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What is This?

The Role of HRD in CSR, Sustainability, and Ethics: A Relational Model

Alexandre Ardichvili[1]

Abstract

This article proposes a theoretical model linking human resource development (HRD), corporate social responsibility (CSR), corporate sustainability (CS), and business ethics. The model development was informed by Pierre Bourdieu's relational theory of power and practice, and by Norbert Elias' and Michel Foucault's theories of power and knowledge. The model suggests that CSR, CS, and ethics are parts of the same organizational subsystem, shaped by a complex interaction between human capital, individual moral development, habitus (mindsets, dispositions), organizational practices and culture, and external situational factors. The generative mechanism, or motor, driving the development and change of organizational culture, consists of power relationships that are shaped by specific figurations of various types of human capital (social, cultural, economic, and symbolic). HRD can influence this system by engaging in culture change efforts, ethics and CS-/CSR-related education and training on all levels of the organization, and raising awareness of issues of power.

Keywords

corporate social responsibility, CSR, corporate sustainability, business ethics, HRD, Pierre Bourdieu, social capital

Introduction

There is an emerging consensus among human resource development (HRD) academics that HRD can play an important role in promoting corporate social responsibility (CSR), corporate sustainability (CS), and business ethics, and that these three areas are

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closely interrelated parts of the same system (Ardichvili, 2011; Garavan & McGuire, 2010; Mackenzie, Garavan, & Garavan, 2011). According to Bierema and D'Abundo (2004), "Social consciousness in organizations is also referred to as social responsibility, CSR, corporate social performance, ethics, and organizational social responsibility." (p. 446). Likewise, Hopkins (2003) suggested that CSR incorporates business ethics when he states that practicing CSR is "treating the stakeholders of the firm ethically or in a responsible manner" (p. 1). CSR is further defined as "actions that appear to further some social good, beyond the interests of the firms and that which is required by law." (McWilliams & Siegel, 2001, p. 117), and sustainability, as defined by the World Commission on Environment and Development (WCED), is "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED, 1987, p. 8).

To understand the role of HRD in CSR, CS, and ethics, it is important to refer to the triple bottom line model. This model is based on an assumption that sustainable development can be achieved only when there is a balanced attention to the environmental, economic, and social elements of the system (Cavagnaro & Curiel, 2012; Elkington, 2006; Wikström, 2010). Furthermore, analysis needs to encompass three levels: "the individual, the organizational, and the societal. Sustainability at one level cannot be built on the exploitation of the others . . . " (Docherty, Forslin, Shani, & Kira, 2002, p.12). Both in research and in practice, equal attention should be paid to environmental, economic, and human impact of corporate activity: "Just as physical sustainability considers the consequences of organisational activity for material, physical resources; social sustainability might consider how organisational activities affect people's physical and mental health and well-being—the stress of work practices on the human system . . . " (Pfeffer, 2010, p. 35).

Lastly, business ethics is "the discipline that deals with what is good and bad and with moral duty and obligation" and can "be regarded as a set of moral principles or values" (Carroll & Buchholtz, 2008, p. 242). Business ethics addresses obligations of a business not only to its customers and business partners, but also to its multiple stakeholders, the society, and the world. To be ethical, a business organization needs to be socially responsible, and to be socially responsible, it needs to incorporate principles of sustainability in all its business processes.

As demonstrated above, there are compelling reasons why CSR, CS, and ethics should be treated as closely interrelated parts of the same system. It also follows that in analyzing the role of HRD, we need to consider simultaneous interaction of HRD with all three elements of the triad (Figure 1). However, the majority of extant HRD studies focus on dyadic relationships between HRD and one of the elements of this triad. Among these, the link between HRD and business ethics is the most well-researched (Ardichvili & Jondle, 2009; Douglas, 2004; Foote & Ruona, 2008; Hatcher, 2002; Hatcher & Aragon, 2000a, 2000b, and 2001; McDonald & Hite, 2005; Russ-Eft, 2003), followed by much more modest pools of research on HRD - sustainability (e.g., Ardichvili, 2012; Tome, 2011) and HRD–CSR links (e.g., Fenwick & Bierema, 2008). Only a limited number of articles explicitly state that focus should be on the
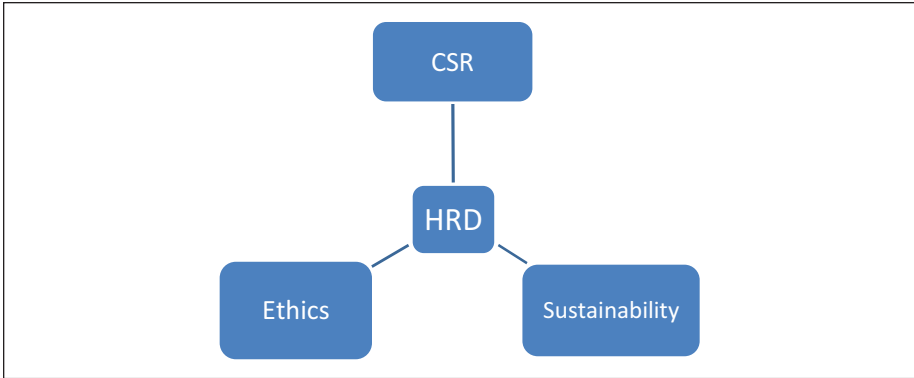
Figure 1. The CS, CSR, and ethics triad and HRD.

relationship between HRD and all three elements of the triad as a system; and none of these articles propose a model or a framework to use in related investigations (Bierema & D'Abundo, 2004; Mackenzie, Garavan, & Carbery, 2011; 2012).

Therefore, there is a need to develop a conceptual model that can guide investigations of the role of HRD in promoting CSR, sustainability, and ethics in business organizations. The goal of the present article is to address this need and to propose such a model. The remainder of the article is structured as follows. First, a review of the literature on the role of HRD in promoting CSR, CS, and ethics is presented. The review results show that the extant research is insufficient in revealing mechanisms for the emergence and development of ethical and responsible organizational cultures. Next, a conceptual model for linking CSR, CS, ethics, and HRD is developed. The model is based on Pierre Bourdieu's relational theory of human capital, power, and human practice, and also draws on ideas from Michel Foucault, Norbert Elias, and a number of contemporary sociologists and organizational studies scholars, concerned with the issues of power, knowledge, and organizational culture. The article concludes with recommendations for strengthening HRD's role in CSR-, CS-, and ethics-related organizational activities, and provides recommendations for HRD research and practice.

CSR, CS, Ethics, and HRD: A Review of the Literature

What is (and what could be) the role of HRD in promoting CSR, sustainability, and ethical business behavior? To address this question, I conducted a review of the related literature from HRD, HRM, business ethics, management, and organization studies fields. I started with a general search of major online social science databases, available at my university (*Academic Source Premier, Business Source Premier*, and *EconLit)*. The general search allowed me to identify key journals publishing the bulk of articles relevant to this study. A follow-up targeted search of online tables of contents of these journals resulted in discovering additional articles, missed in the general

search. The journals searched at this stage included: *Human Resource Development International; Human Resource Development Quarterly; Human Resource Development Review; Advances in Developing Human Resources; European Journal of Training and Development; Journal of Business Ethics; Business Ethics: A European Review; Organization Studies; and Organization Dynamics.* Finally, I searched the past 5 years of the *Academy of Human Resource Development Conference in the Americas* and *the European HRD Conference* proceedings. Overall, I was able to find more than 70 relevant articles and peer-reviewed proceedings papers.

The review of these sources allowed me to identify two major streams of literature related to the role of HRD in CSR, CS, and ethics: (a) strategies for embedding CSR, CS, and ethics in business organizations; and (b) critical perspectives on the role of HRD in organizations and society.

Strategies for Embedding CSR, CS, and Ethics and the Role of HRD

Speaking about the role of HRD in imbedding CSR, CS, and ethics in organizational cultures and systems, Garavan and McGuire (2010) pointed out that HRD can "raise the awareness of employees and develop positive attitudes toward sustainability . . . It can contribute to the development of a culture that supports sustainability, CSR, and ethics" (p. 489). While awareness can be raised by training and education programs, development of ethical and responsible organizational cultures is a result of long-term change efforts, involving, among other things, redesign of formal and informal processes and routines (Ardichvili & Jondle, 2009; Liebowitz, 2010; Sroufe, Liebowitz, & Sivasubramaniam, 2010).

Numerous studies have found that top managers and leaders are playing the central role in modeling and promoting ethical and responsible behavior in their organizations and, therefore, leadership development is one of the most important strategies for promoting CSR, CS, and business ethics (Ardichvili, Jondle, & Mitchell, 2009; Brown & Trevino, 2006; Gond et al., 2011; Schminke, Ambrose, & Neubaum, 2005). Furthermore, it is assumed that the success of change efforts, aimed at developing more responsible cultures is heavily depended on organizations' ability to develop new competencies and mindsets among their managers and executives (Rimanoczy & Pearson, 2010).

A number of authors argued that HRD's efforts to promote sustainability and CSR should go hand in hand with efforts to create ethical corporate cultures (Ardichvili, 2011; MacKenzie et al., 2011). Whether the goal is to institutionalize ethical business cultures (Ardichvili & Jondle, 2009; Foote & Rouna, 2008) or to imbed sustainability in organizations (Garavan, Heraty, Rock, & Dalton, 2010; Garavan & McGuire, 2010), the recommended approach is to focus not only on achieving changes in employee attitudes and behavior, but also on long-term changes in organizational processes, routines, and mission and values.

A significant number of studies addressed various instructional and developmental strategies that can be used in CSR-, CS-, and ethics-related training and education, and

in introducing related changes in organizational systems and processes. According to Boud et al. (2006), to promote sustainability and responsibility, HRD needs to foster reflection, creativity, and continuous learning of individual employees and, at the same time, promote the culture of learning throughout the organization. Among learning strategies for promoting CSR and CS in organizations are action learning and field projects (Haugh & Talwar, 2010), and global service learning projects (Pless & Maak, 2011). The latter article described projects, involving the deployment of teams of learners/employees to developing countries to work with NGOs on resolving sustainability- related issues. According to this article, the described experiences resulted in cognitive and behavioral changes on the individual level, and also helped participants to develop more socially responsible mindsets.

Sroufe et al. (2010) reported the results of a survey of business executives showing that organizations, perceived as leaders in promoting social responsibiity and sustainabiity, give the issues of CS and CSR a prominent place in employee orientation programs, support employee's participation in community-based volunteer programs, and have well-defined frameworks for measuring sustainbility efforts. Liebowitz (2010) discussed examples of close collaboration between HR executives and sustainability managers in efforts to implement sustainable development in their companies. She pointed out that the success of these collaborative efforts depends on significant changes in how the organization recruits, selects and on-boards new employees, and in how performance evaluations, succession planning, mentoring, and training and development are conducted.

Critical Perspectives on the Role of HRD

The second major stream of literature is related to the critical perspectives on the role of HRD in organizations, communities, and society. HRD has been criticized for disengaging with its roots in humanistic social science and its original concern for the well-being of individuals in organizations and for developing human potential. Furthermore, HRD has been described as an instrument of corporate profit maximization agenda, and as being focused on short-term financial outcomes instead of holistic development of human beings (Garavan & McGuire, 2010; Kuchinke, 2010; MacKenzie et al., 2012; Rigg, Stuart, & Trehan, 2007; Sambrook, 2009). In this stream of research, sustainable and responsible HRD is perceived as being able to pay equal attention to both individual and organizational development (Fenwick & Bierema, 2008) and able to balance the concern for human development with contributing to organizational effectiveness.

Some authors suggested that focusing on the role of HRD in developing ethical and responsible individuals and organizations is not sufficient. Thus, Hatcher (2002), Tome (2011), Garavan and McGuire (2010), Bierema and D'Abundo (2004), and Fenwick and Bierema (2008) pointed out that HRD needs to critically examine own practices to make sure that they are based on principles of social responsibility, sustainability, and ethics. HRD practitioners, being some of the most visible promoters of

organizational values, must also act as role models of ethical and responsible behavior within their organizations. To quote Bierema and D'Abundo (2004): "We contend that HRD, as a profession, as well as a managerial practice, has a social responsibility to question performative practices and rediscover human development in the process." (p. 444). Further, "HRD practitioners need to evaluate how practices and policies affect workers, not just management or the employees of the organization, but the wider community." (p. 451).

A Relational Model of the Role of HRD in CSR, CS, and Ethics

The above review suggests that HRD can play an active role in creating ethical business cultures and achieving sustainability- and CSR-related objectives. However, the majority of the existing contributions focus on the role of HRD in individual elements of the triad. Thus, Fenwick and Bierema (2008) and Bierema and D'Abundo (2004) discuss the relationship of HRD with CSR, and Hatcher (2002) and Ardichvili and Jondle (2009) focus on the relationship of HRD and business ethics. In rare exceptions (e.g., Garavan & McGuire, 2010; McKenzie et al., 2012) authors link all three elements of the triad and discuss activities that HRD can pursue to contribute to all three. But even these all-encompassing discussions are not based on models or theoretical frameworks taking into account the mechanisms of interaction between different organizational levels and different parts of the triad. Therefore, my goal here is to take a step toward closing the identified theoretical gap by proposing a model, linking organizational CSR, CS, and business ethics with HRD.

In developing this model, I am drawing heavily on the work of the preeminent French sociologist, Pierre Bourdieu, especially on his analysis of various types of human capital, human practice, the concept of habitus, and the analysis of power relationships. In addition, I am bringing into this discussion sociological and organization science work, focused on issues of power and knowledge in organizations and society (Foucault, Elias, and others).

To begin the development of the model, we need to consider an important problem with the current assumptions about the role of HRD in CSR, CS, and ethics in organizations. Most of the existing contributions are based on the assumption that HRD can have a significant influence on the triad through education and training or organizational change interventions. This assumption presupposes that education and training can have a direct and significant impact not only on employees' awareness of issues, but also on how employees will behave when confronted with ethical- or sustainability-related dilemmas; and that change interventions can have a lasting effect, resulting in creating ethical and socially responsible cultures.

The foundation of the belief that education and training have a direct effect on ethical and responsible behavior can be traced to the essentialist school of business ethics, which argues that ethical behavior is mostly shaped by individual employee's virtue and morality (MacIntyre, 1991). This view leads to a conclusion that ethics-related

education and workplace training can have deciding impact on both individual behavior and on overall corporate ethics. However, a large group of ethics- and CSR-related studies is grounded in an alternative assumption that ethical and responsible behavior cannot be a result of individual virtue alone, and is a function of a complex interplay of individual and contextual factors, both internal and external to the organization (Knights & O'Leary, 2006; Meyers, 2004).

Furthermore, the belief that HRD can have an impact on the organizational culture of responsibility and ethics is driven by the arguments, advanced by the organizational culture theorists, who attempt to show how organizational change interventions can result in the creation of an ethical and responsible culture (Cohen, 1993; Trevino, 1990; Trevino & Nelson, 2004). Goodpaster (2007), in his book on organizational ethical cultures, demonstrated how the psychological concept of mindsets can be applied to the analysis of the mechanism of emergence of ethical or unethical cultures. A mindset, according to Goodpaster, is a set of "beliefs and attitudes which govern someone's [person's or organization's] behavior and outlook" (2007, p. 34). Mindsets in a business organization " . . . carry thoughts and values into action" (p. 35). Note that Goodpaster suggests that there are both individual and organization-level mindsets. On the organizational level, certain mindsets could be contributing to the creation and perpetuation of unethical and irresponsible culture. One example of such a mindset is teleopathy, a pursuit of purpose at all costs. It is characterized by three symptoms: fixation, rationalization, and detachment. A counterweight to teleopathy is the mindset of corporate conscience, which is characterized by unconditional respect for rights and needs of all stakeholders of the organization.

Goodpaster's "mindsets" are akin to Bourdieu's concept of habitus, defined as "systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures" (Bourdieu, 1977, p. 72). Habitus can be shaped not only by individual morals and virtues, but also by organizational culture and practices. Habitus can evolve and change as the individual engages in various practices within and outside the organization. Hallett (2003), in his insightful analysis of the role of symbolic power in shaping organizational culture, argued that "When people enter organizations, they bring their habitus . . . with them, and individual practices within organizations are informed (but not determined) by the habitus . . . In completing organizational tasks, people act on the basis not only of formal organizational rules, but also of the habitus" (p. 130). Therefore, organizational culture is shaped not only by external influences, but also by individual and group habitus, and there is a reciprocal influence among individual, organizational (or group), and community (or societal) habitus. Each of these three levels is acting as a constraining force for the other two, and each is evolving as a result of the interaction with others.

According to Bourdieu, this reciprocal process of shaping and reshaping occurs when individuals are engaged in various practices (ranging from work to everyday activities). Returning to the focus of our investigation—sustainable, ethical, and responsible organizational behavior, we can postulate that relevant outcomes of the described process of the interplay between elements of the model are individual and
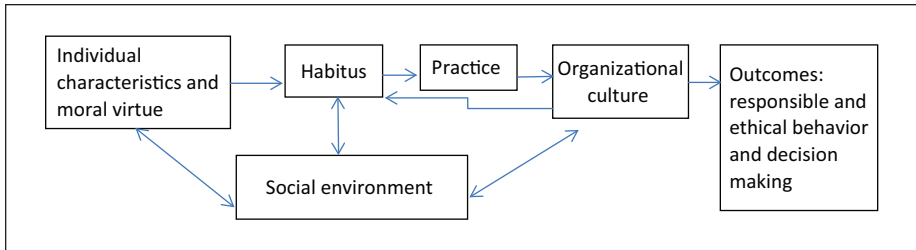
Figure 2. Emergence of organizational culture of ethics and responsibility: The interaction of individual, organizational, and environmental factors.

group (or corporate) decisions and actions. Among desired outcomes are ethical and responsible decisions and behavior on individual, group, and organizational levels. The resulting model is presented in Figure 2.

The model shows that individual and group behavior in organizations is driven by habitus, the latter being shaped by individual characteristics and moral virtue, societal influences, and the organizational culture. Habitus, in its turn, affects the culture through specific practices individuals are engaged in. Culture impacts and changes habitus (but this process is likely to be slow). Note that there could be other reciprocal relationships, not depicted in Figure 2. However, these additional relationships are not central to the argument, advanced in this article and, to avoid confusion, were omitted from the diagram.

The model, presented in Figure 2, is still incomplete. To make the model capable of adequately describing the mechanism of organizational culture of ethics and responsibility, we need to add a generative mechanism, or a "motor" (Van de Ven & Poole, 1995). Van de Ven and Poole argued that at the core of various theories of organizational development and change are specific generative mechanisms ("motors") that drive change. Thus, the motor, driving change under dialectic theories is conflict between thesis and antithesis; and in evolutionary theories of change, the motor is competition between members of the population (in this case, organizations), resulting in variation, selection, and finally retention. Following the above logic, I argue that without the addition of the generative mechanism, or motor, the model cannot fully explain how culture of ethics and responsibility emerges from interactions of individuals, engaged in various practices. In this respect, a theory advanced by Hallett (2003), provides a plausible alternative. According to Hallett (who draws on Bourdieu, Fine, Strauss, and Goffman to build his theory), culture is a "negotiated order" (p. 133); meanings, associated with culture, emerge from interactions of organizational players, and are fluid and in need of constant renegotiation. Furthermore, key to the emergence of organizational culture are the notions of power and power inequality. Negotiations about meanings are conducted by players who possess different levels of social, cultural, economic, and symbolic capital (Bourdieu, 1998). Individuals in organizations possess specific combinations of these types of capital, and, thus, have different levels of overall power.

Bourdieu (1998) cautioned against interpreting his theory in substantialist terms, and insisted that it is, instead, a relational theory. He explained that substantialist and "naively realist" interpretations would consider each practice by itself, independently from all other possible substitute practices, and independently from practices of other members of the social field. The essence of Bourdieu's position is best summarized by his dictum, "The real is relational." (1998, p. 3). Following this logic, an organization can be viewed as the "space of practices" (p. 4). Individuals in organizations have their specific role or position (a relational concept, not to be confused with formal job position), and are characterized by dispositions (habitus).

Organizational practices (and culture) exist, therefore, only in relations between these different roles. Habitus of individual members of the organization, as well as collective habitus of groups is produced by social conditioning; habitus unites social practices of a group of people (p. 8). Bourdieu explained the role of habitus in forming social groups: "The habitus is . . . generative and unifying principle which retranslates the intrinsic and relational characteristics of a position into a unitary lifestyle, that is, a unitary set of choices of persons, goods, practices" (p. 8). Applying these ideas to the organizational contexts, habitus can be viewed as shaping recurring choices of practices and decisions. A further elaboration on the meaning of habitus, provided by Bourdieu, brings us closer to the understanding of the role of habitus in shaping ethical and responsible behavior in organizations: " . . . Habitus are also classificatory schemes . . . principles of vision and division . . . They make distinction between what is good and what is bad, what is right and what is wrong . . . " (p. 8).

Organizations are also perceived as "social spaces" and "fields of power" (Bourdieu, 1998, p. 31): "All societies appear as social spaces, that is as structures of differences that can be only understood by constructing the generative principle which objectively grounds those differences. This principle is none other than the structure of the distribution of the forms of power or the kinds of capital which are effective in the social universe under consideration—and which vary according to the specific place and moment at hand" (p. 32). Furthermore, Bourdieu considers social spaces as "field of forces, whose necessity is imposed on agents who are engaged in it, and as a field of struggles within which agents confront each other, with differentiated means and ends according to their position . . . thus contributing to conserving or transforming its structure" (p. 32). The field of power "is the space of the relations of force between the different kinds of capital, or, more precisely, between the agents who possess a sufficient amount of one of the different kinds of capital" (p. 34). Bourdieu explains that, while some agents may possess enough capital to dominate a specific field, this domination is not a direct act, but is an indirect result of a complex interplay of forces, and the dominating agents are also dominated and constrained by the structure of the field.

Organizational culture, therefore, is a bundle of negotiated meanings, and more powerful parties to the negotiation have a stronger influence on the emerging meaning (Hallett, 2003). However, none of the players, even the most powerful ones, can fully define the culture according to their vision: they always need to yield to demands of the other players and act according to the structure of the field (Bourdieu, 1998).
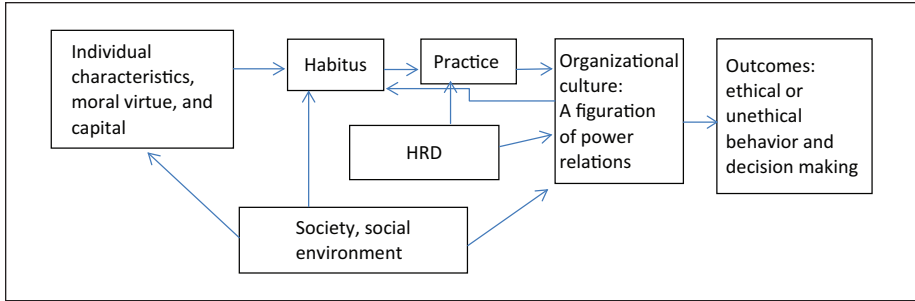
Figure 3. Emergence of organizational culture of ethics, CSR, and CS: The role of human capital and power relations, and HRD.

A similar argument is advanced by Stacey (2003), who used Elias' (1991) theory of power to argue that "Instead of thinking of power as the possession of some and not of others . . . power [is] a characteristic of . . . all human relating. In human relating, some are more constrained than others . . . As they interact, the power relations, the pattern of enabling constraints, emerges, shifts, and evolves" (p. 329). According to Stacey, Elias believed that social ideologies shape and perpetuate specific configurations of power relations, and "organizations are patterns of power relations sustained by ideological themes of communicative interaction and patterns of inclusion and exclusion in which human identities emerge" (p. 330). It is easy to see that, while Stacey is not mentioning concepts akin to Bourdieu's habitus or practice, he advances a very similar image of the emergence of organizational cultures: organizations (and their cultures) are patterns of relations and interactions between individuals and groups and are constantly shaped and reshaped by these interactions, with power being the main driving force behind actions and the main determinant of emerging configurations. What Elias (1991) calls "ideologies" can be interpreted as specific configurations of knowledge, shaped by beliefs, values, and norms of a group, exercising its power in interaction with other groups. Therefore, organizations can be construed as fields where not only individual beliefs and values, but also multiple ideologies are interacting (and often clashing).

To summarize the argument so far: organizational cultures are constantly changing power configurations, resulting from interactions among individuals, who are engaged in various practices, the latter being shaped by the individual and collective habitus (dispositions). Dispositions emerge gradually under the influence of society and organizational culture, and are influenced by histories and human capital of the individuals (e.g., educational and family background, acquired experiences, etc.).

Figure 3 shows a modified model, accounting for the role of relations and power. It assumes that power relations are a defining attribute of organizational culture, a motor that is driving the formation of culture and cultural change. The model shows that HRD can play a direct and important role in influencing and changing organizational and individual practices, and organization culture. (Note that while there may be place for HRD in influencing other elements of the model (for example the societal

environment can be influenced through community engagement programs), I do not show these relationships on the diagram, since they are not central to the argument, advanced in this article).

Implications for Practice and Research: The New Role of HRD in Promoting CSR, CS, and Business Ethics

The proposed model helps define with more precision the role that HRD may have in promoting CS, CSR, and ethics in organizations. It also allows us to distinguish between activities focused on individual and organizational levels, and helps to bracket out the activities that, while important, are beyond the scope and reach of organizational HRD functions.

Implications for HRD Practice

The model in Figure 3 shows that success of HRD interventions, aimed at affecting ethical behavior and culture depends, to a large extent, on the strength of individual's moral virtue as an important input to the process. Therefore, moral development and individual knowledge about the importance of ethics, CSR, and CS is something that individuals, joining the organizations, should already possess, since these factors have a strong role in shaping individual dispositions (and the process of shaping these dispositions takes a long time). This observation has two implications. First, CS, CSR, and ethics-related coursework and developmental experiences in secondary, vocational, and higher educational institutions are important and incorporation of these topics in educational curricula on various levels is necessary. The second implication is that selection and hiring decisions need to take into account individual's stock of knowledge and attitudes related to ethics and responsibility.

Switching our attention to the next stages in the model, we see that there is a role for HRD in affecting both individual practices, and organizational culture and practices. A detailed discussion of various types of programs would be redundant here, since comprehensive overviews of related programs and activities were provided fairly recently by Garavan and McGuire (2010) and Garavan et al. (2010). Here I will mention just some examples of such activities, described in the literature. Thus, on the individual level, HRD can provide ethics training for all employees, corporate environmental education and awareness programs, and incorporate ethics into leadership and executive development programs (Garavan et al., 2010, p. 599). These programs, while not immediately leading to changes in dispositions and practices, will provide a fertile ground for such changes, by creating conditions for changing the social field in which practices occur.

On the organizational culture level, the activities could include: communications about organizational CS and CSR commitments and performance, action research, aimed at uncovering corporate values and norms, sustainability focused organizational learning, stakeholder engagement, and creation of opportunities for social learning

(Garavan et al., 2010, p. 599), integration of CS, CSR, and ethics considerations into strategic HRD work (Garavan & McGuire, 2010), and questioning of unethical, irresponsible, and unsustainable practices (Bierema & D'Abundo, 2004; Tome, 2011).

Examples of a specific educational strategy for promoting employees' awareness of sustainability issues would be global service learning projects, described by Pless et al. (2011), or action research-based global comminity building projects at Unilever, discussed by Bradbury et al. (2008). At Unilever, hundreds of leaders from the Asian division of the company worked together with Westerners to create communities of learning and sharing, by completing development projects in villages, schools, and shrines in various parts of Asia. An important part of these projects was time, set aside for self-reflection, journaling, storytelling, group discussions on learned lessons, and other methods of generating and sharing individual and group insights, which could ultimately contribute to organizational learning.

Returning to the model, elaborated in Figures 2 and 3, we can see that HRD activities, described so far, would have been sufficient in addressing the needs, covered in the initial model (Figure 2). However, if we consider the revised model (Figure 3), these activities will be necessary, but insufficient, since an explicit focus on considerations of power differentials is missing from these interventions.

A number of authors have criticized the existing approaches to embedding and promoting sustainability and CSR in organizations as inadequate in addressing the injustices, resulting from power differentials. Thus, Banerjee (2011) critiqued interventions, proposed by Haugh and Talwar (2010), arguing that focusing exclusively on details of sustainability-related education and training these authors ignored what he calls "the 'dark side' of sustainability as practiced by corporations in terms of producing negative consequences for some segments of society" (Banerjee, 2011, p. 719). Furthermore, MacKenzie et al. (2012) pointed out that, while it is important to stress HRD's role in addressing the needs of multiple stakeholders, we also need to be mindful of the "inherent conflict of serving two masters (employees/employer)" (p. 354), and of the power imbalances that affect our ability to pay equal attention to demands of both groups.

Some guidelines for how HRD could address issues of power were provided by Bierema and D'Abundo (2004), who suggested that socially conscious HRD can be regarded as "advocating for stakeholders . . . challenging and revising socially 'unconscious' policies and practices, analyzing and negotiating power relations" (p. 449). Bierema and D'Abundo believed that some of the discussion of power relationships, conducted in the field of adult education, can also be used in HRD. They referred to Cervero and Wilson's (2001) list of assumptions about practices of adult education and provided interpretations of these assumptions as applied to the HRD work. Among these interpretations, one of the most intriguing and fruitful is, in my opinion, a reminder that HRD activities may provide power to some groups at the exclusion of others: by making a decision on who will benefit from a specific intervention or activity, HRD professionals are serving as political activists (and, I would add, power brokers). Further, according to Bierema and D'Abundo (2004), "adult education is a site

for struggle of knowledge and power" and, by analogy, HRD practitioners "must recognize the multiple interests of all stakeholders in any practice with attention to conflicting agendas regarding the production and reproduction of power" (p. 542). To develop this line of thought further, we need to be reminded of Foucault's (1980) dictum that power is infused in the society through complex and constantly changing networks of relationships between various individuals and groups, and is intertwined with both individual and group knowledge. Further, subjectivity is hard to untangle from power and knowledge. Therefore, along with attention to issues of social justice and power differentials, HRD practitioners need to be mindful of the need for democratic communicative process and disclosure of information about interventions and practices to all parties affected by interventions (Bierema & D'Abundo, 2004).

To have a real influence on organizational CSR, CS, and ethics, HRD needs to be part of the related systems and processes. Fenwick and Bierema (2008) suggest that HRD professionals need to insure that "HRD activities are measured in CSR audits and included in CSR reports, and that HRD representatives are included in advisory or design roles in creating processes for CSR implementation" (p. 33).

The relational model helps to further clarify the role of individual HRD practitioners in promoting CSR, CS, and business ethics in organizations. In his discussion of the educational system, Bourdieu evoked a metaphor of Maxwell's demon that is used by physics professors to explain laws of thermodynamics. An imagined demon sorts moving before him particles according to their temperature: those that are faster (and, therefore, warmer) are sent into one container, and the temperature of that container rises; colder (slower) particles go into another container that cools down even more. Bourdieu points out that students (particles) carry in themselves the "principle of their vocation" (p. 25), encoded in their habitus and special configuration of economic, social, and cultural capital. When they encounter various "demons" (among them, academic gatekeepers—guidance counselors and teachers), they get directed into "suitable" containers (in this case, courses of study), which leads not only to perpetuation of the social and economic status of the pupils, but also ossification of specific configurations of educational structures. This way the existing system reproduces itself, limiting opportunities for growth and development for pupils, and opportunities for progressive change for the institutions themselves.

It is not difficult to see how this metaphor can be applied in the analysis of HRD systems. HRD professionals act like Maxwell's gatekeepers in deciding: which employees will be sent to which training sessions; what levels of discourse and complexity of content are appropriate for various groups or individuals; and how the results of training and development should be evaluated, interpreted, and reported. The relational model suggests that, while these decisions are purported to be made based on rational considerations of performance improvement, in reality the HRD professionals have limited information about actual needs of the participants, not having access to sufficient information about their dispositions and human capital figurations. Furthermore, they are constrained by their own stereotypes and by the established rules of the institution, both formal and informal.

Another problem that results from the lack of attention to the relational power aspect of workplace cultures is what Bourdieu calls a "conspiratorial fantasy that so often haunts critical thinking, that is the idea of a malevolent will which is responsible for everything that occurs in the social world" (1998, p. 26). In our zeal to uncover the injustice we often forget that the situation in business organizations is similar to the situation in K-12 and secondary education, where "parents, . . . young people, and employers disappointed by the products of an education, which they find ill-suited to their needs, are all the helpless victims of a mechanism which is nothing but the cumulative effect of their own strategies, engendered and amplified by the logic of competition . . . " (Bourdieu, 1998, p. 27).

Implications for HRD Research

Speaking about implications for research, I would like to remind the readers of Bierema and D'Abundo's (2004) advice that "To counter the influence of performance assumptions in HRD research, HRD researchers must approach the knowledge creation process more critically through challenging traditional research designs, asking questions that move beyond the boundaries of performance, and including voices that are missing from the discourse including women, international workers, and work settings other than corporations" (p. 451). From my perspective, one of the most effective ways of including missing voices and focusing on real problems and needs of those who are affected by organizational change and other HRD interventions is to utilize participatory action research designs, under which organizational stakeholders are involved in all stages of the research process, collaborating with the researchers in formulating project goals, collecting and analyzing the data, and reporting final results (Whyte, 1991). While participatory action research is widely used in such areas as community development, adult education, feminist studies, and international education development (Butterwick & Selman, 2003; Genat, 2009), well-documented examples of the use of this approach in business organizations are rare (Friedman & Rogers, 2009). One of the reasons why participatory action research may be considered superior to traditional social science research methods in designing more responsible and ethical organizations was explained by Gergen and Gergen (2008) in their discussion of the role of positivistic research in shaping social reality:

> "Thus, for example, the scientist may use the most rigorous methods of testing emotional intelligence, and amass tomes of data that indicate differences in such capacities. However, the presumptions that there is something called 'emotional intelligence,' that a series of question and answer games reveal this capacity, and that some people are superior to others in this regard, are all specific to a given tradition or paradigm . . . to accept the paradigm and extend its implications into organizational practices may be injurious to those people classified as inferior by its standards" (p. 7).

According to Gergen and Gergen, participative action research, that is giving stakeholders a key role in design, execution, and interpretation of results of projects, can

reduce (if not fully eliminate) the often unintended biases and injustice both in research and in organizational practice.

Conclusion

In this article, I argue that CSR, CS, and business ethics are shaped by a complex interaction between individual characteristics and human capital, individual moral development, habitus (mindsets, dispositions), individual and organizational practices, organizational culture, and external situational factors. The key generative mechanisms ("motors") that drive changes in organizational cultures are power networks and relationships, shaped by specific figurations of various types of human capital (social, cultural, economic, and symbolic). An organization's ability to achieve desired outcomes (ethical, sustainable, and responsible organizational and individual decisions and behavior) depends on its ability to manage and navigate these relationships. HRD can play a key role in managing and facilitating these relationships, by engaging in a system of interrelated activities, which include culture change efforts, a dynamic program of ethics and responsibility-related education and training for employees on all levels of the organization (including ethical and responsible leadership development programs), and activities, focused on raising awareness of issues of power and power interrelationships between organizational players.

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