduced to purely physical.

**Humanism in the Modern World**

Today, those who consider themselves humanists believe that ethical dilemmas should be resolved by appealing to universal concepts. The universal concept is a concept that is common to many people not just individuals or groups. Human pursuit of happiness is also very important here as happiness appears in this view as the main purpose of human life. It seems that nowadays humanism is the ethical position that best expresses the spirit of democracy. There is no doubt that the global world is currently experiencing a specific cultural revolution. This revolution is connected with globalization processes which make us live in one global world where the flow of information is very fast.

Our understanding of democracy and a necessary separation of the Church from the State are both essential factors in the process of social changes in the modern world. J. Życiński writes: “Responding to the new challenges carried by the deep cultural changes, we have to admit that in the culture of the global village we need the globalization of brotherhood whose fundamental principle is respect for the human person and solidarity in openness to the needs of our neighbor (...) An alternative is a globalization in the style of the Tower
of Babel where the pursuit of domination goes hand in hand with organizational chaos, violating both the principles of humanism and the cultural values. The Tower of Babel is the “paradigm of failed globalization since the ambitious constructors of the tower took into account only pragmatic aspect of their work, forgetting the spiritual values and the necessary reference of all actions to God” [Życiński 2011, p. 31-32]. It raises a question about the relationship between two forms of humanism: secular and religious one. This question remains unanswered in this text. It seems that responding to the new challenges carried by the deep cultural changes, we have to admit that in the global village we need rather the globalization of brotherhood whose fundamental principle is respect for the human person and solidarity in openness to the needs of our neighbor than a globalization in the style of the Tower of Babel where the pursuit of domination goes hand in hand with organizational chaos violating both the principle of humanism and the cultural values. The Tower of Babel is an example of failed globalization since the ambitious constructors of the tower took into account only pragmatic aspect of their work, forgetting the spiritual values and the necessary reference of all actions to God.

It is also worth mentioning the so-called technological humanism, which stems from a kind of tension between the humanistic and technocratic approach to reality. B. Knosala describes this form of modern humanism in the following words: “Technological humanism is an attitude, which focuses on the necessary of social retrieving of technology, and seeks the common platform for humanistic, art and technology. The realization of idea of technological humanism are so called FabLabs” [Knosala 2015, p. 180]. The dispute between supporters of the humanistic and technocratic approach to the world concerns the means that lead to an optimal state of human functioning in the world. According to the supporters of technocratic thinking, these means are science and technology. Humanists believe that man will reach his own special way of life thanks to tools such as the literary exegesis and interpretation.4

### Humanistic attitude towards business ethics

In the most general sense we can say that humanism in business investigates the possibility of creating a human-centered, value-oriented society based on humanistic principles. Business should be transformed into humanistic one at three levels: the system level, the organizational level, and the individual level. Business ethics covers as we know an extremely wide range of issues related to human economic activity. It is clearly not possible to refer to them all in one short article. Therefore, we will focus on those issues considered in the context of business ethics that are particularly sensitive to their reference to the man understood as a spiritual being.

4 It is worth remembering that a change in thinking about the idea of progress and the positive role of science and technology took place in the twentieth century with the emergence of the undesirable consequences of the success of science and technology.
It does not mean, of course, that there is a ready set of humanistic principles from which all the rules of doing business can be derived. I share Kant’s opinion who wrote: “moral principles are not grounded on the peculiarities of human nature, but must be subsistent a priori for themselves; but from them human practical rules must be derivable, as for every rational nature”[Kant 2002, p.27]. Man is a spiritually-corporeal being. His spiritual dimension is manifested in the created works of culture. Morality is a peculiar, unwritten code of spiritual human activity. Ethics is an attempt to codify this code. Since the time of of Socrates, philosophers do not cease in their efforts to discover and clarify the basic principles that should guide all human activity, if it is to ensure human happiness and proper spiritual development, and become the basis of a just social order. Business ethics is a part of these activities.

Humanistic dimension of business ethics should primarily manifest in the approach to the human being as a subject, never as a mean. Let us remind a famous passage from Kant who wrote: “Act so that you use humanity, as much in your own person as in the person of every other, always at the same time as end and never merely as means” [Kant 2002, p.46-47]. This approach should be used particularly in relation between managers and company’s employees. It is the most general principle of humanistic approach to business. An example of such an attitude is *The Four Drive Model of Employee Motivation* which was presented by two American professors of Harvard Business School P. Lawrence and N. Nohria in 2001. They combine in their book achievements of biological and social sciences to lay out a new theory of human nature.

This model is a holistic way of looking at employee motivation beyond the typical “pay” model that is dominant in the business world today. It is based on the assumption that leading a meaningful life is more important to most people than money, power and status. I will not go into detail regarding the model here, but just give an overview and how this model presents a new way of thinking for organizational leaders.

There are four drives that are important if we want to understand employee motivation: (1) the drive to Acquire and Achieve, (2) to Bond and Belong, (3) to be Challenged and Comprehend and (4) to Define and Defend. A few conclusions can be drawn from the presented model:

1. Companies usually focus on the drive to Acquire and Achieve as the most important one (i.e., base pay, incentives, etc…). The model presented by American scientists shows that the other three drives also play an integral part in fully motivating employees.

2. *The Four Drive model* shows that team building is connected directly to the drive to Bond and Belong – which in turn can influence an employee’s motivation.

3. The drive to be Challenged and Comprehend emphasizes the fact, based on psychological observations, that we perform better when we are not bored or “not challenged” and learning on the job.
4. One of the most important conclusions that can be drawn from the model is that instead of trying to automate and simplify all work, managers should look at how they can enhance or create challenges for employees and provide them opportunities to learn and grow.

5. It also turns out that companies do not typically think of the drive to Define and Defend when they are thinking about motivation.

6. The Four Drive model indicates that a company’s reputation, its moral bearing, the culture and what it does can all be significant factors in how motivated employees are.

The above mentioned theory is an example of what I have called „Humanistic dimension of Business Ethics“. Humanistic approach to business ethics seems particularly important at a time when as M.A. Pirson and P. R. Lawrence write: “Management theory and practice are facing unprecedented challenges. The lack of sustainability, the increasing inequity, and the continuous decline in societal trust pose a threat to “business as usual”. Capitalism is at a crossroad and scholars, practitioners, and policy makers are called to rethink business strategy in light of major external changes” [Pirson and Lawrence 2009, p. 553]. According to The Four Drive Model every job should provide an opportunity to fulfill, to some reasonable degree, all four drives.

Conclusions

Let us try to summarize these considerations in the form of a few important conclusions. Man is a spiritually-corporeal being and all his actions should be regarded in humanistic horizon. It means, first of all, that also his economic activity should be analyzed as the activity of someone who tries to realize not only material but also spiritual needs and expectations.

Humanism in its number of meanings and very long history can be defined as a holistic view of a man understood as a person with his dignity, aspirations and needs that cannot be fulfilled on purely physical level.

Business and society are thoroughly intertwined with each other. Business that is ethical meets public expectations, prevents social harm, protects itself from abuses by employees but also prevents the dignity of individuals working in business.

Overall business success is measured, not just by a firm’s financial performance but also by how well it serves public and individual interests. These interests cannot be identified only with material success.

Also business ethics as a discipline oriented towards human economic activity fulfills its role only when it is based on universal, human principles. A good example of such attitude is The Four Drive Model of Employee Motivation.
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Evaluation: Between Values and Indicators

Abstract

The article discusses the dilemmas associated with the development of evaluation studies in Poland. These studies are for several years establishing their position and entering into a variety of social areas. Along with their dissemination the approaches and models of evaluation used in these areas differentiate. The practice of evaluation involves difficult choices regarding compliance with the idea of these studies, their usefulness and social functions. On the evaluative field appear significant disparities between different areas of evaluation and alternative models that are not always positive image of this field.

Keywords: process of evaluation, project evaluation, values, indicators, participation.

Evaluacja: pomiędzy wartościami a wskaźnikami

Streszczenie

W artykule omówione zostały dylematy związane z rozwojem badań ewaluacyjnych w Polsce. Badania te, od kilkunastu lat ugruntowują swoją pozycję i wkraczają do różnorodnych obszarów społecznych. Wraz z ich upowszechnianiem różnicują się także podejścia i modele ewaluacji stosowane w tych obszarach. Praktyka ewaluacji niesie ze sobą trudne wybory dotyczące zgodności z ideą tych badań, ich użytecznością i funkcjami społecznymi. Na rynku ewaluacyjnym pojawiają się znaczące dysproporcje pomiędzy różnymi obszarami ewaluacji oraz alternatywne modele, które nie zawsze służą pozytywnemu wizerunkowi tej dziedziny.

Słowa kluczowe: proces ewaluacji, ocena projektu, wartości, wskaźniki, partycypacja.

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Evaluation studies descend into wider and wider areas of social life in Poland. Initiated on the basis of EU programs and then dynamically developing in the field of education, are also used in business and non-governmental organizations. Projects and programs in areas such as: combating social exclusion and unemployment, supporting entrepreneurs, the development of information and communication technologies, environmental protection and social welfare, as well as educational programs, training in enterprises, health care and prevention, and many more undergo the process if evaluation. Evaluation studies are ordered by representatives of the public sector, as well as the offices of government and regional labor market institutions, local governments, but also by private companies. The report presented in 2011 by experts of the Polish Evaluation Society indicates that the value of evaluation research market continually increases. Orders for the public sector in 2010 accounted for 11 percent of the Polish research services market. With the development and dissemination of the evaluation, the expectations towards its performers - companies and evaluation institutions - grow far beyond just its performance, timeliness and compliance with the provisions of the agreement. Purchasers are looking for contractors who will develop projects tailored to the methodology of researched projects and provide useful recommendations, allowing to solve specific problems [PTE Catalog 2011, p.5].

However, this development does not proceed evenly in all areas of evaluation. It happens best, where EU funds go and enforce the implementation of specific evaluation studies. In this regard, there is a huge disparity between the research activities carried out by private money and public resources. This entails also disparities in the development of the strategies and research models, as well as the methodology of evaluation research. Projects carried out with EU funds are subject to the strict procedure laid down in advance by the customer, in which little space to agree to subject, methods and means of research is left to the performers. What is more, ordering the research regional centers are largely limited by guidelines thrown at them from the national grade. Meanwhile, growing much slower private market of evaluation is not bound by similar requirements, although it does not have high financial resources. It allows, however, from one side to the plurality and richness of the models and techniques of evaluation research and freedom of negotiation between the evaluator and commissioner, and on the other hand it helps to save resources and adjust projects to the specific needs. But there is a danger, when evaluations are enforced despite the lack of funds on them (such as internal evaluation in schools). This leads to the implementation of the facade of the evaluation, in which the lack of adequate resources leads to poor quality of methodology as well as poor quality of the whole process. Regardless of the strong differences in both sectors (public and private) of evaluation market, evaluation research always operates between the need to know the value of the object, and the need to operationalize the factors examined in the form of criteria.
and indicators. This allows for proper interpretation and understanding of the results of research, and the development of recommendations. Both too much emphasis on professionalization of the evaluation process and standardization of the methodology, as well as too much freedom and carelessness are the methodological flaws of evaluation research. Both extremes can lead to losing the essence of evaluation and limit their practical or social functions. In this article, the values associated with the idea of evaluation research together with different, occurring in both sectors of the evaluation market threats to those values will be shown.

**Evaluation as the research of the value - the idea and practice**

Evaluation is most often defined as “the systematic study of the value or benefits of any object” [Joint Committee on Standards for Educational Evaluation 1981, p.12]. In this reflection of this attention is paid to some important issues that need to be taken into account if you do not want to reduce bureaucratic procedures for evaluation assessment or control, with which it is still often equated.

Firstly, it is a question of treating evaluation primarily as an axiological reflection, especially during designing of goals of evaluation, questions and evaluation criteria. The very concept of evaluation contains at its core the concept of ‘value’ [Korporowicz 2001]. Meanwhile, evaluation, especially in the practice of public administration activities, often takes the form of bureaucratic procedures relating to the implementation of the imposed from above, standardized criteria. The use of routine activities, its formalization and the lack of dialogue, cause that evaluation is generally identified with assessment and control only.

Secondly, evaluation is “an orderly way of acquisition and accumulation of knowledge” [Ornacka 2003, p. 9 - 10], and its quality is appropriately reflects the methodological process of conceptualization and proper implementation of empirical research and the ability to analyse and synthesize collected research material. The values are present in the methodology through the quality of the work of the evaluator and researcher - through their credibility, the use of the highest ethical standards. Lack of methodological credibility, or lack of confidence in the investigators by the evaluated part - results in low value and usability of evaluation. Maintaining high-quality evaluation does not go hand in hand with the dominant in public procurement procedures tendency to see the price as the primary criterion for selection of the offer. Criteria such as the quality of the proposed methodology or credibility and experience are generally less important in the selection of the offer. The share of price criterion in the evaluation research reached in 2010 average 61%, which means that the price prejudice bid selection. This problem is often indicated by the companies implementing evaluation: “The high proportion of orders where the price is an important factor (often the only one) of choice of the contractor, is the real reason to fear. If you add to this that in many tenders, extra points
will be given to declare increased experiments (which after all has to result in an increase in the costs of research), it appears that the criteria of price is, it not the only, but the dominant criteria.” [PTE Catalog 2011, p. 32].

Thirdly, evaluation is also a discourse between the different social actors interested in it. Sometimes it is the first step to a real dialogue between the participants in joint social processes, members of the organization. Its important dimension is also placing into public awareness assessments, judgments and values of different social groups involved or interested in the evaluated programs. Generally, the idea of participation of shareholders was adopted in the planning of the evaluation process in Poland. Although also on this ground it is much more demands than real action. For example, within the framework of functioning in Poland since 2007 the System of Evaluation of Education in the implementation of external evaluation of schools parents and representatives of the local environment - but practice shows that only those who were appointed by the school authorities, are invited to participate in it, as stakeholders of evaluation. Another example is the Groups of Evaluation Steering, appointed by the boards of the provinces: the Management Board of the Opole Province on June 16, 2014 formed a group, which consists of 29 people, including one person from the Provincial Statistical Office, 1 person from the Regional Center for Social Policy, 1 person from Regional Education Center, 2 people from Opole Economic Development Centre, 3 from the Provincial Labour Office and 21 people from the Marshal’s Office. In one of the first sentences of the document establishing the group states that the purpose of its activities is the “keeping the partnership and coordination of monitoring and evaluation.” We do not find further specification of the actors of this “partnership”, is the dialogue between officials the realization of the partnership principle in the evaluation? Did not the authors of the idea of participatory evaluation want also a dialogue with the actual recipients of the evaluated activities?

Fourthly, in the planning of the evaluation process it is essential to identify the values that will be sought, estimated, assessed in the context of the evaluated activities. On the one hand we usually have a desired model, for example a good school or a well-functioning support for the unemployed, to which we compare the evaluated operation, on the other hand, the model must be regarded as an open question, both for the possibility of modification, as well as taking criteria of its assessment. Local conditions and specific perception of the values specified in the evaluation process should be taken into account. The values discussed and evaluated by various groups involved in the evaluation make it possible to disclose differences in their perceptions. This discussion, which constitutes the first and most important stage of the evaluation process, allows the realization of a democratic and pluralistic model of evaluation, taking into account the voices of minorities and set their inclusion on equal terms to this process. The inclusion of multiple environments to discourse on values in the evaluation process contributes in particular to:
- “socialization” of the evaluation itself, by virtue of reducing the arbitrariness of unilaterally determined criteria,
- increasing of the likelihood of “hitting” of evaluation studies into the expectation of the contracting part and into the actual experience of participants of evaluated activities,
- making the evaluations seriously and responsibly treated procedure, the results of which will meet the interest of all stakeholders,
- meeting the different social actors of evaluation scene, going outside of the daily routine, and which gives the opportunity to present their own vision of the issues and showing the differences in the perception of the relevant assessment criteria of quality, meaningfulness, attractiveness or rationality of evaluated activities [Korporowicz 1999, p 174 -176].

The value of evaluation - usability and social functions

Usability is the basic function of the evaluation, which should be the basis of all the planning and organizing. Joseph S.Wholey, Harry P.Hatry, Kathryn E. Newcomer draw attention to this fact in their book about programming evaluation [2001 s.5-29], asking the question: how to choose a program for the evaluation? This is an important question, because the fact that we have the most limited resources, as well as some of the data must be provided at a limited time to take decisions on time. The authors showed to the issues that should be considered before deciding on evaluation:

- Will the results of the evaluation affect decisions about the program? The evaluation should make it possible to answer the following questions: is the program worth continuing? Does it need modification? Should it be resumed? The program, which only aim is to gain political support does not meet the first criterion.
- Will the evaluation be made in time to be useful? Time plays an important role in the evaluation, due to the fact that many decisions must be taken within specified time limits. To be useful, the evaluation must give its recommendation in time, to enable support of these decisions.
- Is the program is substantial enough to make the evaluation? Significant evaluation may include, for example, the program, which uses in the largest amount of resources. But it may be the evaluation of a plan, which is seen as the least efficient.
- Is the implementation of the program seen as problematic? Each program has its own circle of beneficiaries, users, staff, who can also benefit from the implementation of the evaluation, especially when problems arise in the implementation process and the necessary is data to justify the continuation, modification, extension or termination of the program.
At what moment of realization is a program? Another criterion is that in which moment of realization the program is located. The best and most useful are programs in the initial stage of implementation, new programs or those whose benefits are not yet known.

Usability of the evaluation is reflected in the implementation of the recommendations. In the case of evaluation of EU programs, recommendations are a compulsory part of the evaluation report and have a strictly defined form. Each recommendation has a rank given, its content and the manner of implementation, completion date and the person responsible for its implementation are precisely determined. Implementation of these recommendations is monitored, which automatically forces usability of evaluation. For comparison, it is quite different in the case of a system of external evaluation in SEO schools. The evaluation reports do not have a recommendation, however, there are the marks of evaluation expressed on a scale from A (highest) to E (lowest). Internal evaluations in schools, but also evaluations of non-governmental organizations, which are often self-evaluation is conducted according to different models and do not always contain recommendations. In relation to them, the usability can be determined only by the recipient.

Usability is an essential component of any evaluation, but on its importance we should look more widely, both on the impact of the evaluation process and the impact of implemented recommendations. Among the functions of evaluation two main categories can be included:

1. The functions aimed at the evaluated program, including:
   - the formative function: associated with the ability to influence the course of the program, by providing information about the desired changes which can be introduced during the program.
   - the summative function: related to the assessment of the impact of the program and its results.

2. Functions focused on the social environment, including:
   - the function of information and communication, consisting of informing about the implementation and effects of the program and strengthening communication in an environment in which the program is implemented between the various stakeholder groups.
   - participatory function, aimed at increasing of the involvement of stakeholders in the implemented program and empowerment of these groups in the environment, which were previously treated as passive recipients of the program.

It is also worth emphasizing the importance of evaluation in building social capital. This relationship is reflexive in nature, that is, social capital is the initial condition for successful evaluation, as it may appear as its product. Social capital is expressed primarily
in characteristics of communities such as trust, networks, norms of reciprocity and commitment. Talking about social capital in the context of the initial conditions for the implementation of the evaluation A. Haber and M. Szataj indicate factors lying on the side of:

- evaluators: they are composed of among others: design, implementation and management of the evaluation process,
- principals and customers of evaluation: they consist of: their perception of products obtained in the evaluation process.

The first factor depends mainly on the workshop of evaluators and professionalism of tests performed. The second refers to the level of public awareness of customers and trust. Both depend on an evaluation culture which is shaped in a particular social environment [Haber, Szataj 2008, p. 91-106].

Evidence based evaluation or participatory evaluation - that is, the search for the “golden mean” of evaluation models

Regarding the planning of the research process and methodology of evaluation there are several major approaches, within which many models and a variety of research methods and techniques are used. The most common approaches in the evaluation include:

- System analysis - which aims to determine the effectiveness, efficiency or productivity of the program evaluated by determining the relationship between the “contribution” of the program to the subject of its intervention and the results at the end of the program.
- approach oriented on making a decision - providing policy makers with information on the estimated effects of alternative courses of action and other necessary data to make the right decision concerning the evaluated program.
- Case study - showing the full specifics of the program, social conditions, its course and how the participants perceive it. The emphasis on the acquisition and analysis of qualitative data and the inclusion of pluralism values shared by the groups involved in the program are characteristic for this approach.
- Self-evaluation - research conducted not by external or internal experts but by the participants of the test program, the aim of it is to increase their own knowledge about the program and identifying opportunities to improve its quality [Olejniczak 2009].

With regard to the evaluations carried out within the framework of EU programs in Poland, the dominant approach is system analysis. Within its framework it is increasingly emphasized the importance of applying the so-called evidence based evaluation, including counterfactual methods, as the “golden mean” for assessing the impact of interventions. In public procurement various methods of “impact assessment” are expected based mainly on statistical analysis. Their results are presented in the form of a series of performance indicators, according to the principle “what is measured is made.”
However, as noted by M. Q. Patton [2013, p. 35] the usefulness of indicators is not fixed, it depends on their credibility and due process of interpretation. Same indicators only determine whether the observed phenomenon is increasing or decreasing, while valuable evaluation must go further, delivering their correct interpretation, answering, among others, the questions: why are there changes in the indicators, what affects the direction of changes? Answers to many of these questions can be provided by a participatory evaluation, in which model shareholders are involved not only on the design stage, objectives, criteria and evaluation methods, but they also cooperate in the interpretation of the results and formulating recommendations. Many commissioners also expects from the contractors using of triangulation by reaching out to diverse sources of data and different methods used in the evaluation process. Such an action is very desirable, but it raises the cost of evaluation. It also requires the knowledge of the specifics of each approach and relevance of research problems to use qualitative and quantitative methods.

The financial resources allocated to the evaluation process have the impact on planning and methods used in it. The average value of evaluation research from public funds was in 2010 more than 74 000 zl. In case of evaluations carried out by non-governmental organizations, internal resources allocated to it are much lower (though no precise data here). Similarly, with regard to evaluation in schools, although the funds for external evaluation are given by the state, its internal evaluation is carried out “at cost” and in reality without any additional resources allocated to it. Of course, financial resources for the evaluation should be tailored to the scale of the research, but in this case disparity between evaluation in the field of EU projects (and therefore covered by the subsidy) and other social areas are too large.

Summary

Axiological and methodological dilemmas related to research with evaluation, will probably always accompany this form of research activity, due to the expected utility of evaluation studies, as well as their social functions. However, in some areas, as it was shown in the article, it is worth to reformulate existing practices so that the evaluation research did not lose its value through the decline in the quality of the methodology and the trust of customers. Such problem areas may include, among other things: how to select the evaluator, how to match the scope and form of evaluation to the needs of users, the real participation of the users of evaluation in the process of planning and design, how to replace the search of the “gold standard” by matching the evaluation methodology to studied problems and needs of customers of the evaluation.
References:

Rybnik is a beautiful city and one of the major cities of the Silesian District. Historical references to Rybnik come from the thirteenth century. Currently, Rybnik attracts young people to study there at two universities.

Here, on the academic campus in Rybnik on 31 May 2016, was held an International Congress of Business Ethics and Sustainable Development. The initiators of the Congress were prof. Aleksandra Kuzior, president of the Silesian Centre for Business Ethics and Sustainable Development, acting at the Silesian University of Technology, and Piotr Kuczera, Mayor of the City of Rybnik.

Polish, Austrian, German, Slovak and Ukrainian scientists, businessmen and representatives of local authorities met at the Congress to share experiences, ideas and best practices in achieving the objectives of the concept of sustainable development and corporate social responsibility (CSR). The Honorary Patronage over the Congress was taken by the Ministry of Development of the Republic of Poland, Rybnik is a beautiful city and one of the major cities of the Silesian District. Historical references to Rybnik come from the thirteenth century. Currently, Rybnik attracts young people to study there at two universities.

Here, on the academic campus in Rybnik on 31 May 2016, was held an International Congress of Business Ethics and Sustainable Development. The initiative to organize the congress was born thanks to the talks between prof. Aleksandra Kuzior, president of the Silesian Centre for Business Ethics and Sustainable Development, acting at the Silesian University of Technology, and Piotr Kuczera, Mayor of the City of Rybnik. Scientists of several European Countries, representatives of local authorities and businessmen met at the Congress to talk about the concept of sustainable development. The aim was to share experiences, ideas and best practices in achieving the objectives of such a concept and of a corporate social responsibility (CSR).
The Honorary Committee included outstanding figures in the world of science, politics and business: Andrzej Arendarski (President of the National Chamber of Commerce), Dr. Andrea Bekić (Ambassador of the Republic of Croatia in Poland), prof. dr. hab. eng. Jerzy BuzeK Dr. H. C. mult. (Member of European Parliament, European Parliament President in 2009-2012, Prime Minister 1997-2001), Tadeusz Donocik (President of the Regional Chamber of Commerce in Katowice, Vice President of the National Chamber of Commerce, Undersecretary of State in the Ministry of Economy in 1998-2001), dr. hab. Zygmunt Frankiewicz (Mayor of Gliwice, President of the Association of Polish Cities), prof. dr. hab. eng. Wojciech Gasparski (Member of the Honorary Committee of the Advancement of Human Knowledge, Polish Academy of Sciences, head of the Department of Business Ethics at the Kozminski University, director of the Center for Business Ethics (CEBI) in Warsaw), prof. dr. hab. eng. Andrzej Karbownik Dr. H. C., the Rector of Silesian University of Technology), Mieczysław Kieć (Mayor of Wodzisław Śląski, President of the Union of Municipalities and Districts of the Western Subregion of Silesian Province), Piotr Kuczer (Mayor of the City of Rybnik), Associate Professor dr. hab. Aleksandra Kuzior (President of the Silesian Center for Business Ethics and Sustainable Development, Head of the Department of Applied Social Sciences, Faculty of Organization and Management, Silesian University of Technology), Małgorzata Mańka-Szulik (Mayor of Zabrze, President of the Board of the Metropolitan Association of Upper Silesia), prof. dr. hab. eng. Arkadiusz Mężyk - Rector Elect of the Silesian University of Technology, Dean of the Faculty of Mechanical Engineering of the Silesian University of Technology), prof. dr. hab. eng. Zygfryd Nowak (founder of the Polish Cleaner Production Movement and longtime president), Mirella Panek-Owsiańska (Chairwoman of the Responsible Business Forum), Wiktor Pawlik (President of the Regional Chamber of Commerce and Industry in Gliwice), Wojciech Satuga (Marshal of the Silesian District), Associate Professor dr. hab. Jacek Sójka (President of the Polish Association of Business Ethics EBEN Poland, director of the Institute of Cultural Studies at Adam Mickiewicz University in Poznań), prof. dr. hab. eng. Marian Turek (Dean of the Faculty of Organization and Management Silesian University of Technology), Jarosław Wieczorek (Silesian District governor), dr. eng. Tomasz Zieliński (Dean of the Faculty of Business, Finance and Administration of the Rybnik Centre of Scientific-Didactic University of Economics in Katowice), prof. dr. hab. Leszek Żabiński (Rector of the University of Economics in Katowice), Andrzej Żylak (Honorary Consul of the Republic of Croatia, President of the Chamber of Commerce and Industry of the Rybnik Industrial District).

In turn, in the Scientific Committee there were outstanding representatives of Polish and foreign science, who deal with issues of sustainable development and business ethics: Prof. Dr. Petra Ahrweiler (European Academy GmbH, Head of Department “Innovation Lab”, Germany), Prof. Dr. Michael Aßländer (Dresden University of Technology, International Institute (IHI) Zittau, Germany, member of the Executive Committee of EBEN), Prof. MinRat DDr. Heinrich Badura (Federal Ministry of Science, Research and Economic, Department
of Science Education, Center for International Support, Vienna, Austria), Prof. Dr. Gerhard Banse (Berlin Center for Technology and Culture), Associate Professor Dr. Habil. Eng. Piotr Bartkowiak (Poznan University of Economics), Associate Professor Dr. Habil. Izabela Bieńkowska (University of Bielsko-Biała), Associate Professor Dr. Habil. Eng. Jan Brzóska (Vice-Dean for Science of Faculty of Organization and Management Silesian University of Technology), Associate Professor Dr. Habil. Helena Ciążela (Vice-Rector for Education Academy of Special Education in Warsaw), Doc. PhD. Eng. PhD. Helena Cierna (Technical University in Zvolen, Slovakia), Associate Professor Dr. Habil. Agata Chudzicka-Czupała (University of Silesia), Associate Professor Dr. Habil. Małgorzata Dobrowolska (University of Silesia), Associate Professor Dr. Habil. Eng. (Bialystok University of Technology), Prof. Dr. Habil. Janina Filek (Cracow University of Economics), Prof. PhDr. PhD. Daniel Fobelova (Matej Bel University, Slovakia), Prof. PhDr. PhD. Pavel Fobel (Head of the Department of Ethics and Applied Ethics, Faculty of Philosophy, Matej Bel University, Slovakia), Prof. Dr. Armin Grunwald (Karlsruhe Institute of Technology, Head of the Office of Technology Assessment at the German Parliament, Germany), Prof. Dr. Habil. Zbigniew Hull (Olsztyn Higher School of Joseph Rusiecki), Associate Professor Dr. Habil. Eng. Waldemar Jędrzejczyk (Head of Information Management and Knowledge Institute of Częstochowa University of Technology), Prof. Dr. Habil. Eng. Ryszard Janikowski (Head of the Department of Land Management, Silesian School of Economics of Wojciech Korfanty), Associate Professor Dr. Habil. Izabela Jonek-Kowalska (Vice-Dean for General Affairs, Department of Organization and Management, Silesian University of Technology), Prof. Dr. Habil. Eng. Jan Kaźmierczak (Director of the Institute of Production Engineering, Silesian University of Technology, chairman of the Polish Society for Technology Assessment), Prof. Dr. Habil. Eng. Leszek Kiettyka (Director of the Institute of Information Management Systems, Technical University of Częstochowa, President of the Scientific Society for Organization and Management - TNOiK), Prof. Dr. habil. Andrzej Kiepas (Head of the Department of Philosophical Anthropology and Philosophy of Civilization, University of Silesia, Vice-President of the Polish Society for Technology Assessment), Prof. Dr. Habil. Anna Lewicka-Strzałecka (Polish Academy of Sciences), Dr. Habil. Eng. Mariusz Ligarski (Silesian University of Technology), Prof. Dr. Habil. Alla Lobanova (Kryvyyi Rih National University, Kryvyi Rih, Ukraine), Associate Professor Dr. Habil. Eng. Anna Michna (Silesian University Of Technology), Doc. PhD. PhD. Zuzana Palovičová (Slovak Academy of Sciences, Slovakia), Associate Professor Dr. Habil. Andrzej Papuziński (University of Bydgoszcz), Associate Professor Dr. Habil Artur Pawtowski (Lublin University of Technology), Prof. PhDr. PhD. Zlatica Plasienkova (Komensky University in Bratislava, Slovakia), Prof. PhD. Yaroslav Shramko (Vice-rector for Research, National University Krivoy Rih, Ukraine), Dr. Habil. Zbigniew Spendel (University of Silesia in Katowice), Associate Professor Dr. Habil. Piotr Stec (Dean of the Faculty of Law and Administration, University of Opołe), Dr. Habil. Danuta Szwajca (Silesian University of Technology), Prof. Dr. Habil. Włodzimierz Tyburski
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(Nicolaus Copernicus University in Toruń), Prof. Dr. Nicanor Ursua (University of Basque Country, Spain), Associate Professor Dr. Habil. Ryszard Wisniewski (Nicolaus Copernicus University in Toruń), Associate Professor Dr. Habil. Eng. Krzysztof Wodarski (Director of the Center for Project Management Silesian University of Technology), Dr. Habil. Mariusz Wojewoda (University of Silesia), Associate Professor Dr. Habil. Eng. Radoslaw Wolniak (Silesian University of Technology), Associate Professor Dr. Habil. Mariusz Zielinski (Opole University of Technology).

Among the prominent representatives of Polish science and policy, his message to the participants of the Congress gave prof. Jerzy Buzek, MEP, Chairman of the European Parliament in 2009-2012 and the Polish Prime Minister in 1997-2001, who pointed out that sustainable development will depend on the enthusiasm, perseverance and integrating the activities of different actors: business people, scientists, leaders different organizations, but also of all employees and ordinary people. As a member and chairman of various committees of the European Union (Chairman of the Committee on Industry, Research and Energy and the Conference of Committee Chairs of the European Parliament), he drew attention to the importance and topicality of the issues undertaken during the Congress in Rybnik. Prof. Bogustaw Łazarz, the Vice-Rector elect of Silesian University of Technology, stressed that there is no sustainable development without adequate basis for ethics and ethical values and the Honorary Consul of the Republic of Croatia and President of the Chamber of Commerce and Trade of the Rybnik Industrial District at once also drew attention to the importance of ethical behavior in business, and Congress is an excellent forum where businessmen can discuss with scientists problems bothering them. Passing the wishes of fruitful deliberations, the Ambassador of the Republic of Croatia Andrei Bekić also drew attention to the frequent contacts of the embassy with the city of Rybnik, which opens up possibilities of cooperation. It should be emphasized that the city of Rybnik cooperated and is already working with many partner cities from different countries. We can point out here among others, Dorsten and Eurasburg (Germany), Karviná (Czech Republic), Ivano-Frankivsk and Bar (Ukraine), Larissa (Greece), Liévin, Mazamet and Saint-Vallier (France), Newtownabbey (United Kingdom). Rybnik is a city of a rapidly growing economy, science and tourism, the city where the cooperation of local government and business with universities grows, and a perfect example of that was the International Congress of Business Ethics and Sustainable Development.

A plenary lecture was delivered by Prof. Gerhard Banse, president of the Leibniz Society Berlin and a representative of the Berlin Center Technic and Culture, a longtime researcher at Karlsruhe Institute of Technology, dealing with issues of sustainable development, philosophy and ethics of technology and technology assessment.

Within the Congress there were also held two panel discussions: 1. “How governments can support ethical business”; 2. “CSR – between theory and practice.” and at the thematic sections there were delivered nearly 40 papers.
The first panel discussion was attended by prof. Heinrich Badura of the Austrian Federal Ministry of Science, Research and Economic, Katarzyna Dzióba (Vice-Mayor of the City of Zabrze), Mieczysław Kieca (Mayor of the City of Wodzisław Śląski) and Piotr Kuczera (Mayor of the City of Rybnik). The discussion was moderated by prof. Aleksandra Kuzior. The second one was participated by prof. Michael Aßländer (Dresden University of Technology, International Institute (IHI) Zittau, member of the Executive Committee of EBEN, Germany), Paulina Bednarz (Director for EU projects and communication of the Institute for Research on Democracy and Private Enterprise, The Foundation of the National Chamber of Commerce, Poland), Dr. Eng. Janusz Karwot (President of the Water and Sewage Company LLC in Rybnik, Poland) and prof. Alla Lobanova (Kryvyi Rih National University, Ukraine).

Lectures in thematic sections were devoted to the issues in the area of normative ethics, applied ethics and Corporate Social Responsibility (CSR) and the various aspects of sustainable development. There were presented, among others, research on the ethical dimension of CSR, the role of social responsibility in building the relationship between science and business, the development of innovative projects within the economics of sharing and management responsibility, etc. The speakers wondered whether Corporate Social Responsibility is a requirement or just fashion, and whether the ethical behavior of firms are only decoy social responsibility and real commitment. Representatives of companies operating not only on the local, but also international market, gave examples of good practices, particularly in the areas of human resource management and organizational responsibilities towards the environment and pro-environmental actions. Examples of ecological activities are also presented in a panel discussion, for which the city Wodzislaw Slaski received a certificate of “Ecological Commune” for supporting modern and ecological solutions for heating in the city.

In the afternoon sessions in several papers there were also themes showing the role of women in business development. They also presented examples of discriminatory practices and harassment that arise in the practice of corporate governance and with whom it is essential to fight. The basic documents of the concept of sustainable development highlight the important role of women in creating an ethical business and the implementation of the objectives of sustainable development. Direct examples of such records can be found, among others, in the Global Programme of Action Agenda 21, the Plan of Implementation of Johannesburg or in the “Future We Want” report.

Considerable interest has been aroused by the discussion on CSR. Panelists from three different European countries (Poland, Ukraine, Germany), with varying degrees of implementation of the objectives of CSR, drew attention to, inter alia, the creation of a CSR strategy, commitment to solving the problems of local communities, investing in eco-innovation. The examples showed significant differences in the approach to CSR in Poland, Germany and Ukraine.
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Foreign visitors who took part in the discussion (prof. A. Lobanova and prof. M. Aßländer) are scientists who have been working for many years with the Department of Applied Social Sciences of the Faculty of Organization and Management Silesian University of Technology. Department of Sociology and Economics of the Krivoy Rih National University in Ukraine, together with the Department of Applied Social Sciences implement a training project, the result of which is being prepared for printing as an academic book “Selected issues of the sociology of work,” whose authors are Polish and Ukrainian scientists. A look at the problems of the sociology of work from two different perspectives yielded very interesting results. At the same time Department of Applied Social Sciences cooperates with Dresden University of Technology, International Institute (IHI) Zittau, by organizing annually a conference on “Social development towards values. Ethics – Technology – Society, which also involves researchers from Ukraine. The co-organizer of this project is the Department of Ethics and Applied Ethics of Matej Bel University in Banska Bystrica. International scientific cooperation is focused on the sociological and ethical issues. An important element of this cooperation are also the issues discussed at the International Congress of Business Ethics and Sustainable Development in Rybnik, hence the presence of scientists from these countries at a meeting of the congress. So then Congress concentrated scientific, business, managerial and government environment rom different countries. The Congress was also attended by students of secondary schools in Rybnik, who also joined the discussions. In total, Congress attracted more than 200 people. The organizers of the Congress – Silesian Center for Business Ethics and Sustainable Development and the City of Rybnik - announced further cooperation and preparing the next edition of the Congress. Information about Congress may be found also in Leibniz-Online Nr. 23 (2016) at http://leibnizsozietat.de/wp-content/uploads/2016/06/Kuzior.pdf and in a journal Biuletyn Politechniki Śląskiej No 6-7 (281-282) /2016, pp. 22-24 at https://issuu.com/politechnikaslaska/docs/biuletyn-polsl-czerwiec-lipiec-2016 and in Ukrainian scientific journal “Socialni technologii. Aktualni problemi teorii ta praktiki” Wipusk 71/2016, p. 179-181.

More information about the Congress can be found at the website http://www.polsl.pl/organizacje/scebizr/Strony/witamy.aspx