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INTEGRATING RELIGIOUS PRINCIPLES AND HUMAN
RESOURCE MANAGEMENT ACTIVITIES¹

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ABSTRACT. Many ethical problems faced by organizations concern human resource management. This paper shows how some religious principles can be integrated into a human resource management course. First, it presents a discussion of employee responsibilities and rights in Judaism, Christianity, and Islam. Next, it suggests how various principles can be applied to human resource management activities. “Do to others as you would have them do to you” is applied to equal opportunity. “Thou shall not commit sexual impropriety” (or in positive terms, “respect and love”) is the basis for no sexual harassment. “Thou shall not steal” (or in positive terms, “deal fairly”) is related to fair pay in exchange for excellent employee performance. “Thou shall not lie” (or in positive terms, “be truthful”) is needed for due process in employee disputes. “Thou shall not kill” (or in positive terms, “respect life”) is applied to employee safety and health, plus health care benefits. A list of potential readings is included for instructors to consider for their own courses.

KEY WORDS: business ethics, course development, human resource management, religious values

The AACSB – The International Association for Management Education, requires that a business curriculum cover several topics, one of which is business ethics (AACSB, 1994). The AACSB standards say that ethics can be covered in a stand-alone course, or it can be interweaved into other required curricular elements. If ethics is integrated into functional courses, ethical problems can be addressed within the context of a business function, along-side traditional business topics such as financial performance, costs, sales, customer satisfaction, and employee morale. Table I shows how we implement this approach at our business school.

This paper focuses on integrating business ethics into a human resource management course. One way to integrate business ethics into such a course is to discuss how various religious principles apply to this functional area of business. This approach should satisfy the AACSB standards since our business school is part of a private, religiously sponsored univer-

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TABLE I
Ethics in Functional Business Courses

Business area	Utilitarianism	Justice	Moral principles
Accounting			Be truthful: accurate reporting, full disclosure.
Business law		Equal protection, anti-trust, corruption, procedural justice, contracts.	Respect for life: social responsibilities.
Economics	Profit maximization, costs and benefits of employment levels.		
Finance	Wealth maximization, creditors' risk, stockholders' risks, dividend policy, mergers, LBOs, diversification.	Contracting mechanisms to reduce agency conflicts.	Deal fairly: not delaying payment to suppliers.
Human resources	Contribution of HR programs (selection, training, compensation, employee relations) to organization performance.	Employment law and diversity, labor law, wage & hour law, non-arbitrary dismissal, privacy.	Respect for life: safety/health, health care benefits. Deal fairly: fair pay/performance exchange. Be truthful: truthful due process. No sexual impropriety: no harassment.

TABLE I
Continued

Business area	Utilitarianism	Justice	Moral principles
International business		Fair trade: protection versus free, IMF, World Bank.	Respect other cultures', languages, religions, attitudes, education, political systems.
Management of information technology		Employee participation, E-mail and privacy.	Respect for life: employee well-being. Deal fairly: copying software.
Marketing	Customer satisfaction.		Be truthful: no deceptive marketing, honesty.
Operations management	Downsizing, plant re-location, work assignments.	Employee relations, reward systems.	
Organizational behavior	Power and politics.	Employee relations, stereotyping, individual values.	Respect for life: environment, individual values, cross-cultural sensitivity. Be truthful: whistle-blowing.
Strategy	Competitive advantage, profit maximization.	Stakeholder analysis.	

sity. This helps us comply with the “mission-driven” emphasis of those standards.

Several major religions are investigated here. Business ethics can be addressed from the perspectives of Buddhism (Chakraborty, 1991), Confucianism (Becker, 1996), Islam (Fakhry, 1991; Gambling and Karim, 1991), Judaism (Jung, 1987; Zipperstein, 1983), Lutheranism (Lutheran Church in America, 1980), Roman Catholicism (Novak, 1993; Novak, 1996; Catechism of the Catholic Church, 1994) and Zen (Dunfee and Nagayasu, 1993). One single source on business ethics in various religious traditions is *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life* (Stackhouse et al., 1995).

According to the Council for a Parliament of the World's Religions (1993), most of the world's major religions agree on five basic directives for human behavior:

- 1) “Do unto others as you would have them do unto you.”
- 2) “Thou shall not steal,” or in positive terms, “deal fairly.”
- 3) “Thou shall not kill,” or in positive terms, “respect life.”
- 4) “Thou shall not lie,” or in positive terms, “be truthful.”
- 5) “Thou shall not commit sexual impropriety,” or in positive terms, “respect and love.”

This paper applies these directives to human resource management issues in the following ways:

- 1) An overall norm of fairness in management-employee relations (managers and employees respecting each others' rights and adequately fulfilling their own responsibilities). This norm can be applied to support equal employment opportunity activities (e.g., fair staffing procedures, fair access to training and development).
- 2) Equitable compensation.
- 3) Safe and healthy working conditions, health care, and certain other employee benefits.
- 4) Due process in employee disputes.
- 5) No sexual harassment.

EMPLOYEE RIGHTS AND RESPONSIBILITIES

The author posits that one way to implement the principle “do to others as you would have them do to you” is to act as if we all have job responsibilities and employee rights. If I expect my rights to be respected, I should

respect others' rights. If I expect my employees or co-workers to fulfill their job responsibilities, I should fulfill my job responsibilities.

Thus, a Human Resource Management course can focus on two themes: encouraging excellent employee performance and treating employees fairly. (Some people would add a third theme to an HR course: legal compliance. This paper considers legal compliance to be the way to satisfy the county's legal definition of work place fairness.) For example, a Human Resource Management course can address the people skills business students need to fulfill their other job responsibilities. The course can ask the students what rights they feel they have in the work place and then discuss how they are responsible to respect those same rights for their co-workers. More specifically, HR activities can be associated with performance and fairness in the following ways:

- 1) Strategic human resource management
 - a) Support of business objectives such as profitability and customer satisfaction
 - b) Encouraging employee morale
- 2) Equal employment opportunity
 - a) Avoiding the costs of law suits
 - b) Equitable treatment and equitable impacts on various groups
- 3) Staffing
 - a) Hiring, promoting, and terminating based on organization needs
 - b) Fairness in selection procedures
- 4) Employee development
 - a) Skill and career development to support performance
 - b) Equitable access to training and development
- 5) Pay and benefits
 - a) Employee attraction, retention, and motivation; labor cost control
 - b) External equity, internal equity, individual equity
- 6) Employee relations activities
 - b) Employee retention; cost control
 - c) Bargaining in good faith, due process, health and safety in the workplace.

This paper does not take a secular approach to treating employees fairly, rather it uses religious principles to help define fairness. The religions addressed are the ones that trace their roots to Abraham (i.e., Judaism,

Christianity, and Islam). Their common principles provide a starting point upon which to build HR applications in different areas of the world.

Judaism

Jewish tradition gives rise to a view of business ethics that is different from secular approaches to business ethics in three ways (Pava, 1998). First, it starts with the assumption that God is the ultimate source of value. Human beings have value because they are created in God's image. Human dignity can be respected through such things as safety, honesty, respect for other's property, and participation in the life of the community (Green, 1993a,b). Second, Jewish business ethics must be understood in terms of community; ethical commandments are first directed to the good of the community, then to the good of the individual. The family is the basic community after which comes the local community. If the local community demands special responsibilities, then meeting the needs of employees and residents of the local area are strongly justified. The well-being of the community can be fostered through the *kofin* principle. That is a minimal standard that says if B's situation can be improved at no cost to A, then A should willingly waive legal rights to do so. The well-being of the community can be further improved through the principle of *lifnim mishurat hadin* (going beyond the letter of the law); one may have to waive a legal right, even if it means incurring some cost, in order to meet ethical responsibilities. The third way in which Jewish business ethics differs from secular business ethics is its focus on character as opposed to isolated actions; people (living in community) can transform themselves to move toward a better character (and a better society).

The human dignity prescribed by Jewish tradition can be applied to workers. For example, the Jewish scriptures say that workers must be paid their wages on time (Deuteronomy 24: 14–15). In exchange for that pay, the worker is expected to perform proper and efficient service to the employer. Employers, for their part, should not impose superfluous hardships on employees nor should they demand that workers exceed their capabilities. They should not insult or degrade employees and they should respect the work hours set by local custom (Zipperstein, 1983). An employer's respect for workers should not be based on race, sex, age, or religion (Green, 1993b). Thus, employees must fulfill their responsibilities and they are entitled to certain rights (based on their human dignity).

Christianity

Christian social teaching supports a concept of responsibilities and rights (e.g., see John Paul II, 1991; The Lutheran Church in America, 1980; United Church of Christ, 1987). The social teachings of the Roman Catholic Church have the most developed treatment of employee responsibilities and rights. Pope John Paul II has said that work itself has great dignity because it is done by a human (who is made in the image of God). The dignity of work is so great that all who are able to work have a duty to do so (John Paul II, 1981). All working people must seek excellence in production and service. The right to private property is a legitimate incentive for diligence, creativity, and initiative (John Paul II, 1991). Managers must organize capital and labor to produce needed goods and services (The National Conference of Catholic Bishops, 1986). Thus, managers have the responsibility to assign tasks to workers, to expect those tasks to be completed, and to discipline workers when necessary. The workers have the responsibility to perform to the best of their ability. All have a duty to be concerned about the common good of society, and not just their own (or their own company's) interests.

Catholic social teaching also says that working people (managers and the workforce) have certain rights. Based on their God-given human dignity, they have rights to employment, wages to sustain life in dignity, health care, and security in old age and disability. In addition, they have rights to non-discriminatory treatment, healthy working conditions, rest and holidays, reasonable protection from arbitrary dismissal, notice of plant closings, unionization and collective bargaining (The National Conference of Catholic Bishops, 1986).

Islam

Muslims believe that the Koran is the exact record of the thoughts of God, as revealed to the Prophet Muhammad. Muslims do not see a clear separation of religion, politics, and business, and so it's hard to separate business ethics from justice in general (Hefner, 1992). Still, the Prophet Muhammad does refer to the business people of his day. For example, he says, "The merchant who is sincere and trustworthy will (at Judgment Day) be among the prophets, the just and the martyrs" (quoted in Hefner, 1992). Further, one of the Surahs from the Koran says, "Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty" (Surah, V, 8; quoted in Shaltout, 1958). Theft is a serious evil; the Koran says, "As for the man or woman who is guilty of theft, cut off their hands to punish them for their crimes

... But whoever repents after committing evil, and mends his ways, shall be pardoned by God" (Surah V, 35).

Similar to the notion of responsibilities and rights discussed above, Islam teaches that a man has responsibilities and rights as an individual and as a part of the community to which he belongs. For example, a man is obligated to work for a living, to maintain his existence without encroaching on the life or welfare of another, and to contribute to the common good. In return for fulfilling his these responsibilities, there is the right to life, the right to private property, and the right to safeguard the chastity of his womenfolk (Saltout, 1958).

More to the point of this paper, the Koran gives rise to an Islamic work ethic. The Prophet Mohammed preached that hard work caused sins to be absolved and so dedication to work is a virtue. The value of the work flows from its accompanying virtuous intention rather than from its results. Work is considered to be a source of independence and a means of fostering personal growth, self-respect, satisfaction, and self-fulfillment (Yousef, 2000).

Some Islamic lawyers have argued that the obligation to work implies that every citizen of an Islamic state should be guaranteed the right to work (Human Rights in Islam, 1980). Given that right, they say that appropriate vocational training must be provided. To fulfill Islamic principles of justice and equity, these lawyers suggest equal pay for equal work and a guaranteed minimum wage. In recognition of Islam's concern to safeguard God-given human dignity, they argue that governments should guarantee limited working hours, suitable working conditions, leaves of absence, leisure time, retirement payments, and the freedom to unionize. These rights should be provided in such a way as to be an incentive to increase production.

Equal employment opportunity and diversity management. Companies and individuals have the responsibility to use people to the best of their abilities, respect their differences, and avoid inappropriate discrimination. Most people probably want to have an equal opportunity to prove themselves. The Golden Rule would then say that they should give equal opportunity to others. Most people are thus against unfair discrimination; the problem is defining unfair. As noted above, Jewish tradition says that employer respect for workers should not be based on race, sex, age, or religion (Green, 1993b). Catholic social teaching says that justice is applied in the U.S. work place in the prohibition of discrimination on the basis of race, sex, or other arbitrary standards (National Conference of Catholic Bishops, 1986).

RELIGIOUS PRINCIPLES APPLIED TO HR ISSUES

No Sexual Impropriety, Rather Respect and Love

Sexual harassment. Sexual harassment is a special case of illegal sexual discrimination in the U.S. and in some other countries as well. There are also religious prohibitions against this type of activity. The sixth commandment says, “You shall not commit adultery” (Exodus 20: 14) and the ninth commandment says, “You shall not covet your neighbor’s wife” (Exodus 20: 17). Of course, the legal definition of sexual harassment varies by country, and it is not equivalent to acts of adultery or coveting.

Sexual orientation. Another special case of discrimination involves homosexuality. It is a special case since homosexuality is often not included in laws prohibiting discrimination. For example, U.S. federal law does not prohibit discrimination based on sexual orientation, but some other jurisdictions (e.g., the City of Chicago) do prohibit such discrimination. This is a controversial issue for religions. Traditional Jewish, Christian, and Muslim teachings are against the practice of homosexuality. However, the treatment of homosexuals in the workplace may be open to discussion. For example, the Catechism of the Catholic Church (1994, p. 566), says that homosexuals “must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God’s will in their lives and, if they are Christians, to unite to the sacrifice of the Lord’s Cross in the difficulties they may encounter from their condition. Homosexual persons are called to chastity.”

Do Not Steal, Rather Deal Fairly

Compensation. The seventh commandment says, “You shall not steal” (Exodus 20: 15). This has implications for companies paying employees and for employees fulfilling their responsibilities; paying unjust wages or poorly performing one’s work can be forms of theft (Catechism of the Catholic Church, 1994). Fair pay takes into account individual equity, internal equity, and external equity. Individual equity is based on performance and/or seniority. If based on performance, the firm must have an accurate way of measuring performance. Internal equity requires an accurate way of measuring the internal worth of a job. External equity requires an accurate way of measuring the worth of a job in the market place. The concept of fair pay should also take into account the state of the business. For example, a company may not be able to match the pay of others in the market if it is not as profitable as they are. That raises the

question, if a company is more profitable than others in the market, should it pay above market rates to employees?

Performance assessment. If poorly performing one's work is a form of theft (because one would receive more pay than is appropriate), then employees should be given adequate explanations of their responsibilities (e.g., goals, job descriptions). They should also be given accurate feedback on their performance (e.g., informal coaching and formal performance appraisals). For their part, employees have the responsibility to adequately perform their duties.

Union-management relations. In many Western countries, employees have the right to organize and bargain collectively to protect their interests. They have the right to strike as a last resort if their legitimate interests are not addressed (e.g., when their pay and benefits are not proportionate to their contributions). Strikes would become unethical when they are "accompanied by violence or when objectives are included that are not directly linked to working conditions or are contrary to the common good" (Catechism of the Catholic Church, 1994, p. 585). Unions have the responsibility to respect the rights of others (e.g., not engage in racial or sexual discrimination) and they must take the common good into account when bargaining. Unions and management should strive for cooperation (National Conference of Catholic Bishops, 1986).

Do Not Lie, Rather be Honest

Compensation. The eighth commandment says, "You shall not bear false witness against your neighbor" (Ex. 20: 16) and is generally thought of as prohibiting lying. Accurate measures of performance, internal job worth, and external job worth require truthful statements. An accurate relationship between pay and individual performance can only occur if the employee receives a truthful performance assessment. An accurate relationship between the internal worth of a job and pay can only come if job evaluations (classifications, the point method, etc.) are done truthfully. An accurate relationship between the external worth of a job and pay can only happen if pay surveys are filled out truthfully.

Labor-management cooperation. There can be no cooperation between labor and management without trust. There can be no trust between labor and management in the face of lies. Thus, labor-management cooperation must be built upon honesty. Respect for legitimate authority is also necessary for cooperative employee-management relations. The fourth

commandment (“Honor your father and your mother,” Ex 20: 12) can be extended to cover respect for others in legitimate authority over us (Catechism of the Catholic Church, 1994). The Islamic work ethic also stresses cooperation and consultation (Yousef, 2000).

Discipline and termination procedures. Employees expect reasonable protection from arbitrary dismissal. Thus, employees should be granted due process rights in investigations. The eighth commandment says, “You shall not bear false witness against your neighbor” (Exodus 20: 16). Respect for truth also implies that one must respect the reputation of others. In formal (or even informal) proceedings, one must not rush to judgment but must have sufficient evidence regarding the guilt or innocence of another. Respecting the reputation of others also involves not disclosing negative information about another without reasonable justification. Respect for the truth also means that professional secrets or confidential information should not be divulged. Exceptions to this are situations where grave harm would come to someone if the truth was not divulged (Catechism of the Catholic Church, 1994, pp. 594, 597). Thus, a whistle-blower should not be disciplined (formally or informally) for divulging a gravely harmful situation.

Do Not Kill, Rather Respect Life

Safety, health, and health care. The fifth commandment says, “You shall not kill” (Exodus 20: 13). In positive terms, this means to respect life. Clearly, this is the basis for safety in the workplace. Respect for life and the need for a safe and efficient work environment calls for prohibitions against illicit drug use.

Another way to respect life is to provide for adequate health care. How this is done varies around the world. In the U.S., the government provides Medicare, Medicaid, and Veterans health insurance to the elderly, the poor, and military veterans. However, most health insurance in the U.S. is provided through employer-sponsored health insurance plans. In some countries (e.g., Canada and Western Europe), most health care is government-sponsored. In many less developed parts of the world, health care is an individual or family responsibility.

So far, this paper has discussed religious principles common to most of the world’s major religions. Several principles common to Judaism, Christianity, and Islam were not included in the five basic directives agreed upon by the Council for a Parliament of the World’s Religions (1993). Some of the Ten Commandments were not included because they refer to God. This was because referring to God would exclude Buddhists (Kung,

1993). Since this paper is looking at the three mono-theistic religions of Judaism, Christianity, and Islam, it now turns to additional principles they hold.

Additional Religious Principles

Religious accommodation. The first commandment states, “I am the Lord your God, who brought you out of the land of Egypt, out of bondage. You shall have no other gods before me” (Exodus 20: 2–3). An implication of this is that profits (though good in themselves) should not be the only goal of human resource management policies and procedures. For example, HR policies should respect employees’ freedom of religion and give reasonable accommodation for employees’ religious practices.

The second commandment says, “You shall not take the name of the Lord your God in vain” (Exodus 20: 7). Thus, when someone is sworn in to give testimony in a formal investigation, managers and employees must tell the truth. Some people may interpret this commandment as prohibiting swearing in at all. Thus, we make accommodations to “solemnly affirm” to tell the truth.

Scheduling. The third commandment says, “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work” (Exodus 20: 8–10). Islam, Judaism, and Christianity all have their day of rest (Friday, Saturday, and Sunday, respectively). This further supports the need to make religious accommodations for different employees’ religious practices. Of course, even Jesus violated the letter of the law when he cured people on the Sabbath. He said, “The Sabbath was made for man, not man for the Sabbath” (Mark 2: 27). Christianity does not prohibit all work on the Sabbath, but work should not be done if it hinders the worship owed to God on that day, hinders the performance of works of mercy, and appropriate rest and relaxation. Family needs and important social services can be performed. However, legitimate excuses should not lead to habits prejudicial to religion, family life, and health (Catechism of the Catholic Church, 1994; Stackhouse, 1982). Thus, employees’ work schedules should be arranged so as to allow reasonable accommodation for religious practices, family life, and health. A concrete implication of this commandment is to allow employees at least one day off each week.

Family and medical leave. The fourth commandment says, “Honor your father and your mother, that your days may be long in the land which the Lord your God gives you” (Exodus 20: 12). Family leave policies (whether

paid or unpaid) can help employees take care of their parents. By extension, these leave policies can also be used to care for other members of one's immediate family.

Employee satisfaction. Employees are more likely to be satisfied if their rights are respected. Employee satisfaction is also related to the degree to which employees are given the tools to do their jobs and the degree to which customers are satisfied with the firm's products and services.

The goal of employee satisfaction does not mean that employees should get whatever they want. The tenth commandment says, "you shall not covet . . . anything that is your neighbor's" (Exodus 20: 17). Thus, employee satisfaction based on greed or the desire to amass goods without limit should not be pursued. Nor should satisfaction based on envy, "the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly" (Catechism of the Catholic Church, 1994, p. 607).

CONCLUSION

This paper has shown how religious principles can be integrated into human resource management. To be applicable in a global business environment, the paper emphasized five directives for human behavior that have been agreed upon by most of the world's religions. The heart of this paper is the principle "do to others as you would have them do to you." The author suggests that one way to implement this principle is to focus on the responsibilities and rights that people have to each other. For human resource management, this means that employees have certain job responsibilities and certain work place rights. The teachings of Judaism, Christianity, and Islam were used to support this argument.

More specifically, equal employment opportunity is viewed as one way to implement the golden rule. The prevention of sexual harassment is one way to implement the prohibition of sexual impropriety. Compensation systems that strive to assure external equity, internal equity, and individual equity can help implement the ban on stealing since they seek to pay a fair amount for the job performed. Assuring due process in discipline and termination procedures is a way to try to seek the truth. Assuring work place safety and health plus health care insurance is a way to implement a respect for life. The appendix of this paper shows many different readings and assignments that instructors can consider if they wish to integrate religious principles into their discussion of human resource management.

APPENDIX: POTENTIAL READINGS AND ASSIGNMENTS FOR INTEGRATING RELIGIOUS VALUES INTO AN HR COURSE

I. General norm of responsibilities and rights in Human Resource Management (HRM)

A. General norm of responsibilities in HR

1. Textbook reading: "Managing Human Resources Today" in G. Dessler, *Essentials of Human Resource Management* (Upper Saddle River, NJ: Prentice-Hall, 1999).
2. Casebook exercise: "Scanning the Contemporary Work Environment" in S.M. Nkomo, M.D. Fottler and R.B. McAfee, *Applications in Human Resource Management: Cases, Exercises, and Skill Builders* (New York, NY: South-Western College Publishing, 2000).
3. Casebook case: "The Human Resource Function of Harrison Brothers Corp." in Nkomo et al., 2000.
4. Casebook exercise: "Strategic Human Resource Management," in Nkomo et al., 2000.
5. Reading: J. Pfeffer, "Producing Sustainable Competitive Advantage through the Effective Management of People," *Academy of Management Executive*, **9** (1995), pp. 55–72.
6. Reading: J. L. Haskett et al., "Putting the Service-Profit Chain to Work," *Harvard Business Review*, 1994.
7. Reading: R.E. Walton, "From Control to Commitment in the Work Place," *Harvard Business Review*, 1985.
8. Reading: M.A. Huselid, "The Impact of Human Resource Management Practices on Turnover, Productivity, and Corporate Financial Performance," *Academy of Management Journal* **38** (1995), pp. 635–672.
9. Reading: D.J. Koys, "The Effects of Employee Satisfaction, Organizational Citizenship Behavior, and Turnover on Organizational Effectiveness: A Unit-Level, Longitudinal Study," *Personnel Psychology*, in press.

B. General norm of fairness in HR around the world ["do to others as you would have them do unto you."]

1. Reading: "Towards a Global Ethic," Council for a Parliament of the World's Religions, 1993 [five common directives for behavior].
2. Reading: "The Ten Commandments," in *Catechism of the Catholic Church*, 1994, pp. 498–611.
3. Reading: John Paul II, *Centesimus Annus* (on the One-hundredth Anniversary of *Rerum Novarum*) [Catholic social teaching and the world economy].
4. Reading: Choose some material from Fakhry, *Ethical Theories in Islam*, 1991.
5. Reading: Choose some material from Jung, *Business Ethics in Jewish Law*, 1987.
6. Reading: Choose some material from *Business Ethics: Japan and the Global Economy* (Dunfee and Nagayasu, 1993) [Japanese perspective, though not necessarily religious].

7. Reading: L.P. Hartman, B. Shaw, and R. Stevenson, "Balancing the Ethics and Economics of Global Labor Standards," working paper, DePaul University [ethical and economic discussion of sweatshops].
 8. Reading: "Principles for Business," Caux Roundtable, 1994 [Europe, Japan, and the U.S.].
 9. Readings: Choose some material from Stackhouse, et al., 1995:
 - a) R. Hefner, "Islam and the Spirit of Capitalism" [Middle East, Indonesia and Malaysia].
 - b) M. Stackhouse, "The Hindu Ethic: Western Views" [India, capitalism].
 - c) Y. Shichihei, "Zen and the Economic Animal" [Buddhism and capitalism in Japan].
 - d) E.F. Schumacher, "Buddhist Economics" [labor and S.E. Asia].
 - e) W. Tu, "Is Confucianism Part of the Capitalist Ethic?" [Japan, China, Korea, Viet Nam – Post-Confucianism as civil religion].
 10. Readings: Choose some material from the Stackhouse et al., 1995 section on "Challenges in Emerging Global Markets":
 - a) P.L. Berger, "The Gross National Product and the Gods: The Idea of Economic Culture" [certain values such as education, self-denial, and frugality, derived from many cultural/religious systems, are important for success of a market economy; includes several references to Asia].
 - b) G. Lodge, "The Asian Systems" [China is not capitalist or socialist, but its Confucian background, with its support for extended family networks, makes it communitarian].
 - c) S. Cho, "Korean Economy: A Model Case of Miraculous Growth?" [economic progress went hand in hand with Christian conversion].
 - d) A. Katiyar and S. Rekhi, "Guiding Principles" [India's new managerial ethic and openness to market capitalism can be shaped by Hinduism].
 - e) L. Ryan, "The New Poland: Major Problems for Ethical Business."
 11. Reading: M. Nichols, "Third-World Families at Work: Child Labor or Child Care?" *Harvard Business Review*, 1993 [U.S. firm in Pakistan, global sourcing].
 12. Readings: Choose some material from the Stackhouse et al., 1995, section on "Multinational Corporations":
 - a) L.A. Tavis, "Developmental Responsibility" [allocation of resources with the third world poor in mind].
 - b) G.R. Lacznia and J. Naor, "Global Ethics: Wrestling with the Corporate Conscience" [propositions to deal with some specific business situations].
- C. General norm of fairness applied to U.S. human resource management.
1. Reading: Choose some material from M. Novak, *Business as a Calling: Work and the Examined Life*, 1996 [especially these chapters: "Three cardinal virtues of business" and "Seven plus seven corporate responsibilities"].
 2. Reading: Choose some material from the Stackhouse et al., 1995, section on "Recent Church Documents":
 - a) The Lutheran Church in America, "Economic Justice: Stewardship of Creation in Human Community."

- b) National Conference of Catholic Bishops, "Economic Justice for All: Catholic Social Teaching and the U.S. economy," [especially the sections on "Working for Greater Justice: Persons and Institutions," "Working People and Labor Unions," and "Owners and Managers"].
 - c) United Church of Christ, "Christian Faith and Economic Life."
 - 3. Reading: "Code of ethics of the Society for Human Resource Management."
 - 4. Reading: Stackhouse et al., 1995, "Ethics in Human Resources," [dignity, multi-cultural, stress].
 - 5. Reading: Andrews, "Can the Best Corporations be Made Moral?" *Harvard Business Review*.
 - 6. Reading: M. Friedman, "A Friedman Doctrine: The Social Responsibility of Business is to Increase Its Profits," *The New York Times Magazine* (Sept. 1, 1970), 32–33 and 123–125.
 - 7. Reading: K. James, "The Social Context of Organizational Justice: Cultural, Intergroup, and Structural Effect on Justice Behaviors and Perceptions," in R. Cropanzano, *Justice in the Workplace*, pp. 21–50 (Hillsdale, NJ: Erlbaum Publishers, 1993).
 - 8. Reading: Choose some material from J. Greenberg and R. Cropanzano, *Advances in Organizational Justice* (Stanford University Press), 2000.
- D. The Golden Rule applied as equal opportunity.
- 1. Textbook reading: "Managing Equal Opportunity and Diversity" in Dessler, 1999.
 - 2. Reading: R.R. Thomas, "From Affirmative Action to Affirming Diversity," *Harvard Business Review*, 1990.
 - 3. Casebook case: "Managing Diversity: Johnson Chemical International", in Nkomo et al., 2000.
 - 4. Casebook case: "Unfair Promotions at Food Chain Supermarkets," in Nkomo et al., 2000.
 - 5. Casebook exercise: "Is this Unlawful Discrimination?" in Nkomo et al., 2000.
 - 6. Casebook exercise: "What Questions Can You Ask in an Interview?" in Nkomo et al. 2000.
 - 7. Casebook exercise: "Understanding the Americans with Disabilities Act", in Nkomo et al., 2000.
- II. Applying some of the Ten Commandments to HR issues.
- A. "Thou shall not commit sexual impropriety" or in positive terms, "respect and love" applied to sexual harassment.
- 1. Reading: "Note on the Law of Sexual Harassment," Harvard Business School.
 - 2. Casebook exercise: "What is Sexual Harassment?" in Nkomo et al., 2000.
 - 3. Casebook case: "The Storage Room Massage: A Case of Sexual Harassment?" in Nkomo et al., 2000.
 - 4. Harvard Business School case: "Sexual Harassment, Free Speech or . . .?"
- B. "Thou shall not steal" or in positive terms, "deal fairly" applied to pay and labor negotiations.
- 1. Textbook reading: "Compensating Employees," in Dessler, 1999.
 - 2. Casebook case: "The Overpaid Bank Tellers," in Nkomo et al., 2000.

3. Casebook exercise: "Ethical Compensation Dilemmas," in Nkomo et al., 2000.
 4. Textbook reading: "Managing Labor Relations and Collective Bargaining," in Nkomo et al., 2000.
 5. Casebook exercise: "Applying the NLRA," in Nkomo et al., 2000.
 6. Casebook exercise: "Labor Arbitration," in Nkomo et al., 2000.
- C. "Thou shall not kill" or in positive terms, "respect life" applied to healthy working conditions and to health care.
1. Textbook reading: "Protecting Safety and Health," in Dessler, 1999.
 2. Reading: J.T. Wrich, "Beyond Testing: Coping with Drugs at Work," *Harvard Business Review*, 1988.
 3. Casebook exercise: "Safety and Health Programs," in Nkomo, 2000.
 4. Reading: S. Seymour, "Case of the Willful Whistle-Blower," *Harvard Business Review*, 1988 [employee forced to transfer or else quit].
 5. Textbook reading: "Employee Benefits," in Dessler, 1999.
 6. Casebook case: "Controlling Employee Benefit Costs," in Nkomo, 2000.
 7. Reading: F. Rodgers and C. Rogers, "Business and the Facts of Family Life," *Harvard Business Review*, 1989.
 8. Casebook exercise: "Work and Family Issues," in Nkomo et al., 2000.
- III. Performance-oriented responsibilities of HR that have some ethical implications
- A. Staffing
1. Textbook reading: "Personnel Planning and Recruitment," in Dessler, 1999.
 2. Textbook reading: "Testing and Selecting Employees," in Dessler, 1999.
 3. Casebook case: "A solution for Adverse Impact?" in Nkomo et al., 2000.
 4. Casebook exercise: "Selection Interview Role Play," in Nkomo et al., 2000.
 5. Casebook incident: "The Ethical Selection Dilemma at Integrity Motors," in Nkomo et al., 2000 [to hire or not to hire a pregnant woman].
 6. Casebook exercise: "Which Employee Should Be Terminated?" in Nkomo et al., 2000.
 7. Casebook exercise: "Writing Job Descriptions," in Nkomo et al., 2000.
- B. Training and development.
1. Textbook reading: "Training and Developing Employees," in Dessler, 1999.
 2. Casebook case: "The Safety Training Program," in Nkomo et al., 2000.
 3. Casebook incident: "The Cultural Diversity Training Program," in Nkomo et al., 2000.
- C. Performance assessment
1. Textbook reading: "Appraising Performance," in Dessler, 1999.
 2. Reading: M. Beer, "Making Performance Appraisals Work," *Harvard Business Review*, 1977, revised 1991.
 3. Casebook exercise: "Performance Appraisal Role Play," in Nkomo et al., 2000.
- D. Employee Relations
1. Textbook reading: "Managing Careers and Fair Treatment," in Dessler, 1999.

2. Casebook case: "The Broken Employment Contract," in Nkomo et al., 2000 [employment at-will].
3. Casebook case: "Violence at Work," in Nkomo et al., 2000.
4. Casebook exercise: "Writing Discipline Procedures," in Nkomo et al., 2000.

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