Ethical Education in Coal Mining Companies: from Traditional Mining Ethos to Ethical Codes of Hard Coal Companies

Teresa Mossakowska M.A. | **Społeczna Odpowiedzialność Organizacji CSR-SOO**
| Teresa.Mossakowska@csr-soo.pl
Marek Wasilewski Ph.D. | **Społeczna Odpowiedzialność Organizacji CSR-SOO**
| marekwas@gmail.com

| Abstract

Purpose

The purpose of this article is to attempt to identify the essential fundamental elements of the traditional mining ethos implemented in the ethical codes, which are among others the primary tool for ethical education.

| Methodology

The article describes basic and detailed (as well as characteristic) components of the mining ethos, and the causes and consequences of the mining professional devaluation after the Second World War and its impact on changes of the mining ethos. Also presented and discussed is the role of the codes of ethics of two Polish hard coal mining companies KHW (Katowice Coal Holding) and GKLW Bogdanka (Capital Group Lublin Coal BOGDANKA). It reviews their practices concerning communication, promotion and monitoring of the ethical principles among employees, suppliers and the local community, as well as tasks and activities of the ethics officers.

| Findings

Ethical codes took over the role of communication and they constitute a device for continuation of mining ethos. However, according to the expectations, they must be adapted to transforming the work environment and miners' lives. Ethical codes are contemporary and vitally important devices for development of organisational culture and ethical education in both coal companies.

| Originality

The article shows the continuity of mining ethos and its impact on modern business performance and management. At the same time, it describes the ethics institutionalization process and its positive effect for further development of coal mining industry

Key words: ethics, mining, mining ethos, ethical code, ethical officer.

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| Introduction

Mining is one of only a few professions that can be proud of its consistent, strictly determined ethos with a long history.

Today, reconstruction of the phenomenon of traditional miner ethos and its description is possible only from the diaries and memories of people living then and now. This analysis is an attempt to gather together some of the ethical elements in the "mining brotherhood" principles created through the centuries.

The substance of this article is an effort to reflect the ethos issue defined by Maria Ossowska "as the conjunction of behavioural group activity designated by the adopted hierarchy of values with one dominant, the 'main spin' which provide the derivatives values" (Ossowska 1986: 256) in ethical codes. The catalogues of ethical behavioural core standards determine the conduct and behaviour of company managers and employees. (Rybak 2004: 139).

The essence of this article focus on description of the continuum of the core values, norms and behaviour patterns collected in the mining ethos, which is the starting point for the standards and rules of conduct described in ethical codes applied in the mining industry. Its framework was not the willingness to develop the verification of the existing code of ethics, as far as those records are compatible and consistent with the mining ethos. This is also not a comparative analysis concerning the mining ethos and codes of ethics.

The objective of this article is to attempt to identify the essential, fundamental elements of the traditional mining ethos implemented in the ethical codes, which are among the primary tools for ethical education. It will explore, on the basis of their contents, if ethical codes created today in coal companies are the continuum of norms, values, behaviour codes and traditional mining ethos.

| Mining Ethos

History of mining ethos creation

The foundation of the mining ethos was created by wrestling with underground elements, constant presence of natural risks and physical effort (Folta 2006: 5). These elements determined and still influence the peculiarities of the professional miner, who has to face the forces of nature every day and believes it will be him who wins this daily battle.

According to Dorota Simonides, the origin of the miner ethos, as well as the miner's state, is really old and historically diversified. On one hand, it is a continuation of medieval mining in mountains; on the other hand, it reaches the world of peasants' values and the roots of folk culture. At the turn of the 18th century, the very first miners were mainly of folk origin. Only at the end of the 19th century did mine owners start to build housing estates for miners and their families, so the miners could live in the neighbourhood of the mine, and thanks to that, work more effectively (Simonides 2006: 16).

The first mining housing estate settlers still were rearing animals and farming the allotments, retaining their customs and rituals of folk life. At the same time, they incorporated new elements connected with their new life and work environment into their lifestyle. For example, the harvest festival and the day of St Barbara, the patron saint of miners, were close together. According to Jozef Chałasiński, "Concerning customs, the mining housing estate is just between an industrial district and farming village" (Simonides 2006: 17).

With these conditions, on the basis of values, customs and farm life norms, the traditional mining ethos was created.

Characteristics of mining ethos

The traditional mining ethos is not only the ethos of the miner's work, but the ethos of the professional miner. The traditional mining ethos described a social identity connected with mining. It was the standard of moral and social behaviour that rules the acts of people belonging to the mining environment. It was the world of values, norms, customs and standards of action related strictly to work at the mine, and also concerning all parts of the everyday life of miners. All members of a miner's family were behaving and acting according to the mining ethos, which was

passed on from one generation to another. The traditional mining ethos was the code of beha-
viour for one community, the catalogue of customs and actions related to different categories of
activities, and a natural code of behaviour in a societal unit.

Traditional mining ethos

The traditional mining ethos covered the essential spheres of a miner's life, work, family, local
environment and faith/sacrum.

Restoring the image of the traditional mining ethos and describing it nowadays is possible only
on the basis of diaries and memoirs. The descriptions in Table 1 attempt to gather together the
elements of the "mining brotherhood" canon that was created through the centuries.

Table 1 | **Traditional Mining Ethos**

Basic Elements Of Mining Ethos	Detailed Elements	Examples
Work	• **Basic values:** diligence, conscientiousness, reliability, responsibility, accuracy. • **Each day was marked with:** great respect for the work and for people engaged in it, respect for authority, and pre-eminently great solidarity. • **Proud of their profession:** despite its burden, due to professionalism they took care about their honour, that was guarded and allowed them not to surrender to external pressure. • **Profession of miner:** treated as a vocation, as a way of life, handed down traditionally from generation to generation (Simonides 2006: 18). • **Respect** for the mine as a workspace. • **Special respect** for work tools. • **Sense of dignity** and professional proud.	• Newly employed miners were adopting the tested behaviour models, cautions and trainings from their senior colleague miners (Simonides: 15). This was because they repeatedly had been convinced that crossing the customary accepted rules could have finished in a tragic way. • Whistling and cursing were banned while working at mines because you could not hear the noises of creaking, "groaning" made by pillars or pit props that could be the way for a skilled miner's ear to predict the threat of disaster. During World War II, there were double rumours concerning the Giesche Mine. Every day, miners were going down underground looking for mines to disarm them. They were saving their working space that way, believing that nobody was entitled to destroy it. Mines were not only their place of work, but also their life and they could not imagine any other place of work (Simonides 2006: 25).
Family	• The closest living environment for miners was always family. For the sake of it, they lived and took up the burden of mine work. • Mining families were also the very first school of social virtues. They were the place where the most important virtues were handed over; appropriate attitudes towards work and respect for people were taught. • Having on mind maintaining hearth and home, and the proper upbringing of children, miners sought to ensure that their wives did not have to work professionally.	• Division of duties and roles inside a family was traditionally handed down from generation to generation. • Some duties were strictly assigned to a wife in a mining family. She got up first in the morning, prepared food, and took care of her clothes and those of the working husband. The duties of children included bringing the carbide for mining lamps, and fetching the "miner's mark" when father forgot to give it back, to the waiting room at the mine. Children were cautious of their mission in this situation because their action might prevent starting a rescue operation (Simonides 2006: 18).

		• Childrens' duties also included cleaning the buttons on father's uniform and musical instruments on the occasion of the patron saint of miners, St Barbara, especially when father played in the mining orchestra. • The Polish film "Pearl In The Crown" (1972) perfectly shows the way of life in Silesia in SW Poland in the 1920s. The main character in this film is really the world of the Silesian motherland. This world had the values created in the borderland between Poland and Germany: work ethics, solidarity, beauty and colour of Silesian plebeian culture. Life at home is based on the rhythm of father, the bread winner. This is emphasised by ritualizing the behaviour, especially that connected with leaving home for and coming back from work, in the process of cyclic crossing the border between two worlds. • In the film, the father—miner is surrounded by his family circle: sons were waiting for their father at the mine gate, coming back home together with him, taking off his shoes, washing of his feet by his wife, putting on the wedding ring as a final sign involving him in a family life, assisting him at the dinner, making music with father and sons together at evenings, bedroom." [1]
Local Social Environment	• Environment of miners' social life was marked by great cohesion. • Miners sought to maintain order and rules of social life, as well as maintaining ties of friendship and neighbourhood. • Specific kind of social, local ties occurred among mining families when they faced mining disaster. Basic obligatory rule in the face of mining disaster was helping the harmed miners and their families, resulting from deep mining solidarity, from so called comradeship. (Simonides 2006: 20). • Looking for a dead or alive miner was the moral imperative for those who took part in a rescue operation. • Mutual supporting among mining families by sharing duties coming from comradeship. (Simonides 2006: 24).	• Local community — where the local and community bonds were created. • The real mining community was living inside the mining estates or blocks of flats, called "familok", that were built by mine owners. Everyone was working for the same mine, children were attending the same school; religious life goes at the same church; shopping was done at the shops that were supplying mining families; bread baking was run in the yard bakeries; children were playing on the same square yards where there were almost 100 families living around. • There were common washing rooms, drying rooms and the place where linen was pressed. There were an inn and a post office at the mining estate. There were places to grow pigeons, hares or pigs at their service, and those who want to do some gardening after work got a piece of farmland (Simonides 2006: 16-17). • When they face a tragedy, older women went to church; wives, sisters, children and retired miners gathered at the mining waiting room (translator's note: Pol. cechownia) waiting in silence for the news about relatives. "There were all relatives, only a degree of relationship differs" (Simonides 2006: 18).

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[1]   http://www.culture.pl/baza-film-pelna-tresc/-/eo_event_asset_publisher/eAN5/content/perla-w-koronie.

		• There were no special rescue teams, but it was obvious to everyone that all alive and safe men should go to the mine with the aim to help all the buried miners, even if they had to risk their own lives. It was also obvious that the rescue operation would last until the end; that meant finding either a dead or alive miner. • The family of the dead miner got immediate help and support from its neighbours, was invited by individual families for Sunday dinner, and was given a part of traditional, baked on Saturdays, cake. Neighbours were baking cakes for mourners, taking care of children and persons in sickness, and cleaning the house. • Incredibly strong solidarity amongst miners and amazingly deep bonds between their families were the vital elements in a sense of security for hard as well as better days (Simonides 2006: 21). • Before World War II facing imminent unemployment, miners of the Giesche mine decided to share work to prevent some of the families from going into fatal poverty. They solved it the way by having one breadwinner work for two weeks a month, and then his comrade would work for the next two weeks (Simonides 2006: 24).
Faith/Sacred	• Faith was always a particular value to the life of miners (Suchoń 1992: 100). • Crossing the border between life and death was firmly brought to attention in every mining community. • A holiday devoted to the patron saint of miners — St Barbara — was a day of worshipping the mining state. The day also commemorated those who were retired and those who had passed away. • Place of work — mine was something sacred, kind of a sacred place.	• Constant threats to life established the custom, in mining families, of blessing the wife and sons by the father with a cross and holy water before they went to work at the mine. • All the inhabitants of the mining estate had a sense of duty to commemorate all the dead miners whose coffins were laid in state in the mine waiting room.

Changes in mining ethos – causes and effects

After the Second World War where there were many transformations in the mining industry, the characteristics of mining ethos started changing. The causes for these changes could be found in the issues like those discussed below.

<u>Forced labour at mines and recruitment actions</u>

Forced labour at mines in the mining industry was started because of the large demand in coal in the post-war economic conditions. For this tough work, underground war prisoners were recruited to begin with, and then it involved prisoners and members of the Military Mining Corp. Those who were working underground were forced to mine coal at any cost, regardless of the danger.

Recruitment actions were directed toward the inhabitants of all of Poland. People were promised high salaries and quick opportunities to get houses and other privileges. Due to that, people who applied for mining were not prepared to work in hard conditions; they expected quick profit and to make a fortune.

Compulsory recruitment downgraded the rank of state mining in society's eyes. However, the flow of workers focused on quick profits, were not properly and professionally prepared, and created variance with the native noble miners for whom the mining ethos was the determinant of behaviour. To prevent conflicts, mining supervisors applied increasingly authoritative and tough managing methods to the miners, which in turns provoked problems in mutual relationships.

Voluntary migration of people from other regions to take up mining work.

Workers from different regions of Poland came into Silesia; in some cities (Żory, Jastrzębie) the population of new settlers exceeded the local native population. As a result of migrations and culture mixing, the unique values of the mining ethos lost their harshness, along with the work discipline collapsing.

The young Silesian generation, who started their professional activity in those days, underwent that process and had no opportunity to learn work in other circumstances. Sociological research about the work, conducted during the time of the People's Republic of Poland , showed the disintegration of the traditional Silesian working ethos. (Swadźba 2010: 189).

Changes within the traditional mining family

The growing economic demand for coal resulted in changes in the work system. Adopting a shift work system often caused the absence of father, the breadwinner, at home on days that used to be free time. The remuneration system for work on Sundays (even up to 300% more than on other days of the week) made miners pursue the opportunity to increase family incomes that way. That situation caused the degeneration of the traditional celebration of holidays in mining families, which used to be strongly connected with the mining ethos.

Changes in family habits appeared due to entering to mixed marriages, which were enabled by immigration of people from other regions of Poland.

The traditional role of woman in mining family has been changed enormously. An increase in work places for women, availability of education, and the economic situations of mining families made the women start gainful employment. The consequence of that situation was the change in the traditional division of roles and duties in the mining family (Swadźba 2010: 191).

<u>The period of mine industry glorification in the 1970's.</u>

Contemporary state authorities solemnly were creating the new privileged working class. There were leisure centres built especially for miners, special quotas of car vouchers were allotted, special shops for miners were created, foreign travels were organised, and cultural events were conducted where mothers of miners were decorated with medals.

That was the period in mining history when they were losing the proportions between respect for a hard physical job and real mining traditions, against media attention and favouring the one profession. (Szczepański 2006: 45)

<u>Transformation period since 1989</u>

Economic transformation did not pass by the mining industry. Restructuring executed in the mining industry since 1989 has led many mines to liquidation.

The writings of Marek Szczepański state "the fall of mines (…) imprinted into local the community' life made not only the liquidation of working space an existential threat for workers' families, but also ruined a certain life style, unique industrial culture or social community. (…) It is not possible to fill the emptiness caused by a mine disappearance, and – as we all know – that social world cannot bear the vacuum of that kind."

If the ethical codes, created nowadays in coal mine companies, are the continuation of basic elements of the traditional mining ethos, the next section will search their content.

| Reflecting the mining ethos in coal mines' ethical codes

Ethical codes are the most simple way of passing the information to the workers concerning standards and accepted in a firm practices in key areas of it. An ethical code is a catalogue of ethical behaving standards, describing the way of proceeding and acting presented by managing board as well as company workers. Ethical codes play, first of all, the advising function in taking strategic company activities up in the field of ethical behaviour. (Rybak 2004: 139)

1) *Ethical code of Katowice Coal Holding JSC (Katowicki Holding Węglowy SA – in abbreviation: KHW SA)*

Katowice Coal Holding JSC comprises 5 coal mines: Murcki – Staszic, Mysłowice – Wesoła, Wieczorek, Wujek, and Kazimierz Juliusz PLC. The seat of Katowice Coal Holding is in Katowice at Damrota Street 16.

The ethical code of Katowice Coal Holding was created in 2009 in response to the initiative of the Board that was motivated to take up the relevant action in 2008 by PhD Mirosław Godziek, then a Silesian Technological University lecturer and a priest. He ran the lectures on ethics and cooperated with Katowice Coal Holding in leading the workshop on corruption.

Ethical code of Katowice Coal Holding contains the following chapters:

- **Mission**
  "The mission of Katowice Coal Holding is mining the hard coal for consumers, keeping the costs as low as possible simultaneously with the highest quality parameters as well as maintaining the highest work safety standards, keeping in mind at the same time the constructing better future for the mines of Katowice Coal Holding through responsible managing over raw materials."

- **Preamble**
  - Key values: trust, development, responsibility, honesty, transparency, professionalism (each key value has been assigned with appropriate action).
  - Customers.
  - Workers.
    - Constructing mutual trust.
    - Proper working conditions.
    - Vocational safety.
    - Privacy politics.
    - Conflict of interests.
- Suppliers and Katowice Capital Group.
- Social responsibility.
- Environmental protection.
- Shareholders.
- Observance of ethical standards.

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2) *Ethical code of Capital Group Lublin Coal BOGDANKA JSC (Grupa Kapitałowa Lubelski Węgiel BOGDANKA SA – in abbr.: GKLW BODGANKA SA)*

Hard coal has been mined in the Lublin region for about 30 years. The Capital Group Lublin Coal BOGDANKA Ethical Code was created in 2011 as a result of an initiative of the president of the Board and in cooperation with the trade unions. The content and arrangements were consulted with occupational groups and with social sides.

The seat of the Company Managing Board is in Puchaczów (Lublin Province).

Ethical code of Capital Group Lublin Coal BOGDANKA contains the following parts:

- **Introduction**
- **Mission**
  "Meeting and satisfying the needs, expectations and interests of customers, stockholders and workers via profitable mining and production of energetic coal, heat and electric energy as well as ecological building materials production simultaneously with high quality products, creating the brand and the value of the company thanks to promoting actions, supporting and implementing pro-social, sport, cultural and educational activities."
- Superior values: honesty, professionalism, responsibility
- Unanimity politics
- People
- Innovation
- Surrounding
  - Relations with investors
  - Relations with customers
  - Relations with deliverers and contractors
  - Society
  - Environment

As a result of the review carried out of the ethical codes of two coal companies, one can state that:

- As far as the environment is concerned, coal companies act in accordance with an integrated managing system. As companies running a business that is really harmful for the environment, they declare or present many actions aimed at reducing the results of negative influences on the environment.

- In terms of employment, coal companies declare or present the way of managing their personnel politics in accordance with labour codes and proper worker treatment.

- In terms of respecting human rights, coal companies have their regulations determining tender procedures; moreover, the companies declare the lack of acceptance for worker discrimination.

- In terms of actions for the benefit of local communities, coal companies declare or present a number of initiatives taken up in turn.

- In terms of responsibility for products, coal companies declare or present the politics that run towards customers and contractors (Mossakowska, Wasilewski 2011: 54).

Elements of mining ethos in ethical codes

Analyzing the content of particular ethical codes many times and in many case, one can identify the phrases evoking to the traditional mining ethos. Its basic elements reflected in many writings appear in the codes' contents.

Traditional mining ethos vs. Ethical Code of Katowice Coal Holding JSC

The essential and fundamental elements indicated in the Ethical Code of Katowice Coal Holding JSC derived from the traditional roots of mining ethos are the values as it follows: trust, responsibility, honesty, and professionalism. It should also be noted that the integrated management system introduced in Katowice Coal Holding JSC totally refers to the basic value that used to be and still is the right quality of work.

In addition, the spirit of the traditional ethos of working a miner can be found among the following recommendations:

In the Workers chapter, the following elements were noted:
- "In a group, you can achieve more, enriching the same way each person co-creating the group";
- "Building mutual trust" can be achieved by "responsible and punctual fulfilling of your duties", "honest approach to yourself and others", respect for company properties", "appropriate cooperation in the band", "keeping pace with the words," and "care about appropriately representing the company outside";
- "The supreme principle should be cooperation based on respect for the dignity of every man";
- "Responsibility for creating safety at the booth concerns everyone, regardless of his position.
  In the Social Responsibility chapter, Katowice Coal Holding JSC declares that it "feels responsible for society inside, which is functioning (...) remembering about creating appropriate relationships among the local community".

Traditional mining ethos vs. Ethical Code of GKLW BOGDANKA

The fundamental and most important values in the Ethical Code of GKLW BOGDANKA, which refer to the roots of mining ethos, are honesty, responsibility and professionalism. As in KHW, the integrated management system implemented in GKLW BOGDANKA alludes to the basic value, which was and still is an appropriate quality of work.

Moreover, in particular chapters of the Ethical Code, the following principles and guidelines associated with the tradition of mining ethos are included:

In the Policy of Compliance chapter, the following declaration is included:
- "We act in compliance with the ethos of work, with respect for mining traditions and customs (...)".

In the <u>People</u> chapter, it is stated that:

- "Our employees perform their duties in a professional, diligent and honest way, with adequate care, in a professional manner and on time"; "all workers are obligated to care for employer's goods by using entrusted tools"; and "our employees have respect for their partners, subordinates, and superiors".
- In the Community chapter, there is a reference to:
- "The role and responsibilities towards the local communities".

Analysing the rules and standards embodied in the Ethical Codes in question, it should be also highlighted that there is a fundamental difference between the two companies in question. KHW is located in an area traditionally connected with the extraction of coal, while GKLW BOGDANKA operates in an area not connected with the mining tradition. The Ethical Code of KHW SA evokes directly the roots and tradition of the oldest mining region. In the Ethical Code of GKLW BOGDANKA, the emphasis is put on the responsibility for entering the life of local community through contributing new values and customs for Lublin Province.

| Methods for ethical education on the basis of ethical codes in coal companies

The role of ethical codes in coal companies

The previously presented ethical codes constitute fundamental devices for ethical education in the coal companies[2].

Ethical education is realised within the frameworks of implementation and application of ethical codes and carrying out the monitoring of actions undertaken. The conduct and methods connected with communication and promotion of ethical rules among employees, co-operators and local communities are practised.

Every employee in separate coal companies has indirect access to the Ethical Codes. They are made available on company websites, can be obtained on paper, and are sent via e-mail to all employees, as well as being published in internal publications.

In GKLW BOGDANKA, the Ethical Code has been sent, in a form of newsletter, to shareholders of companies. In KHW, the sub-contractors and contractors are obliged to obey the rules established in the Ethical Code. This is the way how the ethical education has spread to a larger number of recipients, and not only reaching the employees of coal companies.

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[2] It has been worked out on the basis of information obtained from advocates for ethics in KHW and GKLW BOGDANKA.

For the purpose of popularising and familiarising the employees of various ranks with key values, rules and ethical standards, one can find articles and notes in the internal publications. In KHW, information on that issue is presented on specially prepared posters.

In both coal companies, a great role in education is fulfilled by periodic training for the management staff and for the employees of the companies, as well as training during introduction of new employees.

Individual conversations with employees, conducting questionnaires with employees, carrying out audits, and submitting reports of ethical spokespersons' activities in particular coal companies should also be numbered among practices that popularise, familiarise and test knowledge of the ethics.

Table 2 contains many details on educational actions in this area undertaken in KHW and in GKLW BOGDANKA.

Table 2 | **Ethical Codes In Coal Companies**

No.	Problem	KHW	GKLW Bogdanka
1.	What is the form of the Ethical Code in which it is presented and made available to the company employees, customers, shareholders, suppliers, subcontractors, etc. (on paper, as a newsletter or on the website)?	• The Code can be received on paper, and one can familiarise oneself with it on the KHW SA website, tab: "Odpowiedzialność społeczna" (Social Responsibility)	• The Code is available on the website, has been published in the internal magazine, has been sent to every local e-mail addresses and, in the form of a newsletter, it has been sent to every receiver, who are the company shareholders.
	Are the subcontractors and contractors obliged to obey the rules included in the Ethical Code, if they work for the company?	• Yes	• This requirement has not been enforced yet.
	Is the Ethical Code enclosed or mentioned in the contracts concluded by the company?	• No	• No
2.	What kind of practises and activities pertaining to presentation and promotion of the Ethical Code are introduced within the coal company? In what way are the key values popularised and presented to the employees of various positions? What are the other methods of ethical rules popularisation?	• The employees are informed about the Ethical Code in the articles and leaflets included in the magazine "Nasz Holding" (Our Holding). • In 2008 and 2009, the training of employees was conducted. • In the Head Office building and within the mines, posters promoting ethical rules and socially responsible business have been or will be hung. • In accordance with the needs, individual talks will be carried out.	• It is planned to introduce the Ethical Code as a part of the initial training of new employees and as a part of the periodic training for every employees of the company. • The issues of the ethics will be popularised in the internal magazine. • Ethical training for upper and middle management staff, comprising about 150 people total, was carried out.

3.	Is the monitoring and evaluation of the ethical standards described in the Ethical Code of the company implemented? If yes, what kind of method is used?	• The necessary detailed tools have been worked out. • It should be considered a kind of indirect monitoring when the ethics spokesman receives some problems and questions, as well as during the STR audit. • Every year, the KHW Ethical Officer submits to the Management Board of KHW SA Company a detailed report on activity (reported problems, requests and complaints), including the motions and demands.	• We are planning to introduce an evaluation of the knowledge level of the code with the use of questionnaires, and then to monitor the opinions on observing the standards of the code. • Thanks to the State Work Inspection and the trade unions, employees' opinions on potential lobbying within the company have been researched.

Assignments and activities of company Ethical Officer

In order to raise the ethical standards, many companies appoint an ethical spokesman by establishing the Ethics Compliance Officer position. Such decisions were made in both of these coal companies.

The ethical spokesmen of KHW and GKLW BOGDANKA have been asked for answers to the following questions:

– What is the role of the Ethical Officer within the company and what are his/her duties?
– Does the Ethical Officer receive some queries, complaints, and requests for solving particular problems? Do such situations occur and how often, e.g. within the year?
– What are the most important issues and problems that the Ethical Officer has to cope with?

Ethical Officer in KHW SA

The main duties of Ethical Spokesman are to advise and care for observing the ethical standards, and in particular:

• To monitor the observance of ethical standards;
• To promote ethical behaviours;
• To initiate actions pertaining to the popularisation of the Ethical Code;
• Co-participation in communication and educational activities for the corporate culture of the Company;
• To prevent the social conflicts arising from the infringement of the Ethical Code;
• To maintain close contact between the employees of the Company.

Within the course of every year, the Ethical Officer of KHW carries out about 90-110 conversations and interventions. Former and current employees report to the Ethical Officer, as well as their families, persons interested in being employed in one of the mines, representatives of

various foundations, habitants of Katowice and other towns where the mines are located, as well as research workers and students.

Issues raised vary and concern, among other things, interpersonal relations in the workplace, security of social basis, occupational safety (e.g. needs concerning first aid training), promotion and granting system, the quality of work done, basis for dismissing the employee for disciplinary reasons, respect for mining tradition, and maintaining the miner's ethos. It happened that people have asked for interpretations of the content of the Ethical Code of KHW SA for reference help in writing a bachelor's or master's thesis. It sometimes happens that some requests concern the employees' families (e.g. bullying and cyberbullying in case of the employee's child).

Ethical Officer in GKLW BOGDANKA

The Ethical Officer occupies his position within the company's structure and is responsible for specifically determined tasks. He has some leeway and freedom for monitoring, access to information, undertaking interventions and publishing reports of his/her actions. This includes indicating the threat areas and the number of received notifications concerning infringement of Ethical Code rules, as well as potential interventions undertaken.

Previously, there were a couple of motions for evaluation of some behaviour in inter-employee relations in terms of the ethics, and also one instance of innovative activity by a company's employee.

| Conclusions

The Ethical Codes of KHW and GKLW BOGDANKA are contemporary and vitally important devices for development of organisational culture and ethical education in both coal companies. Detailed analysis of those documents proved that many elements of traditional mining ethos are present in these Ethical Codes. However, it needs to be emphasised that those Ethical Codes in question refer to the traditional mining ethos only with regard to the work and local social environment. Both of the Ethical Codes refer to the fundamental values of mining ethos, such as responsibility, honesty and professionalism. Mutual trust development is another strong pillar of the mining ethos reflected in the Ethical Codes. Mining ethos shows a great respect for the work and working people, and above all the great solidarity and mutual trust. These aspects are underlined in ethical codes by the following sentences: "a responsible and timely execution of their duties," "responsible and appropriate team cooperation", "respect for company properties", and first of all an honest approach to themselves and other miners.

The Ethical Codes analysed in this study emphasize in a very strong manner the high quality of work, which is consistent with the fundamental values of the mining ethos such as reliability, honesty and diligence in performing their duties.

The Ethical Codes place a high emphasis on the external issues like environment, local community and the relationship with stakeholders. The source of these guidelines is the mining ethos area relating to the environment and local ties. The persistence in the environmental concern and friendly neighborhood relations is one of the main premises of the mining ethos. In particular, this subject was underlined in the Ethical Code of KHW, where the Social Responsibility section declared the responsibility for local society and creation of the proper relationship among the local community.

Other elements of traditional mining ethos (e.g. family, faith/sacred) were not reflected in the Ethical Codes analysed.

To sum up, the Ethical Codes took over the role and means of conveying the mining ethos, and they constitute a device for its continuation. However according to the expectations, they must be adapted for transforming the work environment and miners' lives.

The differences arising from the time periods when separate Ethical Codes appeared. In KHW, a larger number of actions undertaken and greater experience in applying the Ethical code that was implemented in 2009, were observed in comparison to GKLW BOGDANKA, where the Ethical Code came into force in 2011.

Implementation of ethical codes is a continuous process of education in the scope of mining ethics. It is essential especially for those employees who do not come from mining families.

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