



Respect as a Moral Response to Workplace Incivility

Leslie Sekerka¹  · Marianne Marar Yacobian¹

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Abstract

With the rise of incivility in organizational settings, coupled with an increase in discriminatory behavior around the world, we explain how these concerns have merged to become a pervasive workplace ethical issue. An ethical-decision making model is presented that is designed to help employees address issues of incivility with a moral response action, using Islamophobia and/or anti-Muslimism as an example. By adopting a proactive moral strength-based approach to embrace and address this issue, we hope to promote respect while also mitigating the lack of its presence. We explicate potential cognitive and affective influences that support an organizational member's desire and decision to respond to incivility in a reverential manner. Given the propensity for employees to turn away, become apathetic, or to simply ignore wrongdoing, scholars need to illustrate how a path to respectful behavior can be achieved. Our model highlights variables like group norms and anticipated emotions, punctuated by different forms of self-regulation. A Kantian view, underscoring the worth of every person, underpins our appeal.

Keywords Anti-Muslimism · Incivility · Ethical decision-making · Respect

Introduction

When asked how they are being treated, many employees reflect a steady increase in workplace tension. Nearly half of those surveyed in 1998 reported incidents of rudeness at least once a month, a figure which rose 62 % by 2016 (Porath 2016). Lapses in common courtesy are all too frequent (see Demsky et al. 2018), with relational conflict contributing to a lack of civility (see Giumetti et al. 2013). Scholars concur that incivility can easily emerge in a diverse workforce, especially when assumptions and implicit biases are not explicitly managed (Cortina 2008). Without mindful attention, variances in cultural backgrounds make the

✉ Leslie Sekerka
lsekerka@menlo.edu

Marianne Marar Yacobian
mmarar@menlo.edu

¹ Menlo College, Atherton, CA, USA

workplace a crucible for disrespect, a place where personal values and beliefs unconsciously clash (Cortina 2008). Disrespect is not good for business as it mitigates effective performance, reduces teamwork, collaborative engagement and, as one might expect, increases employee turnover (Porath and Pearson 2013). To begin to address this challenge, we target incivility as a workplace ethical issue. Adopting the perspective of the person who observes this behavior at work, we are interested in how thoughts and feelings can be leveraged to respond to rudeness, discourteousness, or harassment in a respectful manner, as a moral response-action. Specifically, we address an emerging form of incivility referenced as Islamophobia and/or anti-Muslimism.

Considering how to respond to and potentially prevent incivility, the concept of workplace respect is perceived, framed, and defined in many ways. Distinctions of respect can be made among relationships, both external and internal to the organization. Our interest is with workplace relationships at the individual (micro) level; more specifically, employees' ability to appropriately respond to incivility, but to do so in a respectful manner. Given a pronounced rise of xenophobic sentiment contributing to anti-Muslimism (Kedikli and Akça 2018; Sekerka and Marar Yacobian 2018), we target this form of incivility as an illustrative focal point. The goal of this discussion is to prompt awareness of incivility, as well as this particular ethical issue, and to foster employee respect by making potential tacit influences less ambiguous. To undertake this charge, we revisit the tenets of Kantian moral philosophy, identifying respect as a moral response-action when observing incivility. Offering respect in response to different forms of harassment, bullying, rudeness, and other inappropriate disrespectful behaviors may seem counter-intuitive. But a moral response that demonstrates respect can take many forms, such as providing support to the victim, reporting the incident, and/or working within the organization to establish positive change.

The particulars of how an ethical issue emerges will vary by person, context, and situation (Treviño 1986). Hence, the purpose of this work is not to describe a correct response, rather to foster awareness of the concern and how to effectively process an appropriate response that conveys respect. We explicate potential cognitive and affective influences that support an observer's desire and decision to respond to incivility in a reverential manner. Given the propensity for employees to turn away, become apathetic, or to simply ignore wrongdoing (Conaway and Fernandez 2000), it is crucial that scholars provide tools that illustrate a path to respectful behavior. Our model highlights variables like group norms and anticipated emotions, punctuated by different forms of self-regulation. A Kantian view, underscoring the worth of every person, underpins our appeal.

Respect as a Moral Response-Action

Respect, as a verb, is defined as holding regard for another person's feelings, wishes, or rights, avoiding harm or interference, and/or to recognize and abide by legal requirements (Simpson and Weiner 1989). From the Latin word *respicere*, meaning to "look back at" or "look again," it suggests a pause to reflect and reconsider one's thought processes. The person offering respect pays attention and care, responding to another, in the light of a revised perception (Stanford Encyclopedia of Philosophy 2018). When employees demonstrate respect, a deliberate decision has been made to attend to others with reflective care, acknowledging that those involved require and are due attention. In this sense, respect involves choosing to yield: the supremacy of self gives way to another. Sometimes we choose to respect others because they

bear some warranting characteristic calling for this response. In other circumstances it may not seem that respect is due, yet remains necessary. In valuing a fellow organizational member, respect means appreciating a coworker's worth, which in turn benefits the collective (Benditt 2008). This is independent of, and perhaps at variance with, antecedent desires or prior commitments, as well as the person's role, status, or current behavior.

Respect in the workplace has been examined in a variety of ways (see Grover 2013 for a review). Prior research identifies two types of workplace respect: appraisal (based on individual characteristics) and recognition (based on the rights of all individuals) (Clarke and Mahadi 2017). In general, the term refers to being treated politely (Bies and Moag 1986), how worthy and recognized one feels (De Cremer 2002; De Cremer and Tyler 2005), and reputation within a group (Bartel et al. 2012). Sometimes respect is experienced as a sense of inclusion (Ellemers et al. 2013). Van Quaquebeke and Eckloff (2010) define respectful employees as maintaining an appreciative attitude toward others and acting on the basis of this attitude, regardless of liking or agreeing with the person or their actions. Some scholars depict respect as a series of judgments relating to the perceived worthiness, ethical behavior, and shared values that exist between leaders and followers (Clarke 2011). Regardless of how respect is interpreted, most discussions reference some aspect of Kant's philosophy of ethics.

Kantian theory underscores how all behavior should express respect for every individual (1785/1996). Employees are challenged by this fundamental moral obligation to respect those they work with (and for) as an end, not simply as a means to an end. Kant explains how each individual is owed respect solely because of their humanity, given their ability to be a moral agent (see *Stanford Encyclopedia of Philosophy* 2018). While specific actions may not be worthy of respect, it is incumbent upon organizational members to render respect towards others because every person deserves dignity. Observing Kant's second formulation of the *categorical imperative*, we see that people must act in a way that treats all human beings (the self and others) not as a means to achievement, but as an end to it. Kant's description of the *Kingdom of Ends* frames human beings as capable of moral deliberation and, as such, people must choose to act by a set of common laws. His philosophy depicts how all rational beings must abide by common laws, established by the *categorical imperative*, thereby providing a common gauge to evaluate the worthiness of one's own actions. When employees abide by this categorical imperative, they can view and treat one another as equal elements in achieving the organization's overarching goals.

According to Kant, such a systematic whole can only be achieved through an acceptance of universal laws, which endorse respect for one another. Kantian theory supports the notion that each person deserves dignity, stemming from a respect of the self, but also requiring that one confers that same respect upon others. Importantly, an employee cannot respect the humanity within the self, without equally respecting that same humanity within others. Kant's three formulations of the categorical imperative have the same theoretical basis: what a person 'should' do is rationally derived from an understanding that one cannot deny their own morality, which contributes to the morality of the whole. Given these observations, it is incumbent upon management to promote awareness of this responsibility, encouraging employees to examine their own decision-making efforts and resulting behaviors, with the intent to support moral action as members strive to achieve their shared organization's goals. Palmquist's (1994) aspirational application of Kant's theory helps us to understand that the ultimate end would be to drop distinctions between religious or political beliefs, with people choosing to unite around a broader guideline, one that creates a desire to self-regulate to achieve a shared purpose.

Focusing on respect, Kant maintains that all rational beings attribute respect to themselves and acknowledge that others deserve this same value. Every employee deserves moral recognition, which can be expressed in both attitude and conduct. To achieve this behavior, respect needs to be framed as a moral goal. Kant's philosophical platform asserts that respect is morally and unconditionally required, regardless of any stipulation, category, or circumstance. This expectation may be at odds with circumstances where what is experienced thwarts a desire to offer respect (e.g., observing behavior that appears to be condescending, rude, prejudicial, or disrespectful). Perhaps without intent, a lack of respect may stem from an implicit bias (Staats et al. 2015). This is a form of unconscious stereotyping that fuels disrespect in interpersonal relationships. As a societal cancer, a deficit of respect fuels workplace incivility and contributes to the moral erosion of organizational life. Therefore, as moral agents, employees have a duty to reaffirm the value of respect, supporting ways in which it can be demonstrated. Kant underscored how all human beings are due respect, regardless of how they are perceived and irrespective of one's inclinations, selfish interests, and other personal duties. This imposes a sort of equalizer so that when employees of different cultural and religious backgrounds come together, there is an obligation of respect. It is reasonable to expect that employees need to apply moral judgment to determine, apart from their own instincts and desires, what shared values should take supremacy in a workplace encounter (see Bagozzi et al. 2009). This necessitates being respectful of underlying alternative beliefs and providing reasonable accommodations. To enable a shared value of respect, employers must endorse an organizational culture and climate that supports moral agency, cultivating an environment that encourages inclusivity. Managers need to role model and reward respect as a moral action and as an expected element of organizational performance.

Respect is generally associated with a behavioral component, guided by internal cognitive and affective processes. This includes refraining from certain treatment, while also offering respect in the form of protection, inclusion, and praise, and by providing accommodations and demonstrating employees' value and worth. Sincere respect is motivated by an acknowledgment that such regard is genuinely owed, without ulterior motives based upon personal gain. A decision to be respectful springs from beliefs, perceptions, and judgments that drive awareness that all people deserve such a response. This presents a delicate paradox for employees as they need to learn how to use judgment that gives respect, but without relying upon self-serving motives or immediate inclinations. Corporations are largely driven by selfish interests which, in turn, motivates individual achievement. As such, respect can be undervalued, underrepresented, and/or missing from interpersonal encounters. This reinforces the importance of genuinely treating respect as an ongoing individual and organizational moral goal.

Rather than being reaffirmed and reinforced in the workplace, respect is often an afterthought or, worse yet, disregarded entirely. The fact that respect is a sociocultural construct means its value is collectively established. Its manifestation reflects an authentic belief that employees have value. Workplace respect is often thought to be a form of what Cranor (1975) and Darwall (1977) have each called recognition respect. Scholars have recently explicated a more refined form of this construct, referred to as mutual recognition respect. Known to support job performance and employee well-being (Clarke and Mahadi 2017), mutual recognition respect has unique properties that reflect a sensitivity to one another's personal beliefs and accepting the right to have differing opinions, even if one disagrees with them, and treating others with fairness, consideration, and dignity. Given workplace behaviors are, in part, driven by how task actions are measured, metrics that hone and recognize respect should be explicitly included in both individual and group performance (Sekerka 2009).

Recent work by Clarke and Mahdi demonstrates how the presence of respect in organizational settings predicts valuable outcomes (2017). Recognition respect (Cranor 1975) captures Kant's notion that everyone should be respected because of their capacity to be an autonomous moral agent (Rawls 1971). With an added emphasis on mutuality, reflecting trust and commitment in relationships (Martini et al. 2013), mutual recognition respect predicts both organizational and individual level strength (e.g., job performance and well-being) (Clarke and Mahadi 2017). Mutual recognition respect differs from the way respect has been traditionally perceived and measured in organizations. Specific elements, as described Clarke and Mahadi, (2017) focus on relational interactions, such as:

- sensitivity to others' personal or moral beliefs,
- valuing others, because as human beings, they deserve it,
- accepting others' rights to have differing opinions, even if we disagree,
- respecting others' differences,
- treating others with fairness,
- demonstrating that working relationships have integrity and dignity,
- treating others with consideration, and
- believing individuals have a basic right to be respected.

In a situation where an employee witnesses the disrespectful behavior of a fellow employee, they have the onus of deciding how to respond. Respect, as a moral response-action, honors every employee as a potential moral agent (Laham et al. 2010). According to Rawls (1971), all humans have a right to be treated in a way that fosters positive regard. The concept of mutual recognition respect draws upon prior scholarship on relationships. For example, Kellenberger (1995) described how relationships create obligations that serve as a platform for mutuality, calling for honesty and fairness, while Egge (1999) explained how mutual respect within relationships can encourage cultural diversity. Clarke and Mahadi (2017) showed how mutual recognition is a form of shared respect in organizational settings, which predicts employee commitment and satisfaction, along with being correlated with emotional intelligence. Indeed, mutual recognition respect has both individual and collective benefits, enhancing appreciation among organizational members. Employees who feel respected also reflect lower levels of bearing discriminatory attitudes toward others (Simon and Grabow 2014).

If management hopes to mitigate emerging forms of incivility, employees will need to learn how to respect those who have alternative belief systems. But the reality is that differences in cultural or religious backgrounds can often ignite rudeness or discrimination, such as incivility toward Muslims in Western-based organizational settings. Employees need to exercise respect, striving to fortify an ability to respond to ethical issues such as anti-Muslim incivility with an appropriate and effective moral response-action.

Anti-Muslim Incivility as a Workplace Ethical Issue

It is unethical and illegal for employers in the United States (U.S.) to discriminate based upon a person's religion. Employers may not refuse to hire anyone as a result of their faith, promote on the presence or absence of a particular faith, or single out background checks for targeted groups. They must also accommodate employees' religious beliefs and practices, unless doing so would impose an undue hardship to the firm. This means employers must take a person's

religion into account when making job assignment decisions. Unlike characteristics protected by discrimination laws like race, age, or gender, religion is not a trait one is born with; rather, it is a set of beliefs that are associated with certain practices. Unlike other protected traits, religion may require that certain activities be conducted while at work, such as engaging in prayer, holiday and dietary observances, and the wearing of specific items and/or grooming practices.

The law requires management to accommodate employee faith-based beliefs, working with them to address needs, concerns, and to resolve areas of conflict. Accommodations might include, scheduling changes, modifications in job duties, exceptions to dress/grooming requirements, excused absences, and providing facilities for prayer. According to the U.S. Equal Employment Opportunity Commission (EEOC), prohibiting religious discrimination, employees must be allowed to engage in religious expression while at work. Employers may not restrict religious expression more heavily than other forms of expression. But it is often unclear as to what these rules actually mean in practice. Frustrations, tensions, and negative sentiment can fester as a result, which prompts resentments and disrespect in the form of incivility (see Ferdman 2017). In today's global economy, where there is an increasingly diverse workforce, managers must be proactive, not just reactive, when it comes to fostering respect as valued social norm.

Prior research shows how legal claims made by Muslim employees are associated with workplace harassment (Gosseen 2017; Greenwald 2010). Cases related to Muslim workplace discrimination skyrocketed 150% after the 9/11 attack (Morgan 2011). Sekerka and Marar Yacobian (2018) analyzed the basis for anti-Muslimism in organizational settings. Their analysis of EEOC cases over a twenty-year period showed that employer failures to accommodate and tolerate employees' religious beliefs were manifest in various ways (e.g., dress code violations, hostile work environment, verbal abuse, and protracted harassment). To address such incivility, managers often adopt a common-sense approach, assuming that employees will automatically confer respect toward their coworkers (Grover 2013). In reality, however, racial, ethnic, and religious incivilities are present in daily life, presenting employees with ethical issues that need to be addressed (Sharma and Mann 2018). A typical management response has been to impose corporate ethics codes that prescribe moral behavior (Blok 2017). But codes do not help employees deal with their tacit biases and fortify a sincere and thoughtful regard for others; especially when it is easier to look the other way and ignore observances of disrespect. While codes provide information that support compliance (Sekerka 2016), an organization's culture must encourage mutual recognition respect. This suggests that employees need frameworks to prompt reflection and to surface tacit influences that might thwart a desire to engage in respect, as a moral action.

While multiple forms of incivility exist, there is a palpable rise in xenophobic sentiment, which fosters anti-Muslimism (Kedikli and Akça 2018; *Muslim Council of Britain* 2018). This prompted our attention to address this particular form of incivility. We set forth an ethical decision-making path identifying anti-Muslim incivility as a workplace ethical issue, making this concern less tacit and abstruse. The need to target and cultivate respect stems from the harsh reality that organizational settings can become platforms where targeted intolerance thrives. Apathy or disregard exists, with little effort being made to help eradicate norms that tacitly endorse religious discrimination. An exaggerated fear, hatred, and/or hostility toward Muslims is perpetuated by negative stereotypes that drive biases and the marginalization and exclusion of Muslims. Globally, Muslims report not feeling respected; 52% of Americans and 48% of Canadians say the West does not respect Muslim societies. Italian, French, German,

and British respondents agree with this observation, albeit by a slightly smaller percentage (Gallop 2016). According to a report by the *Center for American Progress* (Ali et al. 2011), a network of misinformation actively promotes Islamophobia. This contributes to prejudice and discrimination among the general population, which finds its way into the workplace. Prejudice plays a key role in the existence and proliferation of anti-Muslim incivility. As a judgment or opinion, such negative attitudes are a detriment to employees' health and well-being. Combined with overt disrespect, incivility establishes a debilitating and potentially unsafe work environment.

Gallop (2016) analyzed prejudice against Muslims and Islam in a number of countries globally. In the U.S., about half of a nationally representative sample of Mormons, Protestants, Catholics, Muslims, and Jews agreed that most Americans are prejudiced toward Muslim Americans. Muslims (48%) are more likely than Americans of any other religious group to say they have experienced racial or religious discrimination over the past year. Muslim Americans are more than twice as likely as Jews, Catholics, and Protestants to say they personally experienced discrimination (Gallop 2016). Gallop polling (2016) also asked U.S. citizens whether they think Muslim Americans are loyal to the country. Their analyses highlight how perceptions of national disloyalty fuel anti-Muslim incivility. Gallup also collected data from representative samples in Germany, France, and the U.K., finding similar issues related to tension and conflict associated with the integration of Muslim communities into these countries. Although the majority of respondents agreed that people from minority groups enrich the cultural life of their nation, a sizable number also expressed fear about certain aspects of the Muslim culture. Significant proportions of the French, German, and British people consider different Muslim practices and relationships threatening. For example, 16% of Germans, 30% of British, and 39% of French say that wearing a hijab—a traditional head covering worn by Muslim women—is a threat to European culture. Similar proportions associate Muslims with terror, as 23% of Germans, 25% of the French, and 34% of the British say that Muslims are sympathetic to al Qaeda.

In the Wake of the 2016 U.S. Presidential Election the ACLU Reported a 67% Increase in Anti-Muslim Sentiment in this Country Experts in the realm of bias and stereotyping explain how its presence prompts incivility in organizational settings (Bielby 2000). Various forms of marginalization impact minorities, evidenced by inequity, limited upward mobility, and access to resources (Asthana 2017). This ultimately thwarts an ability to build social and professional capital, which fortifies workplace performance (Zhou 1997). While structural and systemic attempts have been made via legislation to protect all minority groups (e.g., Civil Rights Act, Equal Pay Act, and Affirmative Action), dominant Western ideological rhetoric can inadvertently reinforce the status quo (Domhoff 2013). Given that the nexus of employer and employee rights may become obfuscated, it is important that incivility is explicitly identified as an organization ethical issue. With a rise of anti-Muslimism (Geddes 2013; Strabac and Listhaug 2008; Poynting and Mason 2007), responsible employers need to address this form of incivility, before deleterious legal issues deplete employee performance capacity (Porath and Pearson 2013). Money, time, and emotional energy directed toward litigation is exhaustive and costly (Greenwald 2010). Moreover, reputational harm associated with incivility imposes palpable damage to a brand, deteriorating corporate image for years to come (e.g., Abercrombie & Fitch; Barakat 2015).

Those who observe anti-Muslim incivility may unknowingly perpetuate ideologies that work against inclusivity (Zweigenhaft and Domhoff 2006, 2014; Beydoun 2018). Creating an

organizational environment wherein people who seem different are welcomed and included does not occur automatically. Without proactive attention to specific types of discrimination, like anti-Muslim incivility, false narratives can subtly reaffirm the idea that certain groups pose a threat to what is known and valued. Ignorance fuels intolerance (Lipka 2017). Building a culture of respect requires a developmental approach toward mutual recognition respect for one another's uniqueness by valuing rights and religious preferences. Organizations have the opportunity to serve as a catalyst for positive change, a beacon for openness, transparency, and mindful regard for others, irrespective of variances or dissimilarities in personal beliefs. To support this aim, employees will need to recognize and address their biases and prejudicial attitudes towards Muslims. They will also need to examine what supports a desire and decision to engage in respect, as a moral response-action, in the face of incivility. To this end, someone who witnesses anti-Muslimism must look inward, becoming aware of what motivates their ability to be a moral agent.

Employees are often aware of negative workplace behaviors like incivility, but choose to ignore them, similar to the bystander effect (Salin 2001). Andersson and Pearson (1999) describe workplace incivility as "low intensity deviant behavior with ambiguous intent to harm the target, in violation of workplace norms for mutual respect" (457). Incivility directed toward any marginalized group, displays a lack of regard for another, yet must be addressed in a respectful manner. D'Cruz and Noronha (2011) explored bystander behavior in the face of workplace incivility. They learned that bystanders were more likely to act in the face of a workplace injustice when they viewed their actions as protecting the target, which endorsed their personal commitment toward resolving the situation. When bystanders experience negative reactions toward helping, they were likely to pull back or cease their moral action response. Mulder et al. (2014) examined the perceived responsibility of bystanders and their anticipated risk of becoming victimized. This perceived risk fosters avoidance, for fear of being blamed or becoming attacked as well.

Samnani (2013) describes how subtle forms of incivility contribute to a lack of a response-action from observers. Adding to the ethical complexity of incivility is that the more nuanced the behavior, the more likely a bystander may side with the perpetrator of anti-Muslimism or other form of prejudice. This highlights a palpable concern that by looking the other way and ignoring the ethical issue, an employee can reinforce or become a conduit for anti-Muslimism. We return to the irony that disrespectful behavior calls for respect as a moral response-action. A wrongdoer's actions are not entitled nor deserving of respect. But ethical issues and the potential for any person to become a moral agent necessitates an ability to rise above the current circumstances and to tap one's best self, executing a higher-order decision-making capacity. Employees must give voice to their personal and organizational values by addressing incivility respectfully. A duty to moral agency calls for managers to bestow respect toward the ethical issue of anti-Muslimism, actively role modeling a moral response-action to incivility that demonstrates moral strength.

To cultivate respect, a person will likely need to reference their second-order desires and to execute deliberate self-regulation to tackle the issue. The idea is to shift one's immediate attention away from the perpetrator and to address the issue itself. Shifting the focus from the aggressor to the ethical issue itself can empower an employee-witness to willingly respond in a thoughtful way. Respectful response-actions might include the mobilization of a group of allies, reaching out to Human Resources, or to prompt organizational development that works to systemically delegitimize and condemn anti-Muslimism and other forms of incivility. This may take the form of ongoing discourse, working with fellow employees to consider how other

organizations have successfully addressed anti-Muslimism. Or, it may emerge as respectful resistance to inappropriate behaviors. Such response-actions may require moral courage calling for the use of moral competency strength (Sekerka 2016). Comer and Sekerka (2018) explain how moral agents need to effectively prepare, taking time to carefully plan and execute a mindful response, while also protecting one's own health and well-being.

Given Kant's categorical imperative bestows dignity to all because of a capacity to be self-governing moral agents, this approach offers hope for the future. While perpetrators of anti-Muslim incivility have failed to act morally, they have the propensity to learn and change, if they have a desire to do so. Management must therefore support ongoing adult moral development. Such growth must be simultaneously coupled with efforts to promote inclusivity and moral awareness, and by incorporating mutual recognition respect as an element of measured performance. This does not minimize incivility, nor does it dismiss it. Rather, it directs employee motivations to accept a duty to engage in moral agency when they observe unethical behavior in the workplace.

Ethical Decision-Making

Sonenshein (2007) challenged cognitive ethical decision-making theory, raising a concern that ethical issues frequently involve uncertainty, and that people rarely have deliberated reasoned behavior. He argues that people frequently rely upon intuitive judgment and post hoc explanations and justifications, using intuitive judgment instead of reasoned action. Bearing this in mind, if we hope to address anti-Muslim incivility (as an ethical issue) and generate respect (as a moral response-action), it is important to articulate influences to respect, making them explicit, deliberate, and openly discussed. It is important for managers to encourage overt ethical awareness, asking employees to pause and consider the impact of their emotions, judgment, and intuition in shaping how they choose to behave. Actions are choices in motion; being ethical means you learn to look for the ethical elements within a given situation and then consider how your personal and organizational values can be applied. Use of an ethical decision-making model reveals the potential for implicit biases that can consciously or unconsciously influence a desire and decision to act in a certain way. Ferrell and Gresham's (1985) multistage contingency model described how antecedents to ethical action are based on individual (employee) factors, significant others in the organization, and opportunity. Hunt and Vitell (1986) explain how ethical action is driven by personal experience, organizational, industry, and cultural norms, and the effects of perceived ethical issues and alternatives, evaluations, judgments, and intentions. Drawing upon Rest's ethical decision-making process (1986), Sekerka and Bagozzi (2007) explored additional factors that influence the desire to engage in ethical action, targeting self-regulation as central to the effort.

Given multi-, cross-, and/or intra-cultural misunderstandings, employees' perceptions of the situation and how they might respond to it readily differ. Preconditioned sets of values that support moral action are critical in guiding how someone responds to anti-Muslim incivility. Moving toward a desire and decision to respond is typically influenced by factors such as attitude, perceived importance, subjective norms, and the nuances of the situation (Hegarty and Sims 1979; Treviño and Youngblood 1990). Efforts to proceed with a moral response-action may also be influenced by moral approbation (i.e., approval from self and others) (Jones and Versteegen Ryan 1997, 1998) and moral intensity (i.e., issue-related moral imperatives in a situation) (Jones 1991). Thinking and feeling work together with individual and social forces that prompt movement toward and away from a moral act (Sekerka and Bagozzi 2007). Affect

and cognitions shape higher-order decision-making processes, i.e., choices that are deliberate and consciously directed. A self-regulatory approach exercises the power of free-will in framing respect as a values-based choice.

When facing anti-Muslim incivility as a workplace ethical issue, people experience their emotions and competing values in different ways. Past experiences and how people make sense of the current circumstance shape the motivation to act—or not to act. For most people, there is an automatic felt desire to respond in a certain way. Further development of a desire to engage in moral action is influenced by personal factors that are, in turn, dependent upon social forces such as organizational directives, social norms, perceived rewards or punishments, peer pressure, and contextual elements. Having the willingness to act (see Rorty 1988) is a prerequisite for moral action. Once a desire to act emerges, the individual is capable of reflecting upon his/her desire to act.

As described by Sekerka and Bagozzi (2007), a higher-order decision-making process can be self-directed, as an employee weighs their desire to act alongside a decision to act on this desire. This self-regulatory process differs from moral approbation (Jones and Verstege Ryan 1997) as first-order desires to act are different from and precede a commitment to a moral action (Rest 1986). The latter is governed by second-order desires, typically expressed by deliberate moral standards that require reflective judgment to motivate and execute moral action (Sekerka and Bagozzi 2007). Understanding what supports a desire to act (first-order response) and the advancement of that desire (a second-order reflective response to it), employees can learn that this is a conscious choice to reflect on one’s desires to be a moral person and to do so with respect. From there, it is about the ability to endorse and fortify that desire. Navigating and sorting out competing values, conflicts between personal wants and organizational standards influence employees’ response-actions. To explicate this path, we focus on the observer’s self-regulatory processes, influenced by both affective and cognitive elements. Our goal is to help managers better understand how to role model, support, and encourage respect as the basis for a moral response to anti-Muslim incivility (see Fig. 1).

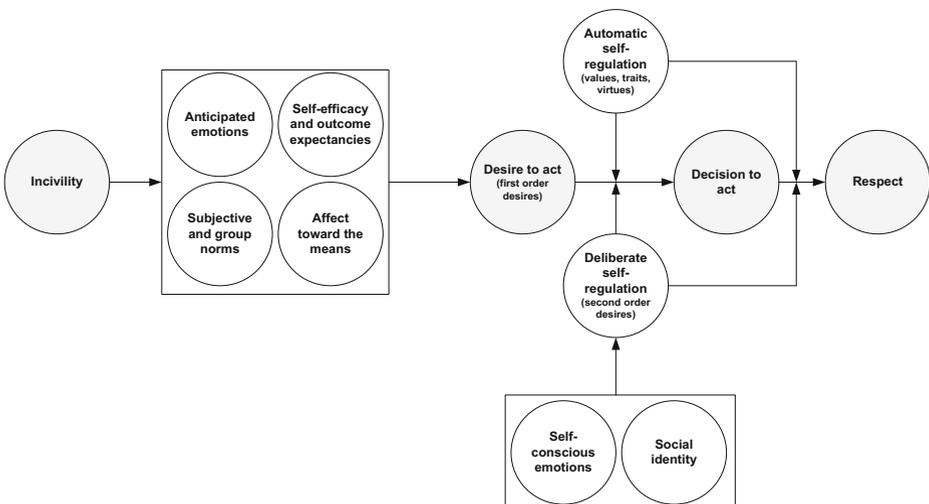


Fig. 1 Unpacking the ethical decision-making path to respect

Forming a Desire to Act with Respect

Anticipated Emotions

People who form goals and make plans to respond to an ethical issue typically begin by appraising possible avenues for action and then prudentially selecting one (see Gollwitzer 1993). While this period may only take seconds, cues are received from affective states that provide resources to the decision maker. Emotions enhance cognitive processes as they signal where to focus attention (Frijda 1986; George and Brief 1996), facilitate choice-making (Bagozzi et al. 2003), and sort through options, anticipating potential outcomes and the implications of possible actions (Damasio 1994). Ethical decision-making is contingent on both conscious and unconscious criteria and may be influenced by prior emotions experienced in similar encounters.

Emotional signals occur at multiple levels of cognitive and affective processing. Carver and Scheier (1990, 1998) and Johnson-Laird and Oatley (1989) describe how emotions are linked with a sense of progress. As one pursues a goal, emotional reactions emerge and guide the path; in general, positive affect endorses pursuit and negative affect discourages it (Carver and Scheier 1990, 1998). Emotional reactions emanating from prior decisions can also influence a current decision to proceed or not. Therefore, how employees observe a particular circumstance where incivility toward Muslims is present, a desire to act relates to previous experiences and how they were reflected upon, digested, justified, and/or rationalized. Additionally, the witness to the incivility may reference prior positive or negative experiences with Muslims, which might be exacerbated by negative media portrayals. In forming an effective response to anti-Muslim incivility, associations, cues, and subsequent affective triggers are likely to impact an employee's decision to respond to the event, choosing to move toward or away from exercising a respectful response-action.

Anticipated emotions, or what the employee expects to feel (if choosing to take action and respond in a particular way), may also be influential in this moral decision-making path (e.g., Perugini and Bagozzi 2001). Analogous to counterfactual thinking processes, people consider the potential benefits or consequences of their goal achievement (or failure) (Bagozzi et al. 2003). Gleicher et al. (1995) referred to this as a prefactual affective experience. Imagined goal success can fuel positive anticipated emotions (pride, hope, joy, etc.), while imagined goal failure can lead to negative anticipated emotions (frustration, disappointment, worry, guilt, shame, etc.). People are motivated to approach pleasant outcomes and to avoid negative ones. Hence, anticipated emotions serve as pseudo-predictors, thus supporting or curtailing desires to act (or choosing not to do so). There is likely a relationship between the recognition of incivility as an ethical issue and the desire to respond to it with respect, influenced by anticipated emotions, which may be conscious or unconsciously experienced.

Self-Efficacy and Outcome Expectations

Self-efficacy and how the employee perceives their outcome expectancies are also influential in the pursuit of a moral response offering respect. How does the employee observe their ability to favorably influence the current situation, where anti-Muslim incivility is being demonstrated? The perception of one's power to successfully influence a situation likely relies upon a belief that the individual has some power over their present circumstances. As an employee witnessing incivility, do they feel empowered to act? If they do, they must consider:

What might my action look like? Does the person believe they can be useful in the situation i.e., that they can make a difference (Christensen and Kohl 2003)? Self-efficacy (Bandura 1982) is linked with leadership (Bennis and Nanus 1985), better performance under stress (Murphy 1992), and workplace motivation (Gist and Mitchell 1992). How do employees frame their ability to exert control over a situation, one that might impose risk by speaking up?

Self-efficacy is a psychological state that refers to the level of confidence one has in their ability to perform a specific action. Bandura's work reveals that perceptions of efficacy serve to enhance or impair motivation, including whether or not a person will choose to engage in action (1982) and the effort exerted to accomplish that action as a personal goal (Bandura and Cervone 1986). A link between self-efficacy and taking action when witnessing anti-Muslim incivility has to do with the employee's perception of their own power, an ability to effect positive change. If an employee observes anti-Muslimism incivility and sees themselves as powerless, it can certainly deter their desire and willingness to respond. Self-efficacy is relevant to respect as a moral action because this sort of judgment can "influence not only what skills people perceive themselves to have, but also what they believe they can do with the skills they possess" (Chemers et al. 2000: 268). These perceptions shape cognitive processes, eliciting self-confidence or self-doubt (Bandura and Wood 1989). Moreover, self-efficacy is associated with motivation that can prompt resiliency in the face of adversity. As described by Sekerka, Bagozzi and Charnigo (2009), responding to an ethical challenge at work with self-efficacy likely requires moral strength. Locke and Latham (1990) recognize the roles of self-efficacy and outcome expectancies in their high-performance cycle model of goal-directed behavior. We believe these influences are complemented by subjective and group norms.

Subjective and Group Norms

Kelman (1974) identified aspects of social behavior tied to group norms. One is termed compliance, which refers to the tendency of a person to yield to interpersonal pressure and is based on the need for approval. Compliance-based processes are similar to the effect of subjective norms (i.e., a belief that other people whom one respects would support a particular course of action), as described by the theory of reasoned action (Fishbein and Ajzen 1975) and planned behavior (Ajzen 1991). Looking at the relationship between observing anti-Muslim incivility (as a workplace ethical issue) and the desire to respond to it with a moral response-action, subjective norms will likely play an influential role. Group norms (i.e., shared values and/or goals among organizational members) are a second aspect of social behavior tied to norms (Eagly and Chaiken 1993). Kelman (1974) termed the processes underlying group norms as internalization.

Desires and decisions to act morally are governed by the alignment of personal values with the values of the organization and/or workgroup. Internalization processes drive a moral obligation to respectfully consider the welfare of fellow employees. Such considerations foster reciprocity on behalf of the group and its members (Cialdini et al. 1991; Tyler 1997). Recognition of anti-Muslim incivility and the desire to engage with respect, as the moral action, is thus mediated by group norms. While self-efficacy constitutes a personal felt power to act, subjective and group norms address different kinds of social pressures to act so as to achieve a shared moral goal. In the context of responding to anti-Muslim incivility, the shared motive would be to respectfully alter the injustice and to ensure human dignity, as ascribed by Kant.

Affect Towards Means

Affect towards the means is cast independently, aside from normative pressures, or self-efficacy, per se. To face anti-Muslim incivility in the workplace requires more than just a consideration of acting or not acting, but actually considering how to act. Some instrumental responses may be pleasant and lead to positive consequences. Other response may be noxious or unpleasant, leading to apathy and avoidance. The possible emotions one might feel in response to taking a particular action is referred to as affect toward the means. For example, an employee might think to themselves: *If I respond to this unethical behavior by reporting it to management, I will worry that I am subjecting myself to personal risk. I might be ostracized as well. What if how I go about responding to the anti-Muslim incivility fails? What if I seem inept?* This reflective consideration supplies additional information on the possible consequences of pursuing a moral goal. Depending on the extent and magnitude of an employee's emotional reactions towards the means of goal attainment, a decision to act may be viewed more or less favorable.

An ethically charged situation like workplace anti-Muslim incivility will likely be perceived as a situation where action is likely to impose personal risks and costs. Depending upon the person, situation, and circumstances, such unethical behavior may induce strong impediments toward an observer's action, or possibly prompt their motivations to engage. Employees may have personal internally-imposed constraints/drivers or externally-imposed constraints/drivers, imposed by the organization itself. Taking these elements together, once identified as an unethical act, the desire to respond to anti-Muslim incivility with respect will be influenced by the perceived affect towards the means, self-efficacy, and outcome expectancies.

Choosing to Act with Respect

Sometimes a desire to act, will lead to the immediate decision to act. This constitutes a deterministic outcome of desire. This path influencing a decision to act occurs when primitive habits or impulsivity operate unchecked. It often occurs when self-regulation is absent or thwarted, or when first-order desires go unchecked deterministically. The need to differentiate between the desire to act and the decision to act arises from the dissociation of a desire from an intention or commitment to do so (Perugini and Bagozzi 2004). A direct link between desire and decision is a habituated path. In contrast to a deterministic path from desire to decision, a person can self-regulate the influence of their desires on decision-making. Automatic self-regulation stems from a behavioral orientation learned developmentally (e.g., Kochanska 1994; Posner and Rothbart 2000), manifest via personal values, traits, or virtues. Deliberate self-regulation occurs through a willful application of personal standards to manage one's first-order desires. For example, an employee might impose a second-order desire (wanting to give voice to their values) to govern an initial first-order desire (not wanting to be perceived as part of the problem or wanting to avoid conflict). If an act of incivility occurs where one's initial (first-order) desire is to freeze in the face of anti-Muslim incivility, a persistent commitment to enact a second-order desire to show respect for others can help the person trump their initial reaction to turn away or flee.

Personal values can function as automatic self-regulatory mechanisms similar to the role of traits. These internal, pre-established guidelines help direct our initial reactions to a situation. Personal values, implicit and explicit, are inherent among employees' choices and behaviors,

and vary depending upon the person, situation, and cultural background (Konrad 1982). Family and peer influence, religious beliefs, and personal needs often vie for supremacy (Barry 1985). We each carry with us a preconditioned set of values, which guide how we respond to ethical issues at work. Values can become habits of choice, as Aristotle (1999: NE 1103a20), describes, “We are what we repeatedly do. Excellence, then, is not an act but a habit.” For a moral response-action of respect to become a habit of choice, deliberate self-regulation must take center stage to overcome inertia, apathy, and selfish impediments to moral action. Living responsibly requires that employees restrain certain impulses and desires, while channeling others in the pursuit of personal and organizational valued goals (Bagozzi 2003).

Automatic and Deliberate Self-Regulation

Self-regulation is represented by a person’s ability to change their response to a given situation (Bandura 1991). So important is this function that Baumeister and Exline (1999) claimed that self-regulation might be the master virtue, inasmuch as this moral competency can help people overcome selfish impulses for the sake of the others. Self-regulation represents an effort to initiate or change a response (Baumeister and Vohs 2004), responses like thoughts, feelings, and desires. As a form of self-control, self-regulation is represented by an ability to alter one’s own affective states and responses to them. Self-regulation can originate in personal values and traits. Ideally, people self-regulate in the course of their ethical decision-making automatically. But this personal governance ability can intentionally be used to endorse both a desire and decision to act with respect. Once a decision to act has been made, conscious and unconscious forms of self-regulatory strength are still needed to motivate the decisive action. If exercised regularly, like personal values (instrumental and end-state forms) they can become second nature to us, becoming ingrained as a personal character strength (e.g., similar to traits) (Rokeach 1973). If individuals exercise their self-regulation competency, they can influence their tendency or natural reaction to turn away from or to disengage when observing incivility; instead responding as a moral agent with respectful responsive actions. If an employee witnesses bigotry, injustice, harassment, bullying, and/or other forms of incivility, self-regulating may be especially difficult. Hence, practicing this moral competency in everyday organizational life is essential (Sekerka 2016).

While this skill may be more established for some than others, there is potential for further development in most employees (if they are encouraged learn and are willing to do so). Hence, the tendency to respond to an ethical issue (like anti-Muslimism) with respect can be increased by exercising awareness of the concern and strengthening employees’ self-regulation. Key in moving from desire to actually engaging in moral action, responding to incivility with respect, resides within an employee’s ability to alter her or his own emotional and motivational states. Certain competencies are required to keep emotions and motives in perspective, relative to others (Salovey et al. 1993). Employees who are aware of their feelings, desires, and drives, and use them effectively to build moral strength, can navigate self-regulation to their advantage. To facilitate respect in the workplace, emotions and motives need to inform, but not overwhelm the moral agent. If one observes anti-Muslim incivility, the immediate tendency may be to automatically react (leave the area, ignore the issue, turn away, etc.). Leveraging self-regulation theory (see Baumeister and Vohs 2004), emotional and motivational awareness coupled with self-control can be used to guide choices, tapping long-range as well as short-term implications of one’s behavior.

Frankfurt (1971, 1988) explained how self-regulation and desires work together to moderate (i.e., attenuate or augment) the relationship between the desire to act and the decision to engage in moral action. People have the capacity for reflective self-evaluation in that they can become aware of their motives, feelings, thoughts, and desires. In varying degrees, everyone has the capacity to evaluate their desires and decide whether they want (or do not want) to have these personal desires as they scrutinize them. Frankfurt termed these events as second-order desires. Bagozzi (2006) construed these second-order desires in broader way, suggesting that the decision-maker can come to reflect upon a felt (first-order) desire to act in such a way, so as to cancel, override, or postpone action tendencies. Thinking about a first-order desire to act, an employee might ask self-reflective questions like, *Am I the kind of person who should have such a desire? Am I the kind of person who acts on this kind of desire? Is the desire I feel consistent with the kind of person I ought or wish to be? Will acting on this desire lead to personal and/or organizational flourishing?* and *What effect will acting on this desire have on other people important to me, other Muslim or non-Muslim people within the organization? Other people whom I may not even know?* In a parallel manner, the employee can then reflect upon his/her lack of felt (first-order) desire to act. Here, the employee considers whether to construct and endorse their desire to act, and questions analogous to those above may be posed self-reflectively (e.g., *Is my not feeling a desire to act consistent with the type of person I want to be?*). With a capacity for self-reflectivity, an employee can use a second-order desire to support or thwart their first-order desires, and choose to engage with respect. Second-order desires are formed and influenced by self-conscious emotions and social identity, which we now describe.

Social Self-Conscious Emotions and Social Identity

People are socialized to feel emotions like empathy, pride, guilt, shame, embarrassment, envy, and jealousy (Lewis 2000; Tangney 2003; Tangney and Fischer 1995). When confronted with workplace incivility, employees may experience self-conscious emotions. These affective cues are activated, relevant to the nature of previous experiences and one's history of coping with these types of emotions. Self-conscious emotions have personal and social connotations and bring a person experiencing them to consider the self as object and agent (Barret 1995). Second-order desires are directly dependent on self-conscious emotions. Pride helps a person maintain self-esteem, signaling important standards and facilitating the acquisition of information about the self as a moral agent. Pride also shows others that one has achieved valued outcomes, and it promotes competitive motives. Of course, pride must be managed in social settings, as it has the potential to become excessive (hubris), which has negative social consequences (Lewis 2000). The important point for our model is that second-order desires respond to the personal and social standards for conduct entailed by positive and negative self-conscious emotions. Self-conscious emotions also render action tendencies (Cua 2003), such as wanting to act to avoid guilt (or not wanting to act, for fear of shame).

Another factor that shapes and constrains second-order desires is social identity (Ashford and Mael 1989; Bergami and Bagozzi 2000; Ellemers et al. 1999). Membership in a group or organization typically promotes certain values or standards that are leveraged as criteria in the application of second-order desires. Social identity involves self-awareness of group membership, feelings of attachment and/or belongingness, and evaluative connotations that the person is an important and valued member of the group. As social identity grows, standards become increasingly important. To the extent that the organization instills standards that promote civility, it can help endorse second-order desires among employees in support of regulating

desires to act with respect when facing incivility. Conscious self-regulation, as influenced by second order desires are influential in moving from the desire to the decision to engage in moral action (Sekerka and Bagozzi 2007). To the extent that being ethical is valued in an organization, factors that shape the decision-maker's identity are likely to augment or attenuate the influence of one's desire to act on making a decision to act (Sekerka et al. 2014). While the ethical culture of the organization bears an influence on members' decisions (see Treviño and Youngblood 1990), a number of factors are likely to produce different ways of making sense of the issue and determining how best to proceed. Managers must learn to deal with competing values, both internally- and externally-driven, and navigate strife that emerges as these values vie for supremacy (Cameron and Quinn 2006). Despite the challenges of facing incivility head on, explicitly recognizing it as a workplace ethical issue is an essential starting point. Managers need to create platforms that offer a way to gently introduce the idea of ethical awareness, creating discourse that promotes ongoing reflection, mindfulness, and learning.

Responding to Anti-Muslim Incivility with Respect

Responding to anti-Muslim incivility calls for employees to tap their internal resources to foster an internal desire to engage in ethical action. Demonstrating moral competency and moral strength that goes beyond the organization's compliance-based requirements are necessary. Given that addressing an ethical issue is likely to be perceived as risky, employees need to discuss, practice, and be rewarded for speaking up and giving voice to their values (Gentile 2011). To do so, education and training can include situational examples that bring explicit cases forward for individual reflection and group discourse (Sekerka 2009). Scenarios may include key types of workplace incivility; bringing forward emerging issues as well as those that are known to be prevalent in a particular industry or firm. Managers need to explicitly highlight areas where the potential for cross-cultural conflict is likely. Several examples of anti-Muslim incivility and a respectful response-action are noted below:

Scenario 1: You are among a group of employees who share an office cubicle area. Two coworkers complain in front of you, expressing their outrage, after being asked to cover for an employee who has requested prayer breaks. After becoming aware of and managing your own initial reactions (e.g., irritation, anger, worry, and/or frustration), you pause to consider the organization's rules and procedures. You then consider various options for how you might effectively respond, forming a respectful approach to the situation. Addressing your peers who shared the exchange, you explain that while you do not observe prayer breaks, you support that a respectful workplace accommodates all employees, including those with different faith-based practices. This means offering respect in alternative ways. Using self-regulation, you strive to appreciate your peers' frustrations (who feel that certain employees are receiving "special" treatment) and empathize with the individual who has asked for the accommodation. You suggest to the angered coworkers that perhaps a broader conversation might be useful, away from the intensity of the moment and with management, striving to consider a way to respect the needs of the group. Speaking to your manager directly, you suggest the idea of having an open dialogue that addresses how respect is fostered and supported in varying ways.

Scenario 2: You are copied on a text or email from your coworkers, mocking Muslims, referring to them as "camel jockeys." Offended by this blatant bigotry, you take a few moments to collect yourself. You internally consider your personal values, reflecting upon

your own identity, asking yourself: *Am I the type of person who ignores workplace discrimination, harassment, and the denigration of individuals, based upon their beliefs? How does ignoring such bigotry potentially impact our work group? Is this type of behavior indicative of a systemic issue, which contributes to a hostile workplace?* After considering your response options, you decide to forward the content to the Human Resources Department and document the action. If fearful of retaliation or feeling uncomfortable about speaking up, you consider using an anonymous reporting channel.

Scenario 3: You are a part of a team responsible for interviewing candidates for a management position within your organization. After a round of interviews, you meet with your team to consider applicants who will move forward in the process. A coworker questions one of the candidate's viability, questioning her appearance (the woman was wearing a hijab). Referencing the candidate, your coworker says, "While she seems efficient and nice, I don't think she would be happy here. Her style doesn't really seem like a good fit." You experience this remark as demeaning and inappropriate. Pausing to consider factors that might influence your desire and willingness to engage in a moral response of respect, you reflect upon your personal and organizational values. Not wanting to embarrass your coworker, and realizing you may have misconstrued the comment, you seek clarity and give voice to your values by explicitly underscoring your stance. For example, you might respond by saying: "It is important to focus on the candidate's expertise and work history, and how her experience fits with the job description." This can redirect the line of inquiry and send a clear message to your colleagues that you do not condone anti-Muslim discrimination. When the meeting concludes, you document the incident and forward it to your manager and/or the Human Resources Department, outlining your concern that this type of conduct needs to be prevented, honoring Equal Employment Opportunity laws and guidelines.

It is important that managers preemptively bring practical concerns forward in the context of every day organizational discourse, not just reserving these kinds of scenarios for consideration in the annual training program. An organization that demonstrates mutual recognition respect is represented by a culture that openly discusses how the organization values and rewards inclusion, and where disrespect is not tolerated.

Final Thoughts

Employees are experiencing heightened incivility in the workplace, which can result in poor performance, lower workplace morale, resistance to collaborative work, and rotating workplace tenure. To address this concern, we drew upon different definitions of workplace respect and utilized a Kantian lens to advance management understanding. In fusing workplace incivility within the current milieu of xenophobia, we directed our efforts toward the ethical issue of Anti-Muslimism in the workplace. By identifying respect as a moral response-action, we provided a reverential way of combating and delegitimizing this form of incivility. We realize it may seem counterintuitive to respond to unethical behavior (harassment, abuse, retaliation) with respect. By becoming aware of one's own internal conflicting values (first- and second-order desires), self-regulation can be used deliberately to shift one's initial reactions to flee, ignore, or turn away from such actions. While educational frameworks can highlight individual and group differences and encourage inclusion and appreciation for others, management needs to incorporate metrics that measure mutual recognition respect in

performance tracking. Employees, as moral agents, must act with respect as they navigate their competing values, intrinsic motives, and extrinsic pressures as they strive to achieve their individual, group, and organizational goals.

Drawing upon Kantian principles calls for noting its limitations, while also observing criticisms that may result from using this approach. When facing any ethical challenge, determining what is “right” is influenced by the person, their situation, and the particular context (Treviño 1986). Resolving ethical issues in the workplace, employees (as moral agents) need to be sensitive to multiple contextual variables and ways of knowing, and to exercise self-regulation. Management should encourage employees to apply multiple philosophical perspectives in making sense of an ethical issue and how to respond to it with respect. Ethical decision-making must consider the rights of individuals, while also the potential consequences of a particular action. Complementing a deontological approach with a teleological lens like utilitarianism, along with the application of virtue, justice, and other philosophical perspectives, is critical for a robust ethical decision-making effort.

Anti-Muslim incivility was featured in this article as a specific ethical issue in today’s workplace. To help employees respond to incivility with respect, we set forth a model that provides a streamlined way to support and encourage employees’ moral agency. The model highlights how forming a desire and decision to act with respect is a choice, one that likely necessitates a deliberate effort to manage influential factors that typically remain unconscious and therefore limited. Decision-making platforms must become realizable actions, which rarely (if ever) proclaim one right way to proceed. Moreover, as Rest (1986) aptly explained, decision-making models are neither linear nor temporal orders. Rather, they advance visceral understanding, from which deeper levels of learning can be impelled, helping people to make decisions supported by multiple modes of thought. Moral judgments cannot be made with indifference. In practicing awareness, reflection, and self-regulation in forming response-actions, employees can learn to tap a higher-order decision-making capacity to help them respond to incivility with respect. Management needs to endorse such actions, fostering a deep and abiding commitment to ongoing adult moral development in the workplace. In so doing, an employee’s desire and decision to act with respect will demonstrate a willingness to honor one another’s right to dignity and demonstrate the organization’s duty and commitment to moral agency.

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Compliance with Ethical Standards

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Leslie Elizabeth Sekerka is a Professor of Management and the founding Director of the *Ethics in Action Center* at Menlo College. Dr. Sekerka's teaching and scholarship takes a uniquely proactive approach to applied ethics. Her interest in adult moral development stems from her work in industry and the military, weaving practice and empirical research to create business ethics education. The professor's research focuses on the promotion of character strength in support of personal and organizational growth, ethical decision-making, and moral courage in the workplace. Her award-winning research appears in a variety of venues including journals, proceedings, and special issues targeting Positive Organizational Ethics. Her books range from *Ethics Training in Action and Ethics is a Daily Deal* for adult learners, to the *Being a Better Bear* book series for children. She works with Silicon Valley business leaders on emerging ethical issues, helping them to create and sustain an ethical culture in entrepreneurial settings. Dr. Sekerka is known globally as a business ethics specialist, providing workshops to help advance moral competency and to build ethical leadership at every level of the organization.

Marianne Marar Yacobian is an Associate Professor of Global Studies at Menlo College. Her research interests include diaspora studies, refugee human rights education, transnational citizenship, genocide recognition, social movements/revolution, tribal-collectivism, and the sociopolitical underpinnings of global education. She received her doctorate and Outstanding Dissertation Award from the University of San Francisco, in *International & Multicultural Education with an emphasis in Second Language Acquisition*. Her teaching pedagogy is predicated on the belief that education is a crucial instrument in promoting transnational consciousness and peace.