



Inaugural address:

**INDUSTRIAL PSYCHOLOGY:
GOODNESS OF FIT? FIT FOR GOODNESS?**

Presented by:

**Leon van Vuuren
(Professor in Industrial Psychology)**

The earth has enough for everyone's need, but not for everyone's greed.

Mahatma Gandhi

University of Johannesburg

8 November 2006

Foreword

The *anxiety* of preparing for an occasion like this is probably the result of the responsibility associated with it. In a sense, it is a major reflection of academic accountability. Shils, in his book "Tradition", explains the importance of an inaugural address: "If universities did not adhere strictly to the main tradition of the academic ethos in the critical assessment of candidates for incorporation into their substantive traditions, they would not have lasted as long as they have" (Shils, in Blignaut, 1985). If one accepts that the academic ethos is the highest good of a university, it calls for Departments at universities to also, from time to time, weigh the extent to which they underwrite this ethos. So could professors when delivering an "inceptio", or, as we know it in modern times, an *inaugural address*, be cognisant of their responsibility to investigate the relevance and focus of their disciplines within the context of this academic ethos, and to be accountable to their disciplines' stakeholders.

The "inceptio" is an 800 year old tradition of universities, as old as the concept of a university itself. It is usually presented in the form of an *opinion*, a *policy declaration* or *some significant scientific insight*. Since the formation of the Rand Afrikaans University (now the University of Johannesburg), in 1968, this is the *tenth* "inceptio" to be presented by a representative of the discipline of industrial psychology. In this paper I convey an *opinion*. It represents a modest evaluation of the relevance and focus of industrial psychology insofar its capacity to make a difference goes.

Please note:

1. Although the name that has gained acceptance for the discipline within which this address is positioned, is *Industrial-Organisational Psychology*, I will, for ease of articulation, refer to it by its traditional name of *Industrial Psychology*.
2. When I use the term "psychologist" in this address, I will, with rare exception, mean "industrial psychologist".
3. Since the words "ethics" and "morality" mean the same thing, they will be used interchangeably.
4. Although there is no doubt that Industrial Psychology involves the study of human behaviour in all organisations, big and small, profit-driven and non-profit driven, private sector and public sector, this address is pitched at the *larger organisation* in the private and parastatal sectors.

INDUSTRIAL PSYCHOLOGY: GOODNESS OF FIT? FIT FOR GOODNESS?

LJ van Vuuren

*Programme in Industrial Psychology
Department of Human Resource Management
University of Johannesburg*

Abstract

This paper represents a critical reflection on the relevance of industrial psychology. Against a historical-developmental background of the discipline, the inquiry questions its goodness of fit, i.e. its contribution to organisation *and* society. It is found that the fit is limited to its relevance for inwardly focused organisational behaviour due to its endorsement of the instrumental (strategic) motives of organisations that subscribe to an owner/shareholder agenda. Industrial psychology's potential fit for goodness is explored with a view to enhance its relevance in an era of goodness. Scientific and practical interaction between industrial psychology and business ethics is suggested to facilitate movement away from a descriptive approach. The heuristics of reflection, resolve, research and resources are suggested to facilitate movement towards a normative (multiple stakeholder) paradigm aimed at broad based goodness and sustainability. Lastly, the potential risks inherent to an application of the heuristics are accounted for.

Key Words: Industrial psychology, industrial-organisational psychology, goodness, goodness of fit, business ethics, integrity, capitalism, stakeholder, gadfly, superego, competence, relevance, identity.

Leon van Vuuren is an industrial psychologist by profession and is currently on the faculty of the Department of Human Resource Management (Industrial Psychology Programme) at the University of Johannesburg. He teaches, consults and conducts research in industrial-organisational psychology and business ethics and has published several articles in scientific journals. He is also the editor of the African Journal of Business Ethics.

Mailing address:

Prof LJ van Vuuren
Programme in Industrial Psychology
Department of Human Resource Management
University of Johannesburg
PO Box 524
Auckland Park 2006, Johannesburg, South Africa
Tel. +27-11-559-2073; Fax +27-11-559-2095
email: lvanvuuren@uj.ac.za

INDUSTRIAL PSYCHOLOGY: AN OVERVIEW

Human beings spend most of their life engaged in work related activities. There are therefore few other fields as critical to human welfare as ^{*}industrial psychology (Cilliers, 1991; Muchinsky, Kriek & Schreuder, 2005). As its name implies, industrial psychology, or [†]industrial-organisational (I-O) psychology as it is known in many parts of the world, is a specialized field within the larger discipline of psychology that focuses on the workplace. A scrutiny of several descriptions of industrial psychology reveals that it is the scientific study of human behaviour in the workplace, or the application of psychological facts, principles, theory and research to the work setting (Blum, in Muchinsky, 2003; Cilliers, 1991; Landy & Conte, 2004; Muchinsky, et al., 2005; Veldsman, 1986). Or, simply, the study of behaviour at work (Berry & Houston, 1993).

Landy and Conte (2004) suggest that one should not be fooled by the phrase workplace, and that the domain of industrial psychology stretches well beyond the physical boundaries of the workplace because many factors that influence workplace behaviour are not always found within the work setting (e.g. family responsibilities, cultural influences, employment relations legislation, and non-work events such as the 9/11/2001 bombings that changed the working lives of many). In South Africa we could probably classify the release of Nelson Mandela in 1990 as a non-work event that triggered change in the working lives of many, notably through equal employment legislation, black economic empowerment and corporate governance practices.

Industrial psychology's *raison d'être* is the existence of human problems in organisations, and its objective is to somehow provide the basis for resolving or minimizing them (Augustyn 1982; Berry & Houston, 1993; Dipboye, et al., 1994; McCormick & Tiffin, 1974, p.4; Raubenheimer, 1970, 1974). It is part applied science, which means that it contributes to the general knowledge base of psychology, and part application, using that knowledge to solve work-related problems. This dualistic orientation has earned it the label of following a scientist-practitioner model (Augustyn, 1982; Dipboye, et al., 1994; Muchinsky, 2003). The "scientist" component of this model indicates that industrial psychology accumulates, orders and disseminates knowledge through research, using rigorous scientific

^{*} Although the discipline is internationally better known as *industrial-organisational psychology*, or *industrial/organisational psychology*, the name of the discipline used in this paper is the traditional one of *industrial psychology*. The term *industrial* is logically interpreted to refer to *industry*, and industrial psychology is thus universally viewed to be *psychology in industry*. However, *industrial*, as in *industrial psychology*, also alludes to *industrious*. The latter interpretation, conceptualised by Jan Waterink (1952), translated from "de bedrijwig mens" in Dutch, is the one preferred for the purpose of this paper.

[†] Industrial psychology is often referred to as *occupational psychology* in the United Kingdom.

methodology. The epistemology of scientific knowledge in the discipline is to understand, predict and change/influence workplace related human behaviour. The “practitioner” component relates to how industrial psychologists apply this knowledge in the workplace to identify and solve specific problems, and, in the process, often create new knowledge through interaction, reflection and evaluation. Schultz and Schultz (1994) explain the practical impact of industrial psychology as follows: “The services of I/O psychologists are used by many organizations of so many different types and sizes because they work – they promote efficiency and contribute to corporate profits” (p. 8) (author’s emphasis).

The discipline of industrial psychology had its origins about 100 years ago when psychologists in the United States of America started using principles of psychology to solve work-related problems. As time moved on, trends and problems pertaining to human behaviour in the workplace resulted in scientific phenomena to be studied. This resulted in new areas of interest, new theories, and new methodologies for industrial psychologists. An evaluation of the extent to which the discipline has succeeded in meeting industries’ and organisations’ expectations of its ability to effectively respond to problems, and to anticipate and minimize problems that might occur during these 100 years of its existence, needs to now be reflected upon. This will be conducted through an analysis of the discipline’s responsiveness to work-related problems.

What industrial psychology concerns itself with at any particular time is strongly influenced by what is happening in the following contexts (or environments): the broader discipline of psychology, the work organisation and the larger society of which both are a part (Dipboye, et al., 1994). Given that organisations function as open systems (Katz & Kahn, 1966), that have an impact on their environments and that absorb and respond to changes in their environments, industrial psychology’s focus and methodologies should continuously be affected by external forces. Examples of these are employment relations legislation (i.e. labour law), HIV/Aids, the increased diversity of talent organisations can draw from, and globalization. Although there is still a lot to be done, industrial psychologists have probably adjusted well to such challenges.

This kind of responsiveness has over time manifested in industrial psychology assuming a multidisciplinary character consisting of a number of subfields. Although American and South African opinions on the specific subfields differ slightly, the six major subfields of industrial psychology are, for the purpose of this paper, Personnel Psychology, Organisational Psychology, Career Psychology, Psychometrics, Ergonomics and Consumer Psychology. Each of these will now be briefly described in

turn, with emphasis on its origins, responsiveness to work-related problems and subject matter.

Personnel psychology is one of the oldest and more traditional activities of industrial psychologists (Muchinsky, et al., 2005). It emanated mainly from societal demands during the two World Wars to match applicants with job demands. Personnel psychology focuses on measuring and predicting individual differences in behaviour and performance (Cascio, 1998) and improving person-work fit (Dipboye, et al., 1994). It is operationalised as the line function of Human Resource Management in organisations where it focuses on the attraction, selection, retention, development and utilisation of human resources in order to achieve both individual and organisational goals. Veldsman's (2001) opinion is that human resource management is about the management of the employment contract that exists between organisations and its employees. Within the domain of personnel psychology, the psychology of employment relations has been an area of particular interest since the legitimisation of organised labour (in the form of trade federations and unions) in the USA in the 1950's and South Africa in the 1970's (Tustin, 1994; Tustin & Flowers, 1993).

Organisational Psychology had its origins in the post World War II human relations movement, when the need to reflect the growing influence of social psychology and other relevant social sciences, arose. Psychologists started focusing, from a humanistic perspective, on what human needs must be satisfied in the workplace (Dipboye, et al., 1994). Contingency theory within organisational psychology created the basis for answering questions on how organisations should be run for best results. This of course depended on a host of considerations at individual, group and macro-organisational level (Beehr, 1996; Dipboye, et al., 1994). Some of the phenomena of interest in organisational psychology are work motivation, participative management, leadership, communication, group dynamics, conflict, decision-making, leadership, power, organisational culture and climate, organisational change, organisational health, organisational development and organisational structure. The significance of organisational psychology as a subfield of industrial psychology is seen in the addition of "organisational" to the name of Industrial-Organisational psychology, which was known as "industrial psychology" prior to 1973. In that year Division 14 of the American Psychological Association (APA) was formally established as the "Division for Industrial and Organizational Psychology".

Career psychology is the subfield of industrial psychology that probably shows the greatest overlap with some of the areas of specialisation of psychology as mother discipline. It has as some of its areas of focus the following: the meaning of work in

peoples' lives, quality of work life, vocational and career counselling, organisational mental health, stress and work-personal life balance issues. Where personnel psychology, in its applied form, i.e. human resource management, is concerned with the formal employment contract between organisation and employee, career psychology has, as a core focus, the psychological contract (also referred to as the psycho-social contract), between the organisation and the employee. Career psychology then, is about optimising the respective expectations of organisation and employee and what both are prepared to give to ensure the integrity of the psychological contract. Large-scale changes in the world of work, for example changing technologies, mergers and acquisitions, new organisational structures, downsizing and retrenchments, new compositions of the workforce, globalisation and the international workforce, have all contributed to the disappearance of the notion of life-long employment. A redefining of job security as skills portability, caused the demise of the psychological contract as it was traditionally conceptualised. The focus of many career psychology research and application interventions of late has shifted to issues such as job and organisational commitment, employee turnover, skill obsolescence, human consequences of downsizing, fair layoffs, smooth re-organisation, dealing with job loss, retraining, and outplacement counselling.

Ergonomics, or, as it is also known, human factors psychology or engineering psychology, is, among others, concerned with the human-machine interface, where work areas, tools, equipment and machines are designed to be compatible with and safe for the physical and physiological parameters of humans, and human abilities and skills (Blignaut, 1988). It had its origins in the two World Wars. For example, during World War I, (when pilots still dropped bombs by hand from their bi-planes!), there were several fatalities ascribed to pilots having to fly aircraft with vastly differing cockpit layout configurations. Pilots' retarded reaction time when having to adjust to new instrumentation caused many accidents. Standardisation of instrumentation was therefore a typical ergonomic intervention. In a sense, ergonomics is the opposite of personnel psychology. With ergonomics the environment is adjusted to be compatible with humans, whereas the aim of personnel psychology is to fit the human to the job and its requirements.

Consumer Psychology, as one of the oldest subfields of industrial psychology is aimed at understanding the way consumers make decisions to spend their resources on products and services (Schiffman & Kanuk, 2007). Already at the turn of the previous century, Walter Dill Scott applied psychology to advertising. McCormick and Tiffin's (1974) description of industrial psychology as the study of human behaviour that has to do with organisations and the production, distribution and consumption of products and services, neatly captures consumer psychology as a subfield. Since consumer psychology is not directly related to workplace behaviour, it is somewhat

on the periphery of industrial psychological inquiry and intervention. Although information on buyer decision-making, behaviour and expectations may inform the quality, design, safety and marketing of products or services, consumer psychology is not about workplace behaviour *per se*.

Although not a "subfield" in the true sense of the word, many industrial psychologists utilise *psychometrics*, which, in essence, provides the measurement tools for application in the other subfields, most notably personnel psychology. Towards the end of the 19th century, James McKeen Cattell, a student of Wilhelm Wundt, in association with Francis Galton, were the pioneers in using statistical methods to assess individual differences, in particular, differences in mental ability. Psychometric assessment or "tests" for use in the work setting are designed to differentiate between individuals based on traits such as cognitive ability, personality, interests, values, integrity, learning potential, and others. The results of these are then utilised to predict person-job and person-environment fit. Having the competence to use psychometric tests and their results in a responsible way is supposed to be the exclusive domain of licensed psychologists.

The interdisciplinary nature of industrial psychology needs to be highlighted here as well. It is seen as an intermediate (or linking) science (Raubenheimer, 1974), that bridges the gap between psychology and the management and economic sciences, e.g. accounting, business management, marketing management, economics, etcetera. Hence the positioning of the discipline in the Faculties of Management and/or Economic Sciences at most South African Universities. However, industrial psychology also has links to other fields and disciplines, e.g. sociology, education, philosophy, business ethics, anthropology, etcetera. It is also viewed to be a supporting science that, through its practical application, assists industrialists and business leaders to reach their economic goals (Raubenheimer, 1974).

Within the profession of psychology, industrial psychology is deemed to be a sub-profession. As practitioners, industrial psychologists ply their trade as professionals. Many industrial psychologists are in academic positions at institutions of higher learning. Others are employed by (mostly larger) organisations as human resource practitioners or managers or as internal consultants advising on human behaviour issues in the workplace. A third group are those who sell their services to organisations as external consultants. Industrial psychologists in this country register as psychologists with a licensing body, which is the Professional Board for Psychology of the Health Professions Council of South Africa. According to Berry and Houston (1993), industrial psychology offers more employment opportunities than any other branch of psychology.

An analysis of the future trends the discipline needs to focus on, reveals the following: dealing with the changing nature of work and job types (e.g. the legal Western world sweatshops we have come to know as call centres), ferocious competition for and retention of human talent, the increasing diversity of the workforce, increasing globalisation of business, further organisational downsizings, drugs and violence in the workplace, and work-life balance (Muchinsky, 2003; Muchinsky, et al., 2005; Riggio, 2000).

Having presented the origins, nature and foci of the discipline of industrial psychology in a rather cursory fashion, which did not remotely represent the richness and scope of the discipline, one's first instinctive reaction may be the following:

- As an applied science it has built up a solid body of knowledge over the span of about 100 years
- Through its subfields, that also allow for specialisation, it provides a wide spectrum of solutions to workplace issues
- It has responded very well to workplace problems
- In being a profession, it has rendered its services in a responsible manner.

Although industrial psychologists have been somewhat reactive in dealing with behavioural issues in the workplace (Cilliers, 1991; Dipboye, et al., 1994; Offerman & Gowing in Dipboye, et al., 1994; Schreuder, 2001), it seems as if they have responded well to the changing contexts of the discipline of psychology and the work organisation. Several meta-analyses indicate that it has contributed significantly to understanding, predicting and influencing behaviour in organisations in the areas of psychometric assessment, selection, assessment centre technology, training and ergonomic fit. An example here is reported by Katzell and Guzzo (1983), who found that 87 per cent of psychological approaches to improving employee productivity have been successful (Muchinsky, et al., 2005, p. 18).

One can surely reflect on the relevance of the discipline in many ways. For example, by focusing on its ontological and epistemological premises, the scientific status thereof, its methods of enquiry, the value it adds to organisational success, and its professionalism. The question that I want to present here though, is whether industrial psychology has relevance for those they serve. For this I will use a lens which I term "goodness of fit".

GOODNESS OF FIT?

As alluded to earlier, industrial psychology is aimed at helping organisations achieve their economic goals (Cascio, 1995; Raubenheimer, 1974; Schultz & Schultz, 1994). It has, for a century, rendered a service to organisations, and more particularly, to those that exist for purposes of making money for its owners or shareholders. Naturally, for those that can afford to employ industrial psychologists or buy their services temporarily. Judging by the number and variety of areas of research interest and practical application as listed in the discussion on the subfields, the discipline has grown in stature and demand. Indeed, if the relevance of industrial psychology is interpreted strictly according to its reason for existence as mentioned earlier, i.e. to provide the basis for resolving or minimising problems relating to human behaviour in organisations, only needs to analyse its responsiveness to validate its contribution. A good example is the work done by industrial psychologists to mitigate the human trauma associated with job loss resulting from downsizing. Industrial psychologists therefore have a two-pronged approach: the first is to help organisations make money by properly utilising their employees, which to an extent, is tempered by the second, which is the humanistic orientation to assist employees to cope with the increasing demands of the workplace.

Has industrial psychology been relevant, however? I am going to be somewhat presumptuous in making an attempt to critically reflect on the relevance of the discipline. According to Berry and Houston (1993) "we can evaluate the field according to who is doing what and for what personal reason" at any point in history (p. 26). My reason for evaluating the field is the following: Indications of the sources that provided a discomfort for me in merely accepting industrial psychology as "good work", has been growing steadily in my mind during the last few years. Having found a niche in the field of business ethics, and based upon some personal convictions, I have sensed a disjunct or tension in what I thought industrial psychology could potentially contribute to issues that business ethicists apply themselves to scientifically and practically, and the contribution it did make. In short, I felt as if I was, to abuse Karen Zoid's words "Stuck in a small room with industrial psychology". Or, phrased differently, I was having doubts about industrial psychology's goodness of fit.

I have borrowed a concept from the field of psychometrics (Howell, 1995) to analyse this question, namely, the notion of "goodness of fit". Goodness of fit is a test used to assess the extent to which that which is observed, corresponds to the predicted characteristics of a theory or model. I therefore want to know whether the discipline of industrial psychology could, over time, have adequately adjusted to render it appropriate and relevant. Or, stated differently, whether there is correspondence, or

“goodness of fit”, between that for which it is intended, and that which has been observed to have actually happened.

Although not all explicitly articulated, there have, in the past 30 years, been strong signals that have reflected scholars’ discomfort regarding the goodness of fit. Examples of these, in the form of quotations, are: “... industrial psychology, has not always grasped the opportunities to make a positive contribution to society” (translated from Raubenheimer, 1974, p. 5). “There is the temptation in industrial psychology, and thus a trend, to become primarily practically focused, with solutions for an unavoidably narrowly defined practical problem the most important, and often the only important driving force” (translated from Raubenheimer, 1980, p. 8). “On the whole, I-O psychology has been slow to recognize the implications of societal changes for its own agenda” (Dipboye, et al., 1994, p. 31). “... across the full spectrum of work organizations in society, psychological interventions designed to solve social and organizational problems are underutilized” (Colarelli (1998) in Muchinsky, 2003, p. 20). “During the 1970s, 1980s and 1990s management was I-O psychology’s only interest group ... their work was mainly reactive, intradisciplinary and intraorganisational ... Industrial psychologists were instrumental in a passive role in an authoritarian system” (Schreuder, 2001, p. 5) (author’s emphasis). “The real impact of industrial psychological knowledge on society is unsatisfactory” (Kriek, 1996, p. 9). “Communities and societies must receive more attention from a world-of-work perspective” (Veldsman, 2001, p. 35) (author’s emphasis). And, lastly, “The cares of the present are anxiety, uncertainty and cynicism” (Schreuder, 2001, p. 5).

Dipboye (et al., 1994: p. 21) noted that the focus of industrial psychology was increasingly confined to micro workplace issues, which involve the behaviour of individuals and groups, rather than entire organisations. Many authors of industrial psychology textbooks, and particularly books on organisational psychology, are structured around three dimensions of human behaviour in organisations, namely *individual*, *group* and *organisation* (Beehr, 1996; Crafford, Moerdyk, Nel, O’Neill, Schlechter & Southey, 2006; Hellriegel, Slocum & Woodman, 1998; Kreitner & Kinicki, 1992; Riggio, 2000; Robbins, 1989, 1993; Robbins, Odendaal & Roodt, 2003). However, the *organisation* dimension is *inwardly* focused and does not account for the behaviour of an organisation as an entity towards its external stakeholders, or its moral agency (Rossouw & Van Vuuren, 2004). It is my contention that industrial psychologists have negated their responsibility of also studying and influencing *outwardly* focused organisational behaviour.

From a meta-scientific point of view several scholars have questioned the relevance of the discipline (Argyris, 1976; Biesheuvel, 1991; Pietersen, 1986, 2005; Veldsman, 1982, 1988). Thirty years ago, in 1976, Argyris (1976) viewed industrial

psychologists as a group that supports and maintains the managerial status quo. Ten years later, in 1986, Pietersen (1986) asks the question whether industrial psychologists as practitioners behave impartially and in an ethically accountable way, or whether they unilaterally identify with the interests of management and organisations. In 2005 he reports that, since the inception of the South African Journal of Industrial Psychology in 1974, locally published research in the discipline is dominated by articles of an empirical nature that serve industrial psychology as a profession (knowledge application endeavour), rather than as a science (knowledge development endeavour) (Pietersen, 2005). Contributions to a special edition of this journal dedicated to "Industrial psychology as discipline and profession" in 2001, are "largely concerned with the serviceability of the discipline to management and organisations" (Pietersen, 2005, p. 81) (author's emphasis). Criticism that research in industrial psychology is being undertaken purely for the benefit of capital, and that it often ignores the interests of the employees, organised labour and the community, has also been levelled (Cloete, Muller & Orkin (1986), and Dawes (1985), both in Biesheuvel, 1991).

Having investigated the relation between industrial psychology as science and industrial psychology as practice, Veldsman (1988) describes a number of "models of involvement" of industrial psychology. It appears as if the model of technocratic involvement is probably the one that epitomises industrial psychological involvement at present. In a technocratic model the science of industrial psychology is seen to be subservient to the organisational context in which it operates (Veldsman, 1988). This would imply that industrial psychology, as defined within the rigidity of the status quo, focuses on the practical issues as defined by those who have power in the organisation. The context of the organisation, i.e. the broader societal context, is an "incidental side-issue" (Veldsman, 1988, p. 27). The consciously or sub-consciously chosen motive of the industrial psychologist, is knowledge that serves the status quo. Problem identification is a function of the here-and-now practical issues organisations face, and dealing with these in a prescribed fashion. "Generally accepted industrial psychology practices", similar to the GAAP (Generally Accepted Accounting Practices) of the accounting profession, may even result as a need for alignment to a technocratic order.

It seems that the discipline was founded upon noble intentions though, as can be deduced from the following quote that hails from 1917: "Every psychologist who besides being a "pure" scientist, also cherishes the hope that in addition to throwing light upon the problems of his science, his findings may also contribute their quota to the sum-total of human happiness" (Hall, Baird & Geissler (1917), in Muchinsky, 2003, p. 11) (author's emphasis). A further attempt to accommodate the broader societal good in the discipline's reason for existence, from a humanistic basis, was

the post-World War II human relations movement, which, for a while at least, was quite the scientific *zeitgeist*. Industrial psychology's reactions to the pervasive downsizing frenzy that followed on the economic recession of the 1980s, also kindled awareness for the welfare of the society to counter the negative socio-economic effects of retrenchments, e.g. the psychological ills of unemployment. These intentions, however good, were not sufficient to change the reigning fundamental identity of industrial psychology, which is to serve organisations in solving workplace problems.

If the workplace or the organisation is the context in which industrial psychology is engrossed, the economic context beyond organisational boundaries may not have been accounted for. The question is whether the prevailing economic system creates a tone of confinement for industrial psychologists, whether it sets unchallenged boundaries for the science and practice of the discipline. Or, put differently, has there been an unconditional acceptance of the economic system? If so, why? Perhaps due to the fact that the very economic system dictates profit as the goal of organisations (or financial viability for non-profit organisations). This has led to the establishment of singular motives and possibly rigid *modus operandi* for organisations that operate within that system.

Although this address is not the forum for a debate on the ethics or virtues of capitalism, allow me a few comments as they may pertain to the relevance of industrial psychology. We have to understand the context within which the core material of industrial psychology takes on meaning (Dipboye, et al., 1994). For example, the economic trends that caused large-scale organisational downsizing and resultant retrenchments since the 1980s, forces one to reflect on how organisations are run.

Industrial psychology's aim of helping organisations achieve their economic goals is, in itself, not problematic. What is problematic though, is that these economic goals are formulated within the context of capitalism, or more specifically, a context of a strategic, or instrumental, stakeholder model. Goodpaster (1993) distinguishes between strategic and multi-fiduciary stakeholder models, whereby the strategic stakeholder approach is aimed at satisfying owner's/shareholders' needs, and the multifiduciary (or normative) stakeholder model that indicates an organisational intention to account for the needs and expectations of multiple stakeholders, which includes owners/shareholders.

It seems that many organisations have progressed beyond Milton Friedman's notion of "the social responsibility of business is to increase its profits" (Friedman, 1993). This implies that organisations provide work for their community members, use their

resources and engage in activities designed to increase profits, on which they pay taxes. The condition here is that they stay within the rules of the game, i.e. not commit deception or fraud (Friedman, 1993). As we have witnessed, such a free license to operate has been responsible for many of the greed and ills in the world.

Although Friedman (1993) referred to corporate social responsibility (CSR) as “a subversive doctrine in a free society” (p. 167), many organisations in modern society fulfil their responsibility to society in a sterling way. Corporate social responsibility initiatives may include sport sponsorships, the building of schools, supporting various charitable causes and protecting the environment. In South Africa listed companies can volunteer to be audited for inclusion in the JSE’s Social Responsibility Investment Index (SRI). Organisations also report on their CSR activities. By means of an example, an extract from the 2002 BP annual report reads: “Our long-term future depends on our environmental and social performance. Excellence in operational performance generates financial returns, but enduring growth depends on something more – on being a responsible citizen in the world and earning the continuing support of customers, shareholders, local communities and other stakeholders. At BP, environmental and social responsibility is interwoven with operational and financial responsibility – treated with the same discipline, rigour and attention to detail.” However, when the reasons for the fulfilment of social responsibility are in doubt, for example, when CSR becomes a marketing exercise, it may be seen to reflect an organisational philosophy of instrumentality. This implies that organisations will be good to employees, customers, the community and the environment, on the condition that this goodness is good for business. Such organisations use ethics to its own advantage. The ethics of their business ethics may then be questioned.

What is of concern though, is the dark side of capitalism, or what Mintzberg, Simons and Basu (2002) call dogmatic individualism. This manifests when, from a strategic (instrumental) stakeholder model, organisations’ ends supersede their means in the quest to pursue a singular (financial) bottom line. In the words of Friedrich Nietzsche: “Even today mercantile morality is really nothing but a refinement of piratical morality”. Or in those of the monetary economist, John Maynard Keynes (in Handy, 2002): “Capitalism is the astounding belief that the most wickedest of men will do the most wickedest of things for the greatest good of everyone”. Richard De George (1999) refers to the amoral nature of business when he describes the myth of “the business of business, is business”, and therefore not ethics (p. 5) (see also Handy, 2002). The notion that everyone prospers in a selfish economy amounts to what Mintzberg, et al. (2002, p. 72) refer to as “a cynical justification of greed”. Due to the frequent absence of Adam Smith’s (1776) ambitious notion of an invisible hand that will protect society’s needs, through taxes for example, capitalism, as we

have seen in most countries, by and large profits only owners and shareholders. Shareholders, fund managers and the stock market pressure decision makers in organisations to pursue corporate missions that emphasise short-term wealth creation (Mamman & Saffu, in Moalusi, 2001). Industrial psychology then serves a strategic (instrumental) stakeholder model where the enrichment of owners and shareholders determine organisational goals, strategies and processes.

An enlightened form of the strategic stakeholder model is one where the needs and expectations of employees and customers are catered for, provided of course that it does not deter from profit maximisation and shareholder/owner enrichment. The instrumental approach of "being good to employees and customers on the condition that it is good for the shareholders/owners", is the one in which industrial psychologists often find themselves. Frequently then, and not as last resort as organisations often claim during announcements of downsizing and concomitant retrenchments, employees are costs to be cut to ensure continued benefits for shareholders/owners. Add to this organisations that offset costs that may be incurred for preventing the loss of human life or environmental damage by rather paying the fines for not doing so, a less expensive option. The invisible hand of capitalism, which is purported to moderate the effects of wealth creation through taxes used for societal benefits, turns into an invisible fist when people's lives and the sustainability of the environment are compromised in this way.

Industrial psychologists operate in organisations that have political and economic power over managers, who, in turn, exert similar power over the psychologists. May it be then, that the cynicism Schreuder (2001) referred to, relates to frustrations, and perhaps even feelings of powerlessness, in the face of unrelenting at worst, or reluctant relenting at best, contemporary owner/shareholder paradigms, or paradigms of instrumentality?

This context must certainly have an impact on the relevance of industrial psychology. Traditionally, industrial psychology's sense of success was dependent on how it solved workplace problems. In doing so, it fell into a trap of serving the agenda of corporations within the capitalist system. The best example of this is probably their innovations during the World Wars, which admittedly contributed greatly to the science and practice of the discipline, and legitimised the discipline. This may, however, be a false sense of relevance and contribution, as the greater well-being of society was often sacrificed in favour of corporate goals in the realm of capitalism.

Industrial psychologists have found it extremely difficult to maintain a focus on a cause greater than that of their employers' or clients' immediate problems though,

for the simple reason that their livelihoods depended on it. Most industrial psychologists work in/for organisations that endorse an owner/shareholder model, or at best, a tentative stakeholder model. Industrial psychologists that find themselves in service of organisations that subscribe to these philosophies may experience a conflict of interest dilemma. Should they take the moral high ground, they could be reminded that they are dependent on the organisation for their livelihood. If they endorse the strategic stakeholder model, they lose their credibility by “not adding value to the business”, when they have to spend most of their time and effort on mitigating the human trauma often caused by “bottom line” focused obsessions. This “hold” that organisations may have on industrial psychologists disqualifies the discipline in a way – the discipline sacrificed, albeit not purposefully, the sustainability of society in favour of short-term economic goals.

One may even speculate on the role of industrial psychology, or the application of techniques and processes developed by industrial psychologists, in the fall of Enron, Arthur Andersen, Worldcom, Saambou and Leisurennet. Or, on the hand of industrial psychology in the loss of reputation of many others, e.g. Nike, Hewlett-Packard, American Airlines, Parmalat, Clover SA and South African Airways. After all, what role did industrial psychologists play in the design of these organisations? In the building of cultures? What were the contents of leadership training programmes? How were incentive and pay-for-performance remuneration packages structured? In the selection of leaders and managers? What were the selection criteria? On what criteria were the hard men (and women in the case of Hewlett-Packard), that “showed the shareholders the money”, originally selected for duty?

As a science and practice industrial psychology has grown remarkably over the last 100 years. It has made excellent contributions towards understanding, predicting and changing behaviour in the workplace. The question, however, is “What is the status quo in terms of who the discipline serves”? Therein lies the relevance of industrial psychology. In my opinion it is but a qualified relevance. The irrelevance that is of concern here is the phenomenon that it has neglected one of the basic premises that defines the discipline, accords it its identity, and provides it with an important reason for existence, namely that of outwardly focused organisational behaviour that impacts on the broader society. If the implicit ideological undertone of the status quo is owner/shareholder satisfaction, perhaps with a touch of care for employees and customers, industrial psychology may have forsaken its ethical obligation towards societal sustainability.

Furthermore, it appears as if, on the whole, the technocratic model still dominates, as industrial psychologists continue to be servants of the owner/shareholder model. In other words, the “psychological lackeys of capitalism”. In a sense the discipline

may be accused of practicing intellectual dishonesty therefore. Industrial psychologists that function in instrumental contexts, may be under the illusion that their work facilitates some noble outward focus. They therefore may have a perceived sense of relevance rather than a real sense of relevance. Therefore, a false sense of contribution.

Are industrial psychologists exposed to the theory and practice of the impact of organisations on the society that goes further than organisational financial goals and customer needs and expectations though? I am uncertain about the extent of this occurrence, since no formally endorsed competency model exists for the training of industrial psychologists in South Africa. A perusal of the competence models endorsed by professional psychological associations in three other countries, the United Kingdom (BPS, 2006), Australia (APS, 2006) and the USA (SIOP, 2006), reveal that competencies required of industrial psychologists in these countries are geared at behaviour in organisations, although the principles that underlie these competencies allude to aspirations for the good of society, i.e. beyond organisational boundaries. Yet, from a psychology-as-profession perspective, psychologists are supposed to be well versed in their ethical obligations that extend beyond that what is good for employees and good for the organisation. According to the HPCSA's (1999) Ethical Code of Professional Conduct: "Psychologists work to develop a valid and reliable body of scientific knowledge based on research. They apply that knowledge to human behaviour in a variety of contexts. Their goal is to broaden knowledge of behaviour and where appropriate, to apply it pragmatically to improve the condition of both the individual and society" (p. 7) (author's emphasis). Lowman (2006, p. xiv) states that "Ethics is, after all, one of the few defining characteristics of this or any other profession".

So, somewhere along the line, industrial psychologists, perhaps due to the pressures exerted by organisations in which they practice, negate this basic professional ethical obligation. Schultz and Schultz (1994, p.23) explain that "Managers facing time constraints may have unrealistic expectations and become impatient when the company psychologist – their so-called expert on human behaviour – cannot provide a quick fix" (p. 23). Moalusi (2001) ascribes this to an inability to read the complexities of organisations. A quick fix would certainly exclude a broader, normative, stakeholder consideration. This type of intellectual capitulation would clearly confirm the existence of a technocratic orientation present in industrial psychology practice.

If industrial psychology is as critical to human welfare as Muchinsky, et al (2005) suggested, the following question has to now be posed: Has there been goodness of fit for industrial psychology? It seems that it has been fit to solve problems related

to human behaviour in the workplace. In particular, creating person-job match (e.g. by means of psychometric testing) or a workplace-person match (e.g. the human-machine interface explained by ergonomics). The goodness of the fit may therefore be quite commendable insofar as the means are concerned.

However, there seems to have been little focus on an organisation-environment match. The quality/magnitude/property of the "goodness" component of the fit is thus doubtful. The fit seems insignificant insofar as some greater ends, that is beyond the short term finishing line of owner/shareholder wealth, are concerned. What can the discipline therefore do to redeem itself and to establish, over time, an optimal goodness of fit? In the next and final section I will embark on an imperative, albeit slightly opportunistic, road to redemption.

FIT FOR GOODNESS?

Having exposed shortcomings with regards to the relevance of industrial psychology in the previous section, I am compelled to provide, in this section, a roadmap and some helpful directions to find the road to redemption. In doing so, I will explore the concept of goodness, present a case for goodness, and thereafter suggest a frame of reference for industrial psychology's fit for goodness.

Goodness

Goodness, or moral excellence (Butterfield & Editors, 2003), is an inextricable component of any definition of ethics, or business ethics for that matter. Ethics in general can be defined around three core concepts (Rossouw, 2002). They are the concepts 'good', 'self' and 'other' (see Figure 1). Ethics concerns itself with what is good (or right) in my (the self's) interaction with others. Behaviour can thus be considered to be ethical when it is not merely based on what is good for oneself, but also consider what is good for others (Rossouw & Van Vuuren, 2004). Business ethics is defined by applying the above definition to economic interaction. The Second King Report on Corporate Governance in South Africa defines business ethics as "The principles, norms and standards that guide an organisation's conduct of its activities, internal relations and interactions with external stakeholders" (IoD, 2002).

Goodness in an organisation often hinges on the extent to which its leaders have formulated and embraced the organisation's ethical values in addition to its other core values of strategic and work values origin. Typical ethical values are those of trust, honesty, respect, fairness and transparency. Since laws, policies and regulations can only prevent unethical behaviour up to a point, and because

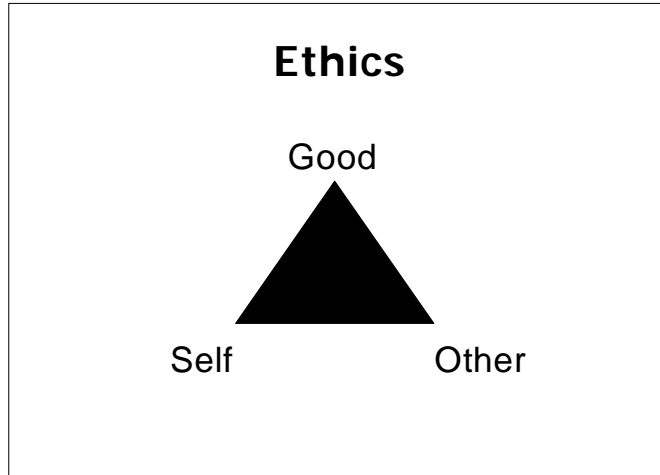


Figure 1 Defining ethics

organisations cannot make a rule for everything that could possibly go wrong, it is in the long term interest of organisations to adopt values-based approaches to ensure ethical behaviour. Furthermore, organisations cannot blame unethical behaviour on “bad apples” only – unethical behaviour only occurs in environments (or “barrels”) that allow for the encouragement or condonation of such behaviour (Rossouw & Van Vuuren, 2004).

For goodness sake (or business sake?)

In applying the definition of ethics, it can be seen that the inherent challenge is twofold: 1. defining “the good”, and 2. balancing self-interest with what is good for the other. Business leaders however, often in a Friedmanian mode, question the sake of goodness for “the other”. In the process they, sometimes irrevocably, contaminate the trust of their stakeholders. Rossouw (2005) states that the fact that trust in business corporations is on the decline, is beyond dispute. He recalls the 1999 ‘Battle of Seattle’ where disgruntled opponents of global capitalism tried to disrupt the World Trade Organisation (WTO) meeting. He also cites several surveys that indicate that people are losing trust in business and its leaders. The suspicion that business takes care of itself before it takes care for others only fuels the latent distrust (Handy, 2002). A possible reason for this may be ascribed to a unilateral tunnel vision of strategically striving for an instrumental focus on owner/shareholder wealth that typify many organisations. An analysis of the concept of “strategy” may shed some light on the antecedents of this approach.

The notion of strategy in business only became part of the vocabulary of business leaders about 40 years ago. Prior to that it was only used in a military sense to mean "that which a manager [read *general*, *major* or *captain*] does to offset actions or potential actions of competitors [read *enemy*]" (Steiner & Miner, 1982, p. 18). The word strategy, from the Greek *strategos*, literally means "the art of the general" (Steiner & Miner, 1982, p. 18). This word, together with some favourite colloquialisms used in business, e.g. "sales tactics", "we must be lean and mean", "we take no prisoners", "we launch products", "we target consumers" (Visser & Sunter, 2002), probably emanated from the reading of the book by Sun Tsu (500 BC), *The art of war*, which is compulsory reading in many business schools. The role model of many business leaders, Jack Welch, former CEO of General Electric, sounds like a general himself when he tells his life story in his autobiography "Straight from the gut". An excerpt from this book reads: "In those days, I was throwing hand grenades trying to blow up traditions and rituals that I felt held us back". One of his favourite dictums, according to Wayne Visser and Clem Sunter (2002, p. 33) was that each of his divisions should be No. 1 or No. 2 in its respective market. "Otherwise, it should be fixed, sold or closed. Period" (Visser & Sunter, 2003, p. 33). This brings Noel Coward's words to mind: "The higher the buildings, the lower the morals".

In a recent NAS/Zogby (2002) poll college seniors were asked: Do you agree with the following statement? "The only real difference between executives at Enron and those of other big companies, is that those at Enron got caught". Fifty six per cent of respondents agreed. Only 20 per cent strongly disagreed. When someone like Tony Yengeni is imprisoned for fraudulent behaviour, he receives a hero's send-off at the prison gates. When crooks like Alan Boesak, Nick Leeson and Greg Blank are released from prison, they are in some way treated as moral heroes. Is the perception here also that the only difference is that they got caught and others didn't? Where'd all the good people go ...? (from a Jack Johnson song).

World-wide actions for moral reform to moderate the effects of the dark side of capitalism have been visible in last decade. Academic/scientific indicators to this effect have been the proliferation of research, books and articles in the field of business ethics and the growth of professional business ethics network organisations and societies around globe. Global initiatives to encourage ethics in business have included the Caux Round Table principles for business conduct, the OECD (Organisation for Economic Co-operation and Development) guidelines, the activities of Transparency International and the Global Compact of the United Nations. In Africa, the continental Economic and Corporate Governance Initiative of NEPAD (The New Partnership for Africa's Development) is an indication that governance is also an issue on this continent. Corporate governance laws and guidelines are being laid

down in many countries. Examples of these are the Sarbanes-Oxley Act in the US, the Combined Report on Corporate Governance in the UK and the Second King Report on Corporate Governance in South Africa. Some national governments have also been actively pursuing the combat of corruption and fraud. An interesting development in South Africa was the Campaign for Moral Regeneration of a few years ago. This initiative was allocated to the desk of the then vice president, Jacob Zuma. This campaign has, however, lost some credibility of late.

May it be that the eras that marked the socio-economic history of the last two millennia, namely the eras of agriculture, industrialisation and information (Toffler in Ungerer, Herholdt & Uys, 2006), may be followed by one of governance? Or, an era of goodness? Governance is certainly a response to the inability of a capitalism, where the only criterion of success, is shareholder value (Handy, 2002). The intention with corporate governance is to ensure corporate accountability to *all* stakeholders, with a view to ensure global sustainability. Although many forms of corporate governance are high-handed and autocratically enforced, the intentions are surely underpinned by *goodness*? John Manzoni, Chief Executive, Refining & Marketing, BP states his company's intention: "Part of the bargain, the social contract which allows companies to be as large as they are, is the fact that they become engaged in the challenges the world faces, rather than dismissing them as someone else's problem".

In posing the question "For whose benefit should organisations be run?", I am not negating the importance of the shareholder as an important stakeholder that is also exposed to risk. But, a new perspective on shareholders may be required. Handy (2002) describes the European notion of a shareholder that is viewed to be a trustee of the wealth inherited from the past. Within this paradigm shareholders' duties are to preserve and increase wealth so that it can be passed on to future generations. This view is the antithesis of the view that sustainability and social responsibility are pursuits that only wealthy organisations can afford. Doing good does not rule out making a reasonable profit, and profit comes from progress (Handy, 2002). Perhaps in the worldview of Charles Handy (2002), we should become "reluctant capitalists", or what Novak (1993) calls "democratic capitalists striving for virtuous self-interest". Capitalists with a conscience therefore.

It should not be too difficult to persuade organisations that the endorsement of a normative (multi-fiduciary) stakeholder model (Goodpaster, 1993) and thereby adorning a mantle of organisational citizenship (Goodpaster, 2001), would enhance its reputation. Reputation, in turn, enhances organisations' capacity to ensure stakeholder trust. This will of course facilitate the confidence of government, legislators, investors, consumers and business partners to engage with the

organisation, as well as the ability to attract talented, but discerning employees. Doing good for goodness sake, or being ethically accountable, would then naturally result in the entrenchment of a business case for goodness (or ethics).

The moment that goodness becomes the end, the organisation ceases being the ultimate goal. Should this evolve as a philosophy taught in business schools or in the economic and management sciences, collective and real sustainability could result. Organisations have to be good to society. There is no doubt that big organisations can and should play a crucial role in the betterment of society and global sustainability. "Organisations with power can benefit themselves and others in the long term, by identifying and acting on opportunities to improve the societies in which they operate" (Schwartz & Gibb, 1999, p. xii). In the words of Mintzberg, et al. (2002): "Corporations are economic entities to be sure, but they are also social institutions that must justify their existence by their overall contribution to society" (p. 69). After all, they use men and women from society to help them reach their economic goals. Bjorn Stigson of WBCSD (World Business Council for Sustainable Development) notes that "A business's long-term competitiveness – its license to operate, innovate, and grow – will increasingly depend on how it embraces societal challenge".

Industrial psychologists have been either very circumspect, or perhaps covert, in their debate of, or contribution to, the paradigmatic, scientific and pragmatic initiatives of promoting goodness as described above. However, in the past, "some unexpected societal changes and events have modified the direction and growth of industrial psychology ..., and we can expect this trend to continue" (Berry & Houston, 1993, p. 26). Will the goodness imperative be a watershed moment in the history of the discipline whereby it can assume broader relevance? This brings me to a point where I can qualify the opportunism I alluded to previously. The quest for global goodness, and particularly, goodness in and by organisations, provide industrial psychologists with an ideal opportunity to not only acquire a broader relevance, but to also utilise an interdisciplinary collaboration with business ethicists to promote goodness. The reason for this is quite simple: goodness, and business ethics, are about organisationally related human ethical (or unethical) behaviour. And industrial psychologists are supposed to be experts on behaviour in and of organisations.

Achieving fit for goodness

As shown earlier, industrial psychology has traditionally focused mainly on moderating the balance between what is good for the organisation and its employees (internal stakeholders). Although there was probably some focus on the needs and wants of the consumer as an external stakeholder group, industrial psychology's influence did not stretch much beyond that. If one is led by the presupposition that it *has* a role to play in finding the balance between what is good for the self (the organisation), and the "other" (internal and external stakeholders), they would have to facilitate an understanding of the balance between the economic goals of the organisation and that of other stakeholders for the sake of longer term sustainability. It implies that the discipline needs to be relevant for goodness.

Oscar Wilde once remarked that "Morality, like art, means drawing a line someplace". However, for various reasons, business leaders may not always have the capability to draw that line and to readily balance what is good for themselves and good for others. In other words, to determine their level of reasonable greed. What can industrial psychology do to help organisations determine where to draw the line? How can they become relevant, or fit, for goodness?

"Fit" is defined as "to be appropriate or suitable for a situation. To be of the correct size or shape. To adjust in order to render appropriate. To supply with that which is needed to make competent or ready" (Butterfield & Editors, 2003). Is industrial psychology fit to facilitate organisational ethical behaviour? Are industrial psychologists competent to facilitate ethical behaviour? Back to the opportunism perspective: industrial psychologists can use business ethics as an entry point to ensure a shift to outwardly focused organisational behaviour, or behaviour that is a move away from an instrumental (strategic) owner/shareholder model to one that is normative, i.e. a multifiduciary or multiple stakeholder model.

I will use four heuristics to explain what needs to be done to re-define the relevance of industrial psychology, namely *reflection*, *reform*, *research* and *resources*.

Reflection

In this section I focus on three aspects of industrial psychology that require reflection: identity, definition, and paradigm. An application of these heuristics may prevent us from ending up on a road to perdition.

Reflecting on the identity of industrial psychology

Theory on *identity* is largely limited to theory on either individual or organisational identity (organisational identity: Carstens & Van Tonder, 2006; Gioia, Schultz & Corley, 2000; Sarason, 1995; Whetten & Godfrey, 1998; Whetten & Mackey, 2002). In applying this theory to the identity of a discipline, such as industrial psychology, one has to ask the question “who are we?” A discipline’s sense of identity would be its self-defined distinctive character in response to this question. If one transposes the components that constitute organisational identity to a discipline, such as industrial psychology, one could state that the identity of industrial psychology consist of attributes that are *core*, *distinctive*, *unifying* and *enduring* to the discipline. The discipline has to understand itself in relation to the system/s in which it functions. It has to be remembered that the industrial psychologist lives in two worlds (or systems): the scientific thinking community and the society and organisations in which they practice (Veldsman, 1988). The “who are we?” -question therefore has to be expanded to “who are we for whom”? Only then can the role of the discipline in and beyond the organisation be explored. Assumptions about its purposed have to be re-conceptualised to include the real reasons for its being as a discipline. This will afford the discipline a renewed legitimacy. This legitimacy will be judged by all stakeholders that are affected by the identity of the discipline and who can in turn affect its identity.

The identity component of *core*, is its unique knowledge and expertise on human behaviour in the organisational contexts. At its core is also its *raison d'être* (the existence of human problems in organisations), and its objective (to somehow provide the basis for resolving or minimizing them). The *core* component also relates to its relevance, which is about collectively accomplishing something meaningful towards the understanding, predicting and changing of human behaviour in organisational contexts.

The *core* of identity is the component that should, in the light of the preceding discussion, be critically evaluated for its assumed relevance. The humanism that already exists in the discipline, should be extended, embraced and entrenched to an outwardly focused organisational behaviour towards greater goodness. Industrial psychology’s humanism extends further than employees, or managers they serve as a strategic obligation in an owner/shareholder or technocratic model, to include all stakeholders potentially affected by its identity. This would include the notion of doing “good work”. Good work, as conceptualised by Gardner (in Landy & Conte, 2004), is work that “exhibits a high level of expertise, and it entails regular concern with the implications and applications of an individual’s work for the wider world” (p.

5) (author's emphasis). Martin Luther King Jr. describes good work in his own poignant way (quoted in Landy & Conte, 2004, p. 5):

“If a man is called to be a street sweeper, he should sweep streets even as Michelangelo painted, Beethoven composed music, or Shakespeare wrote poetry. He should sweep streets so well that all heaven and earth will pause to say, ‘Here lived a great street sweeper who did his job well’ “.

The *core* of industrial psychology's identity also indicates [‡]*stewardship* for human flourishing. This implies “holding something in trust for another” and choosing service over self-interest (Block, 1996, p. xx). That is, for industrial psychology, reaching beyond tangible organisational boundaries and economic aims, to hold global sustainability in trust for future generations. The moment that goodness becomes the end, the organisation ceases being the ultimate goal.

The *distinctive* component pertains to the methodological rigour, values and beliefs that industrial psychologists should display as scientists and as practitioners. Industrial psychology cannot abdicate this component, which shows in its responsibility towards externally focused organisational behaviour, to other scientists, who, besides business philosophers and business ethicists, do not pay much attention to it as it is.

Industrial psychologists that converge as a group of people under the umbrella of the discipline to exist as scientists and professionals with a common purpose signifies the *unifying* component of its identity. Psychologists' *professional identity* would also reflect the unifying component.

The component *enduring* could potentially have a static character. It does, however, not exclude fluidity or continuity. It implies that the discipline “shifts in its interpretation and meaning while retaining labels for core values and beliefs that extend over time and context” (Gioia, et al., 2000, p. 3). Humanism then is the enduring component, but due to the implied fluidity, can be extended as explained in the discussion that dealt with the *core* component.

Reflecting on the definition of industrial psychology

The aim here is not to redefine the discipline – an attempt at redefinition could be interpreted as rather presumptuous. The fluidity of the discipline's identity, together

[‡] The notion of *stewardship*, as a replacement for leadership, can, when adopted as a business philosophy, facilitate normative goodness. (See Block, 1996).

with the fact that the discipline concerns itself with human behaviour, which has a distinctively dynamic nature, prevents one from formulating definitive definitions. I will suggest some guidelines that could be taken cognisance of during other attempts at re-definition though.

At the start of this paper industrial psychology was defined as the scientific study of human behaviour in the workplace, or the application of psychological facts, principles, theory and research to the work setting Or, simply, as the study of behaviour at work. Given the complexity of the field, it is no profound deduction to state that these descriptions were probably formulated with ease of student recall in mind.

Industrial psychology's *raison d'être* is the existence of human problems in organisations, and its objective is to somehow provide the basis for resolving or minimizing them. Its dualistic orientation of being part science, and part application, has earned it the label of being a scientist-practitioner discipline.

It also emerged that industrial psychology is an applied science aimed at helping organisations achieve their economic goals. It is furthermore viewed to be a supporting science that, through its practical application, assists industrialists and business leaders to reach their economic goals. A critical inspection of these descriptions, together with a revisit of the identity of industrial psychology, naturally produced guidance that could inform the formulation of an expanded definition to allow for inclusion of issues addressed up to this point in the paper. Insights that have come to the fore are:

- The discipline's reason for existence: problems in the workplace
- The setting: the workplace
- The means: the application of psychological facts, principles, theory and research
- The roles of members of the discipline: scientists and practitioners
- The ends: diffuse.

To allow for additional insights, three more opinions need to be presented here. Firstly, Landy and Conte (2004) suggest that one should not be fooled by the phrase workplace, and that the domain of industrial psychology stretches well beyond the physical boundaries of the workplace (many factors that influence workplace behaviour are not always found within the work setting). Secondly, McCormick and Tiffin's (1974) description of industrial psychology as the study of human behaviour that has to do with organisations and the production, distribution and consumption of products and services. Thirdly, Raubenheimer's (1970) explanation: Industrial

psychology is “the science that is concerned with the study of human behaviour in industrial and occupational life that directly or indirectly relates to the goal for which the industry is run or the occupation is practiced” (translated from Raubenheimer, 1970, p. 1). The following additional insights flow from these:

- Organisations (plural form)
- Workplace as context is limiting
- Goal for which the organisation (or industry) is run is added.

A synthesis of the above, plus reflections on the identity, leads to the following dimensions that should be considered additionally during redefinition ventures:

- Human behaviour should refer to behaviour and its reciprocity in organisations and their contexts, i.e. inwardly focused, as well as outwardly focused, organisational behaviour
- Humanism is at the core, i.e. good work and stewardship for human flourishing.
- Stakeholders are more than just employees, organisations or (sometimes) consumers
- The ends should be goodness for broad based sustainability (a move away from the singular financial bottom line).

Reflecting on the paradigm

Pietersen (1989) calls for continuous self-examination based on meta-theoretical inquiry by the discipline. A meta-theoretical imperative, to ensure that psychology is fully aware of how the theoretical models they apply influence people and the society that they form part of, is required (Retief, 1989). Such regular introspection ensures that the discipline remains relevant in both science and practice. In the process the existing status quo and the paradigms that maintain it, is reflected upon critically. The absence of introspection causes a continued focus on micro processes and “generally accepted practices” which inhibits sustainable relevance.

A shift in the basic paradigm of industrial psychology may be required to ensure relevance for goodness. At an ontological level one might ask whether the current descriptive paradigm will be sufficient to ensure an optimistic reflection on identity and definition? In a descriptive paradigm reality is described as it is (Schmidt, 2005). Within this paradigm one asks the question “How does one build the road?” The status quo is described and systematised, because that is what exists.

On the other hand, a normative paradigm will be one to improve the levels of effectiveness of the status quo, and knowledge that is thus generated facilitates productive change (Schmidt, 2005). A normative paradigm provides for asking the following questions: "Where should the road go?" and "Should the road be built here?" Such a paradigmatic shift for the discipline will also facilitate movement away from the technocracy in which the discipline is currently positioned. A normative paradigm will afford the discipline an opportunity to acquire what Biesheuvel (1991) refers to as "communal relevance". Such relevance will enable industrial psychologists' to 1. reflect on the moral conditions of society, 2. consider the extent to which inwardly and outwardly focused organisational behaviour affects these moral conditions, and 3. facilitate changes therein. A normative paradigm will furthermore pave the way for industrial psychology to fulfil its ethical obligations for scientific and professional citizenship.

For the purpose of this paper I therefore want to suggest and urge consideration of a normative scientific entry point. A paradigm of this kind poses the question "what ought to be done about this?". It could be utilised to endorse a humanistic question of "how should we live?", and is what Pietersen (2005, p. 79) suggests, a *subjectivist-empyreal mode of thought*. In this conceptual mode of thought the discipline would be concerned with society (the generalised *other*), and values are emphasised (humanism). Industrial psychologists would become communally-engaged "to change, renew and re-engineer life/world/society according to valued ideals. This is equated to a Marxian political mode of thought that would adorn industrial psychologists with the mantle of being "movers" (Pietersen, 2005). As a mover, the role of the psychologist then becomes an ideological-universal-reformist one. This role suggests engaging in "a critique of current management paradigms" (Moalusi, 2001, p. 21).

Reform

How can this paradigm be translated into a practical intra-organisational role for industrial psychologists? If they were to become movers, they need to *reform* thinking within organisations. To become truly relevant and to make a real difference on a normative level, implies impact beyond superficial congeniality. "Industrial psychology has the potential to lead and direct change, rather than to react to it" (translated from Pienaar & Roodt, 2001, p. 26). In demolishing the house that self-interest built (Mintzberg, et al., 2002), industrial psychologists need to challenge current management paradigms that may no longer be appropriate. There is clearly a need for continuous constructive criticism on how managers behave and organisations are run for the benefit of a greater good. Kriek (1996) states that

industrial psychologists' role within organisations needs to be redefined. He suggests a change from analyst/technician to change agent/strategist. I want to phrase this in stronger terms.

A broader role that I want to suggest that would epitomise the resolve required by the industrial psychologist is that of being an *organisational reformer*. This, according to Pietersen (2005), is a Bennis-like subjectivist ideology based on persuasion for humanism. It "appeals to general maxims and the inspiring examples of great leaders and institutions" (Pietersen, 2005, p. 80). The aim would be to "re-engineer and renew the organisational system and management philosophy" (Pietersen, 2005, p. 80) (author's emphasis).

In more specific, everyday terms, this implies engaging ourselves to engage others, so as to restore a sense of balance. But only if the discipline is prepared to undermine an owner/shareholder model in favour of a stakeholder model. As an organisational reformer, the industrial psychologist needs to become a Socratic gadfly. Viewing himself as selected by the god to be a gadfly to sting the great and noble but sluggish horse, the city of Athens, Socrates (in Reeves, 1994, p. 609) says: "I never cease to rouse everyone of you, to persuade and reproach you all day long and everywhere I find myself in your company".

In practical terms "a gadfly is a person who, through the analysis and defense of ideas, intentionally stimulates others by his or her persistence" (Reeves, 1994, p. 609). In becoming a gadfly, the industrial psychologist becomes the superego or conscience of the organisation, within the limits of his/her mandate, which is expertise on human behaviour and how it may be utilised or affected. As gadflies they would ask questions of organisations' contribution towards human flourishing.

Those who deal with the "softer", human, dimension of organisations, i.e. psychologists, human resource practitioners and talent development specialists, are constantly required to prove the value that they add, to justify their legitimacy. Credibility is what is required. Resolve alone will not earn them legitimacy or credibility. This can only be earned if the respect they receive is based on them being *competent* gadflies that *make a real difference*. Organisations invest in opposing forces to avoid chaos and ensure adherence to requirements of good governance, e.g. internal and external audit, risk management and corporate governance structures. Why can't industrial psychologists play a similar role? That of a gadfly for questioning the behavioural implications of goals, strategies, structures, systems, processes and decisions for their propensity to affect goodness?

How can this be accomplished in the organisation? “Industrial psychologists must encourage the creation of conditions that will persuade organisations to challenge their existing modes of thinking and working” (Moalusi, 2001, p. 20). Practitioners need to be gadflies in questioning and influencing the ethics of, among others, managerial worldviews (e.g. employees as assets vs. costs), how organisational behaviour affects stakeholders (this includes consumers), leadership selection, the psychosocial contract between organisations and employees, remuneration at all hierarchical levels, work-life balance of employees, organisational culture and climate, and organisational design.

The field in which goodness in/by organisations is usually positioned, is that of business ethics. A gadfly role would naturally imply intense cooperation with organisational ethicists. Internally to the organisation, this implies a substantial role in the institutionalisation of business ethics. Areas of influence could include: formulation of organisational core values, the ethical impact/dimension of organisational strategy, and stakeholder engagement. Contributions towards ethics management, i.e. ethics risk analysis, codifying and implementing ethics standards, and reporting on ethics performance to stakeholders, are also crucial. The areas where the legitimacy of industrial psychological involvement should be above reproach are integrity testing, the development of ethics competence, employee performance assessment, and the promotion of organisational ethics talk.

An imperative attribute for fulfilment of the gadfly role is moral courage. In Robert Kennedy's words: “Moral courage is a rarer commodity than great intelligence or bravery in battle. Yet it is the one essential, vital quality of those who seek to change a world that yields most painfully to change”. It is what Rossouw (2004) describes as “a determination to improve the ethics of business behaviour”. It is often possible to know what is right and be sensitive to others, but often difficult to convey this to others. “Moral courage thus entails the resolve to act on moral convictions, even when it is not comfortable or self-serving to do so” (Rossouw, 2004, p. 39) (author's emphasis).

Research

It is beyond the scope of this paper to discuss the approach to research and inquiry in the discipline in detail. Suffice to say that although some critical meta-theoretical reflection and inquiry has been conducted in industrial psychology in South Africa over the past 20 years (Biesheuvel, 1991; Cilliers, 1991; Kriek, 1996; Pietersen, 1986, 1989, 2005; Schmidt, 2005; Veldsman, 1986, 1988, 2001; Watkins, 2001), the discipline needs more of this to ensure further establishment as a science.

Inadequate and irregular critical reflection on a science's meta-theory, ontology, epistemology and paradigms renders it vulnerable, particularly if it operates in the confines of a technocratic model. It is therefore essential that the discipline's thinking community continuously reflects on its identity and relevance.

Focusing on the content of research that will be required to facilitate the paradigm of goodness is however, in order. In this regard Retief's (1989) insistence on producing psychological knowledge for the good of society, should be heeded. So should Mauer's (1987) call for social relevance in psychological research be noted. He suggests adding "what society needs" to "what psychology knows", as a research focus. Inquiry of this kind can lay the foundation for "good work", as described earlier.

In creating a meaningful interface between industrial psychological paradigms and knowledge, and that of business ethics, academic interaction is required. A short selection of some joint research focus areas are proposed: corporate values, assessing integrity and ethical behaviour; changing ethical behaviour; ethical behaviour in different organisational modes of managing morality; the moral dimension of leadership; the ethical impact of organisations (corporate moral agency); the impact of codes of ethics on behaviour; institutionalisation of ethics; the ethics of institutionalising ethics; group dynamics and ethics; ethics and coaching and mentoring; the behavioural dimensions of whistleblowing, and andragogy as applied to value acquisition and transfer. Is it also essential that findings are disseminated as widely as possible – results of "good work" should be communicated and widely read. Bearing in mind what Ed Lawler once said of course: "If it is not published, it does not exist".

Other meaningful interdisciplinary research partnerships to facilitate cooperation of research on "good" knowledge and practice, should be negotiated and executed between industrial psychology and the areas of psychology, governance, human resource management, financial management, criminology, sociology, economics, business management, accounting, and corporate communication, to name a few. In this type of interdisciplinary interaction it is imperative that industrial psychology maintains a focus on that which gives it the core of its identity though: human behaviour.

Resources

To aid industrial psychologists in a quest to become relevant for goodness, three resources are discussed: competence, organisational partnering, and scientific and professional partnering.

Competence

Muchinsky, et al. (2005) point out that industrial psychologists find themselves on the threshold of some areas where they have *little prior experience*. They add that “We would be remiss if we did not venture into these new territories, for they are legitimate and important concerns within the world of work” (p. 18). A re-orientation of the discipline to promote goodness is such a new territory and important concern. In addition to the established competencies that should already be in their repertoire, they require ethics competence to legitimise their contribution.

In a study by Pienaar and Roodt (2001) that polled industrial psychologists for their perceptions of current (at the time) and future roles, competencies and consequent training requirements, revealed no perceived role for practitioners organisational ethics. In a study that produced a “sixteen dimensional utility framework for defining and describing the future roles and contributions of industrial psychologists”, Barnard and Fourie (2006) found that three of the 16 dimensions identified contained a substantial ethics component. They were the dimensions of *governance and ethics, customers and other stakeholders, and corporate social responsibility*. It is clear from their analysis that an ethics competence goes further than merely professional ethics. In the absence of a competency framework for the ethics role of industrial psychologists to fulfil the utility dimensions as identified by Barnard and Fourie (2006), Rossouw's (2004) framework for the teaching of business ethics is adopted as a competency framework for the purpose of this paper. In terms of this framework an ethics (or moral) competence consists of three core competencies, namely cognitive, behavioural and managerial competencies in ethics (Rossouw, 2004). Each of these competencies has its own set of unique and distinctive competencies (see Table 1). Acquisition of these competencies will provide industrial psychologists with an ethics vocabulary and will enable them to understand and influence organisational ethics at different levels of research/inquiry and intervention.

In addition to the competencies described by Rossouw (2004), industrial psychologists would still have to acquire what has always been expected of them, professional ethics competence. This will enable them to conduct their scientist-practitioner activities with the ethical responsibility and rigour expected of members of a profession. Professional ethics, if applied properly, should also then inform the ethical dimensions of their work as operationalised in the discipline's sub-fields. A particular emphasis, as a focus area of personnel psychology and psychometrics, should be the continued exploration of integrity testing for selection purposes.

The acquisition of a broad-based ethics competence needs to occur in members of the discipline's academic training, research/inquiry endeavours, as well as internship training and post-professional registration continued professional development. To catalyse the imminently required competence of ethics, I want to suggest here that departments of industrial-organisational psychology at South African universities include in their undergraduate and postgraduate training "Industrial psychology and ethics" as a subject. This should happen sooner, rather than later. The emphasis of such a course should be on the development of an ethics competence. Tuition should, however, be devoid of moral indoctrination. Hence, ethics without the sermon.

Organisational partnering

"If industrial psychologists are to exist and work on the edge of chaos, they will have to adopt other roles and master appropriate skills" (Schreuder, 2001, p. 5). Moalusi (2001) suggests that industrial psychology adopts "an interdisciplinary approach" and that the gap between theory and practice be closed "by creating partnerships with the public and private sectors" (p. 21). This could equally apply to role players within organisations who, besides line management, are responsible for organisational ethical behaviour. Examples of such role players are those responsible for: corporate communication, corporate social responsibility, human resource management, organisational development, employment relations, internal audit, risk management, governance and ethics.

The basic premise of industrial psychology is human behaviour in the workplace, which, in turn, is cast in humanism. Since ethical behaviour is a core dimension of human behaviour, there is a need for some interdisciplinary fusion of industrial psychology and the field of business ethics. Partnering ethics officers, who may or may not have a background that equips them to be human behaviour specialists, is hence a distinct possibility.

Professional and scientific partnering

No science is an island. To reap the benefits of the paradigm as suggested here, which implies the concerted creation of a fusion between the knowledge bases of industrial psychology and business ethics, will require partnering. Partnerships with the funders of research, e.g. the National Research Foundation (NRF), as well as the regulated and non-regulated professional associations and societies of both industrial psychology and business ethics, are therefore proposed. In South Africa, this would mean formal participation in and influencing of, for example, the activities of the Professional Board for Psychology of the Health Professions Council of South Africa

(HPCSA), the Society for Industrial and Organisational Psychology of South Africa (SIOPSA), the Psychological Society of South Africa (PsySSA), the South African Board for Personnel Practice (SABPP), and the Business Ethics Network of Africa (BEN-Africa). The message should obviously also be conveyed through delivering papers and seminars at relevant conferences.

Risks

It is often said that life is about choices. Becoming fit for goodness, is also about choice. To choose to assume a role for goodness is also a choice about taking risks. The least risk is probably being called "comrade". Although there is but one letter that separates the word "moral" from mortal, I am convinced that Socrates' fate will not befall industrial psychologists when they strive to understand and promote goodness.

Real risks are to be found in the two *worlds* in which industrial psychologists live though, the scientific thinking community, and the organisation and its society. Inhibiting factors in the *world of thinking* are scientific superficiality, a divergence of the discipline (Pietersen, 1989, p. 101), the possibilities of a descriptive-normative collision Rossouw (2004, p. 11), and inadequate reflection. If the *city of thinking* is the university, besides something obvious like managerialism, there is also the tendency to yield to calls for practicable knowledge of instant utility, to the detriment of scientific endeavours. Veldsman (2001), in this regard, notes that "Unfortunately in trying to prove its practical utility, industrial psychology very frequently substitutes its true vantage point, i.e. the psycho-social contract, for that of the employment contract" (p. 35). A university is the home of science, and should remain that.

Examples of inhibiting factors in the other *world*, the *organisation*, are 1. the comfort zone that technocracy creates, 2. the dilemma of being a gadfly to the entity that pays your salary, 3. underperformance of practitioners' basic duties in the organisation due to conscientious overkill, 4. a cursory resolve due to incompetence and/or the low occupational self-esteem sometimes characteristic of practitioners involved in "softer" issues in business environments, and 5. quasi-goodness. The latter is the phenomenon where ethics is merely used to appease employees and stakeholders, but the instrumental quest for owner/shareholder wealth remains the reigning philosophy. In such a case the ethics of business ethics would be unethical. Most of these risks could be moderated by credibility based on competence and expert power.

Also, a paradigm shift will take time. *Concern for others* for others will not replace *self-interest* overnight (Mintzberg, et al., 2002). Concerted efforts for the promotion of goodness cannot be delayed any longer though. Democratic pressures may cause governments to “enforce” sustainability, by shackling corporations and thus limiting their independence and regulating the smallest details of their operations, the Sarbanes-Oxley type of legislation being a case in point. A *timely* paradigm shift is therefore of the essence.

Final thoughts

The mandate of industrial psychology is a daunting one – “to strengthen the bond between workforce and workplace at a time when the composition of both is rapidly changing. As nations face increasing problems of economic productivity, the field of industrial psychology continues to contribute to making the world a better place in which to live” (Muchinsky, et al., 2005, p. 17).

In conclusion, allow me to take you back to a story that Hugo Münsterberg, author of the book “Psychology and industrial efficiency” and a great pioneer of the discipline, told to a group of businessmen at the turn of the previous century:

A long time ago, there lived an alchemist who sold an unfailing prescription for making gold from eggs. He sold the prescription at a high price, on a contract that was to refund the whole sum in case the prescription was carried through and did not yield the promised result. It is said that he never broke the contract and yet became a very rich man. His prescription was that the gold-seeker should hold a pan over the fire with the yolks of a dozen eggs in it and stir them for half an hour without ever thinking of the word “hippopotamus”. The fatal word, which perhaps they had never thought of before, now always unfortunately rushed into their minds, and the more they tried to suppress it, the more it was present.

Münsterberg (in Berry & Houston, 1993, p. 4)

Münsterberg pointed out that the alchemist may not have known how to turn eggs into gold but he certainly knew how to turn psychology into gold. What we need to ask ourselves are: What is the colour of our gold? Is it fool’s gold perhaps? Does it provide merely a glimmer of hope for a better life? Is it used in the obsessive pursuit of success irrespective of the *means*? Or, is it solid gold that we aim for in our study and practice of the discipline for a purpose beyond mere riches and short term

satisfaction? Greatness and goodness are not means, but ends! (Samuel Taylor Coleridge).

We will do well to learn from the words attributed to the famous psychologist Viktor Frankl. In rapping the knuckles of those that blindly pursue *ends*, he said the following about American democracy and freedom: "You have a statue of liberty on the East coast. Perhaps you also need a statue of responsibility on the West coast". When applying this wisdom to industrial psychology, I suggest balance, and specifically, balancing for the sake of relevance, the freedom of being in a free market democracy, with the responsibility required to anticipate and mitigate the negative consequences of the system. When translated into a "fit for goodness" orientation, the balancing for relevance may be accomplished through: 1. continuous critical reflection, 2. relevant research on ethics issues that moves beyond short term problem solving for the sake of the bottom line, 3. reform (having the resolve to be organisational reformers, or gadflies to resist and to reform organisational practices); 4. and a utilisation of resources (that is acquiring an ethics competence). These heuristics could be applied to promote goodness and the flourishing of society, and thus sustainability of all life as we know it. Looking back, ten years from now: will we be able to say that we promoted goodness, made a difference, or will we, perhaps unintentionally, yet substantially, have contributed to corporate scandals and unethical behaviour, by having maintained a technocratic status quo? What will be our footprint on the world?

There is so much to learn and do.

References

- Argyris, C. (1976). Problems and new directions for industrial psychology. In M.D. Dunnette (Ed.). *Handbook of industrial and organizational psychology*. Chicago: Rand McNally.
- APS (The Australian Psychological Society). (2006). www.psychology.org.au.
- Augustyn, J.C. (1982). *Bedryfsielkunde in die tagtigerjare: 'n histories-fundamentele beskouing*. Johannesburg: Randse Afrikaanse Universiteit. Nr. A141 van Publikasiereeks.
- Barnard, G. & Fourie, L. (2006). Exploring the roles and contributions of industrial psychologists in South Africa against a sixteen dimensional conceptual framework. *Journal of Industrial Psychology* (In Press).
- Beehr, T.A. (1996). *Basic organizational psychology*. Boston: Allyn & Bacon.
- Berry, L.M. & Houston, J.P. (1993). *Psychology at work: An introduction to industrial and organizational psychology*. Madison, WI: Brown & Benchmark.
- Biesheuvel, S. (1991). Neutrality, relevance and accountability in psychological research and practice in South Africa. *South African Journal of Psychology*, 27(3), 131-140.
- Blignaut, C.J.H. (1985). Beroeps- en akademiese motiewe in die bedryfsielkunde. Johannesburg: Randse Afrikaanse Universiteit. Nr. A167 van Publikasiereeks.
- Blignaut, C.J.H. (1988). *Ergonomics for behavioural scientists*. Johannesburg: Rand Afrikaans University.
- Block, P. (1996). *Stewardship. Choosing service over self-interest*. San Francisco: Berrett-Koehler.
- BPS (The British Psychological Society). (2006). www.bps.org.uk.
- Butterfield, J. & Editors (2003). *Collins English dictionary: Complete and unabridged* (6th ed.). Glasgow: HarperCollins.
- Carstens, N. & Van Tonder, C.L. (2006). *Organisation identity: Past and present (As part of the symposium "Tacit but powerful: The emergence of organisation identity"*. Paper presented at the 26th International Congress of Applied Psychology, Athens, Greece.
- Cascio, W.F. (1995). Wither industrial and organizational psychology in a changing world of work? *American Psychologist*, 50(11), 928-939.
- Cascio, W.F. (1998). *Applied psychology in personnel management* (5th ed.). Upper Saddle River, NJ: Prentice-Hall.
- Cilliers, F.v.N. (1991). *Die veranderende rol van die bedryfsielkunde in Suid-Afrika*. Pretoria: Universiteit van Suid-Afrika.
- Crafford, A., Moerdyk, A., Nel, P., O'Neill, C., Schlechter, A. & Southey, L. (2006). *Industrial psychology: Fresh perspectives*. Cape Town: Pearson Prentice-Hall.
- De George, R.T. (1999). *Business ethics* (5th ed.). Upper Saddle River, NJ: Prentice-Hall.

- Dipboye, R.L., Smith, C.S. & Howell, W.C. (1994). *Understanding industrial and organizational psychology: An integrated approach*. Fort Worth, TX: Harcourt Brace.
- Friedman, M. (1993). The social responsibility of business is to increase its profits. In T.I. White (Ed.) *Business ethics: A philosophical reader*. New York: Macmillan.
- Gioia, D.A., Schultz, M. & Corley, K.G. (2000). Organizational identity, image adaptive instability. *Academy of Management Review*, 25(1), 63-82.
- Goodpaster, K.E. (1993). Business ethics and stakeholder analysis. In T.I. White (Ed.) *Business ethics: A philosophical reader*. New York: Macmillan.
- Goodpaster, K.E. (2001). *Can a corporation be a citizen?* Paper read at the Konrad Adenauer Foundation Seminar. Johannesburg: St. Augustine College.
- Handy, C. (2002). What's a business for? *Harvard Business Review*, December 2002.
- Hellriegel, D., Slocum, J.W. & Woodman, R.W. (1998). *Organizational behavior* (8th ed.). Cincinnati, OH: South-Western.
- Howell, D.C. (1995). *Fundamental statistics for the behavioral sciences* (3rd ed.). Belmont, CA: Duxbury.
- HPCSA (Health Professions Council of South Africa), (1999). *Ethical code of professional conduct*. Pretoria: HPCSA.
- IoD (2002). *Second King Report on Corporate Governance for South Africa*. Johannesburg: Institute of Directors (IoD).
- Katz, D. & Kahn, R.L. (1966). *The social psychology of organizations* (2nd ed.). New York: Wiley.
- Katzell, R.A. & Guzzo, R.A. (1983). Psychological approaches to productivity improvement. *American Psychologist*, 38, 468-472.
- Kreitner, R. & Kinicki, A. (1992). *Organizational behavior* (2nd ed.). Homewood, IL: Irwin.
- Kriek, H.J. (1996). Bedryfsielkunde in Suid-Afrika: 'n Toekomsperspektief. *Journal of Industrial Psychology*, 22(1), 7-11.
- Landy, F.J. & Conte, J.M. (2004). *Work in the 21st century: An introduction to industrial and organizational psychology*. New York: McGraw-Hill.
- Lowman, R.L. (2006). *The ethical practice of psychology in organizations* (2nd ed.). Washington, DC: American Psychological Association.
- Mauer, K.F. (1987). Leperello is on his knees. In search of relevance in South African Psychology. *South African Journal of Psychology*, 17, 83-92.
- McCormick, E.J. & Tiffin, J. (1974). *Industrial psychology*. Englewood Cliffs, NJ: Prentice-Hall.
- Mintzberg, H., Simons, R. & Basu, K. (2002). Beyond selfishness. *MIT Sloan Management Review*, Fall 2002. Cambridge, MA: MIT
- Moalusi, K.P. (2001). Repositioning industrial psychology for the creation of new futures in turbulent times. *Journal of Industrial Psychology*, 27(4), 17-21.

- Muchinsky, P.M. (2003). *Psychology applied to work* (7th ed.). Belmont, CA: Thomson Wadsworth.
- Muchinsky, P.M., Kriek, H.J. & Schreuder, A.M. (2005). *Personnel psychology* (3rd ed.). Cape Town: Oxford University Press.
- NAS/Zogby (2002). *Ethics, Enron and American Higher Education: A NAS/Zogby Poll of College Seniors*. www.nas.org/reports. July 2002.
- Novak, M. (1993). What is democratic capitalism? In T.I. White (Ed.) *Business ethics: A philosophical reader*. New York: Macmillan.
- Pienaar, Y. & Roodt, G. (2001). Die teenswoordige en toekomstige rolle van bedryfsielkundiges in Suid-Afrika. *Journal of Industrial Psychology*, 27(4), 25-33.
- Pietersen, H.J. (1986). 'n Oorsig van kritiek rondom bedryfsielkunde as suiwer en toegepaste wetenskap. *Journal of Industrial Psychology*, 12(2), 19-23.
- Pietersen, H.J. (1989). An epistemological view of industrial/organisational psychology: Some perspectives and implications for future knowledge development. *South African Journal of Psychology*, 19(2), 101-108.
- Pietersen, H.J. (2005). Knowledge development in industrial/organizational psychology (South Africa). *Journal of Industrial Psychology*, 31(2), 78-85.
- Raubenheimer, I. van W. (1970). Grondslae van die bedryfsielkunde en verhoudinge tot die ekonomiese wetenskappe. Pretoria: University of South Africa.
- Raubenheimer, I. van W. (1974). *Enkele gedagtes oor die opleiding van bedryfsielkundiges in Suid-Afrika*. Paper delivered at the 13th conference of SIRSA, Bloemfontein.
- Raubenheimer, I. van W. (1980). *Uitdagings vir die bedryfsielkundige as wetenskaplike en praktisyn in die tagtigerjare*. Johannesburg: Randse Afrikaanse Universiteit. Nr. 118 van Publikasiereeks,
- Reeves, M.F. (1994). The gadfly business ethics project. *Journal of Business Ethics*, 13(8), 609-614.
- Retief, A. (1989). The debate about the relevance of South African psychology – a meta-theoretical perspective. *South African Journal of Psychology*, 19(2), 75-83.
- Riggio, R.E. (2000). *Introduction to industrial/organizational psychology*. (3rd ed.). Upper Saddle River, NJ: Prentice-Hall.
- Robbins, S.P. (1989). *Organizational behavior* (4th ed.). Englewood Cliffs, NJ: Prentice-Hall
- Robbins, S.P. (1993). *Organizational behavior: Concepts, controversies, and applications* (6th ed.). Englewood Cliffs, NJ: Prentice-Hall.
- Robbins, S.P., Odendaal, A. & Roodt, G. (2003). *Organisational behaviour: Global and Southern African perspectives*. Cape Town: Pearson.
- Rossouw, G.J. (2002). *Business ethics in Africa* (2nd ed.). Cape Town: Oxford University Press.

- Rossouw, G.J. (2004). *Developing business ethics as an academic field*. Johannesburg: BEN-Africa.
- Rossouw, G.J. (2005). Corporate governance and trust in business: A matter of balance. *African Journal of Business Ethics*, 1(1), 1-7.
- Rossouw, G.J. (2006). Corporate governance as balancing act. Paper submitted for publication.
- Rossouw, G.J. & Van Vuuren, L.J. (2004). *Business ethics* (3rd ed.). Cape Town: Oxford University Press.
- Sarason, Y. (1995). A model of organizational transformation. The incorporation of organizational identity into a structuration framework. *Academy of Management Journal, Best Paper Proceedings*, 47-51.
- Schiffman, L.G. & Kanuk, L.L. (2007). *Consumer behavior* (9th ed.). Upper Saddle River, NJ: Prentice-Hall
- Schmidt, C. (2005). *Integrating theory and practice in industrial and organisational psychological assessment: A meta-praxis perspective*. Unpublished doctoral dissertation. Johannesburg: University of Johannesburg.
- Schreuder, A.M. (2001). The development of industrial psychology at South African universities: A historical overview and future perspective. *Journal of Industrial Psychology*, 27(4), 2-7.
- Schultz, D.P. & Schultz, S.E. (1994). *Psychology and work today: An introduction to industrial and organizational psychology* (6th ed.). New York: Macmillan.
- Schwartz, P. & Gibb, B. (1999). *When good companies do bad things: Responsibility and risk in an age of globalisation*. New York: Wiley.
- SIOPI (Society for Industrial/Organizational Psychology). (2006). www.sio.org.
- Smith, Adam (1776). *An enquiry into the nature and causes of the wealth of nations* (Vol. 1). London: Henry Frowde, Oxford University Press.
- Steiner, G.A. & Miner, J.B. (1982). *Management policy and strategy* (2nd ed.). New York: Macmillan.
- Tustin, C. (1994). *Industrial relations: A psychological approach*. Halfway House: Southern.
- Tustin, C.M. & Flowers, J. (1993). Industrial psychology and industrial relations: A South African perspective. *Journal of Industrial Psychology*, 19(2), 9-13.
- Ungerer, M., Herholdt, J. & Uys, J.S. (2006). *Leveraging knowledge-based assets: The new value equation to create competitive advantage*. Johannesburg: Knowres.
- Veldsman, T.H. (1982). *Die noodsaaklikheid van 'n vakfilosofiese beskouing van die bedryfspsigologie*. Potchefstroom: Potchefstroomse Universiteit vir Christelike Hoër onderwys. Reeks J3, Studiestuk nr 2.
- Veldsman, T.H. (1986). Grondbegrippe van die bedryfsielkunde. *Journal of Industrial Psychology*, 12(2), 11-17.

- Veldsman, T.H. (1988). *Relevansie van die bedryfsielkunde – 'n relevante vraag?* Paper delivered at the 6th National Conference of the Psychological Society of South Africa. Bloemfontein.
- Veldsman, T.H. (2001). A new playing field, game and/or different rules? Into the future with industrial psychology as a discipline and profession. *Journal of Industrial Psychology*, 27(4), 34-41.
- Visser, W. & Sunter, C. (2002). *Beyond reasonable greed: Why sustainable business is a much better idea!* Cape Town: Human & Rousseau Tafelberg.
- Waterink, J.H. (1952). *De mens in het bedrijf – Bedrijfspsychologie in de praktijk.* Wageningen, N.V. GEBR. Somer N Keuning's Uitgeversmaatskappij.
- Watkins, M.L. (2001). Industrial psychology: An identity crisis and future direction. *Journal of Industrial Psychology*, 27(4), 8-13.
- Welch, J. & Byrne, J.A. (2001). *Jack: Straight from the gut.* London: Headline.
- Whetten, D.A. & Godfrey, P.C. (1998). *Identity in organisations: Building theory through conversations.* Thousand Oaks, CA: Sage.
- Whetten, D.A. & Mackey, A. (2002). Social actor conception of organizational identity and its implications for the study of organizational reputation. *Business and Society*, 41(4), 393-414.

ACKNOWLEDGEMENTS

Allow me to acknowledge the contributions of those who have had a formative role in my academic development. On the one hand becoming a professor is recognition for hard work, and on the other hand it is a symbol of the trust of the authorities in my ability to carry the title and represent the academic ethos – thanks to the UJ management for their trust, is therefore in order.

To all my lecturers throughout my undergraduate and post-graduate studies, thank you for your wisdom and guidance.

To my post-graduate students, past and present: the discussions we have and the rewards of graduation are priceless.

To my colleagues: thank you for the unique group dynamic which you seem to have created effortlessly. It makes academic flourishing easy. A special word of thanks has to go to Linda Fourie, who has been a friend and source of support for 11 years.

Many scholars have had an impact on my thinking over the years, and also to the formulation of the thoughts captured in this paper. I want to pay special tribute to two scholars in particular though. Allow me to illustrate my gratitude by means of a recently discovered academic ancestry:

In 1879 Wilhelm Wundt (who is recognised as the single parent of modern psychology), opened the first laboratory devoted exclusively to the study of psychology (which is the mother discipline of industrial psychology) in Leipzig, Germany. Within 10 years he had established a thriving research and graduate training enterprise. In 1891, Edward Scripture received his doctorate in psychology from Wundt at Leipzig. He moved to Yale University during which time he co-founded the American Psychological Association. In 1895 Carl Seashore received his PhD in Psychology under the supervision of Scripture. Seashore moved to the University of Iowa in 1908. He supervised a PhD in Psychology for a student by the name of Joseph Tiffin. In 1938 Tiffin moved to Purdue University in West Lafayette, Indiana, with the explicit request to “make Purdue University a national center for industrial psychology”. This university indeed became a center for excellence in the discipline, a reputation it holds to this day. In 1968 Naas Raubenheimer received his PhD in I-O Psychology under the promotership of Joseph Tiffin at Purdue. After receiving his PhD, Prof Raubenheimer returned to South Africa, where he was instrumental in establishing departments of I-O Psychology at three South African universities, before being appointed the first chairperson of the new Department of Industrial Psychology at the Rand Afrikaans University in 1979. In 2000 I received my doctoral degree under his supervision. Prof Raubenheimer, thank you for your pioneering role in the discipline, your role in my career development at this university, and for inadvertently creating for me a very interesting academic ancestral chain! The challenge of joining such a community of academic excellence is daunting, yet exciting.

I also want to express warm thanks to Deon Rossouw, who co-supervised my doctoral thesis. Deon, you introduced me to the wonderful world of business ethics some seven years ago. You also provided me with some substantial ideas towards the contents of this paper. I look forward to further explore the field of business ethics with you!

To my friends, thank you for your loyalty.

To Riëtte Eiselen, thank you for your support and for being a gadfly.

And, in particular, to Necia and Stephni: Thank you for your love, giving meaning to my life, and for sharing this occasion with me. I apologise for the fact that I sometimes have to steal your time in order to create a better life for you.

Leon van Vuuren