

The Role of Ethical Factors in Organizational Communication

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Abstract: There is a growing need for ethical counseling on behalf of all organizations. Thus, various practices that are typical for philosophical counseling are also becoming, to a greater extent, a part of the development of organizations. Especially the growing complexity of organizational communication within the context of digital era results in the increase of the number and difficulty of the ethical dilemmas that arise in the area of both internal and external communication of organizations. Here one can witness a series of interventions of organizational ethical counseling. The major impact of the “digital turn” in the field of organizational communication generates more complex and challenging situations that need to be addressed in innovative ways. While the major importance of ethical reflection in organizational communication has become a generally accepted fact, the paper underscores the potential held by the ethical and philosophical counseling in organizational communication. Given their efficiency to value personal resources in ensuring an ethical climate, to balance the internal and external dimensions in the plan of the organizational communication and especially to create a vision of the organization, ethical counseling is similar in importance to what we identify as a personal vision of the world assumed at a personal level.

Keywords: *organizational communication; ethics; ethical counselling; philosophical counseling.*

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Ethical counseling and organizations

Within the context of a digital era, the life of organizations, the communication and the production of goods or services become equally important. Sometimes we even have the impression that the surplus-value is created rather in communication than in the activity of the actual production of value, whether it is significant values for the economic exchange, or it is the values of the symbolic goods economy.

However, as we know from Bourdieu, these goods, which we could consider as being produced with a symbolic intent and planned for symbolic appropriation, as if detached of any material purpose (Bourdieu, 1986: 35), can be profitable. It can be seen as profitability both in the order of the symbolic positioning of the organization in relation to the different categories of public, as well as in the order of the profit that has an economic nature, specific to the organizations. This world of significations attaches to the organizational life also a reflexive dimension that often results in visible outcomes, in the axiological plan of the organizational action and decision. The reflexive dimension, both in the field of strategic thinking and in that of the construction of relationships and image in communication, is also accompanied by a concern for ethical relationship. This opens a field where the philosophical counseling can enter with the greatest lightness and without encountering resistance from any factor that regulates the interventions in the organizational flow (Koestenbaum, 2003; Koslowski, 2010; Marinoff, 2002; Wolff, 2011; Tsoukas & Chia, 2011). The intervention of philosophy is realized mainly through ethics, a philosophical discipline with a special ability to integrate itself in all spheres of professional life - because it concerns life as such and the way in which people choose to live their own existence. The meanings built into the organizational communication, whether internal or external communication, lead to the creation of a specific language. With this kind of language occurs the phenomenon Ludwig Wittgenstein pointed out when trying to convince us that the limits of my language are the limits of my world (Wittgenstein, 2012). Commercial communication, advertising, brand communication, and especially the widespread use of tools specific to the construction of the digital world, facilitate the increase of the importance of the axiological superstructure brought by the symbolic language. This language is associated with the construction of identity, with the growth of the potential of trust, with the added value that it brings, with its quality as an intangible dimension integrated with the logic of communicating a product, etc. This

construction of the world of the product in communication means that the world of the consumer of the product acquires the characteristics of the world of the product. We can talk about such an imprint also in the case of organizations. Organizational language becomes not only the coagulation structure of the entire organizational culture, but also of the identity of the members of the organization and of the different communities that grow around it, with the multiple qualities they can have. There is always involved a relational ethics that we find in the coherence of the ethical language used by the representatives of the organization and by its members. In this way, the message bearers of the organization are not only speakers, but they are also carriers of a way of life that they have as a way of being in their professional community and in their status as transmitters of the organizational culture to which they take part. Although it primarily concerns the way in which ethics is instrumentalized in organizational communication and in creating a harmonious climate for the work-related relations and also for the relations with the publics served by the organization, the philosophical counseling can appear as a balancing factor of all the elements involved in organizational construction. In addition to the activities related to the elaboration of the Deontological Codes and their implementation in organization, it can be present as an intervention to integrate the values that derive from the mission, objectives, goals and actions and strategies proposed by the organization. Thus, we can detect an involvement of the philosophical advisers on different levels, from conceptual clarifications and strategic thinking to ethical decisions and affirmation of the principles of integrity. In this way, in the organizational communication a common language is established, a language that could be described as the open language of the world of human meanings valorized by the action of the organization on all levels.

Philosophical Interventions in the Organizational Construction

If we wish to describe a possible conceptual framework adequate for the investigation of the way in which the ethical factors action within the organizational milieu, we have to take into account the specificity of the contemporary society, as a society shaped by the impact of the digital technologies on the individuals' lives. We are witnessing today, on the one hand, an accentuated technologizing in response to the development of the exact sciences and their practical results, and, on the other hand, the increase of the spiritual needs of the human being supported by the humanities and by the answers that they can offer on the level of the meanings of life and of

the demands on the authenticity of human life. In this way we have a double plan of creativity, apparently carried out at two speeds due to the increased presence, on a larger scale, of technology in the lives of individuals, down to the smallest details of their existence. Although there is a very wide range of answers, services and usages of creativity in humanities, apparently they do not have as much popularity among the general public and are not related to meeting the immediate fundamental needs of the people interested in improving the conditions of their daily life.

We find the pressure felt at the level of personal life also at the level of organizational life. The focus on the concerns related to the technological progress seems to overshadow the values of asserting individuals, meeting human needs beyond material, biological, and immediate subsistence needs. In fact, we remark the presence of a false evaluation of the complexity carried by the digital world in the personal life and in the life of communities of various types.

Actually, we notice that, both at the personal level and at the community level, in forms that are different from those specific for a traditional society, the digital age leads us to a balance between the material, biological and technological dimensions and the levels of satisfaction on the soul, mental and spiritual levels. The technical part is doubled by the ethical one, the material dimension by the spiritual one, the instrumentalization of life is doubled by the creative intentionality, and the automatic action in accordance with the logic of a mechanism is accompanied by a reflective attitude and an intervention of critical thinking. All these elements become visible as soon as we are in the position of a philosophy of communication according to which what is significant at the level of human communication must be appreciated as being significant in terms of the organizational life. Such a philosophy of communication inevitably leads us to a philosophy of integrity, which inclines to put together economic efficiency with social responsibility, financial responsibility with the assumption of personal and community values. It is in the spirit of an ethical and efficient communication that things should happen that way. The affirmation „we need as much philosophy as technology” (Frunză, 2019a: 9) reflects this spirit of the necessity of a balance between the requirements that derive from the special characteristics of the human condition and the tendency to unilaterally meet human needs - which occupy a central place in life of the individual, but which cannot demand the full concern of the human being (Cotton, 2014; Hancock, 2009; Hansson, 2017; Van den Hoven & Weckert, 2008).

Such a perspective is also behind the actions of the organizations operating in the contemporary world, which we can define as the digital world or the digital age. The organizations are concerned not only with the progress on the technical level, but also on the human dimension. Investing in people becomes just as important as investing in the production of goods and services. We notice this concern for the ethical investment in the development of intangible characteristics also in the commercial communication, especially in the brand communication (Corbu, 2009; Deckers & Lacy, 2010; Rein, Kotler, Hamlin, & Stoller, 2006). Personal brands have nowadays a greater importance from the perspective of organizational branding precisely because the meeting of the individual needs and the highlighting of what is personally significant have a major influence on the community relations and on the institutional building and the organizational branding. In this respect, a major contribution has the development of an ethical climate, the strengthening of an institutional culture and all the forms of communication related to them.

In order to reveal a possible intervention of the philosophy at the level of the organizational efficiency plan, we will describe a very general picture of the area of the philosophical approaches of the organizational studies focusing particularly on ethics. The philosophical perspective on organizational studies already has a considerable history, even if it is not the preferred reading key. This perspective regards those meta-questions which address the frames themselves with which operate the specialists from other domains, which are not of course inclined to deal with these types of abstractions. Even if these approaches are not philosophical in the most obvious way, they raise questions that are profoundly philosophical. For instance, *Images of organization*, by Gareth Morgan investigates the power of the metaphorical language on the way in which is understood the nature of the organization. Morgan starts from the very simple premise that: „all theories of organization and management are based on implicit images or metaphors that lead us to see, understand and manage organizations in distinctive yet partial ways” (Morgan, 2006: 4). Such a metaphorical investment also makes it possible to transfer responsibility from the plan of the individual action to that of the organizational structure. When we use the metaphor of the institutional responsibility, we consider this transfer, which is made possible due to the construction of a language that uses the imaginative register.

The extension of the personal language works according to principles that can be derived from the expressiveness of Wittgenstein’s statements, mentioned above, related to the construction of the worlds

within language, therefore to the construction of identity and responsibility within communication. In this metaphorical register, we can mention an interpretation such as that of James R. Taylor (2005). In his demarche to formulate a theory of organization that would better illustrate the organizational reality and its fundamental communicational dimension, Taylor proposes an investigation of the relevance of the concept *worldview* in the area of organizational studies. Conceived as “different perspectives united by a matrix activity” (Taylor, 2005), *worldview* is a term that captures the nature of an organization conceived as an entity that “self-organizes itself as a result of the dynamic of local interactions” (Taylor, 2005: 215). The articulation of a worldview is an important part of philosophical counseling, being derived from the philosophical ability to always consider “the big picture”, the overall vision (Frunzã, 2008: 29; Nickel, 1988: 141). It involves both ethical values and ethical principles. The intervention of this type of ethical counseling in organizations leads both to a harmonization of behaviors based on professional demands and to the strengthening of the organizational identity. The expressing of a vision of the world, and of the manner in which the organization integrates itself with its dynamics, involves the consolidation of an integrative organizational philosophy. This idea is, in our opinion, the assumption that underlines, of course in various forms, the philosophical approaches in organization studies. Mainly, it is about the highlighting of the fact that “the study of organization is inextricably dependent on the prior *organization of mentalities* and modes of thought” (Tsoukas & Chia, 2011: 4). Thus, a philosophical reading key becomes indispensable for a comprehensive understanding of the organizational environment, under all its aspects: ethical, cultural, communicational, strategic or managerial.

The communicational process represents an essential dimension of an organization, not as the tool that makes the organization possible and functional, but as the web spun by the members of the organization, a web that generates a “unified agent whose component individual agencies have constituted a co-oriented relationship” (Taylor, 2005: 207). Drawing a theory of organization that would better match his organizational experience and that would, by focusing more on the process of communication, grasp the key relevance of communication process, James R. Taylor choses the term *worldview* as the concept that renders possible the understanding of the organizations as places of interaction, negotiation and accommodation of different worldviews to one another. In this process, the essential part is played by the narrative, through the stories that “give a composite picture of

several actors caught up in a narrative of actions and reactions out of which a web of relationships is constructed” (Taylor, 2005: 213).

In a context in which the great narratives no longer find their efficiency in the life of the human being living on the border between the real and the virtual, between the temporal and the moment that escapes our fingers, the storytelling has become a form of modeling of the personal life, but also of the organizational biographies. They are established as a special language of the institutional communication. In this respect, the influence coming from a vision of life and a philosophy of life become relevant as the background of the coherence of the organizational stories in their fragmentary but, simultaneously, integrative flow.

The organizational stories, irrespective of their type, act as little narratives that generate symbolic meanings with a major impact both on the organization, per se, and on their members. A relevant example in this respect is the significant story that comes from the field of the organizational social responsibility, symbolic communication, spiritual intervention and ideological marketization (Frunză, 2019b; Grad, 2017; Lucaci, 2018; Preda, 2019). One of the explanations is the fact that: “The unity of the world, deconstructed by postmodernism, is reconstructed as a communicative network. The unity is not managed by transcendental metanarratives, but by semiotic pacts. The communicative actions build new forms of narratives, as epistemic milestones available within the interpretive universe” (Sandu, 2019a: 149). Thus, the organization is a never fixed, never definitive entity, but a “multiverse of different rationalities, each grounded in practice” (Taylor, 2005: 215) whose coherence and implications cannot be properly addressed in another key than a philosophical one.

Philosophical counseling as organizational ethical counseling

In order to highlight the relevance of philosophical counseling in the life of organizations, we will focus in particular on the significant role played by organizational ethical counseling. With this purpose in view, we appeal to the context of the specialized literature where there are described three main directions for the philosophical addressing of the organization theory: the ontological, the epistemological and the ethical one. Even if it is pretty easy to grasp their specificity, simply starting from their label, we will present the premise that underlies each of them.

The *ontological* perspective addresses the fundamental categories that define the nature of the subject matter. As an example, Haridimos Tsoukas and Robert Chia mention, as the best example in this respect, the distinction

made by Karl E. Weick between organizations and organizing. For him, organizations are not readymade entities with predefined properties waiting to be discovered by the researcher, as, for example, but systems of interaction that become organized (Tsoukas & Chia, 2011: 7).

The *epistemological* perspective concerns, in essence, the manner in which knowledge is developed and justified in organization studies. Andreas Georg Scherer, Elisabeth Does and Emilio Marti distinguish between six epistemic systems: subject–object model, interpretivism, critical theory, postmodernism, functionalism, and rational choice theory (Scherer, Does, & Marti, 2016: 37).

The third direction for the philosophical addressing of the organization is the *ethical* one. Although the various forms of the presence of philosophy intervention in organizations are important, we are particularly interested in the central role that philosophical counseling plays as organizational ethical counseling. Today, ethics is an intrinsic value for organizations of all types, regardless of whether they are economic, non-profit or cultural. Business ethics has such an influence today, so that no actor who wants to count on the market can afford to ignore it. Ethical counseling finds a good ground for affirmation in this concern for the ethical values and ethical action of the digital society individual, both in terms of his personal life and regarding the exigencies related to the organizational life. The different categories of consumers, the different categories of participants in the life of the organization, the different beneficiary groups of the results of the activity of the organization go along with their requests of ethical expectations.

The fact that we have a main tendency to consolidate the expectations and the actions of an ethical nature unsurprisingly leads to nuanced problematizations of the ethical optimism. It manifests itself among the different categories of participants in the debate on the role of ethics and the impact of ethical counseling on the efficiency of communication, on developing harmonious professional relationships, on raising the degree of trust and on increasing the prestige of the organization. At the same time, a provocative approach, that takes a different road than the usual over-optimistic and joyful tone that characterizes the business ethics, is proposed by Edward Wray-Bliss (2016). While there is a general attitude that recognizes the value of the presence of ethics in organizational action, there are also perspectives that underline the difficulties and challenges of the ethical approaches of organizations. Starting from the “suspicious way” in which Wray-Bliss approaches the subject of ethics in organizations, we stress that the ethical intervention of the philosophy in communication is realized

also by promoting critical thinking and by problematizing the dilemma aspects, by acknowledging the ethical perplexities which, in fact, mirror the complexity of organizations. In this context of the reflection on the organizational ethics, we think that we should mention the attitude of Wray-Bliss who starts his investigation from three “*good suspicions*” that concern ethics. 1) The first one is the “suspicion” that “ethics is other to organization”, and the argument states that organization is antithetical to its members’ ethical autonomy. This reading key depicts organization as “moral mazes in which individual conscience is lost”, as rigid and bureaucratic mechanisms that is “rationalizing-away the individual ethical choice” (Wray-Bliss, 2016: 55). 2) The second “suspicion” is that “the ethical is other to autonomy,” and the central figure mentioned by Wray-Bliss is Emmanuel Lévinas. Stating that the conceptual framework is settled by an ethics of “proximity, vulnerability and sensibility”, of a “radical exposure to an infinite responsibility to the Other,” Wray-Bliss shows that the Lévinasian approach is invoked mainly by those organizational scholars that are critics of the attempts to codify and contain the infinite ethical responsibility (Wray-Bliss, 2016: 56). Wray-Bliss remarks that while these demands cannot be fully met, what remains is “the positive enactment of ethical responsibility in organizations” (Wray-Bliss, 2016: 58). 3) The third “good suspicion” mentioned by Edward Wray-Bliss is that “the ethical is other to the good”. Here, of course, the most prominent name is Michel Foucault. The main idea is that ethics is in fact a “cipher for power”. Ethics is “a power-laden societal or psychological discourse which assigns subject positions and ascribes attendant obligations, responsibilities, rights and duties” (Wray-Bliss, 2016: 62).

We stress, together with Wray-Bliss, that this types of reservations expressed in relation to ethics and its functioning in organizational contexts are not merely an intellectual exercise. They allow a better relationship with ethics and with the optimistic perspectives of the ethics implementation in organizations. Moreover, these approaches are relevant from the point of view of philosophical counseling understood as organizational ethical counseling. From this perspective, the ethical counseling brings arguments concerning: 1) the relationship between the individual and the community, 2) the relationship between individual preferences and community commands; 3) the relationship specific to community integration. These three types of relationships imply a set of roles that we accept as being part of the ethical game of non-conflictual coexistence of personal values with the values of the community we want to be part of. This desire is based on a choice. The choice is made on a double level. One that involves an external

instance, the instance of the regulations of ethical nature that the organization has, either in the form of an ethical code, of internal regulations, or of rules on good practices in the workplace, etc. The second level consists of the participation of the inner instance of one's own personal and professional conscience. The intervention of the ethics counselor is meant to reduce the conflict between the external instances and the internal ones that bring the individual voluntary commitment of each of the participants in the life of the organization. Here, a coherent internal communication effort must intervene, an effort that harmonizes the individual consciousness with the collective identity consciousness cultivates by a group of professionals through the participation in a common set of values and through the participation in the realization of the organizational good from the perspective of achieving the public good.

In the organizational world, there is usually a hierarchy and thus certain power relations are established. From the point of view of the postmodern deconstruction of hierarchies, the power relation could be considered as constraining or even oppressive. If, however, we try to integrate within the explanation of our relational world also alternative philosophical perspectives, such as that of Confucian philosophy, we could conceive relationships as forms of ritual behavior in society. This behavior would mean that we must give each one the meaning that it has according to the place they occupy within the structure of the organization. No place is privileged, each is a participant in the exercise of power by the fact that it is an important wheel of the system and ensures its functioning. The personal strength is given by the deontological responsibility to participate in the functioning of the organization in accordance with the position occupied at a given moment in the mechanism of the exercising of the ethical and the effective action within the organization. This ritualization of behavior is possible due to the understanding of the importance of both the structures of communication and of the horizontal action, as well as those of the vertical relationship and communication.

At the same time, from the perspective of organizational ethics, it is revealed that a Lévinasian approach to morality excludes neither personal autonomy nor responsibility in relation to the alterity. This otherness acquires both the form of internal communication that overlaps my professional responsibility, as well as the form of external communication that takes into account the social responsibility in relation to different categories of public. There is always a relational ethic which cannot be evaded by the organizations and their members. In the very idea of responsibility, ethics is involved, as a preliminary structure of any personal or

community existence. Responsibility is always a relationship with someone. Hence it puts us in a communication relationship - ethical and existential at the same time.

For that matter the realist, and yet optimistic remark of Edward Wray-Bliss could be extrapolated to the presence in organizational milieu of another concept essential for the relational ethics, namely dialogue. The philosophical approach of dialogue understands it as a special kind of interaction, which implies a particular attitude towards the other, characterized by acceptance, openness, vulnerability. The organizational relevance of dialogue conceived not in conversational terms, but as denoting a particular attitude towards the other, an attitude attentive to his autonomy and essence, has become a generally accepted idea. Dialogue, as it is conceptually constructed by thinkers such as Martin Buber (1992), David Bohm (2003) or Mikhail Bakhtin (1986) has an ethical core that derives from the special attitude towards the other and this core makes it “a pragmatic necessity” in a world essentially marked by difference (Arnett, 2012: 79). Focusing on four key points of dialogue: emphasizing affirmation, productive difference, coherence and temporal integration, Gergen, Gergen and Barrett describe it as “central to creating the forms of reality and value necessary for effective organization” (Gergen, Gergen, & Barrett, 2004: 46).

Nevertheless, the aura that accompanies the concept of dialogue that comes together with the cliché that dialogue is the omnipotent answer to every problem, lays the trap of obstructing the real essence of dialogue. While the “generative dialogue” with its mechanism and tools represent an invaluable asset for an organization, there is another side of the coin that comes with the cohesive force of dialogue as an instrument for creating and sustaining an organization, namely “the negation of that which lies outside the shining sphere of organization”, the tendency to “incorporate or suppress alien discourses” (Gergen et al., 2004: 52).

Philosophical counseling, understood as an extended way of valuing ethics, can also bring into discussion also a spiritual dimension, which can be associated with a religious dimension. A more special example in this regard is that of a spiritual perspective on dialogue (Morariu, 2019; Ruah-Midbar Shapiro, 2018).

The holy status of dialogue is called into question by the concept of dissemination described by John Durham Peters (2000). The couple dialogue - dissemination is illustrated by Peters by the couple Socrates – Jesus. The dialogue implies a communication between souls, in an intimate interaction that is uniquely shaped in conformity to each participant, thus explaining Socrates' rejection of writing, which becomes an infidelity of the Eros spirit

of dialogue. At the opposite pole, Peters proposes the image of communication embedded by the concept of dissemination, a democratic way of communication which is not affected by the receivers of the message: uniformity in transmission and diversity in reception in the spirit of agape love. Peters draws attention to the fact that the idealization of dialogue make us blind to the faults of reciprocity. While reciprocity is fair and rational, it can also be violent. "Though reciprocity is a moral ideal, it is an insufficient one," and it needs other principles: hospitality, gift offering, forgiveness and love, which is essentially asymmetric (Peters, 2000: 56).

But this apparent contradiction between asymmetry and reciprocity at the relational level can be overcome through the situating of the dialogue in an area that is influenced by elements of a spiritual nature. The spiritual dimension of philosophical counseling makes both integration and accessibility possible. Let's not forget that "the dream of communication has too little respect for personal inaccessibility" (Peters, 2000: 58). If we take into account all the dimensions of human existence (biological, social, personal, spiritual, religious), the revelation of the inaccessible through dialogue becomes a form of ethical communication. This transparency is the apex of ethics because it is a virtue that comes from the spirit area. As Antonio Sandu shows, „meditative philosophical counseling takes on a number of spiritual practices that it revalorizes in the context of self-understanding of man, when his existential crisis is related to the way he refers to finitude and to what can be Beyond it" (Sandu, 2019b: 301). In this way, the ethical counseling can fill the structures of communication with the dialogue of hospitality, love and finding - whether we conceive it as a reciprocal finding or we put it under the sign of the asymmetry of findings according to particular concepts about authenticity.

While these approaches on the concept of dialogue are useful to temper the usual over enthusiastic discourse about dialogue, we must remark that both Gergen et al. and Peters focus especially on the strategic or methodological dimension of dialogue. This instrumentalization of the dialogue is a priority in organizational communication. But it does not exclude the dialogue forged by spiritual principles and even those shaped by religious traditions. Usually, the philosophical counseling does not resort to the religious register. But it does not exclude its presence, despite the fact that the philosophy practiced in organizations shows a predilection for a deontological model.

Instead of conclusions: towards an ethical organizational counseling

Within the context of the digital age, the increasing complexity of organizational communication entails an increase in ethical demands related to both internal and external communication of organizations. One of the solutions to solve the communication problems is the appeal to a series of interventions of the philosophical adviser through which the organizational communication can be modeled. These are intended, on the one hand, to value personal resources in ensuring an ethical climate, and on the other, to balance the internal and external dimensions in the plan of the organizational communication. The ethical problematization reveals a double symbolic transfer. The development of communication technologies is accompanied by the increase of the importance of developing some "technologies of the self" (Foucault, 2004). However, each of these influences the manifestation of the other and creates the frameworks for its development. As the development of an ethics of character is important at the individual level, an ethical image, clear and coherent from the point of view of the organizational profile, becomes important. In their turn, together they determine a rethinking of the way in which organizations are built both under internal relations and in their relationships with various categories of beneficiaries. It is accepted that „to apply philosophy in life will support the desire to live well and will generate the creation of one's own vision regarding the world and life itself' (Hațegan, 2018: 35). This type of ideal moves the organizations in their attempt to cultivate an ethical behavior, which is visible today most often in the programs of social responsibility that they carry out or support. Nowadays, business ethics creates an environment of global communication and action that gives us the opportunity to enjoy the beneficial results of the practices of complementarity between a personal ethics and the professional ethics we adopt as members of our professional community. Organizations adapt very well to this trend, and this is not a mere cultural fashion, but an intentional ethical behavior that is supposed to bring a significant profit as regards to recognition, trust, visibility and image evolution, social and symbolic capital.

The people occupying the managerial positions have an important role in this regard. Managerial ethics is a good indicator of the expectations we must have regarding the management of ethics in an organization. Organizational ethics counseling also targets this level of intervention, as part of the institutional ethical construction effort. Organizations are no longer evaluated by their beneficiaries only from the point of view of the products and services they offer, but also by the ethical actions revealed by

the acceptance of the social responsibility related to working conditions, respecting the rights of employees, human rights, environmental actions, ethical responsibility in relation to future generations, etc. (Brown, 2005; Muhr, Sorensen, & Vallentin, 2010; Thyssen, 2009). Philosophical counseling can intervene both in the creation of tools for the communication and management of the organizational ethics, as well as in defining the organizational image and identity in a way that adequately includes all these deontological concerns.

Philosophical counseling in its quality of organizational ethical counseling brings with it the need to create a vision of the organization, similar in importance to what we identify with a personal vision of the world, or with a philosophy of life assumed at a personal level. One of the most important roles that the instrumentalization of ethics in organizations can play is related to this integration of the entire organizational life from the perspective of a philosophy of integrity.

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