

# Ethics training for organizations: A path toward transforming the social tissue in Caldas, Colombia

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## Abstract

This article presents the results of social research in which study that the Orchid Training Program was implemented, which emerged as a pedagogical initiative that seeks to reduce harmful behaviors in the organizational/collective sphere by developing skills and knowledge in ethics. This training approach was designed to provide communities, organizations, and individuals with tools to face problems and crises in collaborative environments. The Program consisted of 8 modules that addressed topics such as corruption, emotional management, recognition of ethical dilemmas, leadership at the service of talent, broadening the environmental perspective, culture of peace, labor welfare, and gender perspective. Each module was carried out in both virtual and face-to-face environments; the sessions focused on the work of the individual, collective, and territorial dimensions, facilitating the creation of collective teaching-learning spaces within the framework of active pedagogies, thereby enhancing contextualized learning to promote ethical values through discussion and reflection. The implementation of the Program in two organizations in Caldas (Colombia) and the application of instruments to measure its impact made it possible to identify that the processes of ethics training applied to organizations should be carried out under various pedagogical approaches that they are powerful strategy and have a positive effect on group dynamics and the strengthening of harmonious and free spaces for coexistence in the collective realm.

**Keywords:** Training; Ethics; Organizations; Quality of working life; Experiential learning.

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# Formación en ética para organizaciones: un camino hacia la transformación del tejido social en Caldas, Colombia

## Resumen

Este artículo presenta los resultados de una investigación social en la que se implementó el Programa de Formación Orquídeas el cual surgió como una iniciativa pedagógica que busca reducir comportamientos nocivos en el ámbito organizacional/colectivo mediante el desarrollo de habilidades y conocimientos en ética. Esta apuesta formativa se diseñó para brindar a comunidades, organizaciones y personas herramientas para enfrentar problemáticas y crisis en entornos colaborativos. El Programa contempló 8 módulos que abordaron temáticas como la corrupción, la gestión de emociones, el reconocimiento de dilemas éticos, el liderazgo al servicio del talento, ampliación de la perspectiva ambiental, la cultura de la paz, el bienestar laboral y la ampliación de la perspectiva de género. Cada módulo se llevó a cabo en entornos virtuales y presenciales, las sesiones se enfocaron en el trabajo de las dimensiones individual, colectiva y territorial, facilitando la construcción de espacios colectivos de enseñanza-aprendizaje bajo el marco de las pedagogías activas, de tal manera que se potenciarán aprendizajes contextualizados para fomentar valores éticos a través de la discusión y la reflexión. La implementación del Programa en dos organizaciones de Caldas-Colombia y la aplicación de instrumentos para medir su impacto permitió identificar que los procesos de formación en ética aplicados a las organizaciones se deben llevar a cabo bajo diversos enfoques pedagógicos, que son una estrategia potente y que tienen un efecto positivo en la dinámica de los grupos y en el fortalecimiento de espacios de convivencia armónicos y libres de violencias en el ámbito colectivo.

**Palabras clave:** Formación; Ética; Organización; Bienestar laboral; Aprendizaje activo.

**Summary:** 1. Introduction, 2. Methodology, 3. Findings, 3.1 Diagnosis: characteristics of the Ethical Organizational Culture (EOC), 3.2 OTP Implementation in 2 organizations, 3.3 OTP Evaluation, 4. Conclusions, 5. Bibliographic references.

## 1. Introduction

The triangular relationship between organization, agency, and ethics has been a frequent debate in recent decades (Bouilloud & Lecuyer, 1994; Cortina, 2006; Gracia-Marzá, 2007) and is mainly due to the impact that organizations have on the economic, cultural, and relational configuration of human communities.

In a global context where individual actions have planetary implications, sensitivities and stakes of interest surpass exclusively organizational spheres. Thus, more and more conglomerates, more institutions, and more companies implement Corporate Social Responsibility policies, which, however, have little to do with an ethical construction of the organization, understood in the first term as the purpose of developing its activities with equity and justice, as well as responding to its socio-environmental impact. This lack of clarity has caused semantic confusion about responsibility and created a vacuum in the content of organizational ethical development. New concepts such as Creating Shared Value (CSV) and Corporate Sustainability (CS) have emerged to overcome this situation. However, these have sometimes generated even more confusion (Muñoz-Martín, 2013).

Under these circumstances, a shift in the meaning of corporate social responsibility and a commitment to evidencing concrete actions that contribute to resignifying the role of organizations and institutions in contemporary societies is necessary, in order to think pedagogically about the approach to these routes that lead to a more ethical treatment of the productive relations of organizations with the territory and, of course, with the human fabric that sustains them.

It is about recognizing the vigor of a particular way of weaving ethics with organization, which reflects productivity, consumption, collectivity, work, and the ethical circle as tropes of enunciation of the contemporary condition of life. In that sense, neither consumer nor worker constitutes passive categories that participate in the act of purchase, service, or production, but instead starts from contexts of agency and emerging decision by organizations and that, these chains of meaning can be modulated and modulate from ethics, a relationship with work different from the one that has imposed unbridled capitalism.

Certainly, if “the modern project has become obsolete because instrumental rationality has made it so that the vast majority of people cannot imagine another relationship with the world and with action other than that of production and consumption” Rojas-Rojas (2003, p. 92), the current crisis can then be thought of from the interest of articulating organizations with the environmental problem and their corporate obsession with consumption, performance, and inhumanity with the ethical circle. In other words, subject, organization, and ethics are hinges to confront development.



## The grand narratives to understand the present: capitalism and organization

Capitalism is an economic, cultural, and historical model in all spheres of Western life. It configures the construction of social fabric to the extent that productive logic is structuring the life trajectories of people and communities around the world, not so much for its function as a generator of jobs and particular goods, but also as a filigree of the systemic relations that operate in the territories. Without a doubt, capitalism is the scenario that “has been integrating, while producing, the various social changes” (Montagut, 2011, p. 121). From Marx (2008), through social theory (Durkheim, 2007; Weber, 2004) and more recent studies (Achucarro-Candia, 2023; Pineda-Ramírez, 2021; Raza, 2000), capitalism has been approached, understood, and thought of as a political gear of public life.

As a system, capitalism seeks bases of stability and predictability that allow for a regulated rationality based on formalities and a legitimized domination (Weber, 2004). In this sense, the ideological and material enclave of capitalism was the company, understood as a lasting and rational institution that, in turn, promoted a rational accounting. This rational technique led to a “rational ethic in the economy” (Weber, 2001, p. 196). Precisely, companies and, therefore, organizations, materialize capitalism in human life, configuring themselves as true human centers where the vitality, the workforce, the imaginaries, and the contradictions of all social dynamics meet and resonate, even beyond the commodity-surplus value duality.

From Weber (2001; 2004), this less operative and more spiritual perspective of the capitalist system allows us to understand it as an entity that fluctuates with the times, transforms its ways, and expands the capitalist relationship itself from the cultural structures of the times (Ahedo, 2018). Analysis and theoretical approaches were carried out regarding this flexible and modal condition of capitalism (Ahedo-Ruiz, 2018; Bogarín-Colmán, 2024; Ornelas & Inclán, 2020). This allows us to affirm that capitalism is a process that unfolds over time, and it’s very conditions of contradiction and plasticity enable it to transform itself and adapt its structures.

Therefore, in terms of thinking of the company as an institution and as a subject provided with ethics, it is important to analyze how it has been understood from the social point of view to understand its features and relevance in the debate on a planetary ethic that can be born even from the organization itself. In this regard, Arcand *et al.* (2010) place the initial historical development that gave rise to the company in English capitalist merchants, when capitalist logic did not determine the rhythms of work, since the purpose for which they worked was their needs and not those that arose from the incipient capitalist merchants. By the end of the 18th century, merchants transformed themselves into manufacturers as a social innovation to solve the dispersion of their raw materials and improve their distribution.

Companies/organizations/institutions are a social pillar that intervenes in its constitution and evolution, that is, at the same time that it is a product, it is essence, since it is not possible to understand Western society without business organizations, at the same time that it is not possible to understand capitalism without the configuration of the business organization as society itself.

Lipovetsky (2005) states that organizations' search for profitability and efficiency began to include ethics in their procedures in the 1980s, and it became known as Corporate Social Responsibility. This new current of administrative thought attempted to move away from the tradition that, since 1929, delegated to the State several functions that previously did not exercise, such as, for example, that of maintaining the workforce due to the need to socially reproduce the working class so that it would be a mass consumer and thus reactivate the economy. This is how social responsibility, more than an organizational attempt to promote ethics in communities from a position of shared responsibilities (Blay *et al.*, 2018), has been attributed to a form of discourse in which the direction of the solution falls on local communities, non-governmental organizations (NGOs), and through agreements with the State.

Despite the failure of the neoliberal model, and partly due to it, recently a kind of green neoliberalism and a renewed sense of corporate social responsibility has led to this issue taking up the perspective of a possible future and being perceived as an effective action platform to achieve an ethical circle in organizations, in terms of being able to detect or reflect on those organizational factors that affect and affect the ethical culture of those who collaborate in them (García-Leal *et al.*, 2022). Therefore, it is necessary to move from the basic concept of Corporate Social Responsibility towards Organizational Ethics, in which ethics is assumed from a holistic approach. For example, Elizalde-Hevia (2003) emphasizes the importance of ethical responsibility by stating:

The main challenge that arises from our development as ethical beings is to assume responsibility for our actions in the world, and to be able to understand that our quality of life reaches its fullness when we transcend from our consciousness towards a form of consciousness capable of feeling as our own, not only our need, but also that of every other human being and every other form of life. (p. 132)

This perspective highlights that our quality of life improves when we adopt a consciousness that encompasses our needs, those of other people, and other forms of life. Ethics, therefore, tends towards applying values in collective environments, promoting shared responsibility and a possibility of choice towards the path of more equitable and sustainable societies.

As we can see, organizations also address ethics, since they serve as primary spaces where human beings interact and participate as subjects, constructing their subjectivity. Thus, ethics in organizations is a field that reflects on human behaviors from the perspective of what is right or

wrong in management, taking into account that assuming organizations as moral entities does not imply denying the responsibility of the people who make them up (Kaptein, 2017). In this sense, organizational ethics, in addition to examining the ethical principles that institutions should apply in their decisions, allows organizations to analyze of its context and that when contrasted within an extensive society with conflicts of interest that push its members to the limit, they generate a body of timely solutions of timely solutions for those problems that emerge in daily life and coexistence.

In this sense, the objective of this study is to strengthen ethics in group/organizational environments through the design and implementation of a training process called the Orquídeas Training Program – OTP, which addresses contextual and relevant topics, in such a way that this process contributes to eliminating harmful daily practices and positively impacts the minimization of corruption, the elimination of different types of violence and, therefore, its contribution to the construction of peace, in order to move towards more just and equitable societies.

Under this framework, the article presents the results of a social research that involved the design of the OTP and its implementation in two organizations in Caldas (Colombia). Therefore, we present the methodology used below, followed by the findings derived from the implementation of the Program, and finally present the conclusions of the study, which point to the significant contributions that training processes in ethics can generate in the cultural change of organizations.

## 2. Methodology

Promoting the application of ethical values in organizations is imperative in today's world, as problems such as the environmental crisis, corruption, discrimination, gender-based violence, or emotional management are recurrent in the dynamics of groups. Under this framework, the OTP emerged as an initiative to reduce harmful behaviors in the organizational field through developing skills and a conceptual approach in ethics. This Training provides communities, organizations, and individuals with the necessary tools to face problems and crises in collaborative environments.<sup>1</sup>

### Design of the Orquídeas Training Program

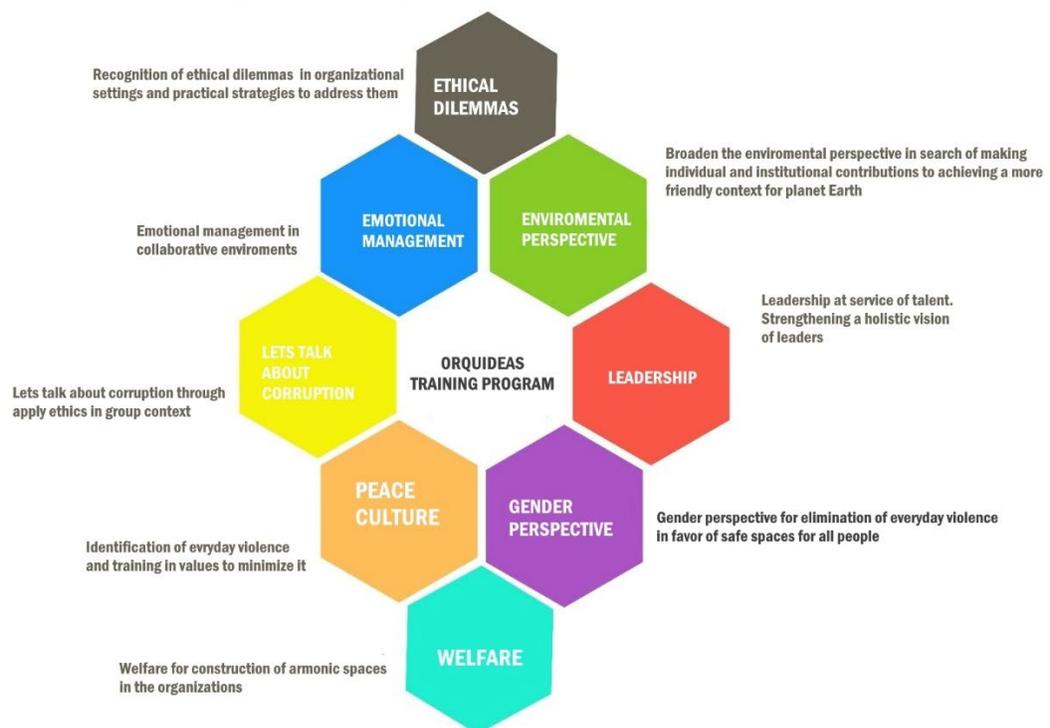
The OTP starts by assuming Training as a tool that allows the dialogue of knowledge from experimentation and proximity to concepts. The designers created it under the framework of active pedagogies. Hence, those who participate are active subjects in constructing knowledge

<sup>1</sup> Organizations are understood to be public, private or mixed entities; with or without profit motive; formal or informal; collectives or other groups that bring together a set of people with a common affiliation.

from their own life experiences, and recognizing their skills and abilities to enhance them within organizations. Taking into account the challenges generated by a globalized planet, while identifying problems specific to the Colombian organizational context, the OTP proposes eight training destinations (figure 1), which are:

- *Aquamarine Module*: Well-being for the construction of harmonious spaces in organizations.
- *Yellow Module*: Let us discuss corruption in group environments through applied ethics.
- *Blue Module*: Emotion management.
- *Coffee Module*: Recognition of ethical dilemmas in organizational environments and practical strategies to address them.
- *Magenta Module*: Leadership at the service of talent. Strengthening a holistic vision of leaders.
- *Orange Module*: Culture of peace. Identification of daily violence and Training in values for its minimization.
- *Green Module*: Let us broaden our environmental perspective to make individual and institutional contributions to achieve a more friendly environment with planet Earth.
- *Violet Module*: Let us broaden our gender perspective for the elimination of daily violence in favor of safe spaces for all people.

**Figure 1. Honeycomb of modules.**



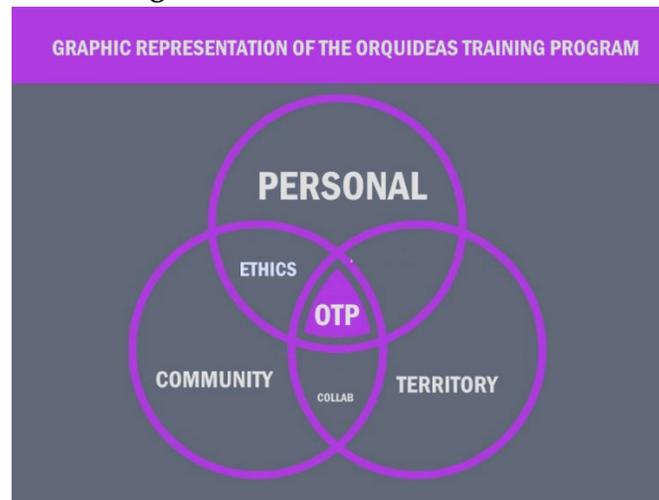
Source: Own elaboration.

In each module, through self-knowledge, collaborative work, and collective reflections (Sunday, 2024), spaces are promoted that contribute to social transformation from the organizational and individual perspectives. At this point, Cortina's approach (1994; 2006) on ethical organizational culture is taken up, which regulates the behavior of people in the business or organizational environment, while providing a moral and normative framework for fair and responsible decision-making that promotes human well-being and environmental sustainability (Quiroz-Carvajal, 2023).

Cortina (2006) offers a valuable perspective on business ethics and organizational culture in an educational key, highlighting the importance of attending to the rights and interests of everyone, from solidarity and understanding; an element that recalls the idea of Max Weber (2004), who in his approach to the Protestant ethic and the spirit of capitalism, emphasized the need to consider the complexity of social phenomena and the relevance of education in the formation of personality and society. In this order, Cortina (2003) reflects on how business ethics can contribute to the creation of a "decent society", in the words of Sen (2003), where business ethics, justice, equity, and solidarity are prioritized, to achieve well-being and justice in the market.

Now, the concept of "ethical climate" is a hinge in Cortina's proposal (2006, p. 34), since it is created when the different levels of the company share the conviction that decisions are made taking into account general ethical values and principles, which are in no way external to people. The importance of the ethical climate and education in this context represents the actual materiality of corporate duty. From there, the company fosters learning and development, promotes honesty, transparency, belonging, and justice, and builds a culture of peace and zero tolerance for corruption.

Precisely because of these epistemic principles of responsibility and ethics, during the OTP, three levels of human complexity are explored (Figure 2), essential for ethical decision-making oriented towards coexistence. First, individuals develop self-knowledge to strengthen their individuality. Secondly, they build the collective by enhancing collaborative work. Thirdly, people reflect collectively on their territory to build new ways of relating to themselves and those around them. Recognizing that organizations do not operate in a vacuum, but are linked to their geographical and cultural environment, as a kind of organizational social work (Contreras-Santos, 2018).

**Figure 2. Interaction levels of the OTP.**

Source: Own elaboration.

For the design of the modules, the team used the Syllabus didactic structure, dividing it into five stages aligned with the levels (individual, collectivity, and territory) from different pedagogical approaches. These moments are:

- *Icebreaker*: space to meet and strengthen ties between moderator(s) and participants.
- *Engage*: An activity introduces the topic with a theoretical overview that provides context and creates impact.
- *Co-Create*: moment of application of knowledge through collective creation.
- *Reflect*: connection and collection of one's own and the group's learning.
- *Evaluate*: feedback from the session. In this stage, the team listens to the participants' opinions and impressions about the activities to define improvement actions and increase the Program's impact.

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Based on the moments projected in the Syllabus, the training spaces were structured with a collaborative creation approach that led to collective and individual reflections on how each topic affects the work they are carrying out in the organization and what tools can be enhanced to provide solutions and alternatives to problems crossed by emotion management, corruption, violence, environmental indifference, individualism, mistreatment, despotism, These are just some of the challenges that organizations face, which also form part of a diagnosis of today's societies, shaped by the internal logics of organizations and the productivity dynamics of the 21st century.

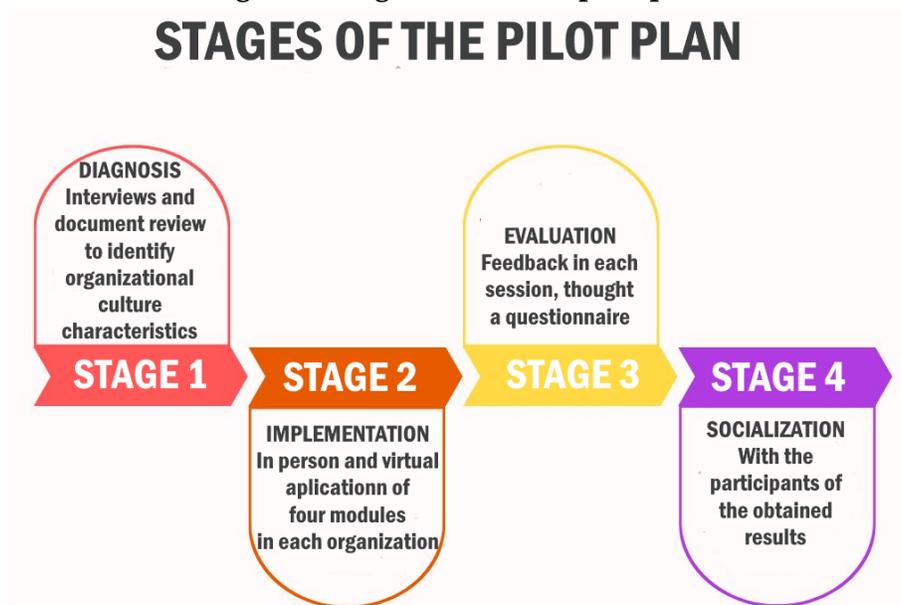
It is important to highlight that the OTP combines face-to-face and virtual strategies in a hybrid format. Therefore, for each module a 2-hour face-to-face training space was developed, so that the participants would then assume the commitment to strengthen these learnings for two more hours through the realization of asynchronous activities in a virtual platform designed to

complement learning autonomously and focusing on activities that promote self-reflection, in such a way that ICTs are used as an instrument to promote self-regulated learning skills (Silva-Quiroz & Maturana-Castillo, 2017), thus applying a training tool that strengthens individual skills for people who are part of a collective environment.<sup>2</sup>

## Implementation of the Orchid Training Program

After the Program's design, its implementation was carried out through a pilot test in which two organizations from the Caldas (Colombia) department participated: a family business in the construction sector in Manizales and a public institution in the municipality of Riosucio<sup>3</sup>. In both organizations, the OTP was developed in four stages (Figure 3); however, each traced a different path of its training process due to factors such as the territory, the sociocultural context, the form of constitution, or its objectives.

Figure 3. Stages of the OTP pilot plan.



Source: Own elaboration.

The first stage consisted of identifying the main features of the ethical culture of each entity, for which qualitative instruments were used, such as documentary review, to identify the formal guidelines regarding ethics with which each organization had in its institutional documents. Moreover, in parallel, semi-structured interviews were conducted with key actors from each organization to delve into the perceptions of people leaders of the organization about their work environment and the application of values in everyday life. With the information collected, it was

<sup>2</sup> The platform is hosted on the website [www.formacionorquideas.com](http://www.formacionorquideas.com), where you can explore the PFO modules.

<sup>3</sup> The research team omits the names of the organizations and individuals participating in the study, by the ethical criteria established for the research, specifically the confidentiality policy and the informed consent provisions.

possible to identify the needs, strengths, and weaknesses that could be addressed during the OTP sessions, thus defining which modules to implement according to the particular challenges of each organization.

The second stage was the implementation of the modules in their face-to-face and virtual formats. Based on the diagnosis and dialogue with the organizations, the OTP team selected four modules to develop over four months. First, they held face-to-face sessions and then designed the asynchronous activities for the virtual platform. Each organization selected an average of 25 participants, choosing individuals with influential positions within their entity.

In the third stage, the team collects and analyzes the results of the experience. For this, point 5 of the Syllabus (Evaluate) allowed us to collect the participants' perceptions after each module through a questionnaire that included open and closed questions. Likewise, the people's experiences during each session were taken up, thus contributing to the constant feedback of the OTP.<sup>4</sup>

The final stage consists of the socialization of the report of results obtained with the entities and participants of the meetings during the OTP. In this stage, the team develops strategies and alternatives to ensure continuity of the outcomes achieved during the training process.

It is important to note that, in stage 1, the team conducted interviews. In stage 3, they administered the questionnaire, and the participating individuals were assured that anonymity and confidentiality of the data obtained would be preserved to avoid, as far as possible, non-response and social desirability biases<sup>5</sup>, for which the suggestions made by Podsakoff *et al.* (2003; 2012) were taken up. For this reason, the team included a note to motivate participation, encourage transparent responses, and guarantee the anonymity and confidentiality of the data. On the other hand, and to counteract possible ethical risks that could arise in the training sessions, the basic agreements were expressed to the participants in the Training before starting each workshop, alluding to respect for the dignity of each participant, as well as respect for opinions and the space provided, always guaranteeing the protection of the rights and well-being of the people gathered there. Finally, in all stages of the study, the research team explicitly communicated the purposes of the study through the Informed Consent.

<sup>4</sup> Questionnaire for feedback from each session PFO: <https://forms.gle/vkv1mC8y9U3doRcq6>

<sup>5</sup> Researchers can generate social desirability bias as one of the different method biases that arise when studying social behavior. It refers to people's tendency to present themselves under a canon of favorable behavior, regardless of their true feelings or opinions.

### 3. Findings

During the face-to-face meetings, the team identified key needs and difficulties that participants face in maintaining an ethical organizational culture that positively impacts employees' quality of life and the sustainability of their companies or institutions.

According to Kaptein (2008), organizations that integrate ethical practices are more efficient, resilient, and capable of adapting to changes and crises. These findings highlight the importance of promoting assertive communication, emotional management, ethical leadership, horizontal relationships, respect, dignity, equity, and non-discrimination. These values are fundamental to building healthy, productive, and sustainable organizations over time.

The OTP's training proposal proved necessary for companies and organizations seeking to generate long-term social transformation, impacting their productivity and ability to persevere over time. In this sense, the spaces designed for emotional release, containment, and active listening were crucial to provide tools that strengthened an ethical organizational culture.

The collective activities and exercises within the Program framework allowed participants to reflect on themselves and their relationships with their co-workers. This introspection and group analysis helped them recognize opportunities and weaknesses within the organizational structure. As a result, the team fostered significant learning that promoted individual and collective development, laying a solid foundation for an ethical and sustainable organizational culture.

To show how to establish these statements, and how ethics training constitutes a powerful scenario for strengthening well-being in the organization (Jiménez-González *et al.*, 2019), the team presents the results through categories of analysis derived from the methodological stages developed during the process. Thus, for the diagnostic stage, we will talk about characteristics of the ethical organizational culture, for the implementation stage of the ethical decision. For the evaluation stage, we will discuss organizational retrospectives with an ethical approach.

#### 3.1 Diagnosis: characteristics of the Ethical Organizational Culture (EOC)

Through the application of semi-structured interviews to collaborators identified as key within the two organizations, we sought to inquire about the EOC, which the team defines as the set of values, beliefs, and practices that orient, guide, and regulate the behavior of the organization's members. The first question invites participants to define the entity's work environment. This allowed us to explore the entity's leaders' perceptions of the work climate and the quality of intercollaborations, and correlate the work environment with well-being. The second question is which values are most evident in the organization's daily activities? It is

necessary to identify the principles that guide the daily behavior of the collaborators and how they interact with their own work experiences.

The following question: *What are the most relevant challenges the organization must face regarding the behavior of people in their daily work? Moreover, have you heard about problems in the entity, such as corruption, workplace harassment, sexual harassment, or others?* These questions allowed the team to delve into critical aspects of the EOC, such as obstacles to good performance and possible inappropriate or harmful behaviors. Finally, the question about the implementation of specific topics in the entity sought to inquire about those areas for improvement and the initiatives people consider necessary to strengthen their work environment.

In this sense, the questions asked of the collaborators of the two organizations constituted the baseline to know the existing EOC in each entity, providing an overview of people's perception of the work environment, the values applied, and the issues faced. The team used this information to identify the strengths and weaknesses of the organization's ethical values and to establish a starting point for selecting the topics addressed in the OTP workshops. The selection of these topics depended directly on the choices and needs expressed by the workers, thus ensuring that the workshops were relevant and effective in addressing the challenges and improving the EOC in each entity.

In this way, the interview elucidated in the form of a SWOT analysis those aspects that, from the people's perception, are assumed to be characteristics of their organizational cultures. Table 1 (Organization 1) and Table 2 (Organization 2) show the answers distributed according to the part of the SWOT analysis they point to.

**Table 1. SWOT Matrix. Synthesis of interviews in Organization 1.**

Question	Weaknesses	Opportunities	Strengths	Threats
How would you define the entity's work environment?	There are few plant personnel, and that generates back, especially at the beginning of a new administration.	In general, the work environment is harmonious.	All personnel are included in all social or welfare activities.	Subgroups are created that can generate a bad work environment.
What do you think are the values that are most applied in the daily life of the organization?	There are institutional values, but little dissemination of how they are applied.	Harmonious work environment.	The team identified charisma and transparency as strengths.	There are defined values, but they are not always internalized and practiced.

What do you think are the most relevant challenges that the organization must face regarding the behavior of people in their daily work?	Some people significantly delay procedures, perhaps due to a lack of knowledge.	The training and welfare activities.	Customer service.	It is necessary to differentiate personal problems from work problems.
Have you heard about problems that occur in the entity?	You always hear about these types of problems around here.	There have been some training sessions on the subject.	No, on the contrary, the issue of inclusion is a guideline.	Yes, there have been some cases of corruption
What topics would you find pertinent to implement in the entity?	Emotion management.	Leadership.	Well-being.	Ethical dilemmas.

Source: own elaboration.

The location of the answers obtained after applying the interview in Organization 1 in the SWOT analysis allowed not only to recognize areas of strengthening of the organizational culture, but also contributed to the selection of the four workshops in thematic terms, including a particular purpose (Figure 4).

Figure 4. Training plan organization 1.



Source: own elaboration.

Hence, the Emotional Management workshop was conceived in light of the weakness detected in the organization, that the Leadership workshop sought to strengthen leaders' abilities to manage emotions in the workplace effectively, and leaders', the Well-being workshop as a response to the opportunity to improve the quality of life of the participants, taking advantage of the organization's strength in this aspect. Finally, the Ethical Dilemmas organization's participants detect threats and provide judgment tools for facing business challenges.

**Table 2. SWOT Matrix. Synthesis of interviews in Organization 2.**

Question	Weaknesses	Opportunities	Strengths	Threats
How would you define the entity's work environment?	The change of administration generates the political dynamics.	With this administration, there is a lot of comfort. The current environment is perfect, but we come from a politicized administration. In the current one, there is a mixture.	Those in charge at the management level have the expertise to handle the situations. The mayors of the reservation listen to and respect the organization.	Riosucio is born from the union of the stone loin and the mountain, generating a cultural gap. Participants express their work-related dislikes.
What do you think are the values that are most applied in the daily life of the organization?	It is necessary to listen to the people.	Commitment, Solidarity, Humanization.	People live by the code of integrity, which includes the values of honesty, responsibility, respect, commitment, justice, diligence, leadership, and service.	Constant change of personnel. Mental health effects.
What do you think are the most relevant challenges that the organization must face regarding the behavior of people in the daily work?	Now the citizens present many petition rights, and there is not enough time and staff.	The commitment to serving the community.	There are many women in leadership roles.	It is necessary to work with the population in a good way. Differentiate personal problems from work problems
Have you heard about problems that occur in the entity?	Bribes to the community.	There have been trainings on the subject.	These types of problems are not usual.	There is corruption in hiring.
What topics would you find pertinent to implement in the entity?	Emotional management.	Fight against corruption.	Environmental perspective.	Culture of peace.

Source: own elaboration.

Organization 2, after carrying out the SWOT analysis, selected four workshops that responded to the framework of organizational circumstances (Figure 5).

Figure 5. Training plan organization 2.



Source: own elaboration.

Thus, the team designed the Emotional Management workshop to address the identified weaknesses, the workshop on the Fight against Corruption as a work center for opportunities to improve transparency and honesty in the organization, while the Environmental Perspective workshop responds to the organization's strength in environmental awareness, but to deepen in thiorganization'sinally, the Culture of Peace workshop as a response to the detected threats, which seem to be related to administrative changes and the violence that arises.

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Both organizations demonstrated a clear understanding of their strengths, weaknesses, opportunities, and threats, which allowed them to select workshops with thematic content related to the areas of improvement identified and their own interests. Therefore, the diagnosis is an important stage because it guarantees that the training and development efforts are practical and relevant for each organization. According to the findings detected during the diagnosis, in both organizations, the gender perspective was not considered as a relevant topic to apply the module that provides tools to solve and make visible the different gender-based violence that may occur within organizations. This situation raises the question of whether the organization is making progress or, on the contrary, neglecting its responsibility to train staff on preventing gender-based violence in the workplace.

### 3.2 OTP Implementation in 2 organizations

Both organizations implemented the four modules identified as priorities, and in both, the team initially implemented the Emotional Management module. In organization 1, the organization's development slowed a space for recognition of one's own and collective emotions; this activity aroused a collective catharsis that led participants to reflect on how they manage decisions and power relations within the organization. On the contrary, in organization 2, the places in the territory that sustain life in the municipality of Riosucio were recognized and identified; they were represented by the collective.

The team carried out the leadership module in the second meeting at Organization 1. It explained the different types of leadership, and participants identified the organization's leaders and mapped out their dynamics. In Organization 2, the methodologies used to develop the theme on corruption allowed them to open the dialogue, connect with the group and with the theme to reflect on various situations and acts of corruption in daily work, and also acquire tools on how people can act against these behaviors to change them.

In the third meeting on well-being in Organization 1, the facilitators explained the concept of assertive communication, to then deploy a practical activity that would allow them to identify how they communicate within their teams, to finally reflect through the N.O.P. strategy on the Needs, Opportunities and Problems present in the organization, thus providing a space for the participants to express their opinions and feelings about well-being in the organization. In Organization 2, a positioning was built on various environmental problems, such as consumption, recycling, animal testing, the fast fashion industry, and the digital footprint, among other challenges, that allowed the participants to be aware of how actions impact the environment. Understanding and knowing this information helped generate individual and collective strategies to minimize the environmental impact from the possibilities of the context.

In the fourth meeting on ethical dilemmas in Organization 1, the methodology promotes reflective dialogue, focusing on the way decisions are made and not only on the benefits and difficulties that result, strengthening organizational cohesion through the consideration of diverse voices and the construction of shared ethical solutions. In Organization 2, during the last meeting on peace building, cooperation, dialogue, and mutual respect among people in collective environments are promoted, in order to create a harmonious and productive work environment, exploring through collaborative activities the 5Cs (Cooperation, Coordination, Commitment, Trust, and Communication).

### 3.3 OTP Evaluation

The evaluation tool used to measure the impact of each meeting in the two organizations was a form of three open and six closed questions, which allowed for showing according to their answers. Most people who participated in the OTP consider the workshop contents relevant and applicable to the dilemmas and daily tasks they face in their organizations. Likewise, participants state that each module achieved its objective and that they developed the intended skills through appropriate and contextualized pedagogical strategies. The meetings provided tools to improve sensitivity, reasoning, and judgment regarding dilemmas and challenges in the organization and their daily lives.

Some participants recorded observations and suggestions for improvement in the forms, mainly about logistics and managing time and space during the meetings, since some did not have enough time to stay until the end.



## 4. Conclusions

The present study analyzes the articulation between ethics, labor productivity, and social agency in the organizational context, highlighting fundamental theories and innovative OTP proposals. The team identified significant effects on how organizations can build ethical training spaces and strengthen their organizational culture through the review of key authors, fieldwork, and the use of active pedagogies, but with a focus that starts from social well-being, having a holistic perspective from the individual, collective, and contextual to blur corporate social responsibility as an instrumental process (Granados-Niebles *et al.*, 2024).

This work proposes a transformation in the practices of organizations, where ethical values, such as responsibility, freedom, and cooperation, stand as fundamental pillars to resist the globalizing dynamics that often dehumanize work environments (Seijo & Torres, 2022). The conclusions presented here are the result of a collaborative effort that not only analyzes current dynamics but also offers a vision towards a more equitable and cohesive future in the organizational field:

Labor productivity is a search for social well-being. According to the *Human Development Report for Colombia* (United Nations Development Program [UNDP], 2024), “improving labor productivity becomes a powerful social policy to reduce inequalities” (p. 26). This means that improving labor productivity from the OTP proposal is a commitment to building, from training processes, an alternative to the globalizing model, which is “a market model that conditions culture and social practices, political projects, and development proposals” (Montaño, 2005, p. 1). A development mediated by inequality and the pursuit of individual interests leaves aside life in the community.

Blurring the concept of Corporate Social Responsibility: the methodology built by the OTP focused on the work of the three dimensions from the individual, collective, and territorial, consisted of blurring the concept of Social Responsibility at the business level, to build meaningful learning spaces through contextual pedagogies that allowed to experience and promote ethical values such as cooperation, coordination, commitment, trust, solidarity, empathy, responsibility, and communication in collective environments.

Cooperation fosters collaboration and solidarity, resisting capitalism that denies the human within business and institutional environments (Lipovetsky, 2005). Effective coordination harmonizes efforts and minimizes conflicts, while commitment to the organization's mission and values promotes a culture of peace. Mutual trust facilitates dialogue and peaceful conflict resolution. Effective communication strengthens interpersonal relationships and promotes mutual understanding and respect, creating a climate of trust and openness based on empathy.

The OTP led participants to conceptualize and reflect on these ethical values, which prompted them to rethink the notion of Corporate Social Responsibility, usually viewed only from an isolated organization-society perspective. Meanwhile, as the OTP sessions are developed, an internal organization is generated, transcending from the personal to the collective, assuming voluntary commitments from the places people occupy, both in organizations and their environment. Here, what Palomino-Leiva and Jurado-Alvarán (2024) stated about the importance of reflection regarding coexistence in community is reaffirmed, which does not focus exclusively on the construction of harmonious relationships but on understanding and transforming positively the conflicts present in the daily lives of people, groups, and communities.

Finally, it is necessary to implement the OTP in other organizations and contexts to continue validating its impact and to confront its methodology. In addition, it would be pertinent to implement the Program with more people and with greater continuity in the linked organizations, so that the message is reinforced and has greater apprehension. Carrying out a permanent ethics training process at the organizational level could enable the participating people to advance in their cognitive moral development, and thus, through social learning, it is replicated to their work teams and the rest of the organization, having a greater impact. In this sense, it is recommended, for future research, to apply measurements that allow identifying the progress in the ethical judgment and the ethical action of those who participate in the training process, which can be systematized through the use of measures on cognitive moral development or other similar theories (DeTienne *et al.*, 2021). It is also recommended to complement the impact of the PFE on the organizational culture with measurement instruments such as the CEV Model (DeBode *et al.*, 2014; Kaptein, 2008; Toro-Arias *et al.*, 2022) in order to make a more systematic follow-up to its impact.

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## Authors' Contribution statement

Juliana Toro-Arias: conceptualization, data curation, formal analysis, resource acquisition, research, methodology, project administration, resources, supervision, writing (original draft), writing (draft review and review/correction); Laura Sofía López-Callejas: conceptualization, data curation, research, methodology, writing (original draft), writing (draft review and review/correction); María Camila Reyes Mejía: conceptualization, methodology, writing (original draft), writing (draft review and review/correction).



## Conflicts of interest

The authors declare that they have no conflict of interest in the writing or publication of this article.

## Ethical implications

The authors do not have any ethical implications that should be declared in the writing and publication of this article.

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