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Is Training Effective? Evaluating Training Effectiveness in Call Centers

Waseem Rehmat
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Haroon Rafiq Khan

Abstract

Due to complex, competitive and crucial nature of call center jobs, organizations in services industry are spending more resources than ever on staff training and development. This is the case also in Call Center Representative Training. However, although organizations invest billions of dollars every year in training, no concrete evaluation framework exists to adequately quantify the impact of Call Center Representative (Henceforth CCR) training on actual job performance. Filling this gap, current study attempts to develop a framework to evaluate training programs in the context of call center industry using Kirkpatrick's learning and training evaluation model. Developed framework is then implemented in actual training programs of the case company to develop insights on evaluation of training programs and their limitations. The study is based on actual data of three call centers of a leading Telecom Company in Pakistan. These call centers answer approximately 72 Million calls a year. Study analyzed data of almost 627 CCRs who were trained in 34 different training programs by 18 different certified trainers at three locations. CCR training was selected as research setting because of two reasons. Firstly, high turnover of CCR's in call center industry necessitates frequent and extensive training which makes CCR training a big chunk of resources utilized in call center industry on

training and development; secondly, standardized scrutinizing procedures followed in the call center industry for hiring CCR's enabled and facilitated implementation of training evaluation framework which is suggested in this paper. Data was scientifically recorded for the entire year 2012 and different aspects of training were recorded to ensure that Kirkpatrick model could be applied. By successfully applying Kirkpatrick's learning and training evaluation model, the study developed a framework to gauge effectiveness of training program in call center using Kirkpatrick model. Our investigation of training programs using the developed framework revealed that training programs get very high scores at initial level. Trainees are inclined to rate trainings as excellent at level 1 (Reaction) of Kirkpatrick model but as we go deep with levels (Learning, Behavior) of model, it was identified that effectiveness of training programs deteriorate subsequently. Decline of almost 20% was recorded between the effectiveness of training at Level 1 (Reaction) and Level 3 (Behavior). These results suggest that reaction of trainees is an inadequate measure to evaluate training programs and training programs should be evaluated at a deeper level to get a realistic picture of training effectiveness. Though scope of this study was limited to call center trainings where results at each level of Kirkpatrick model could be gathered objectively, the study opens an interesting and challenging area for management researchers about exploring and improving quality of training programs. It shows the need to study further

this field by developing and implementing effective evaluation models in diverse training fields, specifically in areas such as social and leadership training.

Key Words: Training and Development, Learning, Kirkpatrick model, Training Management, workplace effectiveness, Human Resource Development.

Introduction

Call center industry is growing exponentially. Call centers are vital part of any business because businesses are built around customers and customers want to communicate. They want to tell about their service experiences, issues, complaints and they also want to know about new products, offers and packages that are being launched by businesses. Therefore, organizations while developing their marketing and customer care strategies, consider Call Centers as crucial pillar (Gilson & Khandelwal, 2005).

Though organizations acknowledge the importance of call centers as important pillar of the business, many organizations consider call centers as cost centers because primarily, call centers work as after sales support which does not create any new business unless call center is outbound. On other hand, we do have companies which consider call centers as their profit centers by upselling and cross selling different products when customer is interacting with Call Center Representative (CCR). In either case, businesses want maximum out of their call centers both in term of productivity and quality.

As (Houlihan,2000) points out, most of the work at call centers is managed with the use of technology which determines the pace and volume of work. This system also allows constant monitoring of job and employee performance (Hutchinson, Purcell, & Kinnie, 2000). The call center work environment is characterized as being similar to assembly line production (Taylor & Bayn,

1998) and this creates tough performance criteria's for CCR's. Call center job is considered as one of the toughest job throughout the world resulting in very high turnovers. Estimated average turnover is between 35 and 50 percent (IBIS World, 2008). High stress levels and huge workloads are major contributors in high turnover at call centers. This is the prime reason that almost throughout the year; call centers are hiring resources to fill in resignations.

High turnover and constant hiring usually creates a workforce with unequal skill levels but customers expect same level of services whenever they contact helpline. They need CCRs to be cooperative, friendly, courteous, and attentive with updated knowledge of each and every product, service, and issue. Customers don't care if CCR is new or old and neither should they because it is company's responsibility to ensure that right person is sitting at helpline to facilitate customer. Therefore, with high turnover and constant hiring of new resource, management has to ensure that a standard value has been added in raw resource to meet customer expectations. So, rigorous training is needed to standardize skill levels in the workforce if customer expectations are to be met by call centers.

With heavy investments in executing training programs, the question is no longer "should we train", but rather — is the training worthwhile and effective? So it all boils down to effectiveness of training programs which is done through training evaluation. Problem with currently available training evaluation models is their inability to objectively measure effectiveness of training programs at levels deeper than trainee responses. Though these models present a framework of training evaluation at different levels (i.e. Reaction, learning, behavior), applicability of these models is limited because measuring scales of evaluation are mostly industry specific and highly generalized evaluation models available in literature appear to practitioners as not applicable. Therefore, in the current study, we took the most widely acknowledged training evaluation model (Kirkpatrick model); tailored training programs in our case organization according to evaluation model and implemented the model. This approach to evaluate training programs was inverse to currently suggested and practiced approaches in the field of training evaluation because customarily, evaluation models are implemented on completed training programs whereas in this study, complete training lifecycle was developed in a manner that permitted and supported objective evaluation.

Training in Call Center Industry

Training is a key strategy for human resource development, generating new skills in people and in achieving organizational objectives. Training can be defined as "the systematic acquisition of skills, concepts, or attitudes that must result in improved performance of the trainee" (Goldstein & Ford, 2002; Aamdot, 2012). Employees/ workforce need to acquire special skills and knowledge appropriate to perform job as per desired standards and training programs are developed to help them achieve those desired targets. Training has many benefits and hence, is becoming a billion dollar industry worldwide. On average, organizations are spending 2 to 2.5 percent of their payroll on training (ASTD, 2005). Same source reveals that U.S. organizations alone spent approximately \$164.2 billion on employee learning/executive education in 2012.

In the call center industry, training programs are developed and executed to inculcate required knowledge, skills and abilities (KSA) in new hires. Training new hires is specifically a very demanding job because there is always high pressure from

call center management to handover staff as soon as possible so that quantitative service levels at call centers may not be compromised. So, the question in this context is, *How to gauge effectiveness of training programs?* Evaluation of the effectiveness of training programs is critical because without it, call centers have no good way to know if CCR will be able to provide standard services to their customers.

Training in Call Center industry is different from training in other organizations because in Call Centers, CCR (Employee) must perform all standard activities with standard accuracy and courtesy at a set level from very first day of the job. Margin of "Trial and error" and "Experiential learning" in Call Center industry is considerably low compared to other industries and business segments where new employees can learn from mistakes and peers.

Training Evaluation:

Training evaluation is a systematic process of collecting data in an effort to determine the effectiveness and/or efficiency of training programs and to make decisions about training (Brown & Gerhardt, 2002; Brown & Sitzman, 2011). Evaluating training programs is becoming an important issue for training researchers and practitioners (Alliger, Tannenbaum, Bennet, Traver, & Shotland, 1997) because training evaluation is both costly and intensive (Salas & Cannon Bowers, 2001), and evaluation criteria must be psychometrically sound (Alliger, Tannenbaum, Bennet, Traver, & Shotland, 1997).

In the training lifecycle, evaluation phase is usually the most overlooked part. Often, the value of conducting training evaluations is outdone by the necessity simply to gain participants immediate post-training reactions and results of that are sometimes mistakenly viewed as an indicator of whether or not the training was successful overall. In addition, budgetary, and other constraints have caused many trainers and instructional designers to employ standardized, commercially available evaluation instruments. Advantages of using standardized tools are that 1) They are (presumably) validated because they have been used and refined over time and Therefore, the data and feedback they provide is consequently, likewise (presumably) valid. 2) They can be customized, to the extent that many contain questions of open format, allowing the course designer some flexibility of inserting course specific questions and 3) they are relatively inexpensive and readily available thereby allowing the instructional designer to focus mainly on course and curriculum development related concerns. However, there are many disadvantages in using standardized evaluation instruments. Firstly, they present a "one size fits all" approach to training course design in which they assume that each course has relative similarities in its content, style, and expectations. Secondly, they are generally not as comprehensive nor focused on critical content (objective-driven) areas as would be either necessary or desirable and thirdly, they offer little assistance in assessing the longer-term effects of the training.

A valuable alternative to standardized evaluations can be found in designing a customized and systematic approach in which the principal goal is to obtain feedback aimed specifically at a particular program's objectives to determine not only how well the course was initially received but also whether or not it had the desired impact over a sustained period of time.

Existing literature proposes different models for carrying out training evaluation (i.e. Kirkpatrick, 1976; Phillips, 1997; Hamblin, 1974; Tannenbaum & Woods, 1992; Kaufman & Keller, 1994; Holton, 1996). Evaluation approaches used in these models can be loosely categorized into "Goal based" ap-

proaches and “System based approaches”. Various frameworks for evaluation of training programs have been proposed under the influence of these two approaches (Eseryel, 2002). The most influential model for training evaluation with goal oriented approach came from Kirkpatrick whereas under the systems approach, the most influential models include: Context, Input, Process, Product (CIPP) Model (Worthen, Sanders, & Fitzpatrick, 1997); Training Validation System (TVS) Approach (Fitz-Enz, 1994); and Input, Process, Output, Outcome (IPO) Model (Bushnell, 1990). (Eseryel, 2002) provides a comparison between Kirkpatrick model and TVS, IPO and CIPP models which is re-presented in the table below.

Kirkpatrick (1959)	CIPP Model (1987)	IPO Model (1990)	TVS Model (1994)
1. Reaction: to gather data on participants reactions at the end of a training program	1. Context: obtaining information about the situation to decide on educational needs and to establish program objectives	1. Input: evaluation of system performance indicators such as trainee qualifications, availability of materials, appropriateness of training, etc.	1. Situation: collecting pre-training data to ascertain current levels of performance within the organization and defining a desirable level of future performance
2. Learning: to assess whether the learning objectives for the program are met	2. Input: identifying educational strategies most likely to achieve the desired result	2. Process: embraces planning, design, development, and delivery of training programs	2. Intervention: identifying the reason for the existence of the gap between the present and desirable performance to find out if training is the solution to the problem
3. Behavior: to assess whether job performance changes as a result of training	3. Process: assessing the implementation of the educational program	3. Output: Gathering data resulting from the training interventions	3. Impact: evaluating the difference between the pre- and post-training data
4. Results: to assess costs vs. benefits of training programs, i.e., organizational impact in terms of reduced costs, improved quality of work, increased quantity of work, etc.	4. Product: gathering information regarding the results of the educational intervention to interpret its worth and merit	4. Outcomes: longer-term results associated with improvement in the corporation's bottom line- its profitability, competitiveness, etc.	4. Value: measuring differences in quality, productivity, service, or sales, all of which can be expressed in terms of dollars

Table 1. Goal-based and systems-based approaches to evaluation (Eseryel, 2002)

From these and many other models, the most popular and recognized model of training evaluation is Kirkpatrick's (1994) model of training evaluation (Saks & Burke, 2012). Though critiqued for its simplistic approach, this model is preferred for current research because firstly, it provides appropriate goal orientation which is specifically required in call center training and secondly, clear job performance indicators used in call center industry make it possible to implement Kirkpatrick's model with clarity and conviction.

Kirkpatrick model:

As per Kirkpatrick model, training can be evaluated at four levels. Level 1 is reactions criteria which evaluates trainees' reactions to a training program. Level 2 is learning criteria, which evaluates the extent to which trainees have learned the training material and acquired knowledge from a training program. Level 3 is behavior criteria and it assesses the extent to which trainees have applied the training at workplace in terms of their behavior and/or performance following a training program. Level 4 is results criteria, which calculates the extent to which

the training program has improved organizational-level outcomes (Kirkpatrick, 1976).

Currently available research on Training evaluation using Kirkpatrick model has mostly been focused on the extent to which organizations evaluate trainings at one or more levels of Kirkpatrick model. For example, few references cited by (Saks & Burke, 2012) suggest that many organizations evaluate reactions and learning, but very few evaluate behavior and results criteria (Blanchard, Thacker, & Way, 2000; Hughes & Campbell, 2009; Kraiger, 2001; Sitzmann, Casper, Brown, & Ely, 2008). Similar results were found in the study made by (Twitchell, III, & Jr., 2000) in which only 31 percent of organizations used behavior measures to evaluate technical training programs, and only 21 percent used results–performance measures. Considering causal relations amongst Kirkpatrick's four levels of training evaluation, interesting study was made by (Alliger & Janak, 1989) in which they found very low correlations between reactions and the other three criteria (Learning, Behavior and Results) and slightly larger (but still relatively low) correlations among learning, behavior and results criteria.

Therefore, though previous studies have used Kirkpatrick model to assess training efficacy, not enough research evidence was found where complete lifecycle of training was used to gauge effectiveness of training programs in general and in the call center industry specifically. Filling this gap, we developed a framework of complete training lifecycle using Kirkpatrick model and implemented the model on results of training evaluation. In this context, the research aimed at answering following two research questions.

a) How can we develop a framework to evaluate training programs in the context of call center? What can we learn using the Kirkpatrick's model in evaluation?

b) How effective are call center new hire training program at different levels of Kirkpatrick's model?

Aim of the study therefore, was to contribute in current discourse of training evaluation via appraising the effectiveness of the evaluation process and by providing a framework of complete training lifecycle in which evaluation is embedded in the planning and execution phase. Though scope of this study was limited to call center trainings where results at each level of evaluation could be gathered objectively, the study opens an interesting and challenging area for management researchers about exploring and improving quality of training programs by developing and customizing evaluation models for diverse training fields such as soft skills and leadership training.

Methods and Datasets:

This research was carried out in a Telecommunication company in Pakistan. 34 New hire training programs were analyzed for this research. All trainings that have been conducted in the organization in year 2012 have been analyzed. Data set that has been used for research comprised of 627 CCRs who actually went through new hire training. Their performance was recorded for respective next couple of months to capture the results as per Kirkpatrick model. New hire training has been chosen for this research mainly because new hires do not carry any specific cultural or political biasness/ inclinations and it was assumed that choosing new hires would provide true results while evaluating post training behavior. 34 complete actual new hire training programs were monitored and recorded to analyze effectiveness of training program at each level of Kirkpatrick model. It took almost 12 months to generate this data. Basic processes and phases of new hire training program

are explained below to get understanding of the entire structure of training.

Hiring Process: Basic requirement for entry level hiring (new hires investigated in this research) at the organization under study is graduate level studies and age limit of ≤ 28 years. Company does not advertise jobs of CCR's as it is a continuous process and usually existing employees refer other people. There is a CV bank in which all the resumes are dropped and are pulled off as and when needed. At any given time, there are thousands of CV's in CV bank. Call center coordinator maintains the record of all resumes. Hiring process comprises of following steps.

- CV Short listing- For all the CVs initial screening is done; basic qualification, prior experience and other key parameters are keenly observed to short list CVs.

- Prioritizing CVs- As basic criteria is very simple and there are hundreds of short listed CVs, so next step is prioritize CVs. Persons having prior experience in similar jobs are given priority.

- Telephonic interview-Once CVs are prioritized, panel of team leaders start calling prospects, to Confirm their availability, Gauge basic telephone skills and to check voice quality on telephone. They record their feedback in prescribed format against each interviewee. All candidates succeeding the telephonic interview phase are called in for assessment center.

Assessment Centers: There was always a conflict between training team and management regarding quality of intake at call centers. Trainers usually complain that hired CCR's do not possess basic capabilities that are required for job and hence, cannot be trained adequately for the job. To resolve this issue, a committee was developed comprising of all the stake holders including call center management, quality assurance team and training team. This committee came up with solution of "*pre-hiring assessment centers*". After thorough deliberation, following competence areas were established and agreed to be gauged during assessment centers.

- a) IQ test
- b) System handling skills
- c) Communication skills
- d) Customer Focus

Each of these competence areas have been established after carefully looking at job description of CCR's. As part of their job they will be interacting with customers and therefore, they need to be extremely customer focused. Communication is another key competence required for Call Center job. Similarly, every task that they perform during job is on system and therefore, they must be proficient in using systems. Certain IQ level is also needed to comprehend customer issues, understand logics, analyze problems and give solutions to customers.

All these competence areas were agreed by all the stake holders' i.e. Call center management, QAST (Quality Assurance and Standardization Team) and VP Customer Care. Hiring through assessment center also mitigated the limitation of Kirkpatrick model where literature claims that right selection of candidates for training programs will affect the results of training. So, by selecting human resource through assessment center, it was assured that right people were selected for the job.

Assessment centers basically ruled out the possibility of wrong candidate selection. This ensured that candidates with required skill set were chosen and sent to new hire training program. This resulted in nullifying the limitation of Kirkpatrick model where some literature claims that result of training depends on the skillset of trainees. Detail of each competence area and how

it was gauged in assessment centers is mentioned below.

IQ Test: IQ test comprised of two parts. First part contained 10 sequence related questions, and second part was comprehension to gauge if participant was able to use written material regarding product knowledge that will be used in trainings and afterwards on job. Sample questionnaire used to gauge IQ of participants is shown in Appendix 1.

System Handling Skills: System handling skills were gauged by asking participants to perform different activities on computer. It was again a simple sequence of tasks that was performed on computer. Evaluators had assessment sheets and while participants used systems, evaluators assessed each person's competence regarding system handling. Each participant was assessed by at least two evaluators to ensure that the marks given to participant were correct. Each participant was scored on a scale of 1-10. Instructions sheet used for system handling skills is attached in Appendix 2.

Communication Skills: Communication skills were gauged in two dimensions. One was speaking skills and other was listening skills. For speaking skills, participants were asked to speak on any topic for two minutes and as they spoke, expert evaluators evaluated them on different parameters of speaking skills such as opening of presentation, body language, selection of words and closing of presentation. Score by each evaluator were then summed up to get the total score for participant.

Second area of communication skills gauged was listening skills. Two recorded calls were played while participants listened with a blank paper and pencil in their hand. Calls were actual conversations between customer and CCR. In these calls, usually customer is asking for something or is discussing his/her issue and CCR is providing relevant information to customer or is trying to resolve the customer issue and providing appropriate remedies.

Recorded call was played, participants carefully listened to the call and they could take notes if they wanted to and once call was ended. Evaluators served question paper regarding that specific call. Each call had five questions and each question was worth one point. Listening skills had 10 marks in total and speaking skills was also of 10 marks. So, participants got scores out of 20 in communication skills category.

Customer Focus: Gauging if candidate was customer focused or not proved to be a tricky job. A questionnaire was developed to get the feel about aptitude of participant towards serving customer. This questionnaire basically comprised of daily routine job scenarios where one could observe if candidate was customer oriented or not. There were 10 questions and each question carried one mark. So participant's score was calculated out of 10.

Overall Score: Once all the competence areas were gauged, scores were calculated and compiled on an Excel sheet and Candidates were ranked according to the score they achieved in the assessment. Candidates failing to meet passing criteria were given feedback on weak areas and their application for job was declined with remarks.

Table 2 (p. 8) gives the summary of weightages against each competence. There is another column in same table which is "*Passing criteria*". As all competences are necessary to perform the job of CCR so s/he had to get a passing score in each competence which is mentioned in front of each competence in the table.

Apart from getting passing scores in each above criteria total score to pass the overall assessment needed to be greater than 74%. Compiled results were sent to call center management to continue further with hiring process. Furthermore, Candidates

Competence Area	Weight	Passing Criteria
IQ Test	20%	70%
System Handling Skills	40%	80%
Communication skills	20%	80%
Customer focus	20%	80%

Table 2: Assessment center competencies

Scores	Category
95% - 100%	A+
85% - 95%	A
75% - 85%	B
<75%	U

Table 3: Assessment Center Overall Scores Ranking

were given rating depending on their performance in assessment center. Table 3 summarizes the criteria to rank candidates based on their overall score.

Once candidates got cleared from assessment centers, they were called in for interview with line manager. Line manager interviewed applicants for approximately 10 minutes on defined format and recorded her feedback. After approval and clearance from line manager, applicants were called for final Interview. This interview was a panel interview in which Head of department along with HR representatives interviewed applicants. This was the final stage of hiring and candidates passed through this stage were selected for job and given offer letter.

On acceptance of offer letter, CCRs were requested to join in training. For our study, this extensive and standardized hiring criteria was important and useful because through the filtration mechanism, we could safely assume that selected candidates possessed standard pre-training skills and competencies and we could predict that post training evaluations and results would be training dependent and not based on inequality in trainee selection.

CCR Performance Standards:

CCR performance is closely monitored in call centers. There are certain KPIs against which CCRs are being monitored, incentivized, appraised and promoted. As our study evaluated post training behavior (Level 3 of Kirkpatrick model) against these KPIs, it was very important to understand call center performance indicators. Therefore, each performance indicator used for performance evaluation is mentioned below in detail.

Quality scores: 20 customer interactions (calls) of each CCR are evaluated every month. Quality Assurance team evaluates 10 calls against desired parameters and each call is given rating out of 100%. Afterwards, Quality Assurance team calls out 10 customers who interacted with particular CCR and asks his/her feedback about the call against defined parameters. Cumulative score of these 20 calls is the overall quality score of that particular CCR. Major part of CCR performance is to ensure that he/she gets maximum score in this parameter.

Productivity Score: Productivity is second most important parameter of CCR performance. Productivity basically is the measure to see how CCR performed in his/her 8 hours shift i.e. Did CCR logged in on time? Did CCR catered customer calls within defined time? Took his/her breaks properly? CCRs are supposed to handle each call in 120 seconds on average. CCRs are given three breaks in 8 hour shift as per pre-defined schedule. All these parameters are captured automatically in system and system generates Productivity score of each CCR for entire month.

Quiz Score: There are lot of things to remember about different products that are being offered by company because each day, company launches different offers and packages to attract and facilitate customers. As contact point for customers, CCRs are supposed to know about all the products that are being offered by company. To ensure this, there is a monthly quiz regarding different offers/packages/scenarios/promotions etc. that is conducted for each CCR. Quiz is also conducted by an automated system and questions are randomly chosen from system from a large database of questions. Each quiz contains 10 questions and system generates report of each CCR performance in quiz every month.

Attendance: An uninformed leave highly affects service levels of that day; CCRs attendance is strictly monitored and is part of CCR performance evaluation. Informed and approved leaves do not affect CCR performance but uninformed absence from job would severely affect CCR performance in that month. Weightage of each performance indicator for CCR at job is mentioned below table 4.

ABU Report: All these KPIs are summed up as per their assigned weightage in one report called ABU. ABU basically grades performance as "A" in case performance is good, "B" in case of satisfactory performance and "U" grade for unsatisfactory performance. Detail rating is illustrated in Table 5.

KPI	Weightage
Quality	55%
Productivity	30%
Quiz	5%
Attendance	10%

Table 4: Call Center Representative KPIs

ABU Grade	Percentage Score
A+	>=95%
A	>=90% < 95%
B	>=85% < 90%
B-	>=80% < 85%
U	<80%

Table 5: ABU Scores

Training Design: Once candidates are hired, they are requested to join in the training program. It is 14 days training program developed to equip new hires with necessary KSA (Knowledge, Skills and Attitudes) that are required to perform the job. New hire training process was developed by the training experts and in coordination with all stake holders. In the observed organization, each training program is designed to serve at least one business objective and Keeping that business objective in mind entire training program is developed. As potential trainees observed in our study were customer service department employees who were supposed to handle customer queries and concerns over the phone, following business objectives were paramount while developing training modules.

- At the end of training, trainees must have adequate product knowledge to handle customers effectively. They must be able to provide information that is required by customer.

- Trainees must exhibit customer handling skills. They must be polite and courteous towards customers in their job.

- By the end of training, trainees must be able to use relevant systems to handle customer queries and concerns.

To deliver on desired objectives, new hires training program was divided into two prominent areas. Initially, there was 10 days training in class room. These training rooms were equipped with necessary systems (with necessary systems). All the prod-

uct knowledge, system knowledge etc. was taught to trainees in those 10 days. In last 4 days, trainers placed these new hires on job and observed how they performed while mentoring and assisting them at work. In 14 days program certain number of quizzes were incorporated. Different activities like mock decision making situations, role plays, and team competitions were added in modules to ensure that participants learn as much as possible.

After module development and finalizing the complete training module hour by hour, trainee manual was developed. That was a simple handbook for trainees which contained all the relevant knowledge that was to be taught during the training program.

Training Execution: Once module and content was developed for trainings, the next step was to execute trainings. While executing training, certain criteria's were considered like arranging appropriate room, having appropriate seating arrangement etc. During training, participants were given several assignments, quizzes, presentation, notes etc. to keep them involved. Two trainers were always present with trainees and usually they divided different topics among themselves to train participants turn by turn. Entire batch was the responsibility of those trainers. Training team used mix and match of different trainers in different trainings to ensure that participants could get the mix of different trainers and at the same time different trainers could work together to improve their training skills further. Several parameters were gauged in training program to ensure that new hires might perform on job as per desired standard set already during the planning phase of training. Training performance of trainees was measured in the following manner.

- Attendance (Weightage 10%) - Popper record of attendance for each day was kept to ensure that new hires don't miss any topic.
- Training Quizzes (Weightage 10%) - Quizzes were conducted during training to gauge the learning of trainees.
- Training Participation (Weightage 10%) - Trainees were encouraged to actively participate in training; their participation was also gauged and recorded.
- Training Projects/Assignments (Weightage 10%) - Several projects/assignments were given to trainees in training program. These assignments and projects were evaluated and recorded to calculate final score of trainees.
- Final Quiz (50%) - At the end of training, grand quiz was conducted.
- On job observations - (Weightage 10%) - Measured in last 4 days of training.

At the end of training, all above parameters were summed up as per their defined weightages to get the final score of individuals which was later used to measure training effectiveness at level 2 (Learning). At the end of training, scores were compiled and shared with management. Trainings were concluded with a 10 question feedback form filled by each participant. Feedback form was later used to gauge Level 1(Reaction) of training.

Training Evaluation using Kirkpatrick model:

Kirkpatrick model presented four levels to actually gauge the effectiveness of training. As this research focuses to implement Kirkpatrick model levels for new hire training program to establish effectiveness of training program, each level of Kirkpatrick model was mapped to different activities at each stage of trainings in the following way.

Level 1- Reaction- Reactions is basically the immediate feedback of participants after the training. To calculate

Training feedback (Reaction) of each new hire training batch, feedback forms were used. Feedback form had 10 questions and participants ranked each questions against three given options (Excellent, Good and Needs Improvement). To calculate the result from feedback form, Each excellent that was selected by participant was considered as 5 marks, for good, 3 marks were assumed and Needs improvement resulted in 0 marks for particular question. All the scores against excellent, goods and need improvement were calculated and divided by 50 to get the quantified result of feedback. Average score of Feedback by all participants was considered as the Training feedback (Reaction) to training program.

Feedback form contained couple of questions regarding the training facility and required system support whereas most of the questions were related to capabilities of trainer i.e. was s/he knowledgeable, were the sessions interactive etc. Last portion of feedback asked for suggestions/ideas to improve training program and participants were encouraged to write any improvement they want to suggest.

On 14th day of training, training manager visited the new hire training batch, Trainers left the training room to ensure that feedback was transparent, new hires were given feedback forms and they recorded their feedback on given forms.

Once feedback forms were filled, training manager collected them and gave them to quality assurance team. Quality assurance team entered feedbacks in excel sheet and training results were calculated by compiling all the feedbacks. These results were later shared with call center and training team's management.

Level 2 – Learning- Level 2 of model is "Learning" which basically tries to capture how much actually trainees have learnt during the training. One can define it as techniques, knowledge and abilities actually acquired by trainee due to training.

To get this Level 2 evaluation of new hire training, different parameters that were used during training were analyzed. Final result comprised of all the learning that has happened at trainee level because this score was derived from Grand quiz which covered everything taught during the training program. So to gauge effectiveness of training at Level 2, Final training results of participants were used.

Level 3 – Behaviors- Level 3 of Kirkpatrick Model is about monitoring actual behaviors that new hired CCRs demonstrated on the job after training. Level 3 (Behaviors) evaluation was generated using ABU, the performance report generated by Quality Assurance Team. As already described, each CCR on floor is evaluated against several parameters and combination of all these scores is the performance score of CCR. After one week of joining floor (Job), quality assurance team starts evaluating new hires performance.

The Quality scores of ABU were considered for gauging training effectiveness at level 3 because other parameters like attendance and productivity were not directly related to effectiveness of training. Additionally, training was never designed to make CCRs more efficient in productivity (Attendance, break management etc.). Quality score basically comprised of new hire actual behavior on calls with customer. Therefore, Quality Score of new hired CCRs in first month ABU after joining the floor was considered as level 3 evaluation of this study.

Level 4 – Results- Level 4 of Kirkpatrick model talks about the actual results that affect the organization as a whole on a bigger scale. This is the most complex level of Kirkpatrick model and it needs certain sets of data which organizations don't always have. For new hire training, this can be calculated from number of calls answered by each new hire in a month. Rev-

enue/cost of calls where quality of CCR was good can be considered as return on investment whereas the cost of calls where CCR failed to meet quality standards can be considered as lost opportunity. However, due to complexity of this level, lack of data and to rationalize the scope of this research, level four of Kirkpatrick model was not implemented in this study. Table 6 below summarizes parameters used to capture data from training sessions to implement Kirkpatrick model.

Level 1- Reaction	Feedback of trainees at the last day of training.
Level 2- Learning	Final results of trainees at the end of trainings (Aggregate of quizzes, participation, attendance and observations)
Level 3- Behavior	Departmental evaluations after one month of job
Level 4- Results	Not in the scope of this research

Table 6: New hire training results mapped as per Kirkpatrick Model

Results and Conclusions:

34 new hire training programs were analyzed. These were all the new hire trainings conducted during 2012 in case organization. There were 627 participants who were trained in these 34 programs and results of training against each level were measured as previously defined. Table 7 summarizes the results of effectiveness of training at each Kirkpatrick level.

Kirkpatrick Level	Research parameter	Scores
Reaction	Training Feedback	96%
Learning	Training Score	86%
Behavior	Job evaluation score	77%

Table 7: New hire training Results at different Kirkpatrick Level

So if we look at reaction of training which was previously being used as an indicator of training success by organization, we can say that training program was 96% effective. At “learning level 2 of Kirkpatrick model, participants score had declined to 86%. It was also observed that for each new hire training batch, “Learning” was always less than the score that training program had achieved at “reaction” level. Third level in Kirkpatrick model was about the actual behaviors depicted by participants of training program on job. The nationwide score of evaluation at this level revealed the fact that training was actually only 77% successful. Figure 1 summarizes the finding of effectiveness at each level.

After applying Kirkpatrick model to new hire training program, it can clearly be inferred that participants reaction to training is highly inflated and if organization or

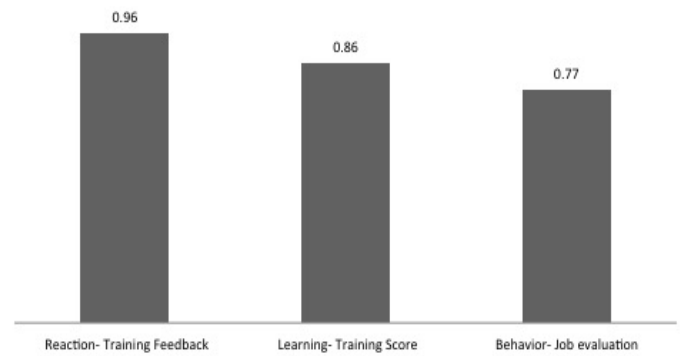


Figure 1: Training effectiveness at each level of Kirkpatrick model

training team is relying only on this single parameter to calculate effectiveness of training than this can mislead to effectiveness perception which in actual is not there. It was observed that for every training batch, training feedback is always beyond 90% which depicts that during training, trainees are impressed by the personality of trainer or they are shy to give negative remarks or low scores due to different reasons. At the end of program they rate training as highly successful.

Figure 2 shows the training feedback of participants against each training program. It is evident that training team had achieved a very healthy feedback on training. Participant’s initial reaction to training was very good.

At next step when we looked at learning’s of training program by calculating the actual performance of trainees in the training, we noticed same trend. Mostly, the average score of each batch was more or less same. There are new hires who get very high score in training and there are few who don’t get very high scores but minimum score needed to pass training was 80% so the range was between 80%-100% as far as individual performance is considered, this was averaged as 86% from all 34 sessions. This level of evaluation suggested that training program was 86% effective with a decline of 10% against 96% effectiveness at reaction level.

Next step of Kirkpatrick model showed some interesting results. Figure 4 (p. 11) is about the results captured at behavior level for all batches. So, the training which was considered as 96% effective was actually only 77% effective at Behavior level which was almost 19% less than actual scores recorded at reaction level. So, answering RQ-2 (How effective are call center new hire training programs at different levels of Kirkpatrick’s model?), analysis revealed that organizations that are considering reaction as the only parameter to gauge effectiveness of training can be highly misled by results as reactions of trainees after end of training do not reflect the true and complete picture of actual training effectiveness.



Figure 2: Training feedback - Reactions



Figure 3: Training score - Learning's



Figure 4: 1st job evaluation score - Behaviour

Conclusions & Recommendations:

By using the framework and mapping of call center evaluations in Kirkpatrick model in this study, organizations can measure effectiveness of their training programs. Furthermore, analysis in the study revealed that organizations that are considering reactions as the parameter to gauge effectiveness of training can be highly misled by results as Reactions of trainees after end of training are usually highly inflated about trainings. Gauging effectiveness at Level 2 of Kirkpatrick model gives comparatively reasonable results but actual results are what trainee participant delivers on job. Therefore, organizations must strive to capture training results at this level which is the 3rd level of Kirkpatrick model.

At abstract level, we endeavored to contribute in the current discourse of training evaluation by appraising the effectiveness of the evaluation process and by providing a framework of complete training lifecycle in which evaluation is embedded in

the planning and execution phase. Though scope of this study was limited to call center trainings where results at each level of evaluation could be gathered objectively, the study opens an interesting and challenging area for management researchers to exploring and improve quality of training programs by developing and customizing similar evaluation models for diverse training fields such as soft skills and leadership training.

Limitations & Future Research

This research has been conducted on trainings where results at each level of Kirkpatrick model could have been gathered but the trainings where objective is to inculcate only soft skills such as Communication skills, leadership Training etc., implementing Kirkpatrick model can be difficult. It would be an interesting study to find data points or ways to quantify purely subjective themed trainings.

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APPENDIX 1

CALL CENTER ASSESSMENT CENTER: IQ & Reading Comprehension Test

NAME	
DATE	
TOTAL QUESTIONS	
ALLOCATED TIME	
Note: Encircle the correct answer and there is no negative marking .Overwriting not allowed.	

PART 1: IQ Questions

- 1- Sequence 4, 7, 9, 2, 6, 8 read backwards as 8, 6, 2, 9, 4, 7?
 a- True
 b- False
- 2- Choose the word most similar to "Trustworthy":
 a- Resolute
 b- Tenacity
 c- Relevant
 d- Insolent
 e- Reliable
- 3- How many alphabets are in between Alphabet K and P?
 a- 6
 b- 3
 c- 7
 d- 4
- 4- If Aslam looks at the mirror and touches his right ear, the mirror will show him touching his left ear.
 a- True
 b- False
- 5- The word revolver reads exactly the same back to front
 a- False
 b- True
- 6- Which one of the five is least like the other four?
 a- dog
 b- Mouse
 c- Lion
 d- Snake
 e- Elephant
- 7- Which number should come next in the series? 1 - 1 - 2 - 3 - 5 - 8 - 13
 a- 8
 b- 13
 c- 21
 d- 26
 e- 31
- 8- If you rearrange the letters "ANKIO" you would have the name of _____?
 a- City
 b- Animal
 c- Mobile
 d- River
- 9- Find the next letter in the following series a, c, f, j, o, ____
 a- Z
 b- V
 c- U
 d- X
- 10- Find the missing number
 1 4 3
 5 9 4
 4 5 ____
 a- 1
 c- 10
 d- 20
 e- 9

PART 2: READING COMPREHENSION TEST

Note: Read the below paragraph, please answer all questions.

Jamal works for a company in Lahore, Pakistan. He is a customer service representative. He gets up at six o'clock each workday. He drives to work and begins his job at eight o'clock. He speaks to people on the telephone to help them with their banking problems. People telephone the bank to ask questions about their accounts. He doesn't give information about accounts until people answer a few questions. Jamal asks callers their birth date, the last four digits of their credit card number and their address. If a person gives incorrect information, Jamal asks him to call back with the correct information. He is polite and friendly with everyone. He has lunch in a park next to his office. He returns home at five o'clock in the evening. After work, he goes to the gym to work out. He has dinner at seven o'clock. Jamal likes watching TV after dinner. He goes to bed at eleven o'clock at night.

Instructions: Choose/Circle the correct answer to these questions based on Jamal's Day.

- Q1: What does he do during the day?
 • He helps customers on cash counter in a bank.
 • He helps customers on the telephone.
 • He helps customers outside.
- Q2: What does he do to check information?
 • He asks people some questions.
 • He tells them to call later.
 • He asks to see documents.
- Q3: What does he do if the information is incorrect?
 • He gives banking account information.
 • He asks the callers to call back with correct information.
 • He transfers the call to his seniors.
- Q4: How is the behavior of Jamal on the job?
 • He is unfriendly and helpful.
 • He is funny and helpful.
 • He is polite and friendly.
- Q5: Where does he eat at lunch?
 • At work.
 • In a park near work.
 • At home.

APPENDIX 2

Instructions for System Quiz

Time Allowed: 10 Minutes

- Please open Google page.
- Search ABC company Website.
- Search for vision of ABC
- Search Prepaid Packages
- Describe Prepaid Package 1
- Copy the vision into a Word Document.
- Now type the vision by yourself. (Copy not allowed here, you need to type in blue color).
- Save the document on your desktop giving it your name.
- Send this document using your email account to imran.nabi@abc.net
- Let the observer know once you are done.

Employee Recruitment: Identifying Response Distortion on the Personality Measure

Wahyu Widhiarso
Fathul Himam

Abstract

The aim of this study was to identify individuals who fake their response on personality assessments in the context of employee recruitment. In the study experiment, participants were randomly divided into two groups. The first group was instructed to complete a measure (BFI-44) honestly while the second group was instructed to complete the inventory as if they were job applicants participating in an employee recruitment. It was hoped that the second group would be induced to give fake responses. Cluster analysis and latent class analysis for a two-class constrained model was applied to and fitted to the data. The correlation between actual group (honest vs. faking) and predicted group obtained from analysis result (normal vs. unique) was moderate: values for the phi correlation using a 2x2 crosstab table yielded values from 0.02 to 0.37. The percentage of participants detected as giving fake responses ranged from 37 to 69 %.

Keywords: Faking Responses, Cluster/Class Membership, Applicants-Respondents

Introduction

In addition to technical skills, psychological attributes such as personality traits play important roles in predicting individuals' work performance. Barrick and Mount (1991) reviewed several studies that examine the relationship between personality and work performance. They found that personality traits have a strong relationship with work performance. In the context of the big five personality factors (*openness, conscientiousness, extraversion, agreeableness, and neuroticism*), conscientiousness is most associated with performance. Given the important impact of personality factors on job performance, Ryan and colleagues (1999) conducted a survey comprising 959 organizations located in 20 countries. They found that most organizations surveyed employed personality measures for personnel selection. Although self-report measures have been extensively used in research settings, such assessments are used less in employee selection or human resources mapping due to this format's susceptibility to faking (Converse, Peterson, & Griffith, 2009).

Self-report measure requires persons to understand themselves and be able to make subjective judgments about their experiences. On personality measures of this type, the "correct" answer (i.e., the one that will make applicants appear the best in the eyes of the potential employer) is often clear. As a result, test-takers often deliberately provide inaccurate responses (Eid & Zickar, 2007); (Levashina, Morgeson, & Campion, 2012). The susceptibility of self-report measures to faking is largely due to respondents' full autonomy and freedom in selecting responses; items are usually easy to understand and the assessed attribute is usually easily predicted, as the item statement provides a clear clue about the assessed attribute.

Fake responses represents errors that can affect decision-making in the personnel selection process (Mueller-Hanson, Heggstad, & Thornton, 2003). Griffith, Chmielowski, and Yoshita (2007) found that faking interferes with decision-making regarding personnel ranking based on obtained scores. Using an experimental study, these authors found that about

30–50 % of individuals who gave fake responses passed the selection procedure and were offered jobs. These results were consistent with previous research conducted by Rosse et al. (1998), who found that in rigorous selection processes, many applicants who fake their response make it the top of the list of potential candidates. As fake responses represent a variable that is unrelated to either work performance or other variables that predict success in work-related performance, efforts should be made to reduce the presence of fake responses in measurement in this context. Weiner and Gibson (2000) found that the intensity of response deception has no relationship with either job performance or performance during training, and even has a negative relationship with cognitive test scores. Other studies have also found similar results regarding the negative correlation between giving more deceptive responses and intelligence (e.g. Moutafi, Furnham, & Crump, 2003). These studies offer even more motivation to development assessments that are resistant to faking, and to give researchers and employers more tools with which to detect individuals who are faking their responses

Faking on Personality Test

There has been a great deal of research on faking on personality scales (e.g. Converse et al., 2009; Dilchert, Ones, Viswesvaran, & Deller, 2006; Hartman & Grubb, 2011). Most researchers found that personality measures were susceptible to faking. In a meta-analysis of 51 studies about faking, Viswesvaran and Ones (1999) found that the mean scores for samples of applicant samples tend to be 0.48–0.65 standard deviations above the mean scores of incumbent samples. Birkeland and colleagues (2006) also conducted a meta-analysis of 33 studies, and discovered that applicants obtained significantly higher scores than non-applicants on four of the five personality factors: conscientiousness (effect size/ $d = .45$), emotional stability ($d = .44$), openness ($d = .13$), and extraversion ($d = .11$). These reported effect size were, however, smaller than those reported by Viswesvaran and Ones (1999).

Various terms can be used to describe

faking one's responses on an assessment, such as *deception*, *impression management*, *response distortion*, and *response set*. A faking proxy, *social desirability*, refers to the tendency of individuals to produce a deceptive answer. Another behavior associated with faking is *acquiescence*, the tendency to endorse all given statement on the scale in a similar manner. For example, *yea-saying* refers to the tendency to agree with all questionnaire or personality test items, regardless of their content (Bachman & O'Malley, 1984). However, the current study restricts the term *faking* to conscious efforts to manipulate one's responses to create a positive impression (McFarland & Ryan, 2000).

The present study attempts to identify individuals who have faked their responses. A widely used procedure to accomplish this goal is to administer an instrument that serves as a good proxy for faking; common assessments for this purpose include the Social Desirability Scale (Edwards, 1957), the Marlowe-Crowne Social Desirability Scale (Marlowe & Crowne, 1961), and the Jackson Social Desirability Scale (Jackson, 1984). These instruments assess the tendency of individuals to adapt what is considered good or ideal to social norms. Although in a number of studies these instruments have highly correlated with faking (Andrews & Meyer, 2003), some researchers have objected to making this connection. They argue that individuals who try to respond to item stem such as to make a good social impression are different from individuals who are deliberately faking responses (e.g., Holden, 2007).

Numerous studies have confirmed that self-report is fakable (see Morgeson et al., 2007); the next logical step is therefore to figure out how to detect whether individual have faked their responses (in the present study, among job applicants in industrial and organizational setting). A number of tests for detecting fake responses have been conducted, mostly in clinical psychological research. Behaviors associated with faking are often termed *disimulation* or *malingering*, i.e., symptom faking or exaggeration. Common methods are using specific tests to detect malingering (Greve, Ord, Curtis, Bianchini, & Brennan, 2008), embedding sets of items or subtests that are able to detect faking into the larger instrument (Sellbom, Toomey, Wygant, Kucharski, & Duncan, 2010), examining consistency within individuals' responses (Heinrich & Borkenau, 1998), and using statistical analysis (Elhai & Frueh, 2001).

Research on faking in the context of self-report assessments generally uses statistical analyses of responses on assessments that use social desirability as a faking proxy. Using social desirability scales as a method for detecting fake responses has been widely examined (e.g. Paulhus, 1984). However, using such scales to detect fake responses is complex. Even in normal situations, social desirability scales can incorrectly identify honest respondents as faking, since social desirability is a different attribute than the true intention to fake responses (Burns, Christiansen, Griffith, & Peterson, 2006). The statistical techniques that have been employed to detect faking are mixed-Rasch modeling (Zickar, Gibby, & Robie, 2004), hybrid Rasch-latent modeling (Holden & Book, 2009), and structural model equation modeling (SEM; Ferrando & Anguiano-Carrasco, 2013). Identifying fake responses using statistical techniques is a promising method with several advantages: it is easy to apply and inexpensive, it can be applied for various measurement purposes, and it does not require any change to the instruments used. The present study follows up this approach by using two statistical analyses to simultaneously process the same data. The results from these two techniques are then compared to examine which technique is appropriate for detecting fake responses.

Purpose of Current Study

Research on faking has reached a consensus: personality self-reports are susceptible to faking. To address this problem there are two approaches proposed, increase the resistance of instrument against faking and develop methods that can detect individuals who faked their responses. Little studies detecting faking on personality self-reports in the context of employee selection have been conducted as compared to studies examined the effects of faking on the validity of the instrument (Zickar et al., 2004). Hence, studies that explore the method for faking detection are important because it can help employer in selecting qualified job applicant. If the faking detection method has a high level of accuracy, then all fakers are identified and warned, whereas no honest respondents are unnecessarily warned (Lukoff, 2012).

The aim of this study is to compare the accuracy of two statistical mapping techniques in detecting individuals who fake their responses. We hypothesize that there will be a high correlation between participant category as created by research design (performed as research respondents and applicant) and category resulted from statistical analyses. We expect our statistical analyses to have both low rates of false positives (i.e. detecting honest applicants as providing fake responses) and low rates of false negatives (i.e. detecting respondents who provided false responses as being honest). The statistical techniques used will be cluster analysis (CA) and latent class analysis (LCA). These techniques have not been widely applied in the professional/industrial setting, especially as studies have revealed response hoaxes in the context of applicant selection. However, these techniques have been applied to other research topics. For example, cluster analysis was used by Fouladi and Lambert (2005) to identify error response on Likert Scales, and Eid and Zickar (2007) used Mixed Rasch Models to identify yea-saying in respondents. Kankaraš & Moors (in press) used LCA to identify extreme responses in a measure of attitudes.

The research questions posed in the present study are: (1) to what extent can the selected statistical techniques identify individuals who are providing fake responses? (2) Between the two selected statistical clustering techniques (CA and LCA), which is the most effective in detecting individuals who provide fake responses?

Methods

Participants and Procedure

Participants were psychology students (N = 412) at Universitas Gadjah Mada in Yogyakarta, Indonesia. Participants were selected using purposive sampling techniques by the researchers. To create two groups of more standard sizes, the 412-person sample was reduced to 400 using random selection. Participants were then randomly divided into two groups that would receive different instructions regarding how they were to complete the scale: 200 participants were designated as *respondents* and 200 designated as *job applicants*.

The present study had an experimental design. Participants were divided into two groups, *honest* and *faking*. In the first group (henceforth *respondents*), participants were instructed to fill out the scale honestly, with responses exactly representing their actual feelings and experiences. In the second group (henceforth *applicants*), participants were asked to pretend that they were applying for a job, and that their score on the assessment would be used to determine whether they matched the requirements of the prospective job. This modified instruction was hoped to

serve as an inducement for participants to fake their response in order to make a positive impression and thereby pass the selection process. Our hypothesis was that the applicants would be more motivated to make a positive impression, and would therefore be more likely than respondents to give fake responses.

Instrument

This study used a scale measuring the big five personality factors, which was adapted from the Big Five Inventory (BFI-44; John, Donahue, & Kentle, 1991). Responses to the BFI-44 are given on a Likert scale ranging from 1= "strongly agree" to 5= "strongly disagree." This self-report measure asks participants to rate themselves in terms of the five personality factors of extraversion (e.g., actively participate in conversations), agreeableness (e.g., are helpful and do not envy others), conscientiousness (e.g., take their work seriously), neuroticism (e.g., are easy to distress; reverse scored to assess emotional stability), and openness (e.g. willingness to share with others). This procedure is recommended by John, Donahue, & Kentle (1991)

A sample of Indonesian students (N = 185) was used to conduct a validation study, which produced satisfactory reliability: extraversion (alpha coefficient = 0.839), agreeableness (0.789), conscientiousness (0.924), emotional stability (0.848), and openness (0.807). These results are similar to those originally reported by John and Srivastava (1999). They found reliability (α) to range between 0.75 and 0.80, with test–retest reliabilities of 0.80 to 0.90. They also found a high concurrent validity of the BFI with two instruments assessing five factor personality, such as NEO Five Factor Inventory (NEO-FFI, Costa & McCrae, 1989) and Trait Descriptive Adjectives (TDA, Goldberg, 1992), producing an average correlation of 0.83 to 0.91.

Data Analyses

Two statistical techniques— cluster analysis (CA) and latent class analysis (LCA)—were used to explore categories across individuals, based on their pattern responses to the study assessment. Cluster Analysis is an exploratory data analysis tool that sorts sets of objects into new categories based on certain similarities. The usual way to run CA is to first calculate the similarity of all object under analysis (here, individuals' responses), and then to group those objects into clusters based on their similarities (Ruscio & Ruscio, 2008). Most of the work on CA has been done for continuous variables that were assumed to be normally distributed within produced classes (McLachlan, Bean, & Peel, 2002).

Latent class analysis has the same goal as CA, i.e., to find the categories for a set of objects. However, LCA emphasizes the probabilistic approach, identifying unobserved latent categorical variables using the covariance between two or more empirical indicators. This technique can be used to determine the number of types of individuals regarding a certain variable, and can also be used to determine the probability of a given individual belonging to a certain class. This is done by estimating the likelihood of class membership for each response pattern (Thomas, Lanyon, & Millsap, 2009). Latent class analysis is a multivariate technique that attempts to identify distinct classes of individuals for a psychometric scale (see Lazarsfeld & Henry, 1968). Individuals within a single class are assumed to behave similarly for the relevant behavior, while members of different classes are assumed to behave differently.

This study used the confirmatory analysis approach, whereby both CA and LCA were employed to produce two clusters or classes: honest condition and faking condition. Results were therefore given in a 2x2 cross-tabulate form, with two categories

representing the type of instruction (honest vs. faking condition) and two categories obtained from the statistical analysis (also honest vs. faking condition). Perfect results would be one cluster exclusively representing participants from the honest condition (respondents), and another cluster exclusively representing participants from the faking condition (applicants).

Results

Descriptive Statistics

Descriptive statistics of the data are presented in Table 1. Personality factor scores were computed from summed scores divided by the number of item for that factor. Since possible item scores ranged from 1 to 5, the hypothetical mean score of each factor is 3. Means scores for the personality measure exceeded 3 for both the honest and the faking condition, meaning that participants' scores for both conditions were above average. Participants' mean scores for those in the faking condition were higher than for those in the honest condition for all five factors of the assessment.

Table 1 also demonstrates that both the minimum and maximum scores for participants in the faking condition were higher than for those in the honest condition. Participants obtained the highest overall scores for extraversion, agreeableness, and conscientiousness: 7 (3.5%) of participants obtained the maximum score for extraversion, 12 participants (6.0%) obtained the maximum score for agreeableness, and 13 (6.5%) obtained the maximum score for conscientious.

Condition	Personality Factors	Min	Max	Mean	SD
Honest	Extraversion	1.38	4.75	3.48	0.53
	Agreeableness	1.44	4.78	3.49	0.53
	Conscientiousness	1.44	4.89	3.34	0.50
	Emotional Stability	1.63	4.13	3.12	0.37
	Openness	1.10	0.90	3.59	0.48
Faking	Extraversion	2.50	5.00	3.80	0.54
	Agreeableness	2.67	5.00	3.73	0.70
	Conscientiousness	2.22	5.00	3.75	0.69
	Emotional Stability	2.38	4.50	3.34	0.47
	Openness	2.80	4.90	3.88	0.44

Note. *Min* = the lowest obtained score; *Max* = The highest obtained score; *SD* = Standard deviation.

Table. 1 Descriptive statistics for the five-factor personality assessment: Comparing participants under honest and faking conditions

The *t*-test for mean comparison is presented in Table 2 (p. 16), and indicates significant differences between the honest and the faking conditions for all personality sub-scores. The mean largest difference was found for conscientiousness (.41), and the smallest difference was found for emotional stability (.22).

Descriptive statistics of a comparison of composite scores found that only 13 people (6.5%) of applicants received the maximum possible score for conscientiousness, which is related to job performance. The low number of applicants who obtained the maximum score for this factor indicates that participants gave fake responses—while getting the maximum score may indicate that the applicant is an ideal prospective employee, test-takers know that maximum scores can raise red flags regarding dishonesty. Such a red flag can result in employer suspicion that the applicant's score is fake, and the employer

Table 2. Comparison of sub-test scores for the five factors of personality: Comparing participants under honest and faking conditions

Personality Factors	Mean Diff.	t-value	Effect Size
Extraversion	0.32**	-6.076	.53
Agreeableness	0.24**	-3.871	.40
Conscientiousness	0.41**	-6.921	.65
Emotional Stability	0.22**	-5.226	.43
Openness	0.29**	-6.376	.39

Note. ** = $p < 0.001$

may then seek to verify the applicant’s responses more carefully, (e.g., via interviewing), thus diminishing the applicant’s chances of getting the job. These results are consistent with a previous study conducted by Zickar and Robie (1999), which found that applicants were careful to not obtain the maximum score due to the threat of these negative consequences.

Categorization Analysis

The techniques of CA and LCA provided information about differences in the response patterns in participants from the honest and faking conditions. Figure 1 shows an example response patterns for eight items measuring extraversion, denoted by eight points on the X-axis. The Y-axis shows the probability of endorsement, ranging from 0 to 1. Almost all participants in Category 1 (honest) had a similar probability (.2–.4) of endorsing all items on the scale. In contrast, participants in Category 2 (faking) had an inconsistent probability (.2–.6) of endorsing all scale items .

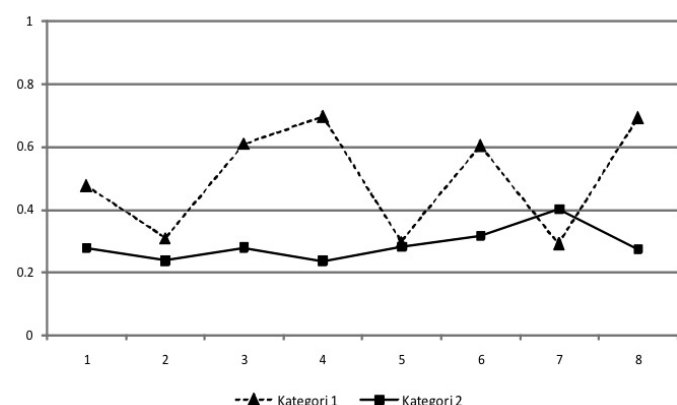


Figure 1. An example of the different response patterns for Category 1 (honest) and Category 2 (faking) participants: Eight items on the sub-scale measuring extraversion.

Based on the response pattern, Category 2 can be called a unique group, since members of this group only endorsed specific items. This unique response pattern could represent either a true trait or a strategy to make a good impression. Because the data being analyzed consisted of both honest- and faking-condition participants, we assume that this unique pattern represents a strategy on the part of participants to give a positive impression. These results will support our initial hypotheses if all members of Category 1 are from the honest condition, while all members of Category 2 are from the faking condition.

Tables 3 and 4 depict the results of statistical analyses of participant classification. Most participants from the honest condition fell into the *normal* category while most participants from the faking condition fell into the *unique* category. However, this is not always true because most of the faking participants for agreeableness in CA and most of the faking participants for nearly all personality factors in LTA fell into the normal

Personality Factors	Type of Instruction	Cluster Membership	
		Normal Pattern	Unique Pattern
Extraversion	Honest	119 (60)	81 (41)
	Faking	95 (48)	105 (53)
Agreeableness	Honest	108 (54)	92 (46)
	Faking	104 (52)	96 (48)
Conscientiousness	Honest	138 (69)	62 (31)
	Faking	99 (49)	101 (51)
Emotional Stability	Honest	113 (57)	87 (43)
	Faking	88 (44)	112 (56)
Openness	Honest	121 (61)	79 (40)
	Faking	62 (31)	138 (69)

Note: Numbers in parentheses indicate percent. Italicized numbers indicate the number of participants who performed as an applicant detected provides a unique response.

Table 3. Cluster Analysis results: Comparing the number of participants assigned normal and unique patterns according to instruction type

Personality Factors	Role of Participants	Class Membership		
		Normal Pattern	Unique pattern	N
Extraversion	Honest	150 (75)	50 (25)	200
	Faking	113 (57)	87 (44)	200
Agreeableness	Honest	135 (68)	65 (33)	200
	Faking	115 (58)	85 (43)	200
Conscientiousness	Honest	175 (88)	25 (13)	200
	Faking	104 (58)	96 (48)	200
Emotional Stability	Honest	158 (79)	42 (21)	200
	Faking	93 (47)	107 (54)	200
Openness	Honest	165 (83)	35 (18)	200
	Faking	127 (64)	73 (37)	200

Note: Numbers in parentheses indicate percent. Italicized numbers indicate the number of participants who performed as an applicant detected provides a unique response.

Table 4. Latent Class Analysis results: Comparing the number of participants assigned normal and unique patterns according to instruction type

category. For example, CA of the factor *extraversion* gave false positives for 81 participants (41%), since the answers of these participants were in a unique pattern. For the same factor, 95 participants (48%) were given false negatives, and their faked responses were not identified.

Some possible causes of these errors in prediction will be explained in the discussion. However, comparing the results from CA and LCA, CA had a higher false-positive rate than LCA, with the number of participants who were detected as giving fake responses being higher. On average, 55% of participants from the honest condition were detected as presenting a unique response via CA, while only 45 % of participants from the honest condition were detected as presenting a unique response via LCA.

Both CA and LCA were found to have a moderate capacity (a maximum of 70 %) to detect fake responses in applicants. The remaining 30 % fell into the normal response category, representing applicants who generated response pattern similar

to those of respondents. Based on their response pattern, this appears to represent a group of participants who gave honest responses despite the strong motivation to fake their answers. According to Zickar and colleagues (2004), these individuals could have a wide range of reasons for their behavior—they could be extremely virtuous, naïve, poor at impression management, or unmotivated to pursue the job. Using mixed-Rasch Modeling, Zickar and colleagues found that there was considerable overlap between these groups of participants: 7.2–22.9% of participants in the honest group were detected as being participants who faked their responses, while, a large number of participants in the faking group were detected as giving honest responses. Their results suggest that several types of responses exist even when employing a controlled experimental design.

Correlation between Condition and Analyses Results

A subsequent analysis was performed to examine the correlation between condition categories (honest vs. faking) and analysis category (normal vs. unique pattern). The data being analyzed are represented in a 2x2 crosstab, since each category consist of two nominal codes. Table 5 showed the phi-correlation between condition categories (honest vs. faking) and response pattern categories (normal vs. unique). The correlation values indicate that participant categorization using LCA was higher than using CA. Using chi-square statistics to test whether categorization based on condition categories and statistical categorization support these findings. Significant correlations were found on the all factors using LCA, suggesting that LCA outperform CA for identifying individuals who faked their responses.

Personality Factors	Cluster Analysis		Latent Class Analysis	
	Phi.	Chi-square	Phi	Chi-square
Extraversion	0.12*	15.20***	0.20**	5.788*
Agreeableness	0.02	4.27*	0.10*	0.16
Conscientiousness	0.20**	59.72***	0.37**	15.749***
Emotional Stability	0.13*	45.19***	0.34**	6.250*
Openness	0.30**	18.32***	0.21**	35.06***

Note. * = $p < 0.05$; ** = $p < 0.01$; *** = $p < 0.001$

Table 5. Phi and Chi-square coefficient that Indicate Relationship between Type of Instruction Categorization and Statistical Analysis Results

Correlation values ranged over low–moderate levels, indicating that neither CA nor LCA performed well at detecting fake responses. Overall, our analyses demonstrated that we were successful in inducing participants to make fake responses through the prompt of asking them to pretend to be job applicants, with mean *applicant* scores higher than mean *respondent* scores. Our statistical analyses had a moderate ability to identify participants who were giving fake responses, although their performance varied among the five personalities factors. Emotional stability and openness proved to be the best sub-tests for detecting fake responses, because the lowest false-negatives were obtained for these two factors. Finally, we found that CA had higher response accuracy in identifying fake responses than LCA.

Discussion

This study aimed to identify individuals who faked their responses on a self-report personality measure commonly used for personnel selection. Participants who were instructed to behave as job applicants were assumed to be more likely to fake responses due to their intention to pass the employee selection

process. Study findings supported this hypothesis, as mean scores from *applicants* were higher than those of *respondents* for all five personality factors. These results indicate that our effort to induce participants to fake their response was quite successful. These results are consistent with previous studies with similar designs.

Our results demonstrate that participants who behaved as job applicants had various ways to make a positive impression and qualify for the job. Previous research supports this finding, as (McFarland & Ryan, 2000) found that individuals have different reasons for faking or responding honestly: some participants respond honestly for ethical reasons, or for fear of being found out, while other respondents feel no compunction about distorting their responses, and try to give the answers that they believe will be most likely to result in them being employed (Zickar & Robie, 1999). Although the mean score of *applicants* was significantly higher than *respondents* in the present study, the numbers of applicants who obtained a score below the mean score of respondents was notably high. For example, for *conscientiousness*, 67 applicants (34%) obtained a score below the mean score of respondents. This result also indicates there were differences in the magnitude and strategies of faking responses for the assessment used.

The differences in the magnitude and strategies of faking were also evidenced by the similarity of response patterns uncovered by the two statistical analyses. Two categories (i.e., normal vs. unique) were uncovered in the *respondents* using either CA or LCA, indicating a rather similar response pattern. On the other hand, the two categories revealed in *applicants* were different, as the result of different faking strategies. At a certain point members of the applicant group got higher scores for some sub-scales than for others.

Members of the applicant group not only tried to avoid getting the maximum possible score; there were also differences among participants as to how they perceived certain item statements: Overall, for items that they perceived to be most relevant to the job, they tried to obtain the maximum score; in contrast, for items that they perceived to be irrelevant to the job, they avoided getting a maximum score. These findings support the previous finding that applicants' response patterns are more heterogeneous than those of respondents (Zickar et al., 2004). In addition to differences in amounts or in faking strategies, there are several additional variables that might be valuable to control in future studies in this area. For example, previous research suggests that individuals with high *self-esteem* tend to see themselves more positively, and therefore tend to get higher scores on other personality measures (Tunnell, 1980). Another promising variable is *attitudes toward faking* (McFarland & Ryan, 2006), as well as situational factors, such as *stringency of process selection* (i.e., the chance that applicants can pass the selection process (Robie, 2006).

Regarding analysis techniques, CA emphasizes the similarity of responses, using both distance and a correlation yield group categorization that better matched the true categorization of participants (i.e., applicants vs. respondents) than LCA. Item analysis showed that the parameter of item threshold parameter was equivalent for most of the measure; because LCA uses item threshold as the basis of analysis, this technique was not sensitive to detecting unusual response patterns, resulting in fewer applicants being detected as having unique response patterns than when using CA. A second difference between CA and LCA was their different performance in detecting fake responses. Cluster Analysis aims to identify a manifest classification, with objects already assigned to exactly one cluster. In

contrast, LCA assumes a latent grouping variable, meaning that all participants belong to all produced latent classes, with varying degrees of probability (Rost, 2003). In general, both statistical techniques used in this study to differentiate response patterns were moderately successful in identifying fake responses. A promising technique to explore in future studies in this area would be Rasch-Mixed Modeling, which has already been implemented to detect a variety of response styles, and has been shown to be appropriate in analyzing data from personality assessments (Zickar & Robie, 1999).

Conclusion

Our findings highlight a crucial concern for researchers who use instruction manipulation to prompt fake responses: while participants who were asked to imagine themselves as job applicants did tend to give more fake responses, this was not univer-

sally true, and they may have answered honestly or dishonestly for a number of distinct motivations. Differences in the type of instruction, participant characteristics, and type of personality assessment should be taken into account. Another limitation of the present study was the use of a two-class constrained model for analysis, since, as exploratory analyses, both CA and LCA may yield more than two classes that fit the data. By leaving the number of classes open, individuals with more unique characteristics (e.g. moderate level of faking, safely faking) can be accommodated by the model. However, in the present study, both analyses were restricted to two classes so that their results would correlate with the existing categories of respondents and applicants; unfortunately, this restriction resulted in heterogeneous classes contaminated with individuals who had other characteristics than those defining their class. We therefore recommend that future research leave the number of classes to be generated by CA or LCA open.

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Appendix

Items of BFI-44 (John & Srivastava, 1999).

1. Is talkative
2. Tends to find fault with others (rev)
3. Does a thorough job
4. Is depressed, blue
5. Is original, comes up with new ideas
6. Is reserved (rev)
7. Is helpful and unselfish with others
8. Can be somewhat careless (rev)
9. Is relaxed, handles stress well (rev)
10. Is curious about many different things
11. Is full of energy
12. Starts quarrels with others (rev)
13. Is a reliable worker
14. Can be tense
15. Is ingenious, a deep thinker
16. Generates a lot of enthusiasm
17. Has a forgiving nature
18. Tends to be disorganized (rev)
19. Worries a lot
20. Has an active imagination
21. Tends to be quiet (rev)
22. Is generally trusting
23. Tends to be lazy (rev)
24. Is emotionally stable, not easily upset (rev)
25. Is inventive
26. Has an assertive personality
27. Can be cold and aloof (rev)
28. Perseveres until the task is finished
29. Can be moody
30. Values artistic, aesthetic experiences
31. Is sometimes shy, inhibited (rev)
32. Is considerate and kind to almost everyone
33. Does things efficiently
34. Remains calm in tense situations (rev)
35. Prefers work that is routine (rev)
36. Is outgoing, sociable
37. Is sometimes rude to others (rev)
38. Makes plans and follows through with them
39. Gets nervous easily
40. Likes to reflect, play with ideas
41. Has few artistic interests (rev)
42. Likes to cooperate with others
43. Is easily distracted (rev)
44. Is sophisticated in art, music, or literatures

Note. (rev) denotes reverse scored items.

Extraversion: 1, 6, 11, 16, 21, 26, 31, 36

Agreeableness: 2, 7, 12, 17, 22, 27, 32, 37, 42

Conscientiousness: 3, 8, 13, 18, 23, 28, 33, 38, 43

Neuroticism: 4, 9, 14, 19, 24, 29, 34, 39

Openness: 5, 10, 15, 20, 25, 30, 35, 40, 41, 44

Growing up morally: An experiential classroom unit on moral development

Jerry J. Gosenpud
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Abstract

One reason why many of today's business leaders are frequently viewed as unethical, corrupt, and corruptible is that values transmitted (implicitly) by university business education courses influence students to ignore ethics. This paper argues that to help future business leaders become more ethical, business school implicit values should reflect a more ethical direction. The present paper describes an experiential pedagogy designed to help students develop morally. It does so by asking students to: 1) participate in exercises sensitizing them to ethical issues, 2) reflect on their own ethical values and decisions they've made in the past that either mirror or contradict those values, 3) read about and understand moral development models, and 4) self-assess in terms of stages of their own moral development, as portrayed in the models.

Qualitative and quantitative results are summarized for five separate uses of the complete pedagogy in undergraduate Social Responsibility courses at a large Midwestern university in the United States, as well as for portions of the pedagogy used in nine other classes over a 14-year period.

Keywords: moral development, teaching ethics, experiential pedagogy, values exploration

Introduction

This paper focuses on ethical values and moral development, particularly for business students. Personal values and value development have been the topic of academic study for decades (Erikson, 1963; Hanson & Moore, 2013; Meglino & Ravlin, 1998; Ritter, 2011; Schmidt & Posner, 1982; Suar & Khuntia, 2010). Tyler and Tyler (2006) define moral development as progress towards behavior that includes ethical sensitivity in decision making, the cognitive ability to integrate information to a world view that includes prioritizing ethical values, and the ability to solve problems while incorporating an ethical perspective. For Narvaez and Rest (1995), moral behavior includes: 1) moral sensitivity, which involves the receptivity of the sensory/perceptual system to social situations and the interpretation of situations in terms of what actions are possible and the consequences of such actions, all with a moral perspective, 2) moral judgment, which involves deciding which of the possible actions are moral, 3) moral motivation, which implies that the person gives priority to moral values above all other values, and 4) implementation, which combines ego strength with the social and psychological skills necessary to carry out moral actions. It should be pointed out that, given Narvaez and Rest's classification and a typical college lecture-discussion class, it is feasible to help students improve their sensitivity to moral stimuli and improve their moral judgment, but less feasible to change their moral motivation or help them implement moral decisions.

The construct moral development presumes a hierarchy, in that some moral behaviors and decisions are more developed and mature than others. Two widely known and well-established (Dean & Beggs, 2006; Martynov, 2009) conceptualizations of moral development, one by Kohlberg (1981) and the other by the Rest group (Rest et al., 1999; Narvaez & Bock, 2002), are similar in that both feature progressive stages. In both, behaviors classified as belonging to the earlier, less developed stages are less sensitive and relatively self-centered, while behavior in the advanced stages, called post-con-

ventional in both theories, is less selfish, more other-centered, and more likely to be guided by ethical values. There are differences between these models, but both as well as many of the scholars who write about moral development accept the notions that moral ideas and behavior vary among individuals, that some stages are more advanced than others, that most people advance with time and experience, and that cognitive complexity, other-centeredness, and ethical principles characterize this advancement (Curzer, Sattler, DuPree, & Smith-Genthôs, 2014).

This paper presumes that if there are stages and that some are more advanced than others, then it may be possible to help people progress from the less advanced to those more advanced. As Weber (2007) suggests, values and ethical sophistication can advance over time, with maturity, experience and education, and ethics training can play an important role in that moral advancement process. This training, according to Weber (2007), will help the individual take more 'other-oriented' factors into consideration in determining what is right. Some of this training can begin while these managers are still in college, and Taft & White (2007) and Treviño & Brown (2004) argue that business education can lay the groundwork for students to become ethical agents over the course of their careers. If these students indeed become ethical agents, then ideally they would become catalysts to more ethically grounded corporate activity (Cornelius, Wallace, & Tassabehji, 2007).

The following paragraphs describe five parts of a moral development unit, how they have been taught, and why. Both qualitative and quantitative results are then presented. We conclude with a discussion of important points we have learned, and how we intend to improve the whole unit, given our experience teaching it to date. Next, relevant literature on business ethics education is discussed.

Literature on Business Ethics Education

The numerous well-known scandals among American businesses have pro-

voiced criticism of university schools of business, including American business schools (Beggs & Dean, 2007; De Cremer, van Dick, Tenbrunsel, Pillutla, & Murnighan, 2011; Treviño & Nelson, 2011). These critiques argue that one of the reasons for the scandals is that business education has failed to train future business leaders to attend to responsibilities beyond profit maximization (Freeman, Stewart, & Moriarty, 2009; Giacalone, 2004; Ghoshal, 2003, 2005; Pfeffer, 2005; Wang, Malhotra, & Murnighan, 2011). Ghoshal (2005) points out that business schools have freed their students from any sense of moral responsibility by propagating an amoral philosophy, which characterizes man as utility-maximizing and opportunistic, and prioritizes profits, while minimizing the importance of morality.

If businesses are going to become more ethically responsible, they must be managed by persons who understand that profit aspirations must be integrated with generativity, i.e., a concern for others and giving back to the world around one (Erickson, 1963). Further, Giacalone (2004) points out that wealth creation and transcendent concerns are not inherently incompatible. Many argue that business schools have a responsibility to provide future practitioners with training with an increased emphasis in ethics, leading to a more informed and sensitive workplace, so such practitioners can more easily make principled decisions and hopefully prevent corporate scandals (Cornelius, Wallace, & Tassabehji, 2007; Giacalone, 2004; James & Smith, 2007; Pfeffer & Fong, 2004; Ricci & Markulis, 1992; Taft & White, 2007).

College students are amenable to developing morally and college courses can help them do that (Curzer et al., 2014). These premises are augmented by studies by Acevedo (2001), Glenn (1992), and Stead and Miller (1988), showing that ethical attitudes change with academic exposure or training, beyond that which takes place from age alone, and also by studies which show that taking courses in ethics enhances moral development (Gautschi & Jones, 1998; Pascarella & Terenzini, 2005; Rest, 1999; Rodriguez & Sans, 2011). However, there is also research showing no correlation between number of ethics courses completed and a measure of moral reasoning, e.g., Traiser and Eighmy (2011).

Pedagogical Concerns

If it is accepted that business schools should teach in a way that seeks to enhance student moral development, then the question becomes how to do this? The literature points to a number of potential pedagogies. Pfeffer and Fong (2004) advocate a framework akin to traditional professional education, with clear statements of professional values, responsibilities, and sanctions for violations, which exist for other professions. Ritter (2011) is also concerned with professional development, and stresses student self-awareness, coaching, and student identification with professional roles and values. James and Smith (2007), Miller (2009), and Tomlinson (2009) are among those who advocate and use cases; James and Smith (2007) accompany their cases with six ethical decision making strategies, such as the categorical imperative and legalism, so that students will have a better understanding of their own and others' decision making strategies. Meisel and Fearon (2006) support the inclusion of critical thinking in helping students develop morally. For them, critical thinking is a valuable tool to help decision makers sift through competing ideas and conflicting personal and organizational agendas.

Many authors argue for active values exploration on the part

of students, with a direct connection between the ethical material and the student's self (Dean & Beggs, 2006; Dewey, 1938; Kolb, 1984; Marturano, 2005; Taft & White, 2007). Taft and White (2007) contend that because efforts to teach ethics must rely to a considerable extent on the values and principles that students bring to their education, and because moral development parallels the development of self, faculty need to incorporate those personal values into students' learning paradigms. Values exploration includes having students examine their own values, identify and question their own ethical base (Taft & White, 2007), and work through ethical conflicts, which helps the decision maker gain conscious awareness of the impact of her decisions and improves her ability to solve future ethics related problems (Glass & Bonnici, 1997).

There is some evidence to support the idea that values exploration impacts moral development. Grob (1995) analyzed factors that affected environmentally supportive behavior and found that personal-philosophical values were the strongest contributor. Ferris (1996) found that students taking a course in moral philosophy, which included developing their own ethics codes, reported improved ethical behavior and refined ethical systems nine months after course completion, and Weber and Gillespie (1998) found that ethical intent affected real behavioral choice, while suggesting that the intent could be influenced by ethical education.

Values exploration is a form of experiential learning, in that it comes from the learner's real experience. Many if not most of those who write about educating learners to develop morally advocate experiential pedagogies and criticize the use of teaching methodologies that are not experiential. For example, Dean and Beggs (2006) argue that concept exploration which includes attending to, and being made aware that a concept exists, is, given Krathwohl, Bloom, and Masia's (1984) taxonomy, the lowest level of learning, a level which is passive, does not facilitate behavior change, and is almost always temporary (Dean & Beggs, 2006), because there is no connection between the material and the self (Dewey, 1938; Kolb, 1984). These scholars have argued for active and experiential paradigms, where the participant's role is to be responsible for his own learning and to be an active and constructive contributor to the moral enhancement process (Weber, 2007).

It is likely that values exploration alone will not result in the kind of comprehensive self-understanding that will affect future behavior and decisions. Learners should also understand the etiology of their values, the role that both their values and the situation play in ethical decision making, and theoretical contexts covering the way people think about ethics-related behavior. The etiology of values includes parental teaching, the influence of religion, reflection on emotionally significant stories (Miller, 2009), and cultural norms (Jackson, 2006; Stablein, 2003; Weber & Wasieleski, 2001). The context or the decision situation influences ethics-related behavior, which suggests that many ethics-related decisions are likely to be, and according to Jackson (2006) and Stablein (2003) should be, situation specific. According to Dean and Beggs (2006), this also means that predicting ethical compliance or violation in any given case may be difficult because reasoning for decisions will be influenced by how the decision maker frames the situation. In recent years, there has been an increase in scholarly attention to the role of context in ethics-related decision making in response to the realization that often, unethical decisions are made by otherwise good people (Alavi & Rahinpoor, 2010; Tichy et al, 2010; Tomlinson, 2009).

If the goal is to help students better understand their own

values and how their values compare with the values of others, then placing these values in the context of accepted moral development theory should also be desirable (Dean & Beggs, 2006; James & Smith, 2007; Taft & White 2007). Taft and White (2007) want students to begin values exploration, and then link those values with philosophical ethical frameworks to provide a coherent and moral ideal as a foundation for action.

Method

The Pedagogy for the Present Moral Development Unit

Our moral development unit is experiential, helps the learner to explore his or her own values, focuses on the role that the situation plays in one's ethical decision making, and applies an ethical theory. This unit is in five parts. Some parts of it have been offered in twelve sections of four separate courses at a large Midwestern university in the United States since 1998. The entire unit with the explicit purpose of developing students morally has been offered five times, i.e., in the falls of 2007 and 2012 (twice), and the springs of 2009 and 2011. This unit in its entirety is designed to be taught in a Business Social Responsibility course. At our university, this course is offered as part of the requirement package for undergraduate General Management majors. This undergraduate course is also an elective for any business major or minor. It is three units/credits, and is usually offered for 75 minutes twice a week.

Part 1: Leadership, Corporate Culture, and Ethics. In part 1, the unit is introduced by assigning an Enron case (Sims & Brinkman, 2003), which focuses on the role of corporate culture as responsible for Enron's collapse. This is followed by an approximately 45-minute discussion on the causes for the wrong doing in the case.

Part 2: Establishing the role of ethics in the students' lives. The next part focuses on the students' present lives and values. This is an instructor-led, full-class exercise, in which students respond by sharing opinions and answers to questions. Students are asked to reveal their definition of ethics, identify important ethics-impacted issues in their present lives, and discuss how ethics affects both their lives and the experiences important to them. This part of the unit is designed to stress the importance of ethics to the students in their present lives, and implicitly asks students take into account the moral perspective on situations they encounter. Its content is guided by the students' values, experiences, and interests. It is free flowing, and allowed to continue for up to 150 minutes.

Part 3: Work-related values exploration. Part 3 consists of exercises in which students either assess the ethics of a protagonist, or indicate what they believe they would or should do given a particular situation, for example, whether as a salesperson they would hide a non-quality-threatening flaw in a product to a potential customer. This type of exercise is intended to further legitimize ethics as important to attend to, especially in areas of life associated with work. It also introduces the idea that those who manage organizations are responsible for more than just financial results, and that their responsibilities can include fairness, integrity, and protecting stakeholders from harm.

Part 4: Values-ethical dilemma assignment. The assignment for part 4 is written and asks the student to express their deeply held values, describe an ethical dilemma they have faced (preferably either at work or school), how it was resolved, and discuss clearly whether the deeply held values were affirmed or violated with dilemma resolution. Its purpose is to reinforce the ideas that ethics permeates many important dilemmas we face, and that our values influence many of our decisions. The goal

here is for students to be aware of how their values play out (or are ignored) in their experiences, with the hope that by working through ethical conflicts and dilemmas, they will improve their abilities to solve ethics-related problems (Glass & Bonnici, 1997). It is also hoped that, for the long term, doing this assignment will help students to seriously consider the ethical aspects of their future decisions and guide their managerial decision making towards a socially responsible direction.

Together with the assignment in part 5, this exercise was completed by students outside of class, and was graded. It has been assigned in thirteen classes, three OB classes, one taught by one of the authors and two taught by a departmental colleague, and ten SR classes, seven taught by one of the authors (three in MBA classes), and one taught by a different departmental colleague. In eight of the nine author-taught SR classes, part of the assignment (see part 5, below) was to apply moral development theory to the resolution of the dilemma. The grade on the assignment was worth five percent of the class grade in the OB classes, seven percent in the two of the author-taught SR classes, fifteen percent in the other seven, and extra credit in the colleague-taught SR class. With a few exceptions (described below), the grade was not based on the content of responses, but on the ability to: 1) clearly articulate core personal values, 2) thoroughly and clearly explain the ethical dilemma the student faced and how it was resolved, 3) discuss clearly how personal values affected dilemma resolution and when assigned, 4) accurately apply the moral development theory (for a fuller explanation, see part 5, below). The assignment was graded to encourage students to take personal values exploration seriously, and the assignment was to be written partially because it is easier to grade papers than presentations, and because the main purpose for the exercise was for students to explore their values, rather than share them.

This exercise deals with values and ethics-related situations, and descriptions of exercises similar to the present one appear in the literature. Cavanagh (2008) and Gentile (2010) report exercises in which values are explored, though in both exercises, students picked values important to them from a list. In the present exercise, students are asked to express their most deeply held values; without a list to guide them. Also, exercises designed by Baker and Comer (2012) and Gentile (2010) ask students to respond to ethics related situations. Gentile (2010) has students describe only situations where the student knows what is right and wants to do the right thing but pressures exist to do otherwise. Our exercise does not limit the ethical situation to a certain type. Baker and Comer (2012) ask students to report situations they have observed, and also to report on whether situation resolution reflected 'best practice' or 'raises concerns.' In the present exercise, students are asked to describe situations where they were the decider, and whether their values were affirmed or violated. So while Baker and Comer (2012) wanted to help students learn how to assess and understand ethical dilemma outcomes, the goal of the present exercise was for students to learn about the role of values in resolving the ethics related dilemmas they have faced.

Part 5: Applying moral development theory. In this final part, students are exposed to frameworks of moral thinking, and asked to apply these frameworks to the values and decisions they've made in the face of ethical dilemmas. This theory application was the second part of the written values dilemma assignment, and was done after the initial part of the written assignment was finished and returned. The idea was for students to perform the first part of the assignment without theory, obtain feedback that they did it correctly, and then apply the

theory.

Applying theory to academic exercises is not unusual. An obvious example of applying theory to practice situations is in chemistry laboratories. Many ethics scholars, including Baker and Comer (2012), Curzer et al. (2014), Matherne et al. (2006) and Taft and White (2007) advocate combining theory and values articulation, and while in Baker and Comer's published exercise (2012), students discussed theory during exercise debriefing, nothing was found in the literature indicating a graded assignment for students to apply theory to the ethical dilemmas that they have personally experienced.

There are at least five purposes to this part of the unit. The most important reason is to help students organize their thinking about values and ethics. The second is to expose them to prominent ways to think about ethical issues. The third is to expose them to the idea of moral development, i.e., that there is a progression of responses to ethical issues, that some ethical responses are more mature and 'better' for the people affected than others. The fourth purpose is academic, i.e., for students to be exposed to scholarly ways of thinking, and to know about and be able to apply ethical and moral development theory. In addition, having students apply academic material makes grading more credible.

Students are exposed to, and asked to apply, two major theoretical approaches to moral development theory, Kohlberg's Stages of Moral Development (Kohlberg, 1984) and The University of Minnesota group's approach to post conventional moral thinking (Narvaez & Bock, 2002; Rest et al., 1999; Rest, Narvaez, Thoma, & Bebeau, 2000), often referred to as the Defining Issues Test or DIT.

Parts 4 and 5 of the unit were introduced in author-taught Social Responsibility classes with a lecture focusing on how the instructor handled important ethical dilemmas in the instructor's life, as examples demonstrating how the students should do the written, graded assignment. In this lecture, the instructor disclosed personal values and whether he followed or violated them in deciding what to do when faced with a dilemma decision with moral implications. For example in college, an attractive woman suggested they copy off of each other while taking exams. To gain a potentially closer relationship, the instructor agreed while violating his overt value of not cheating. In a second example, the instructor discussed whether to hit his adopted child who was hitting him. In this case, the instructor violated his values of non-violence once, but after that never hit.

Each class was assigned to read moral development theories before this lecture, so the instructor could classify decisions made according to moral development theories of Kohlberg's (Kohlberg, 1984) and the DIT (Narvaez & Bock, 2002; Rest et al., 1999; Rest, Narvaez, Thoma, & Bebeau, 2000) while lecturing, again as a way to show students how to do the assignment. The instructor stated the personal belief that cheating was a result of self-interest, a pre-conventional response according to both Kohlberg and the DIT, and the not hitting was in his self-interest (not liking to hit), consistent with his reference group (most of the parents he knew did not hit their kids) and principled. According to these interpretations, the not hitting would be stages 2 (self-interest), 3 (approval seeking) and 6 (Kantian/principled- Beck, 1902) given Kohlberg's model and categories 1 (personal), 2 (normative) and 3 (principled, i.e., post-conventional) of the DIT. Introducing the exercise in this way makes it personal and honest, as it was hoped students would approach the assignment. The examples also tried to capture the complexity of factors inherent in an ethical dilemma and legitimized

pre-conventional reasons for decisions. Of four dilemmas described during this lecture by this instructor, the reasoning for only one of his decisions was post-conventional.

Research Method

A mixed methods design was used in this study, justifiable in situations difficult to design for experimental purposes (Onwuegbuzie & Corrigan, 2014; Yin, 2009). In parts 1 and 3 of the exercise, information was collected from instructor notes. In part 2, information about student values and ethically connected situations was collected both from instructor notes and tallies on the whiteboard created during this unit. For parts 4 and 5, student responses to a written assignment were categorized and tallied by the first author after each semester. Categories and numerical counts are presented below in tabular form. No statistical analyses were conducted in this study.

Results

Part 1: Leadership, Corporate Culture, and Ethics. During the discussion of Enron, it was obvious to most students that most Enron managers knew that what they were doing was wrong, and that they participated in and created an unethical culture anyway, because of the rewards and the pressure to conform. No formal measurement was conducted on this first part of the ethics module, as this was primarily completed as an introduction to the subsequent ethics modules.

Part 2: Establishing the role of ethics in the students' lives. The discussion of ethics in students' own lives is almost always exciting. One of the authors has done this with freshmen three times and upper classmen in the Social Responsibility (SR) class six times, and only once has even a part of this unit not been very exciting. To our knowledge, this kind exercise/discussion has not previously been described in the literature.

When asked what ethics mean to students, large numbers have mentioned topics such as honesty, the golden rule, belief in G-d, valuing loving and loyal relationships, trustworthiness, and being true to one's self. When asked which kinds of situations they find themselves in with ethical implications, drugs and alcohol, and cheating in school almost always top the list, and romantic relationships are often mentioned. Binge drinking and getting drunk are seen as unethical because these are mind wasting, facilitate loss of control, and put pressure on others to be helpful when they may not want to be. Drinking and driving is almost but not quite universally frowned on. Cheating in school is usually seen as taking unfair advantage, and even letting others copy is perceived as unfair and wrong. Sometimes, though, students blame professors who test for trivia as partly responsible for the cheating. Most agree that cheating on a romantic partner is dishonest, but students almost always argue about whether flirting or spending time with members of the opposite sex (presuming that the romantic relationship is heterosexual) is unethical. Almost always, these sorts of arguments result in discussions about the value of communicating between romantic partners.

In recent years, romantic relationships have become less salient in these discussions, while the ethics of job seeking and web-based social networking more so. Social networking raises privacy issues, and in 2011 and 2012 many students said they hid their identities while using social networking websites. In job seeking, outright lying to enhance oneself is wrong according to most students, mostly because the chances are high that such lies will eventually be uncovered. On the other hand, most

students said that stretching the truth to convey a positive impression was acceptable.

Part 3: Work-related values exploration. Detailed notes were not collected during this part of the exercise. However, both authors of this paper recollect an attentive and serious attitude from most students in most classes to this part of the exercise.

Part 4: Values-ethical dilemma assignment. For the values-ethical dilemma assignment, the content of 194 student papers from eight classes has been categorized in Table 1. This table contains results listing values mentioned by ten or more students. Of the 194 papers, 42 were from graduate students. From all 194 papers, 169 students made value statements, and 137 of the statements reflected personal, moral values. The statements that did not reflect moral values included statements such as make money, do your best, flexibility, don't get caught, consider the consequences, happiness, and determine right and wrong, and one student said he hadn't developed his moral values yet. Most students listed more than one moral value. Honesty was the most frequently expressed moral value (n=89, but for six, honesty was limited to friends and family, for three it was being honest to oneself, for two it was being honest to one's boss, and for one, it was okay to embellish. Devotion to friends or family (n=42), hard work (n=34), respect (n=30), religious devotion (n=28), the golden rule (n=27), do not steal (n=21), be helpful, be trustworthy, and refrain from breaking the law were also frequently mentioned. It was difficult to tell if some of the statements reflected ethical values. For example, it was difficult to determine if one saying he valued hard work or respecting a person was a moral value or just a value.

All students were able to describe an ethical situation that they had faced, but some of the situations were not really dilemmas, in that they presented an easy choice for the student. For example, a boss suspected a coworker of the report writer to be stealing. The reporter hadn't seen anything and said so. Table 2 shows types of ethical dilemmas expressed, for example temptation to do something wrong or exposure to boss's unethical behavior. As indicated in Table 2, three types of dilemmas were

Value Category	Undergraduate (N=42)	Graduate (N=152)	Total (N=194)
Honesty	74	15	89
Hard working	29	5	34
Respect	25	5	30
Family	23	6	29
Religion/religious	21	7	28
Golden rule	22	5	27
Don't steal	17	5	22
Follow the law	13	6	19
Do the right thing	13	5	18
Don't cheat	11	5	16
Fairness	12	3	15
Loyalty	10	5	15
Trust/trustworthy	7	8	15
Friendship	12	1	13
Don't harm	7	5	12
Help/serve/compassion	7	5	12
Integrity	10	2	12
Responsible	11	0	11

Table 1: Categories and Frequencies of Expressed Student Values

DILEMMA TYPE AND FREQUENCY REPORTING	POSSIBLE RESPONSES AND FREQUENCY
Exposure to co-worker unethical behavior (n=35)	Ignore (n=6) Confront (n=6) Reported (n=21) Quit job (n=2)
Peer pressure to do something unethical -- including breaking organizational rules (n=27)	Succumb (n=16) Resist (n=11) Quit (n=1)
Temptation to do something unethical -- including breaking organizational rules (n=26)	Succumb (n=13) Resist (n=12) Quit Job (n=1)
Temptation to lie (n=12)	Succumb (n=5) Resist (n=7)
Group supported temptation to do something unethical -- including breaking organizational rules (n=9)	Succumb (n=7) Resist (n=1) Left field (n=1)
Exposure to boss unethical behavior (n=5)	Ignore (n=1) Report (n=3) Quit (n=1)
Pressure from boss to do something unethical (n=6)	Succumb (n=0) Reported (n=1) Quit (n=5)

Table 2: Breakdown of Student Responses to Ethical Dilemmas by Dilemma Type

reported more frequently than others: being exposed to unethical co-worker behavior accompanied by pressure to keep quiet about it, co-worker pressure to do something unethical, and the temptation to do something unethical. Of note in Table 2 is while in most situations involving temptation, those that succumb and those that resist are nearly equal, when the temptation is to lie, most tell the truth, and when the situation involves being tempted along with friends, most succumb. This last result is of particular interest.

In Enron (e.g., Sims & Brinkman, 2003), part of the reason for the high level of corruption was a culture of conformity, and many argue that the unethical culture of an organization can influence many individuals to inhibit the expression ethical concerns (Baker & Comer, 2011; Fraedrich, 1992; Kaptein, 2011; Madu, 2012; Paine, 1994). It could be argued that the culture at Enron was unethical, breeding unethical individual behavior, regardless of individually held norms. With the present sample, there is a hint of the same thing happening. In tempting situations faced as an individual, about half succumbed, yet when tempted in a group, almost all succumbed.

In addition, from table 2, five students reported observing unethical behavior on the part of their immediate boss, and four of the five did something about it, three reporting the behavior to higher authorities. Six students faced pressure from their employer to behave unethically, a phenomenon employees often experience (Thompson, Strickland, & Gamble, 2007). No one reported that they succumbed. Finally, some students were explicitly remorseful when violating their values in the face of their ethical dilemmas. For example, one of those who aborted was talked into it by her partner and regretted it later. One student stole to be able to spend money on a woman, was rewarded with her attention (she did not know he stole, though), but felt very guilty anyway. A third student gossiped untruthfully to show a friend how 'worldly' she was, and was caught in the lie and was embarrassed. All claimed to have "learned a lesson" about the consequences of violating moral values.

Part 5: Applying moral development theory. For Part 5, applying moral development theory, one of the authors has done this module eight times, although the first time with poor re-

sults. More than half of the students in that class did not apply the theoretical approaches, or did a very poor job of doing so, and received a lower grade as a result. Since then, about 75 percent have applied the theories competently. We've tabulated the categories used in 94 of the student attempts to apply the theoretical approaches. In both of the approaches, there are three major stages, the last being post-conventional, which depicts mature, self-sacrificing, and often transcendent responses. Of the 94 attempts, 25 categorized their decisions as post-conventional.

Discussion

As a whole, the complete pedagogical unit sought to accomplish the major goals of sensitizing students to the facts that ethical dilemmas inevitably arise in their lives, that ethical issues have important consequences, that some choices are more developed or mature than others, and that values can play a role in guiding choices. Judging from the excitement level in the classroom and the apparent seriousness and transparency of responses, this pedagogical unit did well in helping students learn about themselves and about phenomena important in their lives. In three informal feedback sessions, there were no complaints about content. It should be noted that this unit covers a lot of ground and covers multiple activities and content. The author teaching this entire unit devotes more than three weeks of a 15-week term to moral development, and one could argue that devoting even more time would be appropriate.

Some observations may be useful for those interested in replicating this unit in other contexts. First, most students do not appear to be afraid to disclose information, and most know their limits. Students (at least in the U.S.) are willing to discuss most topics, including sex and drugs. They will generally do so in abstract terms, and if they get too personal, the instructor can let the nervousness of others help to decide when to limit. Second, it is important to emphasize that the units are contradictory in tone. Parts 2 and 3 are spontaneous and fun, while part 5, in particular, is serious and rigorous. Students need to be warned early in the unit that academic standards apply to the work done for units 4 and 5, and that the *laissez faire* attitude in parts 2 and 3 no longer apply. In the first attempt at this unit, there was no communication concerning the importance of standards in parts 4 and 5, and no instruction in theory application. The result was papers generally lacking in quality. In later trials, standards were communicated and instructed fairly thoroughly, with examples, as how to do the assignments competently, with much better results.

The papers showing that students are likely to succumb to temptation if they are part of a group are instructive. As has been well-demonstrated before, individuals will violate their own ethical values and will follow group- and organizational culturally-supported norms that lead to unethical behavior, a result that has been demonstrated experimentally (Asch, 1955; Milgrim, 1974). In other words, most individuals will conform to group norms instead of their own values when they are in group and organizational settings important to them. As a result, a class session on conformity has been added to more recent iterations, though with disappointing results. The conformity session consisted of a discussion of the implications of the Asch experiments (Asch, 1955). However, a final exam question revealed that a low percentage of students connected the Asch results with behavior in an unethical corporate culture. In the future, an essay will be included by James (1984) advocating whistle blowing when an organization behaves un-

ethically, while at the same time suggesting ways for the whistle blower to protect himself. In an ensuing class discussion, we would apply the article to Enron and some of the dilemmas reported by students, where the corporate culture encouraged unethical behavior.

Improvement in the unit is sought in one more way. To this point, results have been poor when designing a review session of the dilemmas that students have faced after the assignments have been turned in. Students seem reluctant to share their issues in a classroom setting. Such discussions can be valuable, as students should be exposed to the kinds of issues others have faced. Therefore we will continue to hold these discussions. To prevent suppression of disclosure, topics will be presented by the instructor anonymously as to author (with the author's permission). After these presentation, students will be asked to discuss potential strategies for solving presented dilemmas.

Conclusion

Along with the works of others (Baker & Comer, 2011, Curzer et al., 2014; Gentile, 2010, Hanson & Moore, 2013; Micheletto, 2011; Ritter, 2006, Taft & White, 2007), this study is part of growing scholarship concerned with helping university students develop morally by giving them reflective and conceptual skills to heighten their sensitivity to the ethical issues inherent in many decisions. The present approach is intended to strengthen student awareness of their own moral values, and ask them to both reflect on important ethical dilemmas they have faced in the past and the role that their values played in the resolutions of those dilemmas. Students are asked to reflect on whether their values guided dilemma resolution or resolution violated stated values. They are asked to apply moral development theory to reinforce the idea that some decisions are morally more advanced than others. The seriousness of the exercise is emphasized by devoting considerable class time to the unit and grading an assignment.

Most students understood the assignments and took them seriously. They reported real dilemmas in that there were costs associated with all available paths to resolution. Most understood the moral development theory used in the exercise, and most were open and self-aware enough to realize that their reasons for their decisions were at least in part pre-conventional (avoiding punishment or self-interest). A high number reported resolutions that violated held values and at least some pronounced intentions to not repeat the violation.

As instructors, we have sought to facilitate student value/dilemma exploration by our own behavior in class. Not only have we encouraged values discussions among students, we've been open and honest about our own values and about the ways we've handled our own moral dilemmas, acknowledging the complexity of factors that contribute to the resolutions of moral predicaments. We have attempted to establish an explicit non-judgmental atmosphere during these morals discussion, but by facilitating student opinions on issues important to them, a culture emerges among students that seems to value self-interest but not at the expense of harming others. In that sense the unit advocates, perhaps slightly and implicitly, moral maturity.

Follow up on the long-term effectiveness of this exercise is planned. Students permission to do so has been obtained – though it seems practically impossible to objectively judge the long-term effectiveness of this kind of exercise. Yet, the worth of the exercise seems defensible. Such exercises might facilitate the moral development of future decision makers. Other scholars are performing similar exercises for similar reasons. Ac-

creditation organizations are calling for increased attention to moral issues (AACSB, 2004). Prominent educational theorists stress the superiority of experiential learning (Baker & Comer, 2012; Kolb, 1984; Kolb & Kolb, 2005). Perhaps most importantly, most students seemed genuinely engaged, and since they

are in the process of growing up, why wouldn't they? It is our hope that other college instructors and programs will engage in experientially-oriented ethics education, and can learn from both our successes and failures in developing their moral development modules.

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Embodied Responsive Ethical Practice

The Contribution of Merleau-Ponty for a Corporeal Ethics in Organisations

Wendelin Küpers

Abstract

Following a phenomenological understanding of the body and embodiment, this paper explores corporeal ethics as a practice in organisations. With the phenomenology of Merleau-Ponty, bodily dimensions and enfolded intercorporeality are seen as media for ethically enacted and morally responsive, thus responsible forms of practicing and relationships. Then the article discusses specific forms of responsive and caring practices as well as the ethical relevance of bodies at work in organisations. Finally, practical, political, and theoretical implications are offered and perspectives for further investigating and incorporating practicing of ethics in organisations are outlined.

Keywords: embodiment, body, responsiveness, ethical practice, Merleau-Ponty

“if an ethical position becomes reified into one perspective, it then becomes detached from reality, and its ethical power is actually lost because it no longer touches upon the embodied and hence shared space of the in-between. An ethics that does not take embodied relations, that is reality, into account...ultimately loses its capacity for flexibility, for openness to others, and for being part of a common and shared reality that opens up possibilities for the future” (Fielding, 2011: 520).

“Organisational moral discourse has never been ‘grounded’ in the body. It never had an eye for the gestural. It never understood that morality goes beyond words, codes or legislation. In this sense, it is part and parcel of culture that has lost its gestures and therefore fears nothing more than its own morality” (ten Bos, 2011: 290).

Introduction

Various unethical and irresponsible practices in professional settings (Robinson, 2009; Kaptein, 2011) as well as the recent financial and economical crisis and its effects on fragile environments, local communities, global societies, economies and organisations have shown how much the viability of communities and situated living beings depends on responsible and ethical orientations.

However, conventional business ethics and especially concepts like sustainability and Corporate Social Responsibility are and can be instrumentalised for merely re-conforming and reconfirming sustaining and legitimising ‘business as usual’ (Banerjee, 2008; Fleming et al.; 2013). Such usages are marking a rampant discrepancy between greenwashing rhetoric and realities (Barth & Wolff, 2009) or aspirational talk (Christensen, et al.; 2013), instead of re-establishing the way business is organised and integrated more wisely into society.

Additionally, (im)possibilities of business ethics (Woermann, 2013) and limitations of responsibility of and within organisations (Küpers, 2012a) have been discussed critically (e.g. Carter et al.; 2007; Jones et al.; 2005). By creating authoritative normative frameworks

in business life, traditional business ethics models “often facilitate the abdication of moral discretion and responsibility” (Painter-Morland, 2008: 87). Accordingly, and being an ambivalent subject in organisation and management studies, business ethics has been exposed to an ideological critique (Neimark, 1995; Wray-Bliss, 2009) and problematised as uncritical, narrow, and foreclosing (Jones et al.; 2005; Wray-Bliss, 2012).

Mainstream’ business ethics has been charged with broadly accepting the political constitution of managerial-capitalist organisation, resulting in it largely failing to question numerous deeply problematic practices and ideologies, including the managerial prerogative, the hierarchical ordering of society and business organisation, the monopolisation of formal political power by the managerial elite and the casual, gross inequalities of material reward reproduced within hierarchical business structures. Indeed, for such critics, ‘mainstream’ business ethics has not only failed to systematically question the right to manage, but has cloaked this monopolisation of power and privilege with the appearance of further moral legitimacy (Wray-Bliss, 2012).

Much of the ‘return to ethics’ in apologetic convenient business ethics displays a conservatism and blocks off certain experiences that are deemed to be unwelcome to conforming management and organisations (ten Bos, 2003: 267) or precludes potentials for a relational, responsive and systemic alterity (Byers et al., 2007). Accordingly, many conventional business ethics approaches follow an understanding of atomised subject(ivity), guided by autonomy, disembodiment, distance, self-containment, moral reasoning that are articulated as virtue, rational duty or legislative policy or rules leading to patriarchal political structures and cultures.

In term of ethical conventions, much business ethics follows deontological traditions or teleological orientations. While for the first ethical orientation and practice is based on a series of duties or obligations, which are ordered in a legislative framework or publication and policing of abstract codes of conduct; the

second is concerned with the pursuit, and often exhibition or perfectionisation of virtuous (business) values and behaviour focusing on consequential implications. Deontological, universalizing approaches are relying on an atemporal and non-particularist formulation determined through antecedent continua of aims, meanings or causality or beforehandly united by a normative rule-system. As such they tend to lack attending to the processural and constantly negotiated quality of human ethical agency and moral decision-making. Telological, consequentialist especially utilitarian ethics derives duty or moral obligation from what is good or desirable as an end to be achieved within a given order. Such approach runs the risk of abstracting from and objectifying phenomena and people as means, which itself might lead to rationalise unethical consequences (Painter-Morland, 2008: 53).

Such impoverished understandings of ethics have been critiqued as restrictive ones (Kjonstad & Willmott, 1995) that often substitutes compliance and obedience for ethics and a corresponding subordination to duty and to a higher moral hierarchical authority (e.g. Maclagan, 2007; Stansbury & Barry, 2007; Painter-Morland, 2010).

Utilitarian reasoning and formal calculation allows business practitioners to justify rationally also harmful consequences of actions by simply outbalancing it with other perceived benefits. "The belief that ends can justify means often serves to rationalise unethical behavior" (Painter-Morland, 2008: 53). Relying on 'objective' balancing of pleasures and pains, tend to overlook the implicit assumptions and substantive value considerations that informs every act of calculation and compromise (ibid. 54) or with affirmatively accepting economic priorities such instrumental approach is outweighing other (societal) values. Within an utilitarian cost-benefit analysis, all pains and pleasures are made commensurable in order to be able to calculate the overall pleasures and pains brought about by particular decisions. Abstract reasoning aims at aggregating pains and pleasures allows utilitarians to avoid the specific experiences of those individuals or phenomena who or which may be affected by their decisions. As it is often impossible to gauge the potential effects on others over time, utilitarian calculation can't accommodate unpredictable changes in context (ibid. 55).

Empirical research confirms the ethical dangers and perils of cold-blooded deliberative decision-making in that these rationalistic approaches may actually increase unethical behaviours. Such effects occur via focusing on monetary pay-offs and calculative mind set when it overshadows body-based implicit, intuitive responses and constricting social considerations in moral judgements (Zhong, 2011).

To counter rationalist models of moral practice and normative, principled orientations call for alternatives, in order not merely reproducing the myth of a supposed sovereign agency or generate alienation. Especially, what are needed are non-foundational and a non-essentialist, critically reflective understandings of ethics (Painter-Morland & ten Bos, 2011) and post-metaphysical interpretations of normativity (Woermann, 2013). Such repositioned ethics would radically questioning taken-for-granted notions of supposed natural or good practices, while historicising and politicising morality. It would be ethics that avoid tendencies following an onside focus on over-generalising and universalising or an overtly individualising and fragmentary particularising. A reconfigured ethics problematises claims of a rational superiority that is attached to principles and procedures or privileging substantive categories and contents over process.. This even more as such grand schemes and grand narratives can become vehicles for the legitization

of existing power configurations (Painter-Morland, 2008: 82). Adopting a more integral understanding of meanings of ethics and of morality (Diprose, 2002; Komesaroff, 1995; Shildrick & Mykitiuk, 2005), refers not primarily to rules or principles for proper conduct. Nor would a viable meaning of ethics be reduced to the moral conscientiousness of judging individuals that takes precedence over responsibilities to another. Like it would not be one that is subjected to prescribing institutional order(ing) and arrangements like through policy guide-lines or codices, codes, committees, or auditing-programs or regulatory strategies. Rather, a more proper understanding requires an ethic that is grounded in every-day performative interactions between individuals and social groups. Thus, it pertains to what practitioners performatively do or not do with others in the context of their daily living.

Part of the impoverished and one-sided status of ethics in general and business ethics is that the bodily and embodied character of moral practice has been neglected (Wray-Bliss, 2002). An ethics that does not take embodied relations into account loses more than its capacity for flexibility is misleading and blind to affectual relations, care, compassion or any forms of feeling experienced pre-reflexively through the body (Pullen & Rhodes, 2014). Accordingly, it lacks openness to others and 'othering' that are part of a common and shared reality out of which possibilities for the future can unfold (ten Bos, 2011: 520).

Instead, an embodying ethics involves working with situated, ongoing psycho-social experiences (Allegranti, 2011) and even reflects monstrously affective ethics of organisational life (Thanem, 2011: 104; inquiring into what bodies can do (Thanem, & Wallenberg, 2014).

An orientation towards embodiment allows researchers' and also practitioners' to consider how bodies make ethical sense (Diprose, 2005: 238) individually and interrelationally. It is paying attention to the interstitial spaces between bodies encountering one another within organisational live-worlds that give rise to 'ethically important moments' (Guillemin & Gillam, 2004). These then are assisting possibilities of seeing and doing 'otherwise' (Butler, 1990).

Offering a distinct European perspective, a phenomenological approach supports such a corporeal-oriented understanding by providing a refined discernment and integration of experiential qualities of the processing performing body and of embodiment. This integration includes co-constitutive and non-cognitive dimensions involved in moral practices, like emotional and aesthetic elements or an embodied 'ethical know-how' (Varela, 1999) as well as ethical relation to 'things' as the neglected Others of humanity's (social and material) world (Dale & Latham, 2014; Küpers, 2015a).

Rather than seeking recourse in the principle of rational autonomy, phenomenology allows to locate ethical acting and comportment as relational, incumbent upon the ways that placed and moving bodies interact and informing one another in an ethos of *statu nascendi* (Waldenfels, 2006: 94).

Considering such ethos in *statu nascendi* as a more indirect and lateral approach avoids a merely affirmatively descriptive phenomenology of morals and a moralising phenomenology (Waldenfels, 2006: 94). Correspondingly, the task of moral phenomenology is to explore experiential dimensions of emerging moral life or morally pregnant states and process (Kriegel, 2007). In this way moral phenomenology avoid becoming a phenomenology of morals that thematizes only factually existing orders of value, norms, morals or validity claims, nor convertes into a moralizing phenomenology which only invokes the

values with which its research starts but also ends up in recommending them. "The mere mention of values and norms would remain on this side of a justification, whereas their use would be beyond it. The passage from not yet engaged neutral descriptions to always already existing morals would have to be achieved by a moral 'turning'" (Waldenfels, 2006: 92). "The dilemma of moral phenomenology "leaves us with with the alternatives of the ordinary without something extraordinary or the extraordinary without something ordinary" (ibd.).

Phenomenologically, all those involved in their life-world and practices are first and foremost embodied beings or agencies respectively mediated by the living process of situated embodiment, and expressions. Accordingly, living forms of moral practice are rooted in and processed through the vivid significance of their bodies. These are interacting with their respective worlds in which proximities are matters of shared concerns. This is the case even if the other is distant, spatially, temporally or socially. Based on sustained and situated bodily engagements, mutual commitments and obligations are secured in the proximity of an already shared horizon of ongoing meaning integrating also inter-personal agencies and collective institutional-based moral agencies. Proximity, which is the root of ethical engagement necessitates responsibility in both face-to-face encounters, but also a responsibility for those "other" Others. Phenomenological morals of direct responsiveness are in danger of falling into an intuition, which derives moral obligations and commitment only from the immediated encounter with the personal other. This may lead to a powerless bouncing in encountering de-moralised logic of circumstances (Sachlogik) while not being able to consider sufficiently or importing distance effects (Fernwirkungen) into the close horizon of being capable of answering. Therefore there exists the need for considering embodied ethical practice in relation to individual actors, inter-personal agencies and collective institutional-based moral agencies.

Phenomenological approaches are recognising and directed to everyday moral experience as they are structured and realised in situated local social interaction in their bodily-mediated life-worldly embedment and to bodily mediated judgements in critical reflections (Drummond, 2002: 5; Kriegel, 2007; Sanders & Wisniewski, 2012: 2). An ethico-phenomenological analysis discloses and interrogates not only the 'eco-bio-socio-psycho' basis or mediality of moral dispositions, feelings, decisions and actions. It also exposes and critiques the political, institutional and economic investments that underwrite them. Thus, phenomenology provides the basis for an ethics that is sensorial and corporeal (Roberts, 2003; Pullen & Rhodes, 2014) or carnal, and somatic (Bevan & Corvellec, 2007).

According to an corporeal orientation, ethical capabilities and a sensuous ethics of difference (McCann, 2011) are mediated through a constitutive 'sensibility' (Roberts, 2003: 251) extending also to embodied members of organisations as a corporate body. To consider sufficiently the entwinement of business and ethics, as part of returning to them as life-worldly practice anew (Sandberg & Dall'Alba, 2009), we need to see how this mutual implication is an embodied one.

The body turn (Hassard et al., 2000: 12) signifies an attempt to integrate the basic, but often mistreated, undervalued or ignored bodily dimensions in organisational practices (Dale, 2001; 2005; Dale & Burrell, 2000). Following this bodily turn, corporeal ethical sensibilities of a genuine responsible and sustainable living and acting can emerge. In large parts, these forms of living in organisation do not come out through discursive advocacy and principles, nor prescribing rationality or institutionalized governmentalisation. Rather, they occur and develop through

pre-reflective, non-representational, affective processes and embodied practices. Such ethical orientations and practices unfold through a body-learning (Yakhlef, 2010) and possibilities that are afforded by affects and senses (Küpers, 2014).

Facing the prevailing neglect and marginalisation or instrumentalised, functionalistic understandings of the body in organisational theory and business ethics, following a phenomenological approach can help to re-member the nexus of the body and embodiment in relation to practices and ethics. This re-membering allows not only a critique of reductionistic understandings and misled interpretation of ethical practices within a management of everyday life that prioritise instrumentally orientated action (Hancock, 2009). It also contributes to an extended performative and ethico-reflexive practice in and on action. Such bodily approach helps reintegrating material qualities and experiences of ethical practice as part of a re-embodied organisation (Styhre, 2004).

With an extended phenomenological understanding, the following discusses potentials of an embodied practice of ethics in organisations by following Merleau-Pontyian philosophy. With Merleau-Ponty, the body and embodiment can be interpreted as media and spheres for the ethically reflective, enacted and morally responsive, thus responsible relationships with others in organisations (Ladkin, 2015).

In the subsequent sections, first, basic ideas of a phenomenology of ethics and responsiveness are outlined, which in turn open up towards an extended understanding of embodied ethics as responsible practice in organisation. Afterwards specific forms of responsive and caring practices as well as the ethical relevance of bodies at work in organisations are discussed. Finally offered are some practical, political, and theoretical implications as well as perspectives on further investigating and incorporating practices of ethics in organisations.

Merleau-Ponty & Embodied Ethical Practice

Phenomenology contributes to an enriched understanding of practice in organisation and leadership (Küpers, 2015) and ethical practices in particular by returning to experienced phenomena and events in their life-worldly situatedness, inter-relationality and cocreated meanings. Phenomenologically, ethical practising is embodied, involving various bodily modes of practical belonging and engagements in the world (Csordas, 1993; 1994: 12). In particular, with Merleau-Ponty (1962; 1995, 2012) we can recognise the ethical significance of the sensuous, perceptive, expressive, epistemic, and responsive capacities of the habitual, yet open, living body and embodiment. The ethical importance of his work rests both upon the account he provides of the relational, bodily nature of the primordially inter-connected selves as mind-bodies and in their ambiguity, openness, creativity, and transcendence of relations involved.

Departing from the orthodox Husserlian conception of the purpose and scope of phenomenology, Merleau-Ponty offered a post-Cartesian, post-dualistic and post-representational turn to the living body and to situated embodiment as dynamic media and disclosing nexus of meaning and ethical practice. By extending Husserl's account of the "lived body" that is the body as it is experienced and experiences as opposed to the merely physical body, Merleau-Ponty resisted and rejected the traditional representationalism and dualisms with its separation of matter and mind, body and spirit. Instead, he developed the idea of an embodied perception and consciousness of a 'body-mind' as processing a living connection to the world. It is this incarnated perception and embodied reality and its interplay

that is constituting responsively and ethically in an inseparable bond with the vastness of experience and existence as a being-in and towards-the-world.

Taking the body and embodiment as a dynamic 'base', his existential form of phenomenology and relational ontology addresses a wide range of ethically relevant bodily experiences and embodied phenomena. These comprise perception, spatiality and motility of the body, the body in sexual being and in speech, as well as expression. Furthermore, embodied relationships to others and questions regarding the connection between the body and temporality as well as freedom are explored.

Accordingly, Merleau-Ponty's advancement of phenomenology strives for overcoming or undermining the de-corporealisation of the body and the neglect of embodiment. It does so particularly by refocusing on an extended understanding of concrete structures of ethically important life-worldly experience as well as developing an interrogative ethics (Hatley, 2006: 20).

In other words, for Merleau-Ponty, the body and embodiment are always already lived, meaningful and relational and thereby implicitly related to ethical practicing. Taking the body as way of being in the world of everyday-life, this embodied ethical practice is built upon a pre-reflective and ambiguous 'ground' of experiences-as-lived-through and their expressions. Merleau-Ponty's philosophy helps us overcome the divide between the objectivism of facts and the subjectivism of values in a way that the traditional Western dualisms do not allow (Low, 2012: 68).

Influenced by and critically using insights by Heidegger and the Gestalt theorists and psychologists, Merleau-Ponty not only rejects the modernist version of referentialist-representationalism, but critically refutes the dominating strands of Western philosophy and science; those being the empiricist-objectivistic and the rationalistic-subjective paradigms. Both empiricist realism as well as rationalistic idealism are reductionist as they reduce living phenomena, perception and sensation either to the realm of matter or to that of ideas. The empirical thinker apprehends others in their speech-acts as causal effects, leaving them caught in a machine like mechanism. The intellectualist, assuming a coincidental quality between him, his ultimate interiority, and his meaning fails to empower either himself or any subject with the means necessary to guarantee contact with others or the openness onto which perception dawns. Focusing instead on bodily experiences and embodiment, not as material 'objects' or subjective 'representations', but as constitutive and open media, led him to an anti-foundationalism, anti-essentialism and non-dualism, and philosophy of irresolvable ambiguities.

For him values are neither 'objective' nor 'subjective', but result from the coming together of patterns, interpretations and enactments. Meaning, including ethical meaning, is formed as the human body meets the world and as embodied human beings, are able to "identify and empathize with nature, other living bodies, and other humans" (Low, 2012: 68).

While Merleau-Ponty never wrote an 'ethics' itself, his conception of an embodiment mediates a proto-ethical relationship and communion of embodied responsive (inter-)subjects in the world. His phenomenology of relational corporeality, and embodied decentred intersubjectivity can serve as a fruitful medium through which an ethos through the body can be cultivated (Carey, 2000). Even more, such phenomenological approach contributes to a living ethics of interpersonal relations (Fischer, 2008) and social becoming (Crossley, 1995; 1996) as well as an 'ethical sustainability' (McCormack, 2003: 496).

Building upon the proto-ethical soil of partial and imperfect carnal reciprocity it becomes possible to enter into an ethical

pact with the Other, keeping the dialogical circle open to the disruptions of perspectives and at the same time, aiming to facilitate a non-totalizing dialogical communion in which we can dwell in our everyday sensuous existence (Fischer, 2008: 164). From his inter-subjectivist account an interconnection of communicative expression and empathic engagement between self, other, and the world can be extrapolated. As an embodied being the self is constituted in relation to the other within an event of inter-subjectivity that is more than the co-presence of alter egos, but part of the fabric of social becoming (Crossley, 1996). Being embedded in a primordial intertwining, this embodied intersubjectivity preserves asymmetry, heteronomy and alterity of the other. The empathic and expressive power of corporeity is not only a condition for social living bonds of communication - that is communicating across the gestures of other bodies - but also provides a medium of transformation from one expressive modality to another. This transformation moves for example from direct vision, audible styles and kinesthetic rhythms of experience to narrated stories or institutionalized records of writing or performances or the other way round. In this way the embodied empathy and expressivity are the condition and media for incorporated communication. From a phenomenological perspective, a living ethics can be seen as a 'function' and emergent process of a bodily subjects and embodied inter-subjective and corporeal processes, in which selves and agencies are always already situated as well as in which they take part actively and transformationally in their con-textuality (Küpers, 2012). Such an embodied ethics requires genuine recognition of the other as intrinsically valuable and as differently 'other' including animals, non-human species, and the environment: life and sentience. What is ethically valued, need to be rooted in life and sentience, and what moral practices requires sympathizing and empathizing as well as relating sustainably with other humans and even other non-human species. Instead of a detached objectivity and an autonomous subjectivity, for Merleau-Ponty, there are always already social processes of a becoming with others at play in and towards the world. In such becoming the mutual fluidity of reversible and ambiguous interplay is acknowledged, without reducing the difference(s) of the other to the standards of the self-same (Shildrick, 2005: 8).

With Merleau-Ponty, we can recognise a bodily-mediated and embodied understanding of ethical practicing as part of an interwoven, post-dichotomous nexus of "self-other-things" (Merleau-Ponty, 1962: 57) and as part of a perspectival "integral being" (Merleau-Ponty, 1995: 84). Accordingly, the threshold of ethics lies in the materiality and tangibility of the relations between selves and others within integrative life-worldly enactment and practicing.

To put it differently, the life-world is seen as ethically relevant and meaningful with respect to the ways in which practitioners perceive, feel and act within it, and which acts upon them (Crossley, 1996: 101). These active and passive relationships refer to material, socio-cultural, historical, gendered, and technological conditions and realities with regard to ethical practicing. Being embodied implies that ethical practitioners are dynamically incarnated in and mediated through mundane experiences, (inter-)actions, emotions and moods. Furthermore, they are embodied especially through receptive, situated affect-ness or being sensually attuned. Accordingly, the embodied ethical subjects as well as their socio-cultural embodiments are situated in an ongoing sensual way that is tactile, visual, olfactory or auditory. Whatever these incarnated subjects perceive, feel, think, intend or do as well as make sense of or cope with morally, they are bodily exposed to and process their practicing

within a synchronised field of interrelated senses and synaesthetic sensations (Merleau-Ponty, 1962: 207).

Within the sphere of such processed and experienced ethical practice, a member of an organisation does not only feel and acknowledge as 'I think' (ethically), but also capacities for 'I relate to' or 'I do' or take an ethical stance of 'I can' (not).

As the lived-body is constantly present it is functioning as a perceptive and intentional organ, dispositioned as an 'I can' (Husserl, 2001: 50-51). This implies that the 'I can' (or 'cannot') and the 'I feel' (or 'do not feel') are capacities to experience or to do certain things. Moreover, this bodily disposition and propensity to reach out, relates, precedes and impacts the possibility of the 'I know' (Merleau-Ponty, 1962: 137, 173).

In other words, the atmosphere within which ethical practicing is situated is not only what people conceive about it. Primarily, this milieu is one, in which they live through with their 'operative intentionality' (Merleau-Ponty, 1962: xviii, 165) as a bodily, pre-reflexive, concrete spatial motility, closely connected to responsiveness.

Enacted Responsiveness as ethical practicing

With the outlined understanding of embodied-based practice of ethics, there is a close link between what is actually given and what is intended as well as how to respond situationally. This responsiveness refers to a specific embodied answering practice (Waldenfels, 2007; 2012). A phenomenological understanding of response and responsiveness considers the ethical and other demands or appeals to the Other(s). Phenomenologically, responsiveness comprises manifold interpretations of a giving and receiving proactive orientation that implies being ready to answer. Importantly, this responding is processed by bodily senses, spatial orientations, gazes, gestures, and desires as well as memories and expectations with regard to ethical practices.

As part of a proto-ethical nexus, responsivity is a basic feature present in all sensing, saying and doing, of all embodied and linguistic behaviour, relations and acting (Waldenfels, 2007; 2012). Enacted responsiveness creates a multidimensional ethically and morally significant space for moods, conversations, and agencies of being-in-the-world relationally and ethically. Even keeping silence or not giving answers are forms of responding.

In responding, we are incited, attracted, threatened, challenged, or appealed to by some-what or some-body. This addressing is happening before taking a deliberative initiative, aiming at something or applying certain norms. Thus, all forms of experiencing, communicating and operating are always a kind of situated and process-oriented ethic-bound practice of answering. This implies that responding has its specific embodiment, temporality and inevitability (Waldenfels, 2012) with regard to ethical practicing.

In this way, 'being responsive', refers to an open event, which allows its own set of criteria or 'standards' to co-emerge. In other words, responding is a co-creative process in which the measure co-originate with what is measured: "The response does not fill in gaps but helps to formulate the question, which it answers" (Waldenfels, 2006: 96).

The ethical significance of specific acts of response is that it summons, evokes, invites, requests, inspires, effects, or provokes. This processing moves as a responsive difference between 'what is answered (contents) and 'towards what or whom' (claim/entitlement) the answering is addressed as manifested in the other.

Accordingly, a phenomenology of ethical responsiveness takes as starting point the claims or demands of the preceding 'Other'

and a corresponding responsive trust, thus tries overcoming the one-sidedness of intentionalistic, rational choice, and normative conceptualizations. Accordingly, responsiveness implies ethico-political dimensions, which precede the onset of all normative ethics or institutionally regulated politics. For example, nurses grasp clinical situations and carry out response-based nursing practices while they recognise the unexpected, see the big picture, and consider future possibilities (Benner et al., 1996). Their expert moral agency requires excellent moral sensibilities for instance a vision and commitment to good clinical and caring practices, as well as perceptual acuity, manifest in the ability to identify salient moral issues in particular situations. Furthermore, their responsive practice incorporates an embodied ethical know-how along with skilful engagement and respectful relationships with patients, families, and coworkers. Finally, they have the ability to respond to the situation in a timely fashion (Benner et al., 1996: 160). Integrating relational and embodied knowing and responding is also concretised through proximity and with touch serving as base, for example in an ethical practice in nursing within an interprofessional team (Wright & Brajtman, 2011).

The ethical relevance of the logos of enlacing responses lies in undermining traditional oppositions of moralism and pragmatism, universality and particularity, casuistry and legalism, oneness and alienness. Even more "there are demands that do not fit the current categories of teleological, deontic or utilitarian ethics, but are nevertheless not irrelevant for ethics" (Waldenfels, 2006: 98-101).

Moreover, such phenomenological understanding of responsiveness contributes to an extended understanding of social ethical practicing and reinstating responsibility understood as the ability to respond bodily (Küpers, 2012). Specifically, it allows studying embodied ethical practicing as joint, plural action and cooperation, processed through 'We-Mode-intentionalities' as forms of collective reasoning, responding and commitments (Tuomela, 2007; Schmid, 2009). Importantly, these entwined spheres of social bodies and embodiments are not seen as fixed loci or representations, but dynamically emerging and open relationships as an enacted 'We-can'.

From a phenomenological perspective, not only is ethical practicing responsively embodied, but being embodied is always already a way of mediating a responsive proto-ethical practicing through disclosing 'bodies-in-action' in their lived and shared situations. Within this situatedness, living bodies inter-mediate responsively between internal and external, subjective and objective as well as individual and collective dimensions and meaningful ethical practices. The socio-culturally co-constituted and communicatively expressive body-mediated processes (Merleau-Ponty, 1962: 197) coordinate the relations between individual behaviors, social relations, artifacts and institutions. Thus, ethical practices can be seen as a function and emergent process of vivid responsive bodily subjects and a dynamic embodiment of socio-material realities. In these multi-folded realities, ethical practitioners and their practices are interrelationally entangled as part of and process through the more comprehensive medium of 'flesh'.

Ontology of Flesh as medium of ethical practice

As we have seen, ethical practices can be seen as a function and emergent process of responsive bodies and social and systemic embodiment. In these embodied spheres practitioners with their practices are constituted and interrelated in a shared carnality. Taking part actively and passively in this embedding

carnerly, both are ontologically implicated as an embodied mutual involvement. Correspondingly, practitioners and their practicing are always already and continuously influenced by primordial and pre-reflexive dimensions and emergent processes. These dimensions refer to how practices are co-created by embodied pre-subjective and pre-objective capacities. They are part of a dynamic and cooperative phenomenal unfolding within what Merleau-Ponty calls 'chair du monde' or 'Flesh' (Merleau-Ponty, 1995).

This nexus flesh refers to a textile or common connective tissue of exterior and interior horizons and meaning that is woven through all levels of experience, preceding and making possible all particular horizons and contexts. The elemental mediating flesh refers to an incorporated intertwining and reversibility of pre- or non-personal dimensions with personal, inter- and transpersonal aspects or qualities. Serving as a connective tissue and generative capacity, this flesh 'enables' phenomena to appear in the first place. Moreover, flesh processes a meaning that is woven through all levels of experience, preceding and making possible all particular horizons and contexts of practice.

The polyvalent variegated open-ended term and metaphor of flesh is Merleau-Ponty's (1995) central ontological principle, which sustains his attempt to overcome traditional metaphysical dualisms as well as to expand and ontologise his concept of the lived-body. For him this body is signifying a polymorphous, open system, thus an ambiguous Being and foundation of the possibility of expression. The ontological concept and carnal metaphor of "flesh" expresses and allows associations to both the sensible and bodily commonality of beings and also the generative capacity of a difference-enabling being as becoming. Referring to the intertwining and reversibility of pre-personal, personal, inter- and transpersonal dimensions, Merleau-Ponty's ontology of flesh allows understanding phenomena more profoundly and relationally. Flesh refers to both the particular being and the more general element in which all beings and the world share, but with its indeterminate qualities cannot be reduced to the old notions of subject or object. Rather, flesh serves as the formative medium or milieu anterior or preceding the conceptual bifurcation into the 'subjective' and the 'objective' or other forms of dualistic categorising. Thus it allows a post-dualistic orientation, respectively critique of dualistic separations. As an inter-mediating realm, this flesh inter-links the pre-reflexive sentient and sensible body, through which in- and outside, passivity and activity enmesh. In this way, flesh refers to an original fabric that precedes what then become bifurcated into opposing categories, such as subject/object following a binary logic. As a universal dimensionality, the elemental Flesh subtends all other categorization and typicality. Not being a static totality or metaphysical identity, it is a process of incomplete difference-enabling. Being as ongoing explosion tied to dehiscence as the manner in which the perceptual and meaningful horizon remain open, through differential progress and sedimentations of meaning. Understanding flesh, as a kind of originary absence is what makes the presentation of being-present possible, but which never presents itself as such. Thus, it is 'non-space' of in-between, an 'écart', the gap, the separation, the differentiation between the touching and the touched, the seeing and the seen, mind and world, self and others. That gap, that space of corporeal difference, is the 'there is' within 'the Being that lies before the cleavage operated by reflection, about it, on its horizons, not outside of us and not in us, but there where the two movements cross' (Merleau-Ponty, 1995: 95).

As elemental being, flesh manifests as a kind of silent and invisible ontological fond out of which self, others and phenom-

ena of leadership and organization arise in reciprocal relations. Referring to a chiasmic, incorporated intertwining and reversibility of pre-personal, personal and interpersonal dimensions, Merleau-Ponty's indirect ontology of flesh allows the understanding of organizational realities and possibilities to be more profound and relational. With this relational understanding it becomes possible to approach what does not appear, and yet which is the very condition for appearance. Merleau-Ponty's philosophy of chiasmic flesh-in-betweenness with its reversibilities, criss-crossing and inter-corporeity provide the base for an ethos of relational and integral be(com)ing as an un-, inter- and refolding. This be(com)ing is processed through an constitutive difference (écart = gap, spacing, rift, dehiscence) in the fabric of experience. It refers to an opening which is like a separation-in-relation, a kind of 'separation-difference' that as a generative possibility makes perception and experience possible. Moreover, the wave, which flows within the sensing/sensed-being is inaugurated by contact with Others in the world. Sense encounters with the fleshly world are insertions of the world between a sensing and sensed body and its embodiment, like 'between two leaves' (Merleau-Ponty, 1995: 264). This manifests in the social world as an inter-mediating, open-ended soma-significative and dialogical exchange as chiasmic entwinement between embodied selves and others. Correspondingly, flesh is yielding itself a sentience and sensory 'reflection' also with other sentient beings. As the chiasmic depth of flesh is constitutive of sensibility and affectivity, the affective configuration allows for a non-closure spiralling of verticality, non-representable presencing and expression. Merleau-Ponty's ontological interpretation of co-emerging flesh implies an explosion of being, a relational being that is indistinct from nature's coming-to-presence. In Merleau-Ponty's phenomenologico-ethical space of embodied proximity and fleshly entwinement the others are part of the same share. They are my twins in flesh, "flesh of my flesh" (Merleau-Ponty, 1964: 15). Through being co-fleshly beings in a joint situatedness, ethical life is constituted, and sustained. We always already communicate with the instituting surrounding worlds and its incarnated Others in a communal life. From this perspective, the interior and the exterior, the individual and the collective of any practice are mutually interconnected with each other. This implies that all those involved in this practice co-create and communicate and unfold together in a responsive, thus ethical-sensitised way. According to this implicitly ethical ontology, we are all kindred expressions of the flesh of the world. It is on this ground that embodied ethical possibilities and interrelationships can come into being.

The patterns of meaningful being and action exist neither only in the mind, nor in the external world. Rather, they are neither subjective nor objective, but constitute rather a kind of world in-between, which refers to an inter-relationality here of ethical practices. It is this 'inter-between' within an ongoing continuity between ourselves, others and the natural world that needs to be considered and enacted for developing, understanding and practicing an embodied ethics. The 'place' of ethics is then one between people and their 'enfleshed' in-the-world-ness. Therefore, the challenge for a moral practice is to understand the inextricable intertwining of the body-subjects as embodied selves in relation with the world they inhabit. This inhabitation happens in the midst of fields of situated, relational inter-corporeal in-betweenness at the brink of non-dual being.

As these elaborations show, for Merleau-Ponty, the phenomenal, ontological and ethical significance of a primordial connection as well as formative and enduring ethical-oriented communion with others and kinship of all beings in the sensible

world is based on flesh. Ethically, then flesh serves as the common and generous source (Diprose, 2002) that is a generosity of giving and being given. A fleshly relationship of becoming with others implies an ethics of openness to alterity that is characterised by a 'non-indifference to difference' (Diprose, 2002: 184).

Based in this flesh, "the body itself is the groundwork or field for our morally responsive and responsible relationships with others" (Hamrick, 2002: 301). With the medium of flesh, Merleau-Ponty reconciles mind and body and self and other that is serving as a base for cultivating a relational ethics. Merleau-Ponty's account of sensual bodies, embodiment and flesh can show not only the role of a mutuality and affinity between bodies, but also for a wider community of beings. This involves a resistance to absolutism and an appreciation for diversity and mutuality with different others for a creative ethical becoming.

A corresponding ethical space of engagement is then characterised by a proper relationship of the self, others and the world. This engagement requires a continuous reversible process of interlinking perceiving, thinking and effective acting in a committed pact of living in an 'inter-world' (Merleau-Ponty, 2012: 373). Such reversible milieu of engagement, even at a distance, fosters genuine responsiveness, constructive dialogue and opens up ethical interpretations. By this practitioner can make progress on issues of moral disagreement or potential resolutions of ethical conflicts. But importantly, this is done without obliterating difference into sameness and therefore leading to meaningful ethical actions and also engagement-at-a-distance for responsible acting (Sanders, 2012: 111).

Even more, the collective intercorporeal flesh in which practitioners are enfolded is both their inherent capacity for ethical practices as well as serving as a basis for alternative ethical formulations and forms (Lefort, 1990). As a kind of ethical artistry, moral actors and agencies can take their bodies in relation to organisations as an 'unfinished task' to constitute and institute ethical and other meanings (Hamrick, 2002: 294). This implies that moral practicing and decision-making are closely connected to bodily artful expressions and joint movements. Such practicing together institutes values and interests within the limitations of a given mediating situation in which perspectives are converging (Hamrick, 2002: 297). This includes moves towards a renewed responsibility to the vulnerable and suffering bodies as well as aspirations to realise a shared flourishing and well-being. The connectedness into which we are always interwoven and through which we sense and understand can inform how to live with, sympathise with and care for others. While embodied ethical practicing aspires contributing to the thriving unfoldment of interrelated human persons, communities, and systems, this undertaking raises questions of values, morals, and ethics respectively responses by ethical bodies (Al-Saji, 2006). Furthermore, such embodied ethical practice allows linking embodiment and socio-ethico-political nexus as social flesh (Beasley & Bacchi, 2007). Consequently, ethics and politics based on Merleau-Pontyian thinking (Coole, 2007: 175), allow to critically paying attention to underlying principles and purposes as well as considering strategic and moral choices in organisations.

Ethics as embodied Practice in Organisations

The following outlines a phenomenologically based understanding of ethics as embodied in organisational practice (Küpers, 2015). This practice-orientation resonates with the emerging 'ethics as practice' approach (Muhr et al., 2006; Painter-Morland, 2008; Woermann, 2013: 27). Such orientation transcends

moralistic and legalistic approaches in that it goes beyond predeterminations (Clegg et al., 2007), and conceives ethics as situated, framed and governed (Andrews, 1989; Paine, 1994; Ibarra-Colado et al. 2006). In other words, such approach is concerned with moral corporations (Roper, 2005) that are more sensitive to a relational, historical and contextual understanding of their practices.

As empirically confirmed by a study on ethics in intensive care medicine and health care professionals in New Zealand, views and practices of ethics in organisations are not exhausted by definitions of rules and principles or codes and ethics' protocol, but involved a notion of 'doing' ethics as an ad hoc and uncodifiable practicing (Shaw, 2010).

Living and acting ethically in organisation are forms of skilled bodily and embodied practices and experiences that are inextricably tied to one another for creating meaning. Specifically, embodied practices take place as a temporal and spatial 'inter-val' of in-between, involving a syn-chronisation of rhythms (Crossely, 1996) of embodied organisational actors. To put it differently, qua body-subject and inter-corporeality to relate and communicate is to create and occupy a shared space and rhythmic movements, while being enacted in ambiguous situations of bodily experience (Merleau-Ponty, 1962: 71; 198).

Embodied practical ethics is not only a discerning intellectual and virtue-oriented process of deliberating the means and reflecting the ends of contextually constrained actions. Rather, it also involves sensing, perceiving, making choices and realising actions that display appropriate and creative responses under challenging organisational circumstances through bodily ways of engagement. Practicing bodily ethical arises from participation in embodied acts and responses of organising its practice. This practicing is also expressed in non-verbal forms; for example via the moral significance of gestures that reveal how morality relates expressive bodies (ten Bos, 2011). Responding to the question whether organisations and its members are in any way capable of ethical embodiment and moral gestures in relation to apologies, ten Bos (2011: 289) shows that organisations may have lost this capacity because they have lost a sense of embodiment. "The world of organisation and management is a part of a broader culture in which words function as empty shells that are no longer attached to what people feel or sense. If words are not linked to this pre-rational reality, if they have lost any touch with the realm of the body, how are we supposed to believe the person issuing apologies, swearing an oath of allegiance or speaking out the truth?" (ten Bos, 2011: 289).

Conversely, with a regained integration of embodied dimensions, affective bodies create and mediate gestures as expressions that are situated between various dimensions of practicing and include symbolic techniques. Relationally, these expressions move between initiation and imitation, life and thought, between exteriority and interiority, between the material and the immaterial and between body and words.

Based on the post-dual ontology of 'inter-being' (Merleau-Ponty, 2003: 208), a radicalised relational orientation understands ethical practice and practicing in organisations as an emerging event that can be interpreted as 'inter-practice' (Küpers, 2015). Phenomenologically, this ethical 'inter-practicing' is always already co-constituted and continuously influenced by embodied capacities of experiential processes within the elemental mediating Flesh, as described before (Merleau-Ponty, 1995: 131). In the social world of organisations, flesh manifests as an inter-mediating, open-ended soma-significative and dialogical exchange as chiasmic wave-like flow and entwinement between embodied selves and others processing their

shared “We-can-Mode”. The relational flesh creates ‘in-between spaces’ (Bradbury & Lichtenstein, 2000) of inter-practicing that includes various interwoven, emerging processes and feedback-loops (Calori, 2002; Lukenchuk, 2006). In particular it provides possibilities for an unfolding in-betweenness, flesh serves as generous source (Diprose, 2002). As such it can enact a corporeal generosity of embodied mutual recognition of ‘sameness’ and difference of the other within organisational life-worlds (Hancock, 2008) and for a politics of difference and resistance (Pullen & Rhodes, 2014; Rhodes & Wray-Bliss, 2013).

A flesh-mediated, embodied ethical ‘inter-practice’ helps to reveal and interpret the relationship between being, feeling, knowing, doing, structuring and effectuating in and through action in organisation. Level-wise, this relational practising is happening individually and collectively as both are implicated in organisational every-day life with regard to what matters specifically (Stark, 1993).

Embedded within the complexities of human pragmatics, such ethical inter-practice covers both the experiential actions of bodily agents and institutionalised operations of organisations as ‘incorporations’. Therefore, the concept of ‘inter-practice’ can be used for inquiries into the interrogating and negotiating inter-play of the inherently entwined materialities, subjectivities, intersubjectivities, and objectivities in relation to ethical issues and responsive practices.

Responsive ethical practicing in organisation

Part of organisational reality is that its members are challenged to to act, speak and express in response to being provoked by various calls to give answers. As living bodies and being embodied practitioners respond to also ethically demanding questions, problems or claims. These are posed to them through embodied, material conditions and their embedding or affording contexts. In organisations, this answering refers to needs, calls or further modalities, like incentives, entitled rights, vested interests, requests or impositions as well as structural or functional requirements.

The significance of specific acts of responses in organisations is that it summons, evokes, invites, offers, inspires, effects and provokes or offends, thus challenges all involved in organisational life-worlds. As an answering practice of members of organisations, this kind of responsivity features in all sensing, saying and doing, influencing all embodied and linguistic behaviour and acting in and beyond the organisation in relation to its dynamic environment and its stakeholders.

A phenomenology of ethical responsiveness takes as starting point the various demanding claims of the preceding ‘Other’ of organisational encounters, thus tries overcoming the one-sidedness of intentionalistic, rational choice, and normativistic conceptualizations as they can be often found in organisational studies.

Instead of mono-centric orientation, a relational and responsive ethos finds its starting point before all individualised centering or orders of normative law and morals in organisations. Therefore, such ethos rejects an appropriation and equating by recurring to what lies ‘before’ and what constitutes all foundations of organisational order. Rather, the ethics and morality of a responsive responsibility is derived from the situation of answering in every-day-life. This situated answering to demands and claims is not determined through antecedent continua of aims, meanings or causality, nor beforehandly united by a normative rule-system, but in a ‘responson’ as participating engagement (Waldenfels, 1994: 194).

As an answering ‘from below’ (Waldenfels, 1994: 419) this ethical responding is to be conceived as a concrete, organisational events, while it integrates living bodily emotional and expressive chiasmical processes (Shotter, 2004). Accordingly, ethical practicing arises from engaged participation in bodily experiences, acts and responses in organising. Such responsive practice becomes particularly relevant when there are no conductive duties to act respectively, nor attributable problems. Therefore, such responding becomes especially significant when there are causal connections interwoven that cannot be covered through simple justification of consequences. These links are prevalent especially in unclear and ambivalent states of affairs as they often occur in organisations. Likewise, a responsive practice of responsibility is able to deal flexibly with intransparencies, ambiguities and contingencies as well as tensions and conflicts involved.

As behaviour a dialogical answering responsiveness in organisation is specifically one, in which there is openness to points of view of various parties affected. In the fields of organisational realities, those involved who are sensitive for differences and who make a difference become mutual respondents or co-respondent in co-authored relationships. Furthermore, organisational responsiveness occurs where the settings of patterns co-evolve and surplus answers are created.

Specifically, there can be reproductive and productive answering. While a reproductive answer reproduces the same or existing meaning, a productive answering is inventing or creating new answers, thus starts from somewhere else, which could not have been planned or pre-ordered. In a realm between order and the extraordinary, a creative and productive response exists, indeed, is born, in the very act of the response as a practice itself. As by giving answers, those involved are giving something, which they do not have; they are creating, inventing so to speak, surplus answers in the act of giving answers, thus there is interconnectedness of giving and taking in the sense of taking in giving and giving in taking. In responding to open requests or demands in to every-day life something is co-created out of the between of the ordinary and the surplus of the extraordinary. This implies that every answer, by starting from a non-anticipatable and hence unpredictable request of the other (or alien), is inevitably constituted by a certain amount of unpreparedness and consequently by an at least minimal amount of inventiveness. Such an inventive character, which derives from the delayedness and limitedness of every answer, can be therefore understood as a necessarily contingent trait of any responsive act. In other words, by being structurally contingent, no answer can ever pretend to be the final or the best answer, but, at most, a possibly renewable response, a response which can be changed and transformed according to the occasional and historical events of requests, appeals, and demands of the alien other. Response is therefore not simply filling a gap, but rather contributes to the form and formulation of the questions it is answering. Thus, it does not grow out of individual insufficiency, or out of individual initiative, but out of the acceptance of external offers and expectations, which demand an answer. Responsiveness in practice therefore means engaging with that which comes from an external source. Response thus makes use of possibilities that are offered and also in certain ways demanded. Such responsiveness begins, therefore, within the context of regulations and meaning, and forms a new rationality. This “responsive rationality” is defined by Waldenfels (1994, pp.333ff) as a rationality that exists in the form of answers and relates as a contextual resonance to something not arising out of itself, without being replaced or taken over by complete order.

A responsive-rational postponement of the pattern of interpretation allows disorder to show through the new order. The inadequacy of reasons and the incalculability of talking, acting and enduring are not seen as failures to be addressed, but as constitutive for this form of responsive rationality. There is not complete and clear determination of what will happen. Something is experienced in responding, which is not actually available in the present state, but will be in the future.

In consequence, responses demand or call for further potentially value-creating developments. Accordingly, in organisations responsiveness is present in being proactive 'reagible' and ready to answer and leading to forms of a giving and receiving answering anew.

In the context of an embodied ethics of care in organisations, responsiveness has been interpreted as a specific sub-virtue of caring as a corporate virtue, among attention, and respect (Sander-Staudt, 2011: 268). As such it serves to meet needs, avoiding unintended consequences while mitigating corporate imposed burdens on caring practices. As empirical research has shown, perceptions of manager's recognising and appreciating responsiveness play an influential role in employees' intentions whether or not to speak up (Saunders et al., 1992). Experiencing fair and trustworthy treatment by a responsive authority figure of the group indicates that the group values and respects the particular employee, which in turn promotes or inhibits his or her expression of opinions, concerns or ideas about work-related issues in the work group. Responsive and fair supervisors treat voicing employees with dignity and respect and are unbiased, prompt, supportive, and effective in dealing with their voice. The more employees perceive their managers to be responsive to their voice, the more likely they are to engage in subsequent behavior (Saunders et al., 1992). In contrast, when a manager responds to an employee's voice in ways that fail to meet procedural and relational fairness, this may communicate that the employee enjoys less respect and is less valued as a group member. Thus, manager's responsiveness to employees' substantially affect employees' perceptions of how they and their voices are respected and valued within the group that is engaged high-status or marginal, low-status group members (Janssen & Gao, 2012).

Responsive leaders and followers are skilled in the art of 'reading' the placed situation that they are attempting to organise or manage and acting in a more ethical way. They are creatively patterning to and co-authoring already shared embodied feelings, thoughts and practices arising out of joint circumstances. Being able to respond and thus being responsible may prevent that any one member placing him or herself ahead of others for example in story-telling. It might keep organisational members cautious not to dismiss others as having voices and stories that do not count or are not expressed. In this way, it becomes possible to ethically recognise and embrace the silent senses and voices of those marked by gender, race, colour, physical differences, etc. In turn, such inclusion helps to ensure that the marginalised retain their place entrenched, rather than being shunted off at the periphery.

For example, considering the elemental medium of a 'Flesh of Leadership' allows rethinking (ethically) the co-created and reversible roles of leading and following (Ladkin, 2010: 71-73; 182-183) as both are constitutive through their mutual interplay (Küpers, 2013).

As an alternative to conventional hierarchies, a responsive formation and transformation of organisation leads towards more interactive processes, including developing a post-heroic, dispersed leadership capacity. This can be realised in responsive

open decision-making processes that are based upon expertise, social competencies and situational or task-oriented rotating or distributed leadership practices (Küpers & Weibler, 2008). Instead of a calculated or conditioned exchange, being responsive is a living practice of a give and take. Such giving and taking can then provide the base for re-interpreting accountability (Painter-Morland, 2006) and responsibility as the ability to respond in organisational life-worlds characterised by a 'responson' as participating engagement (Waldenfels, 1994: 194). Moreover, such responsive practice can lead to forms of extended responsabilisation in organisations that can be critically connected to approaches towards more integral understandings and enactments of corporate social responsibility and sustainability (Küpers, 2012a).

Embodied caring as body-integrating responsive ethics

In close connection to a responsive practice, embodied care with its triptych dimensions of caring knowledge, caring habits, and caring imagination (Hamington, 2004), can serve as a medium for the development of a body-integrating responsive ethics. For Hamington (2004: 12) care is "an approach to individual and social morality that shifts ethical emphasis and consideration to context, relationships, and affective knowledge in a manner that can be fully understood only if its embodied dimension is recognized. Care is committed to the flourishing and growth of individuals; yet acknowledges our interconnectedness and interdependence". For him, the three embodied dimensions of care 'caring knowledge', 'caring habits' and 'caring imagination' are not simply preconditions to a behavioral outcome involving caring actions. Rather, they represent implicit and continuous bodily experiences leading to additional knowledge.

Because business is ultimately relational, an ethics of care provides a moral framework for guiding business on both an individual level and an organisational level (Simola, 2012). Furthermore, it can recommend styles of comportment, principles for decision-making, and attention to practical dynamics in economic dealings (Sander-Staudt & Hamington, 2011: xxi). According to Shelden, (2012) an organisational culture of care can be cultivated through the proactive community-oriented, organisational leadership practices and prosocial contagion. This would comprise, involved presence, active listening, connecting, leading, and implementation of ameliorating suffering and flourishing. As such it can be part of an integral ethical decision-making and action (Simola, 2011).

Care is fundamentally, an embodied, performative, and imaginative endeavor that has significant implications for what we know, who we are, and the nature of the good in organisations. Organisational and institutional contexts in which ethics of care-in-relation appear are the field of nurse-patient and doctor-patient relationships in the healing and therapy delivery domain. Also in areas of social policy, political theory, and law as well as stakeholder approaches, knowledge and creativity management, accounting, and, relational leadership offer opportunities to connect to the relationality of an embodied ethic of care (Hawk, 2011: 16-17). Moreover: "An ethic of care, with its emphasis on active and informed engagement in democratic processes and its preference for non-hierarchical and non-bureaucratic organizing, offers a comprehensive moral framework that more accurately reflects human reality, a value of constructive human development, and a practice through which all can benefit developmentally (Hawk, 2011: 28).

Bodies at work and ethical practice in organisations

Various forms of 'bodies at work' can be used for applying the phenomenology of a body-integrating ethics in the organisational context. As we have seen embodied sensing practitioners are comported intentionally and responsively towards a material and social world. This happens while their experience opens up to inexhaustible, but meaningful possibilities of their working bodies. Expressive bodies not only signify biological or psychological states, but are central in the ethical enactment of social and organisational working life. The relevancy is given as "it is through the performance of bodily actions that the performance of other actors is constituted or effected" (Schatzki, 1996: 44). Accordingly, sense-based ethical practices of organising are made up of a collection of embodied orientations, feelings, thoughts, intentions, and activities related to equipment and tools as well as shared socio-cultural milieus of work. For example, turn-taking participation in business meetings are organised through embodied modes and conducts as a multimodal practice. This implies displaying specific local expectations regarding rights and obligations to talk and to know (Maraki & Mondada, 2012).

Furthermore, corporeal ethical dimensions play an important role in forms of embodied labour. In such labour members of organisations operate as bodily-engaged beings within their occupational milieus (Hockey & Allen-Collinson, 2009: 222). Through this practical work and its sense-making, embodied practitioners in organisations create, manage, reproduce, negotiate, interrupt, and/or communicate somatic sensations and meanings that are related to ethical concerns and issues. Likewise various forms of affective labour are ethically relevant as they produce or modify dramatised and emotional experiences by influencing bodily sensations as part of contemporary experience economy.

Also in embodying emotional labour (Knights & Thanem, 2005) the body acts as a medium of affective and symbolic communication through regulated bodily language, gestures and appearances, for example in service-work (Bolton, 2005). This enactment has highly ambivalent effects that are not only impoverishing, alienating or exhausting, but also be mutually connecting while acting out an enriching or ethically satisfying working-life (Lapointe et al., 2012).

A practical form of ethically sensitive embodied labour is the body-work involved in caring as outlined before. Embodied ethics in experiential, emotional and political care practices are dealing with corporeal waste of the leaky body, like excrements, snot, sweat, saliva, sick, wind, blood and pee with invalidated, disable people (Hughes et al., 2005). This work of care is often stigmatised as low-status, low-paying and dirty work, deemed more suitable for the bodies of women and migrants (Dyer et al., 2008; Huang et al., 2012). Ethical engagement of health care providers, with their embodied clinical experiences, call for an embodied "relational space" (Bergum & Dossetor, 2005: xviii). Such space refers to respectful dialogical milieu within which ethical practice can occur while supporting nurses' ethical choices and problem solving. An embodied relational ethics approach towards this caring labour is helpful to consider the complex and varied embodied relationships, e.g. to physicians, colleagues, family members, organisational context, within which nurses attempt to bring about the best outcomes for patients (Knutson, 2012).

Furthermore, aesthetic and presentational labour is an embodied practice that calls for being ethically sensitive and re-

flective as it entails supplying, mobilising, developing and modifying embodied dispositions, capacities and attributes transformed into competencies, which are then aesthetically geared towards producing a 'style' in service encounters (Warhurst et al., 2000: 4).

Occupational and somatic practices of workers can also involve micro-ethico-political 'strategies of embodiment'. These may function as a manifestation of resistance or co-optation, which involve symbolic and ethically relevant forms of racialised and gendered bodies at work, for example in the context of new public sector management (Swan & Fox, 2010). Also modes of impression management invite ethical interrogation as they comprise agency-oriented body-techniques (Crossley, 1995a) or embodied emotions or aesthetics for specific forms of faked or genuine communication.

Finally, re-integrating an ethical understanding of the body into the understanding of work can help overcoming dichotomist classification between embodied and disembodied work including scientific practices (Essen & Winterstorm, 2012).

Practical, Political and Theoretical Implications

Practical Implications

With its experiential, dynamic and provisional status, the described forms and transformational qualities of embodied ethical practice in organisation defy control and elude manageability. Because these relational practices do not exist as given, stable, fixed entities, they cannot be simply organised or manipulated. Instead of being designed directly, embodied ethical practices can only be designed for that is, enabled and encouraged. What can be done practically is to prepare and offer supportive conditions that engender targeted facilitations on a situation-specific basis. This includes forms of practical responsabilisation (Küpers, 2012) by which embodied moments of ethical practices flourish in organisations. Ethical responsive spaces (McCann, 2011) and practices can be prepared by cultivating an attentional openness, which is one of attending with and to the body (Csordas, 1993) and the cultivation of creative habits (Tharp, 2003).

Bartunek and Rynes (2010) suggest that implications for practice can be characterized in terms of three features for the recommendations. The first one refers to the primary audience(s) who are the employees and managers as embodied actors, and entire organisation as embodiments as well as stakeholders. Secondly, there are specific types of actions for example increasing awareness, acquiring ethical knowledge, mindfulness training, taking structural changes with regard to realising embodied ethical practices. Finally, there are kinds of outcomes hoped for from those actions, like higher level of well-being, an enhanced quality of caring and more self-restorative interactions, or group- or organization-level outcomes, such as creating climates and cultures of embodied ethical practice.

Conditions that make it more likely that organizational members will become aware of and attuned the actual or possible suffering of a colleague as well as conditions that enable empathic concern and responding including its speed, scope, scale and customization are critical for the activation of compassion (Dutton et al., 2006).

Furthermore, as ethical practice is a protensive temporalisation, the future is always already present and is actualised in the immediate present (Adkin, 2011). Therefore, an embodied organisational member in her ethical modes, experience the forthcoming with a bodily anticipation, specifically with regard to 'what is to be done'. As embodied ethics is the enactment of a doing, this practicing need to be enhanced organisationally by

opportunities for venting feeling, an open critique and dialogue. These forms of expression allow quests and questions as well as corresponding responses to unfold and be processed that may also lead to an ethical learning. Building on the described ethically potent in-between the capacity for learning in organisations with regard to developing an 'inter-ethics' (Abma et al., 2010) depends on the ability to nurture between-times and between-places for the co-creation of value in different constellations (Berthoin-Antal, 2006). In this context, inter-relational sensitive ways of arts-based learning (Taylor & Ladkin, 2009) are helpful. These are drawing on various collage, video, drawing or painting, poetry, sound or other art-forms to embody aspects of experience that are then available to develop ethical sensibility and for a morally sensitive sense- and decision-making. For example, they contribute to a refined ethical development or to make ethical problems and dilemmas visible and being processed creatively. Such art based approach for ethical learning can make use of different but entwined modalities of knowing, including experiential, practical, presentational and propositional (Heron, 1992). While propositional knowing 'about' something is knowing through ideas and theories, expressed in information statements, presentational knowing draws on expressive forms of imagery through movement, dance, sound, music, drawing, painting, sculpture, poetry, drama, story and so on (Heron & Reason, 2001: 83). The practical challenge will be to find ways of "translating" presentational or aesthetic knowing into forms that can be recognised and hold value within current organisational contexts where the propositional and cognitive and instrumental orientations are privileged. To realise embodied ethical practices, organisational members require having access to available material and financial as well as affective, emotional, cognitive and social resources which refers to political implications.

Political Implications

Ethics in organisations can be envisaged as a political project (McMurray et al., 2010). As such it is one that is concerned not solely with individual agency or introspection, but also with the structures and systems of organisation in their political embedment. Accordingly, ethical practice often necessitates ethico-political restructuring of contemporary corporate life, to support employees and groups to be able to engender proper ways to negotiate and to respond. Critically, a body-integrating ethical approach calls for analysing ways in which politically-bound ethical practices in organisations are exercised to achieve and maintain power or control. This entails that certain forms of practicing are excluded or superimposed. Particularly, this critical stance refers to the issue of how specific embodied experiences, meanings and practices are discriminated, marginalised, degraded and ignored or dominated, subordinated or disciplined. Correspondingly, a critical approach towards an embodied ethical politics can be used for studying the ordering and normalising of disciplinary techniques and encumbering processes of forced or imposed practices. Furthermore, it would explore how the dynamics of power and distress increase insensitivity to the pain of others (Van Kleef et al., 2008).

Ethical embodied practices not only refer to purposive actions, but also to non-purposive, a-rational and especially silence(d) acting in organisational life. Thus, phenomenologically and ethically, it is important to explore what is not practised or not said, including un-noted actions or actors and omissions. Additionally, this implies considering those phenomena that seem to be strategically unthinkable, supposedly un-doable or tabooed for example in decision-making and those excluded

as possible practices (Carter et al., 2007: 94).

Following Rancière (2010) postfoundational and postliberal democratic understanding of disruptive politics of dissensus this includes a re-arrangement of political order and different regimes of perceptual part-taking. These regimes determine what can count as perception, experience or sense also collectively. Reconfiguring them modifies a sensory framework that distinguishes differently the visible from the invisible, the sayable from the unsayable, the audible from the inaudible, the possible from the impossible with regard to ethical issues.

Furthermore, tactics and micro-political processes in relation to the everyday-of-living (de Certeau, 1984) can be studied as a reclaiming and an employment of a creative embodied intelligence' and ethical practice of governance. By engaging with the other in everyday practices, with de Certeau we can foreground a political ontology that sees otherness as the starting point and that takes the irreducibility of daily practice as a creative challenge and opportunity. These irreducible practices can be translated into politically reflective ethnographic studies that are exploring possibilities of practicing and (inter-)subjectivities in more nuanced and ethically engaged ways (Napolitano & Pratten, 2007). Moreover, ethico-politics of resistance (Pullen & Rhodes, 2014) can be seen as a web of emancipatory practices that are operating pragmatically through localised and concrete ethical gestures and political activities. Through these outlined approaches embodied ethics becomes a form of politics of life. This can then cultivate an art of living more intensely in the pursuit of transformative changes as a political and ethical act (Bradotti, 2012: 195-196).

Theoretical and Methodological Implications

Phenomenology allows approaching ethical practices in their fullness and complexity as they arise as experiences and realities in rich, often unstructured, and multidimensional ways. Compared to the second-hand constructions of positivist science phenomenology retains a sensibility and awareness for how organising appears and manifests processually and structurally. Following an extended method of suspension or bracketing, a phenomenologist specialising in organisations' attempts to meet ethically or morally relevant phenomena, as they appear in as open and unprejudiced way as possible. The results of this phenomenological methodology are revealing descriptions and understandings as well as moments of deeper clarity. Accordingly, practices can be seen and interpreted in a fresh and more adequate way. In contrast or supplementing what psychological, behavioral, cultural, constructionist or system-theoretical investigations can provide, a phenomenological approach of embodied ethical practices in organisations contributes to enriched interpretation of its relational dimensions and meanings. For example, following recent effort to develop "an ethics of the body" (Frank, 1995: 52) a phenomenologically informed research can study organisational member's (ethical) attitudes toward their bodies, as illustrated by the language they use in narratives about their illnesses and health seeking experiences.

To further explore the body and embodiment in relation to ethics in organisation, research needs to become a more multi-, inter- and transdisciplinary endeavours, opening up for multiple and innovative methods. This requires not only considering and using approaches, methods and findings from other disciplines, like social sciences and humanities, but also sciences.

Moreover, taking research itself as a form of inter-practice, cross-disciplinary bridging helps to show the ethical significance of bodily and affective or embodied processes. For exploring the embodiment of ethical organising a more integral epistemology

and methodological pluralism is needed (Küpers & Edward, 2008). Such orientation is integrating first-, second- and third-person perspectives in singular or plural forms. This implies integrating each of their specific, inherent methodologies or modes of inquiries as well as their complex interplay. Epistemologically and ontologically, such research contributes to a radically reflexive reworking of subject-object distinctions with their knowledge problematics (Cunliffe, 2011).

Further empirical work is necessary to examine the locations and extent to which organisational members practice (or not) ethically in concrete situations. For example, investigations can study how embodied ethical practices are realised (or not) in the midst of moral decision-making or what motivates positive morality in the absence of normative principles.

Overall, carnal organisational studies of ethical practicing embrace a more sensorial stance in relation to bodies of all its members and the mediating embodiment at work as part of every-day lives. Developing such embodied organisational research on embodied ethics, requires shifting away from a theorising about or of bodies, in a disembodied, objectifying or subjectifying way. Rather, it reorientates itself towards a mode of inquiry that is sensing and making sense while thinking from and with lived bodies and embodiment. Such orientation calls for more sensual methodologies and art-based research practices (Warren, 2008). For example, collecting and analysing embodied, sensuous appearances in relation to ethical practices by integrating videography into research methodologies helps to study and (re-)present bodily senses (Merchant, 2011). Or a visual co-inquiry methodology can be used for engaging with felt values, dealing proactively with ethical dilemmas, paradoxes and contradictions. Even more, such visual approaches mediate a critical reading of the visual or visual representations of business organisations (Page & Gaggiott, 2012) with regard to embodied ethical practicing.

Limitations and Conclusion

This paper has shown the significance of phenomenology for an embodied, responsive and thus responsible practical ethics in organisational life-worlds. Such conceptualisation does not only reconceive the embodied 'base' of ethical practices, but also allows conceiving new ways of approaching how they co-evolve within the multidimensional nexus of organisations.

If ethical practices in organisations are shaped by bodily processes and an embodied operative intentionalities and responsiveness, then inquiries that fail to take them into account may miss not only significant aspects. Rather, what is overseen is also how embodied ethical practices are happening in and through a 'space in-between' (Bradbury & Lichtenstein, 2000).

However, what remains important is a critical reflection concerning various difficulties, limitations and problems involved in realising embodied ethical practices. Possible criticisms that might be raised in relation to embodied ethics concern for example that they remain parochial or obscure larger social and transsituational dynamics. Without a broader sense of justice, for example care ethics may allow for cronyism and arbitrary favouritism. Therefore, an integral embodied ethics would need to extend to collective spheres, agencies and complexities, including public and international domains as well as distant relations and institutional forms and power structures. Furthermore, a critical stance on embodied ethical life needs also to consider the danger of an escapist retro-regression. Returning to an embodied practice requires being aware of not falling prey to a pre-modern longing for unity and retro-romantic fallacies. A

historiographically and culturally informed account of embodiment and ethics prevents falling into a kind of neo-sensualism or neo-sensationalism. It rather links the embodied sensorium of ethical practice to contemporary forms of sense-making, including increasingly influential realities of tele-presences and multi-media applications.

Recognising embodied ethical orientations invites possibilities for a critical study and different realisation of organising practices. On the one hand, such approach helps to critique disembodied ethics. Such kind of abstract ethics neglects individual and collective bodies or embodiments or merely comprehends them as constructed, or renders them for an utilitarian practicalism as instrumentalised objects. Reductionist approaches block the enfoldment of creative potentials of embodied ethical practices. Functionally, separating the lived body and embodiment from ethical practices inhibits their further development and research.

On the other hand, focusing on and facilitating genuine embodied ethical practicing may contribute to realisation of alternative, ingenious and more suitable forms of a more responsible life in organisations. 'Alter-native' here refers to literally 'other-birthly' ways of living, entailing socio-cultural-political and moral dimensions and issues. A creative ethics as embodied practice allows a 'provisional imperative' as is relates to transgressivity, irony, and imagination in order to make the impossible possible (Woermann, 2013: 32, 45-47, 76-84).

Being aware of embodied ethical practices helps to learn of particular possibilities and constraints of the conditions within which practices are enacted. Thereby it allows recognising alternative ways of performing and improving concrete work-practices that are "uncovering [of] new or alternative routes of action" (Nicolai & Seidl, 2010: 1270). This circumstantial and circumspective orientation becomes even more relevant as today's organisations are situated in increasingly complex, often paradoxical and dilemmatic individual and collective settings. Furthermore, actualising an embodied and ethically sensitive practice enables the development of more relational ways of leading and following. Prudent relational practice mediates and cultivates through and for the body more of integral well-being (Küpers, 2005) as well as nurturing practical wisdom in organisations (Küpers, 2013a)

Instead of imposing formulaic legislative compliance measures and rules or norms, a wise practice embodies a capacity for appropriate responsive realisations in the face of particularities, heterogeneity and imprecations. Taking the predicament of our current state of affairs in organisations, the economy and civic society can only ignore the cultivation of the art of wiser ways of embodied practicing at their peril. Practical wisdom can also contribute to a professional artistry as the realisation of an embodied ethical practice. This practice is an 'art' of becoming ethical and wise that also integrates a(i)esthetic dimensions (Küpers, 2013a). In this way, an embodied wise ethics leads and realises a meaningful sensing and genuine sense-making. As an embodied practical approach such ethics moves beyond one-sided cognitive or rational emphasis, while encompassing a full range of moral issues experienced across the interwoven private-public continuum. This includes also a passion for sustainability (Shivastava, 2010) and an enagement for non- or more-than human life forms.

By not exarnating the lived world, embodied ethics re-connects then to an openness in favour of a revealing sense of wonder, in all its historically contingent and ambivalent forms. Interestingly, the very term 'wonder', from the Old English 'wundor' cognates with the German 'Wunde' or 'wound'. This

connection invites to ponder about possible links not only to affect, pathos and emotion or surprise, ie. super + prehendere as taken over and taken up. Rather, these happenings of wonder also connect to the vulnerabilities and receptivity of the body. Such orientation then allows drawing from the whole range of revealing intuitions, imaginations and insights and links to a more empathetic and compassionate life (Nussbaum, 2001). Consequently these can be integrated into an embodied ethics as interpersonal work as well as practices and narratives of compassion in organisation (Frost et al. 2006; Kanov et al., 2004; Lilius et al., 2011).

Acknowledging our envelopment in the 'flesh' allows us to approach the other with wonder and to wonder at and about together as a shared communal experience. Merleau-Ponty expressed it: "to establish wonder would give us the principle of an ethics" (Merleau-Ponty, 1964: 11). While wonder may arise from the extraordinary, it is the extraordinariness of the ordinary (Malpas, 2006; Rubinstein, 2008). Accordingly, a won-

derous orientation brings about provocative and destabilising, hence response-calling experiences of strangeness in relation to the familiar, qualified as ethical.

It is hoped that the phenomenological interpretation of embodied ethics as proposed here provides possibilities to reassess, revive and further investigate the relevance of bodily realities and embodied processes of ethical practicing in organisations. Remembering bodily dimensions, reflecting critically and researching living experiences and dynamic intricacies of an embodied ethics and a responsive ethos are challenging endeavors and demanding journeys. But given our current perilous situation these undertakings are timely and worthwhile as they contribute to much required, more integrally transformative and sustainable practices in organisational life-worlds. Moreover, such embodied ethical practicing provides potential for developing more responsible and wiser economic, political, societal relationships and realities also beyond organisations.

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