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Can Workplace Bullying Disrupt an Effective Leadership Process? Evidence from Ethical leadership and Turnover Intentions Research in Australia

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Purpose: While theory and research on the mechanisms associated with an effective leadership process abound, investigations on what may disrupt such a process have been rarely undertaken. Building on substantial empirical evidence of the harms associated with workplace bullying, this study aims to broaden this area of inquiry by shedding light on how it may disrupt effective workings of leadership in the workplace. To achieve this objective, the researcher undertook a focused inquiry of the impact of ethical leadership on turnover intentions, and the potentially disturbing role of workplace bullying in this process.

Design/Methodology: This research sought perceptions of ethical leadership, exposure to workplace bullying, and turnover intentions from 306 academics through a survey conducted in Australian universities. The survey questions were adopted from Brown et al.'s (2005) ethical leadership scale, [Meyer, Allen, and Smith's \(1993\)](#) turnover intentions scale, and the Negative Acts Questionnaire ([Einarsen, Hoel, & Notelaers, 2009](#)). Specifically, the researcher tested respondents' data for potential mediation of perceived exposure to workplace bullying in the effect of perceived ethical leadership on their turnover intentions through a bias-corrected bootstrap regression analysis.

Findings: The findings from the indirect effect of perceived ethical leadership on turnover intentions ($B = -0.3022$, $SE = 0.0808$, 95% LLCI to ULCI = -0.4659 to -0.1608) and the normal theory tests of this indirect effect ($B = -0.3022$, $SE = 0.0867$, $Z = 0.0005$ and $p = 0.000$) provide statistically significant evidence in support of this research's key prediction. That is, exposure to workplace bullying fully mediates the effects of perceived ethical leadership on followers' intentions to leave job.

Implications: This research offers a unique perspective to the organisational behaviour literature by furthering existing understanding of disruption created by bullying in the workplace. That is, workplace bullying can disrupt the positive role played by leadership in enhancing employee retention in the workplace. Therefore, organisations need to tackle workplace bullying proactively to fully realise the beneficial effects of positive leadership styles such as ethical leadership.

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Ethico-politics of social movement unionism in the case of Occupy Aotearoa

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The ethical aspects of trade unionism and the ethical motivation of participants in social movements have been well studied in different disciplines including but not limited to industrial/employment relations, organisation studies and sociology. However, little is known with regard to how trade unions respond to calls of social movements from an ethico-political perspective in the case of spontaneous protests and gatherings. In this study, through analysis of the relationship between trade unions and social movements over the course of Occupy Movement in Aotearoa New Zealand, we aim to explicate the ethico-politics of ‘social unionism’. Occupy Aotearoa can be considered as a significantly relevant case involving the explicit collaboration and alliance of unions with other social movements with the aim of social change.

The Occupy movement, which emerged in the US against the austerity measures in 2011 and spread around the world, has been viewed as a new form of contentious politics that brought different activists groups together to problematize neoliberal politics, global inequality and limited democratic practice (Calhoun, 2013; Graeber, 2013, Pickerill & Krinsky, 2012). In addition to many activist groups, trade unions/the labour movement have become part of the Occupy, or at least supported the cause of the movement through various protests, marches and involvement, despite differences in organising style and tactical struggle (Peterson, Wahlström and Wennerhag, 2015; Rehmann, 2013; van Stekelenburg, 2012). The Occupy movement also reached Aotearoa New Zealand and protesters in different cities occupied centres (Russell, 2011) following the global pattern, turning squares into civic spheres for democratic practices and discussions (Graeber, 2013). The unions and affiliates were also part of broader activist groups.

Given the diversity of the participants in the movement, one can argue there is a mix of ethico-political drivers such as solidarity, emancipation, freedom or care for others (Munro, 2014; Zizek, 2012; cf. Kern and Nam, 2013). Considering the aim of social movement unionism in the form of building alliances, union revitalisation and expansion of the base for social justice (e.g. Parker and Alakavuklar, 2017; Frege and Kelly, 2003; Serdar, 2012), the main focus of this study is to uncover the ethico-political dimensions of the involvement of the trade unions in the Aotearoa New Zealand context. By ethico-politics, we mean how ethical demands may turn into political practices that challenge the status quo (Alakavuklar and Alamgir, 2018; Pullen and Rhodes, 2014).

As our theoretical entry points, we will refer to the concept of the multitude developed by Hardt and Negri (2004) and analyse social movement unionism through the concept of multitude

organised in the form of social unionism (Hardt and Negri, 2017). According to Hardt and Negri, “social unionism, which constitutes the intersection or interweaving of labour struggles and social movements, offers the promise of, on the one hand, renewing the power of labour organising and overcoming the conservative practices of some existing unions and, on the other, of bolstering the longevity and effectiveness of social movements” (pp. 148). Notwithstanding the limits of the Occupy movement across the world, and in Aotearoa New Zealand (in the form of issues regarding horizontal practices), we believe there is much to say in regards to the links between the ethico-politics of social movement unionism and the role of the multitude.

Our contribution with this study resides in unfolding the ethico-politics of social movement organising through the ethics of multitude. With this, we bring a new radical perspective to the discussions relevant to critical business ethics, social movement organising and union revitalisation theory and application.

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**A wasted opportunity? An investigation into the use of recycled material in manufacturing:
evidence from Australia**

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Recycling of materials to make the same or different products is beneficial for the environment, reduces the need for virgin materials and keeps waste out of the landfill for longer (Parsons & Kriwoken, 2010). Recycling is also beneficial for society as it makes us more appreciative and respectful of our limited resources, generates innovation, employment and reduces the impact of consumerism (Sarkis, Helms & Hervani, 2010). Some of the economic benefits include cost reduction due to less product waste and a longer product life cycle (Andersen, 2007). Organisations seen to be doing good are perceived to be rewarded by a more loyal consumer base (Bhattacharya & Sen, 2004).

Despite these demonstrated benefits, a recent Senate inquiry into the waste and recycling industry in Australia found that the market for recycled materials in Australia is still relatively small and underdeveloped (Commonwealth of Australia, 2018). With the disruption to the country's historical reliance on the export of recyclable material when China placed a ban on mixed recycled materials in 2018, the complexities, and flow-on effects on a multitude of actors in the industry have become apparent (Lasker & Goloubeva, 2018). Further, the waste management and recycling industry in Australia is fragmented and controlled across state and local government lines, and thus the inquiry also called for a greater role of the Federal Government in developing a national policy and regulatory framework to transition Australia to a circular economy (Commonwealth of Australia, 2018).

In this context, there is a dearth of research on the market for recycled materials in Australia. In this study, we aim to explore the key institutional and organisational drivers and barriers to the creation and use of recycled materials through the analysis of two organisations in Victoria, Australia. Both organisations use recycled materials in the production of their final goods. Our study contributes to knowledge in the areas of sustainable use of materials, circular economy and policy development around the mandatory use of recycled materials where possible.

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Sustainability Implementation within Gold-Mining in Ghana: Issues and Prospects

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The benefits of mining such as foreign direct investment, infrastructural development, and export revenues have resulted in an expanding solid minerals sector, particularly in developing countries. However, a 2018 United Nations Development Programme report indicates that mining presents critical sustainability risks to the environment and wider social processes. Additionally, about 75% of mines close prematurely, leaving legacies of environmental and social cost in mining communities despite the sector embracing sustainable development initiatives since the early 1990s. Based on this, I investigate the practices of large-scale gold mining companies in addressing their impacts and accounting for social and environmental sustainability challenges during and after mine closure in Ghana. The environmental assessment regulation enacted in 1999 and the Minerals and Mining Policy of 2012 provide specific regulations that broadly address mine sustainability risks identified in the 2018 United Nation's report.

However, I argue that while the existing legal provisions on mining look adequate in contributing to environmental sustainability through the compliance monitoring schedules of the environmental protection agency (EPA) and the Minerals Commission, sustainable social development is largely self-regulatory and depends on the vigilance and engagement of local communities. Further, I also assess the initiatives in addressing mine closure challenges, which shows that the EPA requires large-scale mining companies to deposit reclamation bond that would cater for impact mitigation and environmental management expenditures if a mine closes prematurely. Generally, mining companies in Ghana have adopted practices that address mine closure requirements including afforestation, tailing storage and acid mine drainage management systems during their operational cycle. Finally, I illustrate how the lingering issue of compensation and resettlement remains a source of constant tension between mining communities and companies due to conflicting stakeholders' interest, rent-seeking behavior reinforced by traditional norms and practices, land tenure issues, and the culture of dependency, which seem to poison the atmosphere for cooperation during the pre-production stages.

Impact of Organizational Morality on Affective Organizational Commitment: Mediating Role of Organizational Pride

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Organizational morality affects the way the employees think about their work and organize their social existence. Organizational morality instills organizational pride in employees in such a way that they feel a sense of attaching towards the organization they work for. Thus, giving way to the development of affective organizational commitment in employees, towards the organization. The current research study has tried to make a significant contribution to the vast literature produced on the organization-related factors and the way they affect work outcomes of employees. The study is based on the organizational behaviors, attitudes and emotions related to the advertising industry of Pakistan. This study tends to explore how the organizational morality enhances the affective organizational commitment of employees; mediated by the organizational pride in context of people working in the advertising sector. This is an explanatory study and simple random sampling has been used to collect responses of employees from 17 registered advertising agencies residing in Lahore. Baron & Kenny (1986) steps have been applied for multiple regression, to test mediation. The results of the study were significant; the organizational pride partially mediated the relationship between organizational morality and affective organizational commitment of employees.

Keywords

Organizational Morality, Affective Organizational Commitment, Organizational Pride, Advertising Industry in Pakistan.

Reconciling analytics with holistic thinking for sustainable organisational decision-making

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Organisational decision-making tends to be dominated by analytical approaches to solving complex problems. This manifests in thinking patterns as well as decision analysis tools and systems that look to separate and categorize parts of a decision situation, usually with the purpose to establish a numerical representation of the decision problem. As a result, numbers have come to govern cost-benefit analysis, quantified impact assessments, as well as rating and ranking techniques to help calculate the optimal solution for the identified decision problem. Hand in hand with the focus on numbers and quantification goes the perception that quantitative information is objective, and therefore more valid than information that is perceived as subjective. It comes at no surprise then, that not only commercial organisations, but also public service institutions struggle to integrate social and environmental outcomes into their decision-making. Social issues in particular are commonly perceived as subjective, ambiguous, and ‘squishy’, which can create barriers to accommodating social outcome choices in organisational decision-making. However, Keeney & Raiffa (1979) already warned almost forty years ago that “as analysts we must learn how to incorporate such soft, squishy considerations as aesthetics, psychic factors, and just plain fun into our analyses. If we don’t, the hard will drive out the soft and efficiency –very narrowly interpreted– will prevail”.

In this study, I dissect the framing of complex social problems in conventional organisational paradigms and discuss pathways to integrating ‘soft, squishy’ factors and subjective value judgments into formal analysis with the purpose of developing an approach to sustainable decision analysis. The essence of the proposed approach is to use the power of both informal synthesis and structured analysis to reframe complex decisions with environmental and social outcome choices to facilitate an informed analysis of what outcomes are important, and why. In building on Keeney’s (1992, 1996) values-focussed thinking approach, the proposed framework makes the managerial values that drive organisational decision-making processes explicit, and therewith allows for decision analysis that starts with a focus on values, rather than the ranking or rating of decision alternatives. To test this approach, I have surveyed 109 Australian-based procurement professionals to identify their managerial values with regards to sustainability and decision situations with environmental and social outcome choices, and have used that information to construct a set of structured value-models that provide insights into what objectives are important to managers, and how multiple sustainability objectives are related to each other in the managerial mindset. The latter helps to make means-ends relationships between objectives explicit, which is essential for identifying the fundamentally important sustainability objectives in the managerial mindset. The resulting set of value models showcases a mode of inquiry that enhances our understanding of business sustainability decision problems on the one hand, and on the other hand demonstrates the applied integration of environmental, social, and economic outcome choices into formal analysis by purposefully working with rather than diminishing their aspects of subjectivity.

The role of subcultures when embedding corporate sustainability in Australian financial organisations

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The top four Australian banks' corporate reports espouse corporate sustainability (CS) as a homogenous, embedded assumption within their organisation (ANZ, 2017; Commonwealth Bank, 2017; National Australia Bank, 2017; Westpac, 2017). Embedding CS requires a cultural shift at the deepest level to meet economic, environmental, and social needs without compromising future generations (Bansal, 2005; Russell & McIntosh, 2011; Schaltegger & Hörisch, 2017). The trustworthiness of CS in corporate reports is questionable as revealed by the Royal Commission with systemic misconduct occurring in executive and operative subgroups (Hayne et al., 2018; Janda, 2018; Verrender, 2017).

There is minimal research on heterogeneous organisational subcultures impacting large finance organisations (Lockrey, Brennan, Verghese, Staples, & Binney, 2018). In response to this gap of espoused and in-use CS in the financial sector, a literature review has established the research question: *Why are the espoused values of finance directors incongruent with their operative subgroups' subculture?* Unlike other industries, finance is known to pay less attention to culture compared to the arts, architecture, media, and sport (Li, Griffin, Yue, & Zhao, 2013). With 450,000 staff and millions of customers, some who are vulnerable, an awareness of what determines CS embeddedness is important (Australian Government, 2016; Kingsford Smith, Clarke, & Rogers, 2017; Slawinski & Bansal, 2015). CS homogeneity or heterogeneity is difficult to predict in finance (Hussain, Rigoni, & Orij, 2016; McPherson & Sauder, 2013; Schaltegger & Hörisch, 2017). Cultural attributes include a mechanistic, one-dimensional approach where facts are asserted as truth; studies have also revealed the undermining of honesty as a norm across the finance industry (Ardalan, 2016; Cohn, Fehr, & Maréchal, 2014; De Cremer, 2015; Lagoarde-Segot, 2015; Leaver & Reader, 2017; Morgan, 1988). The director subgroup is known to influence assumptions as they are the sense givers to operative subgroups who are the sensemakers (Gioia & Chittipeddi, 1991; McPherson & Sauder, 2013). How operative subgroups make sense of director messages, particularly complex CS messages, in Australia is unknown. This complexity encompasses messages that are incongruent. For example, in 2017 the top four banks directors' corporate reports, referenced *sustainability* 919 times and the word *customer* is stated 1,314 times (ANZ, 2017; Commonwealth Bank, 2017; National Australia Bank, 2017; Westpac, 2017). These espoused words do not prohibit the financing of fossil fuel by the top four banks (Rainforest Action Network, Banktrack, Sierra Club, Oilchange, & Honor the Earth, 2018); nor did espoused claims of customer centricity cease subgroups collecting fees for no service, even if the customer is deceased (Chalmers, 2018; Janda, 2018). The banks outputs evidence a short-term shareholder focus, rather than CS.

Tensions between finance subgroups arise when attempting to embed CS (Carollo & Guerci, 2017; Kok, de Bakker, & Groenewegen, 2017). These tensions between subgroups contribute to a poor reputation. Calls from stakeholders for Australian finance organisations to embed CS culture continue to rise (Brown, Clark, & Buono, 2018; Janda & Beavis, 2018; Ulysses, 2017;

Uribe, 2017). This research proposes that one component of closing the CS gap between the espoused and in-use is the consideration of finance subgroups' subculture. In this literature review the cultural gap is established and confirms the lack of exploratory research into the embeddness of CS in the Australian finance industry.

Two Moral Paradoxes in the Governance of Universities

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In many countries, higher education policies are disrupting university governance. By pushing universities into a competitive marketplace, these policies create two paradoxes for university boards of governors. The first applies “internally” to a university. Governors are bound by their fiduciary duty to oversee their university’s “academic mission”. However, the government policies that create a university marketplace also give each institution an “economic mandate”, namely to serve the needs of the national economy, and to pursue commercial activities that sustain their own financial resources. Paradoxically, governors could fail to meet both aspects of their fiduciary duty if success with the economic mandate harms the academic mission. The second paradox is *external* to the institution. A governor’s fiduciary duty has application only to their own institution. In a competitive marketplace, even if governors are personally committed to the moral ideals of the university system overall, their fiduciary duty nevertheless requires them to pursue their own institution’s interests. If their university benefits from self-interested pursuits, but the system overall is harmed, governors can succeed in doing their fiduciary duty but fail in their personal commitment to serve the university system.

More specifically, university boards of governors have a “fiduciary duty” to act in good faith with the best interests of the institution as a whole in mind. By its language, this is a moral as well as a legal commitment. Governors are obligated to protect and promote the “academic mission” with its deep philosophical roots in teaching, discussion, debate, and research. Although authority is normally delegated to an academic council, the ultimate responsibility for the academic mission resides with the governors. Further, governors have a parallel obligation to pursue an “economic mandate”. This has been growing since the 1980s in Australia, Canada, the United Kingdom, the United States, and elsewhere in compliance with government policies that position universities as engines of national economic development and competitiveness. Institutions are also required to take on increasing responsibility for financial self-sustainability, which as a practical matter leads to privatized programs, commercial sponsorships and partnerships with business. Indeed, recent legislation in England has gone so far as to create a regulatory regime for a competitive university marketplace, which includes permitting existing universities to fail and exit the marketplace without any government backstop.

The ascendancy of the economic mandate creates both internal and external paradoxes with respect to the governors’ fiduciary duty. This paper presents a philosophical argument to show that the economic mandate has become so pervasive that it cannot be subsumed by its academic counterpart. A blended account of the purpose of universities is needed in order to remove the paradox of mandate. Regarding the external paradox of institutional versus system-wide moral commitment, it makes little sense to leave governors conflicted by the scope of their fiduciary

duty. The solution resides in a redefinition of fiduciary duty to include a dual moral commitment – to both the university and the system.

If Directors Could be Trusted, Would There be a Moral Justification for Say-On-Pay?

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“Say-on-pay (SOP)” is a form of shareholder activism asserting that shareholders have a right to vote on CEO compensation. It disrupts the traditional agency relationship in which authority for determining CEO compensation has historically resided exclusively with the board of directors. The SOP rights-claim stems from the discontent of shareholders with what is perceived to be excessive CEO remuneration. SOP is a corporate governance mechanism established by legislation, regulation and industry best practices that enables shareholders to better monitor management by giving them a direct vote on either the actual CEO compensation to be paid, a report on compensation already paid, or compensation policy. SOP started in 2003 with legislation in the United Kingdom, and it has since spread to Australia and throughout North America, Continental Europe and Scandinavia. It is now so prevalent that it could reasonably be called a global shareholder movement.

SOP has two basic lines of justification. Both rest on a perceived failure of the board of directors to do its fiduciary duty in approving such high CEO compensation, combined with the belief that shareholder-voting on compensation could restrain the excessiveness. The first argument is the “shareholder interests” claim that is based on shareholder primacy, which in turn rests on “property rights” and “agency theory”. Shareholder activists point to failure of boards to act with loyalty to shareholders, and failure to discharge their duty of care in allowing the mismatch between excessive compensation and weak financial and operational performance. The second line of justification for SOP is the “moral argument”, which is based on society’s distain for CEO greed, the morally repugnant contrasts between the compensation of CEOs and that of average workers, and the creation of mistrust, envy and resentment within companies.

This paper focuses on the “moral argument”. Because the SOP research literature is predominately economic, it is fitting that the moral argument should be considered through the lens of Boatright’s (2010) economic account from which he generates an “ethical” case to support the moral legitimacy of high CEO compensation. Boatright’s arresting exposition runs against the current of the moral condemnation leveled by business ethicists against perceived exorbitant CEO compensation. But if Boatright is correct, then the moral argument to support SOP loses its force.

Boatright’s argument is critiqued and is shown to be correct only in part. Missing is an account of “relational trust”. If there is a case to be made for CEOs receiving such high compensation, it cannot rest entirely upon a process of compensation-negotiation. Directors need to be trusted by doubting stakeholders to discharge their fiduciary duty with integrity: honestly, without self-interest, and in the best interests of the corporation. Equally, directors who approve high

compensation must have the trust of stakeholders that their decisions are made competently with care, skill and diligence. If trust is earned, then the moral case for SOP would fall away. Otherwise it is legitimate.

Discovering Tensions in Sustainability in Chinese and New Zealand Business Partnerships

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Sustainable development presents many challenges and tensions, requiring acceptance and continuous efforts to manage them effectively. However, tensions related to sustainability have been a largely unexplored aspect in sustainability research in the context of collaborative partnerships between firms. If these tensions cannot be understood and addressed adequately, it will not only have negative impacts on individuals' interests, but also on the development of organisations, ultimately on the prosperity of society. Hence, this study examines empirically tensions related to sustainability in the context of Chinese and New Zealand firms with business partnerships.

By drawing on data from in-depth interviews with 29 participants, the present study reveals that Chinese and NZ firms in business partnerships confronting tensions related to six sustainability areas. This study contributes to the emerging literature of tensions related to sustainability particularly by empirically investigating them in the context of Chinese and NZ firms in business partnerships. On a practical level, this research helps practitioners to recognise companies in business partnerships are faced with complicated and multiple tensions in sustainability that requires acceptance and management into a dynamic system.

Key words:

Tensions, sustainability, China, New Zealand, business partnerships

Sustaining Dialogue in a Programmable World: New Zealand's Treaty of Waitangi

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To explore the ethical milieu of 21st century business, it is helpful to disabuse ourselves of two myths. The so-called “age of disruption” is neither defined by *speed-up* nor *change*. “We” attained speed-of-light communication and change-at-a-distance with electrical telegraphy. There has been no further acceleration, merely perceived speed-up as slower patterns of organisation are pulled apart by the new faster rim-spin—electricity—that established a paradigmatic, upper threshold towards which all matter and information gravitates. Change in the “age of disruption” is equally spectral. When there is no continuity and stability there are no differences that make a difference. There is, therefore, no change, only vapour, the clouds, “grey noise” and a haunting parade of images bearing witness to “once upon a time” patterns of organization that had some staying power.

The value in disabusing ourselves of these two myths—speedup and change—is that we become open to the possibility of confronting one of the genuinely *new* features of our time(s): the radical circularity resulting from: (1) an awareness that our environments are constitutive/constitutional, and (2) an ability (if not responsibility) to program our environment(s). In short, we have moved well past an awareness that “we shape are tools and thereafter our tools shape (and/or ape) us.” We have been actively and enthusiastically designing “tools” that, in turn, teach other “tools” to shape and ape us for some time. Beginnings and endings in this cybernetic circularity are occluded from view.

In the New Zealand context, the recent government-led review of New Zealand's Information and Communications Technologies (ICT's), *Regulating communications for the future: Review of the Telecommunications Act 2001* (henceforth RCFTF), is a ready-to-hand example of how common-place programming our environments has become. The RCFTF is unremarkable, and the review shares many similarities with and even appears to have been modelled on similar documents currently circulating in OECD. The context for the review is, on one hand, a growing awareness that New Zealand's legislation and legislative apparatus are behind the times and out of touch with the new situation. And on the other, an awareness that “new” communications and media technologies are both *environmental* and can act as something of a *causal agent* and/or “critical enabler of economic growth.” The review finds that New Zealand's ICT's can and should be programmed to create conditions conducive to economic growth.

Here, we take up the theme of programming the environment, and use New Zealand's Treaty of Waitangi as a test case. The Treaty has been called a founding constitutional document and it is widely regarded as part of the fabric of New Zealand society. We use the short-fallings of the RCFTF as a point of departure to interrogate what a programmable environment means for our understanding(s) of the Treaty, sustaining the dialogue between the British Crown and New Zealand/Aotearoa Māori, and an exploration of the ethical milieu of 21st century business.

Visibility and publicity: Disentangling corporate acts of social responsibility

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When do corporations engage in corporate social responsibility (CSR) to balance instances of poor behavior? In some cases, firms may invest in CSR projects to distract from corporate sins versus tend to stakeholder interests (Martinez-Ferrero et al., 2016; Mobus, 2012). Despite the theoretical attention this question has received, empirical evidence is lacking. Waddock (2008) suggests “it remains an open question for scholars for many years to come.” This paper seeks to address this question by investigating some of the conditions under which a firm increases its CSR activity and increases self-promotion of CSR activity through press releases. This investigation may help stakeholders better value CSR investments and interpret publicity on CSR activity. Indeed, it may reveal a novel signal of firm character. It seeks to enhance accountability of corporations, generating the requisite motivation for managers to develop and implement a socially conscious and sustainable business model.

The theory I propose concerns decisions that initially counter reason. Based on press releases of CSR activity, unjust firms often appear socially responsible, while just firms do not. To executives, however, this may seem rational. Executives of unjust firms may balance sin and divert attention to seemingly socially responsible acts. Conversely, executives of just firms may protect a rather spotless reputation by foregoing announcements of CSR activities, as any that are publicized become targets for criticism. This may hold irrespective of the motive to engage in CSR, e.g. offsetting sin versus societal partnership.

Furthermore, this practice limits announcements of CSR activities. Should a firm elect to announce CSR activities throughout the year, its shareholders might begin to question whether management's attention is off track and the firm is overinvested in CSR. Such a concern might heighten with each new article. As follows, executives who aren't already on the hot seat (in just firms) consciously improve the probability of staying clear of it by limiting press on CSR. This is a case where good press is not good. A just firm may avoid unnecessary public and shareholder criticism through bypassing good press on its CSR activities. This is the first study in the field of CSR that proposes such phenomena.

I expect that unjust firms invest more heavily in and issue more press releases on CSR activities than do just firms. Data on firm character is generated through a composite score. CSR investment is calculated using Annual Reports, Citizenship Reports, and the Global Reporting Initiative (GRI). I will analyze the relationship using a longitudinal study.

Additionally, I expect that the number of press releases a firm issues on its CSR activity increases during the period of (exposed) corporate sin, regardless of firm character (just or unjust). Press release counts and time periods of sin are identified through Factiva. An event study is used for the analysis.

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Food waste in the hotel industry in Cyprus: Is it CSR or CSI?

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In recent years the issue of food waste has become a popular issue of discussion and research (Papargyropoulou et al. 2014, Parfitt et al. 2010, Priefer et al. 2016). Some studied the state of practice in the UK (Evans, 2012), the Nordic countries (Gjerris et al., 2013) and others in Australia (Devin et al. 2018). A number of researchers have studied the composting of food into fertilizers (Sullivan Sealey et al. 2014, Radwan et al. 2012) or its conversion to biofuel (Gouranga 2017). Thyberg et al. (2016) asked for a policy to be developed on the topic of food waste, whereas Juvan et al. (2018) made reference specific to food waste in the hotel industry.

This paper examines for the first time the issue of food waste in the hotel industry in Cyprus and its ethical implications. Is it CSR or CSI (corporate social irresponsibility) that the hotels are practicing with throwing out good nutritional food? The ethical implications of food waste are discussed using Deontological and teleological ethical views/theories. Food waste goes against the Sustainable Development Goal (SDG) of the United Nations in particular the 12th “Responsible consumption and production” goal.

Globally enough food is produced to feed 7.2 billion people; however, one third of the food produced is wasted every year. Cyprus, an EU member country, has a high consumption pattern, one of the highest ecological footprint consumption as opposed to production (Galli et al. 2017) and a high wastage rate with considerable environmental, health and socioeconomic impacts. Given the current consumption and wastage status of Cyprus it was identified as a country of interest to conduct this research.

Cyprus, a country with less than a million population, is a very popular tourist destination in Europe, with 3,652,073 tourists visiting the island (CYSTAT, 2018). Given the popularity of Cyprus and the fully matured hotel industry in the island, the research team opted to survey hotels (five and four star only) in the town of Limassol. Hotels offer the full package of buffet breakfast, lunch and dinner, thus leaving a high wastage for every meal and contributing to the food waste problem. The town of Limassol was selected because there have been media coverage that there are many families going without food, an unfamiliar phenomenon in Cyprus. Food banks and charitable organisations have been created but with lack of cohesion between the hotels throwing away good nutritional food and the food banks needing more food to cater for these groups of people.

If the hotel industry is to be an active contributor to sustainable development they need to find new ways to encourage sustainable consumption and production patterns. This can only be achieved if managers/employees understand the moral dimensions and negative social and

environmental impacts of food waste. With this knowledge hotel groups can use their innovative power to devise solutions within their business operations to mitigate food waste and work towards achieving the 12th SDG of the United Nations.

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Legitimacy, Corporate Social Responsibility and Business Ethics Performance: A Research Framework of Japanese MNEs Operating in China

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This research focuses on the performance and legitimacy of Japanese MNEs in China, to study whether the Chinese people's hostile emotions towards Japan would influence their decision to purchase Japanese products sold in the Chinese market. The literature is reviewed and the issues of entry modes, technology transfer, human resources management, and corporate social responsibility are emphasized in this study to discuss how to improve the performance of MNEs' overseas subsidiaries. The propositions are proposed aims to help Japanese MNEs improve their performance and reduce Chinese people's hostile emotions towards them. Meanwhile, legitimacy is also highlighted in this study. However, whether these issues related to high performance can also reduce people's hostile emotions has not received much attention in the literature which is the research gap in this study. Future empirical research can examine how Japanese multinational enterprises in China can reduce the animosity of local people towards them and also increase the degree of acceptance of local Chinese people.

Keywords:

country-of-origin (COO), animosity, consumer ethnocentrism, Japanese MNEs, legitimacy, entry mode, technology transfer, human resource management, corporate social responsibility (CSR).

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Ethics and Sustainability Perspectives on Blockchain Technology

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KEYWORDS: Ethics of Disruptive Technology, Business Ethics, Blockchain, Cryptocurrency

A blockchain is a shared digital ledger, which permanently records and encrypts transactions and distributes them to all members in the network, thereby retaining the full history of transactions. Blockchain technology has recently gained ground and is used in a variety of industries, for example, cryptocurrency, insurance, government, healthcare, logistics, luxury items, collectibles, art and media.

As we implement new technologies, we should not only consider the benefits to business, but we should also aim to maintain the well-being (for example, safety and privacy) of all the stakeholders. Currently, there is a gap in the business and information technology literature in terms of covering the ethical aspect of this technology. Aside from a small number of recent articles in this regard, most of the guidance focuses on technical reasons to decide whether to use blockchain technology. However, it is important to understand some of the ethical or sustainability issues or opportunities, which may arise during the application of the technology in a business context. Therefore, one aim of this paper is to give relevant suggestions to help implement blockchain technology more effectively and ethically.

A concern for the future underlies the concept of sustainability. The quality of our physical environmental as well as certain core aspects of society need to be preserved and perhaps even improved in the long run. Tools such as the Triple Bottom Line and others cover the following domains: ecology (encompassing the environment), economics (relating to ways of production and resources), politics (including laws), and culture (including our human heritage and diversity). It is desirable for a new technology to not disrupt any of these domains. Moreover, this paper applies a relevant technology management and sustainability framework to Blockchain. As a result, another aim is to understand the long-term prospects and adoption of this technology, in terms of alignment with society's interests.

This paper handles the discussion around ethics and sustainability together, as the author argues that they are intertwined. The paper relies on a literature review that synthesizes many resources (which by themselves address only a few certain aspects). Next, the findings are clearly summarized in a table. Blockchain technology will continue to evolve in functionality and be applied in different areas. At the same time, businesses, technical experts, governments, and other stakeholders will continue to shape it in the future. Blockchain has much to contribute to industry applications in terms of security. Although the legal and regulatory sphere is a challenge, insofar as the World Wide Web continues to expand, Blockchain technology will thrive, by serving both the commercial and the non-profit sectors.

AUTHOR INTRODUCTION

Dr. Emre Erturk's main field of research and teaching is within Information Technology. Additionally, several of his outputs in the past have looked into ethical issues, related to the use of technology. Emre is a member of ABEN, in addition to being involved in research ethics approvals at his institution.

Do investors and employees value CSR oriented innovation? The role of CSR communication

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Businesses need not only to develop CSR initiatives to become better corporate citizens, but also to communicate their activity to both internal and external stakeholders, which may involve a number of groups. Over the years, many firms are addressing the need of ‘doing good while doing well’. However, less attention has been paid to CSR oriented innovation when developing a new product or service. In addition, it is unknown whether or not stakeholders value CSR oriented innovation. Further, CSR communication from the stakeholder management perspective has drawn considerable attention as a way to maximise business returns. However, research is limited on how effective communication facilitates the attitude of stakeholders on CSR oriented innovation. This study aims to fill these gaps through the investigation of the attitude of two important groups of stakeholders — investors and employees — on CSR oriented innovation, and also examines CSR related marketing strategy as the communication tools to influence stakeholder attitude.

This study is the first attempt to empirically test stakeholders’ attitudes towards CSR oriented innovation and the role of stakeholder communication. Using a large-scale survey data consisting of 440 firms from Australia and New Zealand, the results showed that CSR oriented innovation in product and service had no effect on attracting and retaining talented employees. It also had no relationship with investors’ willingness to invest. However, a marketing strategy that promotes CSR oriented innovation was positively associated with talent attraction, talent retention as well as investors’ willingness to invest and negotiate. These findings suggest that investors and employees do not value CSR oriented innovation when it is not effectively communicated. This study lends support to the significant role of CSR communication in promoting CSR oriented innovation and facilitating a positive attitude from stakeholders. Further, this study enriched the understanding of the attitude of investors and employees on CSR oriented innovation and extended the stakeholder management perspective regarding the communication of CSR oriented innovation with stakeholders. More specifically, this study revealed a novel link between the CSR promoting marketing strategies and the positive attitude from investors and employees.

Collaborative multi-stakeholder Partnerships for Sustainable Development Goals: A litmus Test for Business and Global Actors

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With the conclusion of the Millennium Development Goals (MDGs) in 2015, the United Nations established the Sustainable Development Goals (SDGs), which aimed “at ending poverty, protecting the planet, and ensuring prosperity for all” (Schramade, 2017, 87). Accordingly, interests in SDGs has increased tremendously. The final SDG (SDG 17) aims to “revitalize the global partnership for sustainable development” (United Nations, 2018). The purpose of this paper is to critically examine the concept of multi-stakeholder partnerships in relation to the sustainable development goals and propose a new multi-stakeholder partnerships framework that supports their implementation. Such partnerships have become mainstream implementation mechanisms for attaining international sustainable development goals and are also frequently used in other adjacent policy domains such as climate change, health and biodiversity (Pattberg & Widerberg, 2016).

Thus, this paper presents a theoretical analysis mainly draws from the extant literature on multi-stakeholder partnerships and the sustainable development goals. We argue that the effectiveness of multi-stakeholder partnerships can be enhanced through a meta-governance approach whereby partners can manage complex interactions and pursue practical solutions with higher participation, accountability, and adaptability. We further suggest that coherently shared governance mechanisms could be a useful alternative to conventional governance tools by which an emergent partnership paradigm can be realized.

We propose a conceptual framework for multi-stakeholder partnerships to support the sustainable development goals implementation. The authors contend that this is one of the few papers that contributes to the conceptual development of collaborative multi-stakeholder partnerships paradigm by which such partnerships are formed and institutionalized among multi-sectors to achieve the global goals.

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The spiritual spin on sustainability

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This paper examines a selection of reported statements on sustainability-related issues from representatives of three major religious traditions – Christianity, Islam and Judaism – with a view to identifying whether these statements reflect on-the-ground realities, or simply assert theologically preferred interpretations of holy scripture. The statements made by the figureheads of these three religious traditions have the ability to influence business perceptions and practices significantly, especially among followers of those religions.

The paper does not seek to critique a particular religion, but rather to explore the ethical underpinnings of the stances each faith takes in relation to sustainable use of the earth's resources. Such foundations have their roots not only in scriptural expressions but also in the cultural norms of different ethnicities, imbued as they may be with religiously-based assessments of the way the physical and social environments should be managed. The paper does not explore other religious traditions for reasons of scope, but recognises that there are principles many major religions share, such as those associated with the idea of humankind having a spiritual relationship to the land.

Our exploration is intended to highlight avenues of future inquiry, rather than to draw definitive conclusions, as outside the religious mainstream there may be divergent views which adopt a different theological configuration of key scriptures. One example is “dominion theology” in Christianity, which calls for humankind to take over the spiritual and physical cosmos. Such viewpoints, even if outliers, can exert powerful influences: if one has God-given dominion over the earth, why not exploit it?

The paper concludes that investigating what we term “spiritualised sustainability spin” can help the academy understand and, if need be, confront, narratives that can be “weaponised” to justify non-sustainable enterprise.

The paper provides novel insights into sustainability and the statements made about it. Not only does it critically examine current statements, it also provides tools to counter problematic, unethical narratives. It speaks to the conference theme “ethics and sustainability in the age of disruption”, and to the eleventh sub-theme, “religiosity, spirituality, and ethnicity”.

The Effects of Employee Perceptions of Diversity Management in a Japanese Hotel Chain

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With the recent changes in the external environment such as the rapid changes in work environments, diversity management has made widespread progress in Japanese companies. Because it is difficult to secure and retain human resources in the Japanese hotel industry, diversity management is being promoted as a solution that will create a workplace environment where employees of all types can work cooperatively. Although recent academic studies have suggested the relationship between diversity management and their outcomes such as financial performance, turnover intentions and job satisfaction, these studies have pointed out that diversity management has both positive and negative effects; there is no definite consensus on the subject. Based on these existing studies, more recent studies have begun considering the inclusion of moderators or parameters between diversity management and their outcomes. The purpose of this study is to verify the mechanisms among employee perceptions of diversity management, job satisfaction and turnover intentions using questionnaire-based survey data for 5,329 employees in a Japanese hotel chain.

Using social exchange theory, previous research shows a positive relationship between employee perceptions of diversity management and perceived organizational support. Furthermore, some research suggests that when employees perceive organizational support, their job engagement is strengthened, thus increasing job satisfaction and suppressing turnover intentions. This study therefore investigates the mechanisms among employee perceptions of diversity management, job satisfaction and turnover intentions using perceived organizational support and engagement under social exchange theory.

To verify these mechanisms, a questionnaire-based survey was conducted for 5,329 full-time employees of a Japanese hotel chain, and, using exploratory factor analysis and multiple regression analysis, a causal relationship was found among the variables. The results show that employee perceptions of diversity management not only directly affect job satisfaction and turnover intentions, it was revealed that employees perceived organizational support and increased job engagement, which positively affected job satisfaction and negatively affected turnover intentions.

The results of this study contribute both theoretically and practically. The theoretical contribution of this study is that it showed the mechanisms among employee perceptions of diversity management, job satisfaction and turnover intentions using social exchange theory, although there have been few empirical studies on this subject. This research also can contribute to the hotel industry in Japan from the perspective of talent retention by clarifying the mechanisms at work between perceptions of diversity management and turnover intentions.

This research also suggests directions for future research. Because the study used a survey targeting one hotel company and one period, the relationship between employee perceptions of diversity management and their outcomes should be clarified using data from other periods to enhance its general applicability. Moreover, the same survey should be conducted in other hotels in the industry.

The Impact of Corporate Social Responsibility Perception on Financial Performance: A Case of Japanese Hotel Chain

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Discussions of corporate social responsibility (CSR) have been increasing in the hospitality industry in recent years. The hotel industry is an industry that must be strongly conscious of CSR because it is a source of economic, environmental, and social benefits through job creation, infrastructure development, and cultural understanding. As CSR has become intensely important in hotel companies, it is one way for a hotel to develop competitive advantages in creating and sustaining relationships with customers. Although prior research addresses the influence of CSR perception on customer satisfaction, trust, and loyalty, it is still unclear whether CSR perception affects financial performance in the hotel industry.

Thus, this research investigates the impact of CSR perception on financial performance by developing and testing a model of the influence of CSR perception on financial performance that includes customer satisfaction, trust, and loyalty as mediators through a case study of a luxury Japanese hotel chain. The study analyzes customer survey data and transaction data from the hotels with a path analysis that includes a confirmatory factor analysis and a structural model. The authors also conducted interviews with company A to discuss the results of the analysis.

The results show that CSR perception increases financial performance indirectly. In the model, CSR perception affects sales indirectly via the mediations of customer satisfaction and loyalty. In addition, trust and loyalty mediate the relationship between CSR perception and sales. The results indicate that CSR can be a competitive advantage in creating and sustaining relationships with customers to increase financial performance. The results also show that companies require initiatives to stimulate perceptions of CSR among consumers.

This research has theoretical and practical implications. Some prior studies show that CSR increases financial performance, while other studies find that it does not. This study supports prior research that investigates the relationship between CSR perception and financial performance using the concept of relationship marketing. This research also contributes to the literature by offering practical insights to hotel companies. The results show that hotel companies

can create long-term relationships with customers by conducting CSR activities and communicating these activities to customers.

However, this study has limitations. First, the general applicability of the results needs enhancement. Future studies should use customer survey data from other periods to investigate the relationship between CSR and financial performance. Second, the model could incorporate the profit from each customer. Clarifying the relationship between CSR and the profit from each customer would enhance meaningfulness of CSR activities. Third, future work could use other conceptual frameworks of CSR to clarify the specific CSR activities that have a larger effect on financial performance.

Marketing as a process of authentic engagement, alignment and serving in the process of co-creating value

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Traditional models of internet marketing are based heavily of models of sales psychology ((Zhang, Prybutok, & Strutton, 2007, Cohen, 2018) build on persuading the users into purchasing (Fogg & Iizawa, 2008). A common mnemonic is that of the ‘sales funnel’ (Järvinen & Taiminen, 2016). Built around outdated and often manipulative practices (Pöyry, Parvinen, & McFarland, 2017) this model relies on pulling psychological triggers (Bagshaw, 2015) designed to deliberately draw the customer into a deeper model of persuasive reasoning . The sales funnel operates on the principles of: ‘bribe’ or ‘bait’ the user into interacting with a piece of content that will get them into a platform where they can be sent marketing messages. An automated sequence of messages is then sent to following up with the explicit design to use pressure tactics (Pavlou & Gefen, 2005) to filter out buyers.

This marketing relies on the assumption that persuasion and manipulation are acceptable modes of operations for marketers (Koch & Benlian, 2015). The problem with this is that it’s not a human-centric way to conduct business. It relies on the basest nature of humanity in order to be effective because it’s manipulative, controlling and underhanded (Koch & Benlian, 2015). In response to this a research project was devised to answer two questions:

- 1) Can you create ‘marketing’ that builds alignment with the goals people have in their lives while maintaining profits, integrity and value?
- 2) What might an approach to online marketing look like that was based on building authentic human connections to help people actually look like?

To answer this question 3 separate action research studies were conducted. The engagement model of problem solving was employed (Houghton & Stewart, 2016) to help in developing a framework for exploring this problem in a real-world setting.

Results indicated that authenticity, alignment of values and co-creation are all meaningful when marketing is viewed as ‘serving’ rather than a war-like battle for ‘conversions’. This study demonstrates that an authentic, relevant and value-aligned automation is possible when businesses invest in demonstrable focused empathy and a genuine concern for those that they serve.

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Preparing Leaders for the Anthropocene Era

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It has been claimed that the 10,000 year-old Holocene era, when “environmental change occurred naturally and Earth’s regulatory capacity maintained the conditions that enabled human development” (Rockström, 2009, p. 472), has now ended. It has been replaced by a new Anthropocene era characterized as humans having “changed the Earth system to such an extent that recent and currently forming geological deposits include a signature that is distinct from those of the Holocene and earlier epochs, which will remain in the geological record” (see also Malm & Hornborg, 2014; Waters et al., 2016, pp. 2262-2261). As a belated and inadequate attempt to minimise the cataclysm, in 2015 virtually all nations agreed to the United Nations Framework Convention on Climate Change, which came into force on 4 Nov 2016 (UNFCCC, 2016).

Given that we can reasonably assume that many students currently in business schools will be in positions of significant corporate power to determine whether sufficient action in sufficient time can be achieved, we set out to consider the disposition and environmental attitudes of business students in leadership classes at the University of Queensland over three years. We surveyed our students to determine levels of Wisdom, Environmental Commitment, Motivational Values, Personality, Emotional Intelligence, and Leadership. Underpinning the selection of these measures, the results of which were provided to the participating students (a confidential personal score and the mean of the class), is a pedagogy based on enacting wise leadership (McKenna, 2017), which understands ethical leadership as a phenomenological enactment of habituated values.

Our intention is to use the results to launch a discussion about how we might develop a wise capacity in our students to enact values that respond to the Anthropocene crisis that we are currently encountering and will face with increasing intensity in the future.

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Māori internationalisation and trade policy: the role of business ethics

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Our study seeks to shed light on how Māori who engage with New Zealand's trade agenda view trade, in particular in relation to Māori business ethics and indigenous values. The New Zealand export sector sustains more than half a million New Zealand jobs and trade is an important driver of productivity, employment and incomes. Productivity per New Zealand worker is 36% greater if they are in a firm that is exporting, compared to one that isn't. It has also been established that employment grows 7% to 12% faster when New Zealand firms start exporting. Similarly, the Māori economy, estimated at nearly \$50 billion (Ministry of Foreign Affairs and Trade, 2018), has been growing substantially, and 20% of Māori small and medium enterprises and 44% of Māori authorities (Statistics New Zealand, 2016) engage with world. Although it is expected that these figures will continue to grow, until recently, with few exceptions (for instance, Kawharu, 2016) there has been only a limited focus on how Māori exporters engage with, and may benefit from, New Zealand's trade policy agenda. Moreover, along with the rest of the world, New Zealand's approach to trade policy is evolving rapidly and this has important consequences for how Māori can participate and grow their enterprises for the benefit of iwi and beyond.

Given the growing significance of the Māori economy, and the fact that the prevailing international trade landscape is currently being questioned globally through developments such as Brexit and recent trade barriers introduced by the USA, our research will contribute to the body of knowledge on engaging indigenous enterprises with exporting. In particular, given the particularities of indigenous entrepreneurship (Spiller et al., 2017), there is little understanding on the ethics of trade from an indigenous perspective, as noted by Kawharu (2016).

The study draws on the experiences and perceptions that Māori entrepreneurs and exporters have about New Zealand trade policy within their value framework. Data will be drawn from ten in-depth interviews with Māori exporters in the fishing, tourism and honey-making industries, who will be accessed through business associations and regional economic development agencies. The interviews will be thematically analysed and compared to findings on indigenous exporters elsewhere.

The study is framed within the context of Māori business practices, which are particular to an indigenous population, with specific indigenous values and business ethics. By taking a business ethics perspective on how Māori SME exporters perceive trade policy, and how it is developed, we contribute to the debate about diversity in the development of trade and international economic policy, as well as provide insights to the understanding of Māori internationalisation in the context of intrinsic Māori values. This will allow us to grasp how Māori businesses, including SMEs, engage with, and experience trade policy. These insights can help inform future

trade policy development, and engage more Māori enterprises in exporting, resulting in economic growth in Aotearoa/New Zealand.

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Embodying integral ways of knowing and learning to incorporate ethical and sustainable practices of wisdom in ages of disruption

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This paper proposes, that in times of disruption, business and management practises that integrate the affective relational with cognitive rational approaches of enquiry, may develop embodied processes that offer a broader framework for orientation, deciding, adapting, and acting ethically and sustainably.

Integrating different modalities of knowing and learning, including the role of felt sense as reflective and implying meaning (Gendlin, 2018) allows identifying dispositions and capabilities required for the development and enactment of practical wisdom. Embodying forms of knowing and learning towards practical wisdom - that integrate situational and particular requirements with more general concerns of the common good - mediate ways towards sustainable practices (Küpers, 2013).

In this way, students and practitioners can develop broader capabilities to perceive, distinguish, communicate and differentiate in organisational settings. Such integral practises leading to practical wisdom and its learning (Küpers, & Pauleen. 2015). Learning wisdom enhance abilities to respond more ethically, appropriately and responsibly (Küpers, 2012).

Accordingly these practices equip practitioners to deal with various challenges in disruptive contexts including those complexities of the Anthropocene (Küpers & Gunnlaugson, 2017; Kalonaityte, 2018).

Exemplifying this nexus through relating selected issues and wicked problems to ethical questions or dilemmas in organisation and management, where there is no clear answer or solutions, we will demonstrate and argue the call for embodied learning (Küpers, 2008) implicit knowing, moral imagination and creative interpretations as well as affective forms of judgement as ways of wise practices.

By concluding, we offer practical implications, especially for management and business education, means for developing and enacting a pedagogy that provides access and exercises for more integrated and nuanced understandings, ranging from logic to faithing, within the continuum of the known to the unknown.

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Alternative choice to enhance both dignity and employee engagement with work and CSR

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This research has a focus on employees, it explores employee engagement with work, with CSR and the interaction of engagement with employee dignity. By including dignity into the research, a front is opened that explores the benefits of respect and recognition given to employees, and how such treatment not only enhances employee dignity, but also provides the opportunity to achieve expanded organisational objectives.

An exploratory grounded research process and analysis was undertaken using three surveys, two of employees and one of subject matter experts. The outcome of the research relates engagement with the job and with CSR to outcomes for the employee in the form of enhanced dignity and an acknowledgement of the dynamic nature of workplace conditions. These relationships inform both the employee and management of choices they face and the repercussions on engagement, CSR, dignity and job outcomes respectively.

A discussion, limitations of the research, and suggestions for future research place the exploration firmly at the beginning of understanding of dignity of employees at and in work.

What Constrains Human Sustainability Initiatives in Japan? Perspectives of managers in large companies

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In recent years, workforce wellbeing has emerged as a pressing CSR and sustainability issue in Japan. Against the background of rapid ageing and shrinking of its population, the government and businesses are increasingly concerned with issues affecting the sustainability of the workforce. These issues include persistent overwork, relative lack of work-life balance, and gender gap at the workplace. These issues are considered to constrain the health, wellbeing, and productivity of the workforce, companies, and the society.

Despite the growing concern for the business impact on workforce wellbeing, there has been limited empirical research on human sustainability in the management literature. In particular, some large Japanese companies which are determined to address the issues have promoted various initiatives to improve workforce wellbeing. However, studies indicate that implementing them are proving harder than they expected, resulting in limited progress. Some researchers have investigated the conflicts which constrain the implementation of such initiatives. However, it remains unclear how the conflicts arise and how companies can address them.

This study investigates the conflicts and underlying factors which constrain human sustainability initiatives in Japan. Given the limited understanding of the factors, we adopted an exploratory, interpretive, and qualitative approach. To guide this inquiry, we first developed a theoretical framework drawing mainly from institutional theory and stakeholder theory. We then conducted in-depth interviews with managers responsible for CSR and workforce wellbeing initiatives in 31 large Japanese companies. Also, further interviews were conducted with external stakeholders and informants to explore broad perspectives within the society.

Based on the thematic analysis, we identified institutional factors that affect the implementation of human sustainability initiatives in large Japanese companies. Following the theoretical perspective, we categorized these factors into external factors, internal factors, and the collective beliefs of the workforce. In particular, the external factors consists of market, normative, and regulative expectation; the internal factors concerns with job design, wage, and career patterns; and the collective beliefs of the workforce included an assumption of cooperation, output, and choice. Our analysis indicates that these factors are consistent with each other, supporting the existing system of responsibilities, which shapes the current 'workstyle' and constrains the human sustainability initiatives. However, the empirical data also indicates that, with changing demography and economic environment, this 'workstyle' is considered as contradictory with the

emerging needs of the workforce and stakeholders' pressures, thus being increasingly dysfunctional in comparison to the past.

Overall, our findings elucidate the system of responsibilities that reinforces the persistent patterns of overwork and gender gap within large Japanese companies. Furthermore, we propose a conceptual framework to understand the relationship between business and human sustainability, incorporating the roles of key stakeholders in a dynamic institutional environment. We argue that companies and the government need to examine this relationship fundamentally in order to develop a more functioning system of responsibilities in concert with the emerging stakeholders' pressures. This framework may assist scholars, managers, and key stakeholders to understand the inter-related factors and develop more effective ways to improve workforce wellbeing and human sustainability.

Ethical leaders need to embrace compassionate management

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Business literature has been inundated with arguments for ethics, moral values, honesty, resilience, trust in leadership (Mullane , 2009; Patnaik and Sahoo, 2010; Sergeant, 2012; Zhu et al. 2015) as well as articles on leadership ethics (Ciulla, 1995; Nunn and Avella, 2005). Following the Treadway Commission's (1987) use of the phrase 'the tone at the top', business ethics, philosophy as well as Aristotle's Nicomachean Ethics were of particular interest to researchers and academics. Brown and Trevino (2006) argued that ethical leaders should share ethics and values with followers and should aspire to build a community based on social justice. Trevino et al. (2000) go as far as to assert that moral managers are ethical leaders who serve as role models.

However, the business world is competitive; sometimes people behave illegally and unethically and do not hesitate when it is time for their promotion to falsely badmouth a co-worker. Peter Frost (2004) asserted that businesses in the 21st century are incubators of toxicity which in turn create toxic emotions at work and endemic pain in an organization. The current author discusses the argument that when there is toxicity at workplace no matter how ethical, honest or resilient a leader is, unless he is compassionate and leads with empathy the toxicity will drain the employees and affect the productivity and profitability of the organisation.

Whilst the concept of compassion dates back more than 2000 years and is studied within such diverse fields as philosophy, psychology, religion, and sociology little attention has been given to it in the business field. Kanjilal et al. (2012:15) argue that "most business philosophies are based on economic theories, particularly rational behavior and optimum decision making" which focuses on profit maximization but often ignores other important aspects such as social, moral, ethical, and economic responsibility (Bezou, 2011). Due to this myopia companies and economies globally have faced recessions and financial crisis. Thus, the author proposes that conscious capitalism together with "compassionate" leaders are the missing link between economics and management. In an effort to contextualize compassionate leaders, the author will also address the sources of toxicity; issues affecting the toxic handler and how a compassionate leader can best enable the toxic emotions to be released. Finally the paper will address the core values of a compassionate company and how to cultivate a compassionate leader.

Compassionate management is not replacing ethical leadership. In the toxic workplace of the 21st century an ethical leader will not thrive unless he embraces empathy and runs conscious companies that are fully awake and mindful, to see reality more clearly, and to more fully understand all the consequences of one's actions. In doing so the compassionate ethical leader will have a greater commitment to the truth and to acting more responsibly according to what he knows to be true because he will have a greater awareness of his/her inner self, external reality, and the impacts of his actions on the employees, management and other stakeholders.

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Passing the buck: Who is responsible for an organisation's compliance with the law?

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While there is general agreement about the rise of the compliance function in organisations, there is less agreement as to what the compliance function is, what it means and what it does. Two dominant models of compliance include the deterrence model and the culture of integrity model.¹ The deterrence model reflects a cost benefit analysis of noncompliance requiring tracking employee behaviours, often leading to 'copycat compliance' and undermining moral awareness and autonomy. Or to put it differently, such compliance "refers to the ability of effectively being able to tick the box and certify that someone has complied with something"². The culture of integrity approach is described as values driven, respecting the letter and spirit of the law, enabling employees to make decisions that are compliant with the values of the organisation.

Professions and legislators are grappling with how to ensure legal and regulatory compliance but also how to attribute responsibility for compliance. For example, the International Ethics Standards Board for Accountants (IESBA), which sets the *International Code of Ethics for Professional Accountants*, as well as European legislators are enacting pronouncements, laws and directives in an effort to address the issue of compliance with law and regulations.

IESBA is the independent standard-setting body that sets the ethics for professional accountants of over 175 professional accounting organisations in more than 130 countries and jurisdictions, representing almost three million accountants who are members and associates of the International Federation of Accounting (IFAC). In 2016, IESBA published a pronouncement requiring professional accountants to alert management or those charged with governance to "rectify, remediate or mitigate the consequences of an identified or suspected non-compliance" with laws or regulations or "deter the commission of the non-compliance if it has not yet occurred", or "to take such further action as appropriate in the public interest" so that they can comply with the fundamental principles of integrity and professional behaviour. The pronouncement, *Responding to Non-compliance with Laws and Regulations*³ (NOCLAR), which provides the framework of required responses when professional accountants encounter suspected non-compliance by their clients or employers is limited to compliance with laws and regulations and does not address legal but unethical behaviour or violations of an entity's code of ethics or conduct. Similarly, in Europe companies providing Administrative Services (ASPs) such as accounting and law firms that help inherently 'respectable' clients with setting up companies and assisting with large financial transactions are required to enhance their skills to prevent being targeted by potential money launderers or terrorists.

¹ Bird, R. C., & Park, S. K. (2016). The domains of corporate counsel in an era of compliance. *American Business Law Journal*, 53(2), 203-249.

² Perezts, M. and Picard, S. (2015). Compliance or comfort zone? The work of embedded ethics in performing regulation. *Journal of Business Ethics*, 131(4), 833-852.

³ IESBA (2017) Responding to Non-Compliance with Laws and Regulations. Retrieved from <http://www.ethicsboard.org/projects/responding-non-compliance-laws-and-regulations>

In Europe, the administrative service providers have legal obligations under national and EU legislation and directives (e.g. Basel III, MiFID II, Financial Reporting Standards, Taxation issues, AML 4th Directive, Data Protection (GDPR)) to appoint a compliance officer. On the contrary, in Australia the requirement to appoint a compliance officer currently only exists for financial service institutions, bullion and gambling services, while in the accounting and legal professions it is expected to commence in 2019.

The compliance officer is required in the EU⁴ and New Zealand⁵ and soon in Australia⁶, to:

- Ensure compliance with the legal Anti-Money Laundering and Counter-Terrorism Financing (AML/CTF) requirements, subject to board and senior management oversight
- Oversee the AML/CTF program
- Report to board and senior management, including reporting of non-compliance
- Address regulator feedback and be the contact officer for the regulator
- Contribute to manual, policy, procedure and system design, implementation and maintenance.⁷

While NOCLAR requires accountants to respond to suspected noncompliance with laws and regulations and in certain circumstances allows accountants to override the principle of confidentiality and report a suspected noncompliance to an appropriate authority, AML/CTF legislation requires compliance officers to ensure compliance and report to the board and senior management noncompliance. While both are focussing on how to improve legal and regulatory compliance, there are fundamental differences about the status of the decision maker, their relationship with, and role in, the organisation and their professional and legal obligations.

This paper will contrast the obligations imposed by NOCLAR and the AML/CTF approaches to responsibility for the behaviour of others and explore:

- Individual, collective and organisational moral and legal responsibility and moral agency;

⁴ Directive (EU) 2015/849 of the European Parliament and of the Council of 20 May 2015 on the prevention of the use of the financial system for the purposes of money laundering or terrorist financing, amending Regulation (EU) No 648/2012 of the European Parliament and of the Council, and repealing Directive 2005/60/EC of the European Parliament and of the Council and Commission Directive 2006/70/EC

⁵ Anti-Money Laundering and Counter-Terrorism Financing (AML/CTF) Amendment Act 2017

⁶ AML law changes, Chartered Accountants Australia and New Zealand, www.charteredaccountantsanz.com/member-services/technical/business-issues/anti-money-laundering

⁷ Part A of an AML/CTF Program, AUSTRAC, Australian Government, www.austrac.gov.au/part-amlctf-program

- Moral responsibility in bureaucratic institutions⁸ and individual responsibility in organisational settings. How can we morally and legally deal with culpable ignorance?
- Can we attribute blame to organisational structure and culture for organisational misbehaviour? What is the role of the accountant or compliance officer in ‘making the place’?
- What moral duties do employees have for their own and others’ behaviour? What duties do accountants and compliance officers have?

Overall, it seems that professional accountants have an obligation to respond to a suspicion of non-compliance with laws and regulations while compliance officers have an obligation to ensure that the organisation complies with the law. This fundamental difference will be analysed using the philosophical and legal literature of imperfect or positive and perfect or negative duties⁹. The responsibilities of gatekeepers¹⁰, such as professional accountants in practice, will also be analysed, as will the notion of the reducibility of organisational actions to individuals.¹¹

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Linking sustainability to project success: Moderating role of stakeholder engagement and team building

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Sustainability has become a key competitive necessity for modern business. In particular, the business sector is increasingly embedding sustainability principles into project management practices in order to improve business performance and achieve competitive advantage. Against this background, the purpose of this paper is to examine the impact of sustainable project management on project success. To investigate this relationship, we specifically looked at the moderating effect of project management competency elements – stakeholder engagement and team building. A structured survey questionnaire technique is applied for data collection. We collected a total of 323 responses from project management professionals representing varied industry sectors in Pakistan. To analyze data, we performed multiple statistical analyses including descriptive statistics, reliability, validity analysis, direct and moderation analysis using SPSS v22 and Smart PLS3 software. The results revealed that sustainable project management has a positive impact on project success. However, surprisingly, the effect of stakeholder engagement and team building remain insignificant. From a theoretical perspective, our study provides two key contributions. First, the results provide an empirical support for the relationship between sustainable project management and project success. Second, this study is one of the few studies that examined the relationship sustainable project management and project success in the Pakistani context. Thus, the results of this study contributes to an unresearched stream of literature exploring the sustainability concept in the developing world context. In addition to that, we stipulated some practical suggestions for policy makers that could enable them to understand and improve sustainability integration in the project management environment.

Key Words: Sustainability, Project Management, Project Success, Stakeholder Engagement, Team Building, Pakistan

Food rescue and putting care on the agenda

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Food waste, particularly in the context of environmental sustainability and food poverty, is a major global problem attracting increasing attention from individuals, organisations and public policy makers (Garrone, Melacini & Perego, 2014). Food waste has become a core CSR issue with large food companies facing increasing pressure to take greater responsibility for their impacts on society and the environment. Donating surplus quality food for redistribution through food rescue organisations is a mechanism readily adopted by many food retail businesses in the last 20 years in New Zealand and internationally (Lindberg, Lawrence, Gold & Friel, 2014; Devin & Richards, 2018; Miroso, Mainvil, Horne & Mangan-Walker, 2016).

Research on food rescue has focused on a wide range of issues including measuring the environmental and social impacts of food rescue (Cicatiello, Franco, Pancino & Blasi, 2016; Miroso et al, 2016). Logistical and operational issues associated with food collection, reprocessing and redistribution have been further areas of study (Nair, Rashidi & Dixit, 2017; Alexander & Smaje, 2008). Some emerging work has examined the increasingly important role non-profit organisations play in creating new relationships amongst different actors, including food businesses, through food recovery and redistribution (Baglioni, De Pieri & Tallarico 2017). While the utilisation of surplus food would seem to be a ‘win-win’ solution to reduce food poverty and food waste, food rescue is a contested topic. From a political perspective some have argued that surplus food redistribution practices perpetuate problems of food waste and food poverty because they fail to challenge existing structural issues associated with a capitalist food system (Midgley, 2014). Food rescue programmes have been criticised as short-term, ‘band-aid’ responses to food waste and food poverty issues that require radical state level reform (Warshawsky, 2015). Furthermore, some commentators remain sceptical of business support for food rescue and redistribution, particularly if issues of business power in food supply chains are not addressed (Devin & Richards, 2018). Business donations to food rescue organisations might also be viewed as individualistic attempts by business to satisfy private economic interests (e.g. reducing economic costs of food wastage); to fulfil their CSR goals or to enhance reputation. In contrast, while acknowledging valid concerns about business motives around CSR, Mussell (2016) argues that an atomistic and instrumental view of CSR activities overlooks the potential for CSR to ‘put care on the agenda’, to show concern, and to take actions to meet the needs of others.

This paper reports on research with an established Wellington-based food rescue organisation, Kaibosh, to explore why and how food rescue occurs. To gain an holistic understanding of the food rescue phenomena we examine relational processes and show how Kaibosh plays an instrumental role in fostering new networks of interdependent relationships that enable individuals and organisations, including food businesses, to act collectively to address issues of food waste and food poverty. We draw on the theoretical framework of care ethics (Tronto, 1994) to move beyond limiting notions of CSR practice as necessarily individualistic and

instrumentally motivated. Linking food rescue to an ethic of care, we highlight some of the micro-practices of how participants ‘perform’ care within the food rescue network.

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Collective Entrepreneurship: How developing communities flourish through collective organizing

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This study advances research on organizational efforts to tackle grand challenges such as the enlarging income disparity that plagues many societies. Recognizing the limitations of conventional individual-based entrepreneurship in tackling such challenges, I position the study at the community/collective level and ask how “collective entrepreneurship” can be organized to address grand challenges with the potential to scale up impact to the masses that stimulate positive social change. By tracing the ten-year evolution of a large community-based enterprise in China, the study identifies three interrelated mechanisms that are integral to the collective entrepreneurship process: (1) consociation – pioneering ventures with an altruistic/collective mindset, (2) equalization – balancing diverse interests within a collective platform, and (3) adaptation – progressing stepwise to adapt to problematic situations. The study provides insights to the organizational research by illustrating a collective entrepreneurship process by which robust actions in response.

The antecedents of supply chain collaboration on eco-innovation: an institutional and contingency theory

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Due to the complex nature of eco-innovation, previous studies have been emphasizing the growing role of collaborative arrangements in advancing eco-innovations. However, little research exists to date addressing how to enable the collaboration on eco-innovation in the context of supply chain. This study first presents a theoretical framework based on institutional theory and contingency view, and then empirically test it through a survey conduct on a sample of manufacturers in China.

Key words: Supply chain collaboration, Eco-innovation, Institutional theory, Contingency theory

Beneficiary engagement in social entrepreneurship: Perspectives on social value creation through the lens of care ethics

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Social entrepreneurship (SE) is usually posited as positive because it promises to address complex social problems and achieve positive social change. Recently, however, there have been numerous calls in the literature that question the ethical nature of social entrepreneurship, particularly how we know that it is in fact making a difference to intended beneficiaries. The study seeks to explore the ethical nature of social entrepreneurship by comparing the perspectives of its two key stakeholders: the social entrepreneurs, who establish and manage social enterprises, and the beneficiaries, whose needs these enterprises are meant to address. The study proposes to do so by examining social value creation as experienced by beneficiaries through the lens of care ethics. It thus aims to garner fresh insight into the SE domain, particularly with regard to how SE contributes to the good of its beneficiaries. In order to develop an understanding of how value is generated as beneficiaries work for social enterprises, the study will be conducted within a developing country context. Here, social entrepreneurship has been identified as a means to address poverty and vulnerability. By considering the views of both the beneficiary and the social entrepreneur, the study considers the plurality of potentially opposing perspectives, values, and interests that is inherent in a multi-stakeholder network such as social entrepreneurship. Its novel focus on the situation of the beneficiaries, however, contributes significantly to SE literature which predominantly features the perspectives of social entrepreneurs and social enterprises to date. The study also contributes to SE literature by answering calls for SE research in locally embedded contexts; particularly, in non-Western contexts and where beneficiaries are vulnerable. By investigating social value creation in a relatively unexplored context, the study seeks to refine the definition of social value creation, which to-date requires a clearer definition. Moreover, it offers an understanding of social value creation in two ways: first, how beneficiaries view social value creation and how they experience it; and second, it depicts social value creation from the theoretical perspective of care.

Future Communities as Stakeholders

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Dawning scientific-technological innovations in bio-engineering and artificial intelligence, anthropogenic eco-environmental external effects, and nuclear technology (civilian and military) will open significant business opportunities in various forms on the one hand and will pose existential challenges to future human communities on the other hand. Organizations, such as businesses, governmental entities, and educational institutions will have to adequately respond to, or, preferably prepare for, the coming changes. From an ethical perspective, the question arises what kind of moral standing future communities have in the light of these disruptive changes. Governments, businesses, and educational institutions need to consider how current individuals, communities, and organizations can possibly be best prepared for these changes. Aggregately seen, many current organizational strategies have myopic and temporal parochial perspectives. This paper claims that future communities have a moral standing and need to be considered as organizations' stakeholders. This claim can be supported by plausible arguments from different ethical traditions. First the terminology regarding future communities moral standing needs to be clarified. The paper then looks into business practices of businesses, which seriously consider future communities. The following section elucidates the philosophic-ethical foundations on which future communities moral standing can be based. Lastly the paper draws conclusions what the philosophic-ethical foundations mean for organizations.

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Social Impact Components of Renewable Energy Investment
Financing renewable energy: at the intersection of social and environmental return to understand social impact investment

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Abstract: This paper explores the relations between Social Impact Investment (SII) and Renewable Energy Investment (REI) to understand the social impact components of REI within a stakeholder analytical framework. This study represents an initial attempt to make sense of the novel field of SII-REI based on a synthesis of utilitarian concept, behavioural science, and institutional theory. Within this conceptual framework, REI is arguably inherently ‘social’ by nature, because pursuing environmental impact will be required to achieve profitability in a REI project, and positive environmental change can later lead to positive social value creation, which is central to the SII purpose, even when the renewable energy is produced or exploited by purely commercially oriented ventures. This paper, for the first time, incorporates and institutionalises SII-REI in an integrated narrative by providing a new definition and analytical framework.

[Keywords]

Trickle-down effects of unethical leadership- The role of meaning making

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In the light of continued corporate scandals, the current paper seeks to examine how the process of unethical leadership trickles down i.e. flows from the senior executive levels to the lower hierarchical levels. In contrast to existing research that predominantly studies senior leaders' traits and behaviours as catalysts for the permeation of unethical behaviours, this study focuses on followers' meaning making as a mediating mechanism that can facilitate or constrain the flow of unethical leadership from the top. Meaning-making typically involves individuals revising their goals in the pursuit of assigning a more favourable understanding of a given situation and its implications. By pioneering the study that integrates the meaning making literature with the leadership ethics literature, we make a novel contribution to the field of business ethics.

Standing research on (un)ethical leadership predominantly views senior leaders as the central source of employees' (un)ethical legitimacy. In contrast, critical leadership studies (CLS) argue against placing such a messianic faith in leaders and leadership. The approach that the proposed study takes corresponds with CLS scholar Western's argument (2008, p.21) that 'critical theorists must go beyond identifying "bad leadership practice" and aim to create and support successful ethical frameworks for leadership'. While CLS argue against naïve celebrations of leadership, it must be noted that they do not completely conceptually eschew top leader agency. They instead call for an acknowledgement of follower agency with the objective of better exploring leader-follower dynamics, an approach that underpins this study.

The process of meaning making that is being described in this study involves two main parts. First, a fundamental exploration of how top leaders give meaning to followers i.e. how unethical ideas and visions are transferred from the leader to the follower is qualitatively studied through 30 semi structured interviews. Second and more importantly, based on our qualitative analysis, 23 propositions pertaining to follower specific elements that determine how they make meaning of top level unethical leading are presented. By building on existing trickle-down models, this study draws from three main theoretical explanations for the trickle-down phenomenon i.e. social learning, social exchange and displaced aggression. While it can be argued that these explanations hinge on top leader agency, a thorough review of the literature combined with the themes from our qualitative study aided in adding meaning making as the fourth explanation to the conceptual framework, and this forms our unique contribution.

Findings from the interviews with top, middle and junior managers reveal variables such as survival, group membership and strain as buttressing meaning-making by lower hierarchical employees. Findings also revealed two contrasting aspects i.e. 'interactions' within organizational members as well as 'silence' by top managers playing into individuals' information processing and attribution capacities during ethical dilemmas. Real cases experienced by participants pertaining to the flow of unethical leadership illustrate how the central bearings play out in managerial practice. In conclusion, the implications of the findings for research as well as practise are discussed.

The Invisible Side of Embedding Sustainability into Global Supply Chains: Investigating Institutional Decoupling and Logics across Multi-tier Apparel Suppliers

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Sustainability in global supply chains has received much attention over the recent years from industry leaders, academics, and policy makers worldwide. However, global sourcing to developing countries might have many challenges and risks due to social and environmental issues-related misconduct in global supply networks. A substantial portion of such sustainability challenges are concealed liability which occurs at beyond first-tier supplier level. As such, the social and environmental misconduct of further upstream suppliers are usually invisible to buying firms and wider stakeholders' scrutiny. Yet, limited empirical studies have unpacked the reasons (institutional logics) behind the non-compliance of sustainability practices (decoupling), specifically the viewpoints of the developing country multi-tier suppliers and their surrounding institutional environment.

Against this background, this research applied an institutional theory to examine- how do multi-tier suppliers decouple formal supply chain sustainability practices? and what institutional logics permit these suppliers to do so? To answer these questions, 46 semi-structured qualitative interviews with owners and managers of Bangladeshi multi-tier apparel suppliers were conducted. To triangulate the views of owners and managers, data in the form of published documents and interviews were obtained from a total of 15 key representatives of wide-ranging institutional actors. Following an abductive approach, prior constructs of institutional theory, particularly decoupling and institutional logics conceptually guide the analytical iteration processes between theory and data. For data analysis, thematic analysis was embraced since it offers flexibility to analyse detailed account of textual data using step-by-step framework and supports the qualitative data analysis using abductive research approach.

The findings suggest that multi-tier apparel suppliers use different decoupling tactics under four key themes (compromise, avoidance, defying and manipulation). Indeed, these tactics increase multi-tier suppliers' tendency to decouple, hence lead to either limited or no implementation of supply chain sustainability practices. In terms of compromise, several first-tier suppliers and buyers mutually decouple the responsibility of maintaining sustainability requirements through allowing workers' excessive work hour. At the second-tier and third-tier supplier level, owners and managers demonstrate that suppliers voluntarily avoid a range of serious violations. First, suppliers regularly employ child labour through preparing fake documentation. Second, they discharge chemical waste without proper treatment. Third, some authorised second-tier suppliers are further sub-contracting buyers' orders to unauthorized sub-contractors, who usually involve

in socially and environmentally unethical practices. Finally, the further findings provide the evidence of multiplicity of logics (social, economic and environmental) across first-tier and second-tier apparel suppliers, which are conflicting or complimenting with each other. Conversely, only social and economic logics prevail at the third-tier supplier level.

This study extends the application of institutional theory and adds empirically to the literature on multi-tier and sustainable supply management (SSM). The identification of decoupling and institutional logics concerning the SSM implementation can be utilized as a timely useful guide by the apparel suppliers, global buyers and policy makers, to help manage and implement sustainability practices across the global apparel supply chains.

The impact of voluntarily disclosed managerial values on SMEs' performance

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Small and medium-sized enterprise (SME) managers need actionable recommendation that they can take to enhance firm performance. While values are the bedrock of organisations and influence attitudes and behaviours, the business ethics literature has not yet explored the link between the extent a SME publically discloses its managerial values and its subsequent financial performance. It is acknowledged in literature that managerial values help shape strategic decision-making, impact competitive advantage, and, ultimately, enhance the financial performance of the organisations. Public disclosure literature additionally offers increasing evidence of a positive relationship between the level of voluntarily information disclosed and firm performance.

This study looks at this phenomena in the context of publically traded SMEs. Globally, most businesses are classified as SMEs, and, therefore, are essential contributors to national and global economic growth. Corporate annual reports (CARs) of a sample of 46 Swiss SMEs over five years were qualitatively content analysed and a score for the extent of the firm's public disclosure of managerial values was developed. This data was then quantitatively compared with three financial metrics also drawn from the sample's CAR to measure financial performance. These operations-related metrics include the SME's: 1) annual revenue (sales) growth; 2) annual return on sales (ROS); and 3) annual earnings per full-time equivalent (EpFTE). This study uses CARs as they are a corporation's most comprehensive communication channel and perceived to be highly credible. Credibility is based on audited financial statements and the legal expectancy that management ensures correct information that reflects the true and fair value of the firm.

The empirical findings of this mixed-method approach indicate that as an SME voluntarily discloses more information on its managerial values and thus has implemented a well-defined values reporting policy to the public, the organisation's financial outcome tends to increase. The study contributes to practice by offering publicly held SME managers one controllable action that they can take to increase financial performance and thus the potential of the firm's economic prosperity. Also, it contributes to policy by showing that values disclosure is both beneficial for a corporation's performance as well as its reputation. Enterprises with positive reputation are more likely to enhance their access to capital markets, to attract investors more easily, and to have superior credit ratings, which generally imply inferior interest rates. Positive reputation is largely gained through communication. Corporate annual reports may, therefore, add to SMEs' reputation by proactively shaping stakeholders' perceptions of organisational outcomes and events, and by communicating values and beliefs that contribute to the sense-making of a company and to corporate identity.

Keywords

Managerial values, voluntary disclosure, corporate financial performance, SME, annual reports.

Outsourcing the Outsourced: Franchisor structuring and franchisee risk

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The relationship between franchisor and franchisee is one of contract but with a strong reliance by the franchisee on the branding and reputation of the franchisor. This power asymmetry has led to the systematic development of protections for prospective franchisees, where they are treated as if they are consumers. However, after the franchise agreement is executed and mandatory conditions precedent are met, the relationship becomes one of business to business, with only the protections available to other small businesses applying to the franchisee. The franchisor provides the business format and systems that the franchisee uses.

One of the largest sets of franchisees by sales volume are hotel operators. For any specific hotel brand, the franchisor determines both the business systems to be used by the franchisees and the characteristics of the property in which the franchise is operated. Consumers have specific expectations of hotel chains. If a consumer was offered a Holiday Inn Express room in a hotel branded as "Intercontinental", they would be upset. As a practical matter, the same franchisor operates both brands.

In the past, franchisors in the hotels or lodging sector would operate as predominantly property businesses. That is, they would lease a hotel building to the franchisee as part of the franchise arrangement. In the US, there has been a trend for franchisors in the lodging sector to outsource the property aspects of their business. This is done by establishing a private or public real estate investment trust (REIT). The effect of this is that the core business activity of the franchisor is the administration of franchisees. There may also be some franchisor "owned and operated" businesses. However, these are also run in properties owned by a REIT.

This paper analyses the outsourcing of property aspects of franchising through two lenses. The first examines the characteristics of the outsourcing of property aspects of the lodging business to REITs from the perspective of the franchisor. The second examines the effects on the franchisee of dealing with both the franchisor and the REIT. The analysis finds that not only does the power asymmetry between franchisor and franchisee become greater, it is also diffused by the existence of the REIT. The paper also considers how the franchise sector more generally would evolve if the approach to lodging REITs was adopted in other franchise environments. These include petrol, fast food and retail.

The analysis suggests that there is a need to provide additional protections to franchisees after they have executed the franchise agreement. Echoing the Australian Competition and Consumer Commission approach to collective bargaining, the paper concludes that the power asymmetry in franchising needs to be addressed by regulatory intervention.

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Career Sustainability: Exploring the Career Experiences of Skilled Migrant Women in the New Zealand Context

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Skilled migrant women comprise almost half of the skilled migrants approved permanent residency in New Zealand, and they bring with them skills, qualifications and experience that are highly advantageous to organisations in today's competitive marketplace (Zikic, 2015). However, their skills are often under-utilised, and while this has repercussions for the migrant women themselves, it can cost organisations substantially in lost productivity. While there are no estimates available in the New Zealand context, the cost of under-utilisation of migrant women's skills in Canada is estimated to be \$7.44 billion dollars (\$8.44 billion NZD) (Reitz, Curtis & Elrick, 2014). Although some studies have explored the career experiences of skilled migrant women, relatively little is known about the complex interplay of factors that shape their career pathways (Ruyssen & Salomone, 2015). Considering the rapid increase in migration into New Zealand, and the lack of understanding around the career experiences of skilled migrant women this study would be both timely and valuable for both governments and organisations.

One way in which researchers and practitioners can better understand migrant women's career experiences, is to view them through existing career theories which attempt to explain how careers unfold. However, many of these theories have been developed for and applied to Western males (Neil & Bilimoria, 2005). The career experiences of women are different – they are considered more complex, multi-directional and multi-dimensional (Pringle & McCulloch Dixon, 2003) and this resounds even more for women who are also skilled migrants (Purkayastha, 2005; Riaño & Baghdadi, 2007). While researchers have attempted to apply and develop career theories that better reflect the career experiences of women (Mainiero & Sullivan, 2005), to date, the applicability of these contemporary career theories to skilled migrant women's career experiences is unknown.

This paper reports on initial life narrative interviews with skilled migrant women in New Zealand, using thematic narrative analysis of the data to explain how their experiences applied to three contemporary career theories, namely the life-career model, career capital, and the kaleidoscope career model. Our preliminary research results suggest that women are not seamlessly transitioning between the four stages of the Life-career model as expected. The findings also indicate that despite having a similar level of knowing-how career capital to skilled migrant men prior to migration, skilled migrant women struggle more to rebuild their careers. This study makes two key contributions by providing a more nuanced understanding of the career experiences of skilled migrant women and developing a more inclusive career theory that captures their experiences.

Exploring the cognitive schemas of traditional business models as barriers to uptake of sustainable business models

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Radical business model transformation is required to meet the challenges facing our environment and society, with changes required ‘at the core of the business model’ (Bocken, Short, Rana, & Evans, 2014, p. 44). Research into sustainable business models, which seek to reduce negative impacts and contribute positively to the environment and society, is increasing, with a focus on intentional integration of sustainability into business models. However, actors embedded in traditional businesses must also transform their business models to accelerate system transformation, and more research is needed to understand what barriers to uptake exist (Dentchev et al., 2018).

Institutional theory provides insight into how socially shared patterns provide boundaries and guide individuals’ actions (Jones & Livne-Tarandach, 2008). Organisations and actors seek acceptance of stakeholders by aligning with the relevant established institutional logics (Suchman, 1995). For example, the ‘market’ logic can be seen in mainstream management research where there is an implication that ‘value’ is value to the customer and financial return to the organisation (Biloslavo, Bagnoli, & Edgar, 2018). A sustainability logic takes a broader view and operationalisation of ‘value’ to focus on environmental, social, and broader economic value.

At a cognitive level, actors are drawing on environmental cues to identify the relevant logic and associated shared values, beliefs, and practices (Thornton, Ocasio, & Lounsbury, 2012). The actors are then able to reduce cognitive load by automatically applying schemas connected to the logic (Louis & Sutton, 1991). However, this means that actors that aren’t actively seeking to integrate sustainability principles into business model decision making are unlikely to include components or relationships that have broader social or environmental value if traditional business models are invoked by the environment.

The study of business models as cognitive schemas has been identified as a key stream of research that explores simplified business model representations held by managers (Massa, Tucci, & Afuah, 2017). Business model schemas are held in the minds of actors and comprise key organisational components and they are connected within the boundaries of the organisation and to its value chain (Martins, Rindova, & Greenbaum, 2015). This research stream has focused on individual organisations, such as the impact of technological change (e.g. Chesbrough & Rosenbloom, 2002; Tripsas & Gavetti, 2000) and modifications of business models to achieve competitive advantage (e.g. Martins et al., 2015). The extant literature has not yet explored the similarities and differences between the underlying schemas of traditional and sustainable business models.

This research will contribute to understanding these underlying schemas, and explore the potential cognitive barriers to consideration of sustainable business models by actors drawing on traditional business model schemas. The theoretical contribution will be to expand understanding of how

institutional logics inform cognitive schemas. The management contribution will be the opportunity to influence greater uptake of sustainable business models.

Marketing and the co-creation of sustainability – harnessing the power of brands

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The purpose of this paper is to extend our understanding of the role that marketing, and brand co-creation in particular, plays in encouraging ‘ethical’ consumption. We adopt the Customer Brand Co-creation Model as a platform to examine the role of the brand and the consumer in promoting ethical and sustainable consumption. Embedded case studies are utilised to explore the relationship between sustainability, marketing practices and brand value. Our initial insights suggest that marketing has much to offer sustainability through the use of the brand. The extended brand co-creation framework we offer highlights the importance of embedding sustainability and viewing the consumer as central to the achievement of sustainable production and consumption – in doing so we also address *SDG 12: ensure sustainable consumption and production*, specifically exploring how brand co-creation can be employed to advance this particular development goal.

Key words – marketing; sustainability; sustainable development; sustainable consumption and production; value co-creation; brand co-creation

Sustaining Work Group Inclusion: An Exploratory Study of Female ICT Employees' Perceptions

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Work group inclusion is a goal of many organisations as an approach that is widely used to adapt to the changing demographics of their current workforce (Bersin, 2015; Pless, 2004). A number of scholars have stressed the importance of inclusion as it is perceived to allow employees to contribute to organisational functions effectively (Mor Barak, 2000; Sherbin & Rashid, 2017), yet, in the literature, many scholars have highlighted that inclusion remains under-explored both theoretically and practically (Janssens, 2007; Mor Barak, 2000; Nishii, 2012; Roberson, 2006; Shore, 2011; Shore, 2017). While past studies have explored how perceptions of inclusion bring positive organisational outcomes at the individual, group and organisational levels (Cox, 1991; Ely & Thomas, 2001), little is known as to what shapes female employees' perceptions of work group inclusion. Therefore, this study explores women's understanding of inclusion in a work group setting, particularly with regard to its core elements, belongingness and uniqueness in order to unveil the contribution of these concepts in promoting perceptions of work group inclusion as this aspect of inclusion is not explored largely in the literature.

For this study a dimension of diversity, gender represents a universally-relevant problem and thus was chosen as a research focus of work group inclusion. There is a need to explore ways to mitigate the negative factors associated with gender differences and this is relevant to the chosen group of participants as well. Therefore, the objective of the study is to explore how female employees understand work group inclusion and what roles do the senses of belongingness and uniqueness play in female ICT professionals' perceptions of work group inclusion.

As an exploratory study, 34 semi-structured interviews were conducted with female ICT professionals. Participants were asked to describe situations without limiting their responses so as to offer the opportunity for additional insights into their broader experiences. This in-progress research, via NVivo thematic data analysis, has identified an understanding of how belongingness and uniqueness shape women's perceptions of work group inclusion.

This study aims to contribute to the literature by furthering the understanding of how women's

perceptions of work group inclusion are relevant in an organisational context. An additional contribution is the efficacy of work group inclusion at an individual level in a New Zealand context as young females are being encouraged to enter the ICT field in New Zealand. A recommendation thus far would be to support sustainability of organisational goals and women's inclusiveness in the ICT industry as gender equality and inclusion are significant aspects of sustainability in an organisational context.

Keywords: Work group Inclusion, Belongingness, Uniqueness, Women, ICT employees

Vulnerability, Precarity, Gender and Contingent Labour in the Academy

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In *Precarity is a Feminist Issue: Gender and Contingent Labor in the Academy*, Robin Zheng (2018) contended that the structural problem of increasing numbers of contingent faculty who aspire, but are unable, to secure permanent employment, is an injustice with gendered implications that ought to motivate resistance from philosophers. In her spirited essay, Zheng elaborated that academics have largely overlooked this “problem of precarity” by embracing certain ideological commitments that obscured the gendered dimensions of precarity. She identified two myths that constitute the ideology: the myth of meritocracy and the myth of work as its own reward. Drawing upon empirical studies to illustrate her assertions, Zheng demonstrates how these myths intertwine with the academy’s two-tier system to manifest a gendered logic such that precarity and gender are mutually complementing and reinforcing. Zheng maintains that empirical evidence confirms these forces coalesce to entrench academic casualization that affects “all of us” (237). Consequently, feminist and philosophers ought to resist the growing precarity in the academy.

In this essay, I reflect on Zheng’s insights by leveraging the lively contemporary discourse from vulnerability theory, as articulated by Martha Fineman (2008, 2010, 2017), and others. My goal is to extend the conversation, explicate critical issues, and examine the analytical purchase of vulnerability theory applied to contingent labour. I offer reasons for affirming that vulnerability theory strengthens the main thrust of Zheng’s argument. It defends it against key objections that can be raised, especially with respect to Zheng’s feminist objections to precarity. Such objections have been found to instigate backlash arguments as can be seen in the feminist labour movements of the recent past. The very basis for gender-based equality has also become the impetus for employers pushing back against workplace equality.

In my analysis, vulnerability theory provides a three-pronged response to precarity as a labour condition that also serves to achieve Zheng’s goals to resist academic casualisation. First, it exposes the stark individualism of classical liberalism upon which the myths that Zheng identifies thrive. Here, vulnerability theory’s critique of classical liberalism provides a more extensive appraisal of the undercurrent ideological confusions revealed by the myths. Secondly, vulnerability theory addresses the gender-based inequality by reimagining equality based on the notion of inherent vulnerability. This approach has the potential to effectively repel backlash arguments against identity-based movements. Finally, utilizing vulnerability as a “heuristic device” as Fineman proposes, establishes a sound theoretical basis for a more substantial conception of equality in society. Vulnerability theory, we will see “renders visible the negative spaces—the dimensions of law and social life that others are missing” (Dinner 2018). Thus, it achieves the objectives that Zheng herself sought to do, yet more inclusively, and allows the conversation to extend beyond the walls of the academy. In the end, I demonstrate how

vulnerability theory uncovers the bigger myth that obscures the underlying structural problem of precarity, not just within the academy, but also all of society.

Framing Sustainability: How do Business Journals Frame Sustainability?

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Sustainability is now well established in the discourse of almost all major private and public organizations, and it is the subject of considerable debate in business journals. But what does sustainability mean? This paper assumes that significant terms such as sustainability acquire meaning through a socially constructed process of shared cognition in various discursive sites/formations, which is a process of framing (Van Gorp, 2007). Furthermore, we argue that understanding how meaning is framed has important implications for the relations of power (Carragee & Roefs, 2004) that impact on academic analysis, but more importantly social practice, in this instance in business.

The paper will present the findings of research currently under way. This research will be a critical discourse analysis of the sustainability literature published in the last 15 years in the top ten management journals: *Academy of Management Annals*, *Journal of Marketing*, *Academy of Management Journal*, *Journal of Marketing Research*, *Marketing Science*, *Journal of Consumer Research*, *Journal of Business Venturing*, *Journal of International Business Studies*, *Journal of the Academy of Marketing Science*.

Business academic journals, consistent with other academic journals, are concerned to build knowledge and theory, and from this to make judgments about appropriate action.

Fundamental to this is the language used in such journals. In many instances, terminology is explained or challenged (explicit meaning). However, most often terms are used with the assumption that there is a shared understanding of the meaning (implied meaning). By analysing the use of sustainability in top business and finance journals, we intend to derive dominant and subsidiary frames of understanding and deriving meaning. Incorporated in this understanding will be cognate terms inevitably collocated with sustainability in this literature, particularly the nature of the firm and types of strategic responses. From the interaction of these different aspects, we can better understand how they produce theory about the relationship of the firm to sustainability.

For example, from a stakeholder perspective, sustainability responses might be implemented as risk management, as a means for competitive advantage, or as a way to identify new opportunities to increase profit. In terms of relations of power, the firm might be considered as stakeholder partner, a possible victim, or a dominator. In terms of value, this may be oriented from an anthropocentric or a naturalist view of the environment.

The research answers the call for an exploration of the roots, discourses and different understandings underlying the theories of the field (Bansal & Song, 2017). This study contributes to the field in four ways. Firstly, it will continue previous research that has mapped the different conceptions of the nature of the firm throughout sustainability literature. Secondly,

it will also continue previous research that mapped the different research streams (strategic responses) contained within the field. Thirdly, it will explore the different current understandings of the meaning of sustainability. Lastly, it will explore the different relations of power assumed when producing sustainability research.

The business ethics implications of the contest for meaning is clear. The more anodyne the meaning of sustainability and the more pragmatic that understanding is within a dominant neo-liberal capitalist framework, the less likely it is that the true and urgent work of sustainability will occur.

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Filtering Out What We Don't Wish to Believe: A Kantian Critique of Online Behavioural Tracking

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Online behavioural tracking (OBT) that generates online behavioural advertising (OBA), or adverts personalised to an online user's tastes and interests, has attracted recent academic attention (Matthews-Hunt, 2016; Estrada-Jiménez, Parra-Arnauy, Rodríguez-Hoyos, & Forné 2017, Kim & Huh, 2017). Key ethical and legal concerns aired include: threats to privacy of information; failure either to secure online users' consent for use of their behavioural information, or to compensate adequately for the information wittingly or unwittingly provided (Nill & Aalberts 2014, p. 128). Although some studies have considered the extent to which banner advertising and other pop-up personalised adverts might be welcomed by some social media users (De Keyzer, Dens & de Pelsmacker, 2015; Kim & Huh, 2017), the picture that emerges is gloomy, with little progress in achieving satisfactory consumer protections, as policy and regulation run to keep pace with technology.

Taking a step back from these worthy concerns, this presentation considers the wider ethical threat, which the current human interface with the internet poses to human autonomy and rationality. Kantian ethics views human rational nature as the 'supreme' value (Wood 1999), the source of all ethical and non-ethical value. Under the Formula of Humanity, the Categorical Imperative fosters respect for persons and their rationality as our prime motivator for behaving ethically. However, what respect for human rationality do data scientists, or the companies commissioning Big Data consumer analytics show, when they exploit behaviour-tracking algorithms for commercial gain?

Eli Pariser anticipated the ultimate outcome of OBT in his (2011) description of the 'filter bubble', wherein the netizen enjoys the illusion of comprehensive search, but increasingly encounters a tailored diet of firstly, one-sided news feeds, which play to the human psychological tendency toward confirmation bias; and secondly, adverts reflecting their own recent consumer decisions. The resulting narrow informational diet only reinforces those psychological traits, which undermine our critical thinking skills, including biased information assimilation (Ross 2012), and the human desire to achieve belief consonance within social groups whatever the intellectual cost (Golman, Loewenstein, Moene & Zarri, 2016). The increasing belief polarisation in Australian and US politics illustrates the insult to human rationality that results, when human beings are deprived of a broad diet of reliable information, at least some of which challenges their previous beliefs.

Mieklejohn (1961, p. 256) famously identified the right to freedom of speech (as enshrined in the US First Amendment) as the right of citizens to receive reliable information sufficient to fulfil their duties as self-governing individuals in a political democracy. This presentation argues that we demonstrate respect for human rationality by broadening rather than narrowing the range of information feeding into sound democratic decision-making. We further demonstrate respect for human rationality by providing individuals with significant lifestyle and consumer choices, options allowing individuals to experiment, develop and grow across a lifespan. Neither condition is being met under the current OBT and OBA environments.

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The quest for a Sustainable solid waste management in India: Issues and challenges

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The abysmal issues in municipal solid waste management (MSWM) in urban India is the motivation for this research proposal. Ghatak (2016) reported that out of total waste collected, only 12.45% waste is processed and the rest is dumped on the open land, causing substantial environmental and health impacts. This is because of the closed bureaucratic system, inefficient public-private partnership (PPP) and severe corruptions (Hakisimoto, 2016). The extant research mainly focuses on the technical issues, institutional arrangements (Joardar, 2000), and positive performance of MSWM (Vishwkarma et al., 2017). There is lack of clarity why there is an absence of sustainable solid waste management system. Hence, this research aims to examine the major issues and challenges faced in MSWM system. Furthermore, the existing studies have not covered the perspective of various stakeholders such as such as Municipal Corporation, private companies, community, Non-government organisations (NGOs), and informal rag pikers. This study, specifically, investigates the issues faced by various stakeholders.

The study adopted a qualitative research approach, using a case study method. *Rajkot city* was used as the case due to two reasons; first, Rajkot has experienced extreme incidents of poor MSWM, resulting in contamination of farmland and groundwater of thousands of people (TOI, February 20, 2014). Second, there was a turbulence of protest, ended up with a long lasting legal fight (Mitra, 2015). Even though the National Green Tribunal, which is the highest authority for equivalent to Supreme Court, gave the final verdict, nothing has really changed. In-depth interview were used to collect data from various stakeholders. In total 20 face to face interviews were conducted with Government officers of Rajkot Municipal Corporation, NGOs, informal rag pikers, managers of private companies and community members. All the interviews were tap recorded and transcribed and translated (Interviews were conducted in Gujarati) word for word. Thematic analysis has been conducted using Nvivo.

The study identified two major issues restraining sustainable processing of solid waste. First, the PPP did not work in this case, which is very common in India (Hakisimoto, 2016). The solid waste is considered as the last priority in the government budget, and having no operational and technical capacity, there is a trend of collaborating with the private companies to collect and process the solid waste. In the last seven years, the RMC had multiple PPP which failed due to a variety of reasons including mismanagement of waste, unprofitable processing, corruption, financial scandals and bureaucracy of the Government sector. Second, there is lack of supportive culture and awareness among community, NGOs and informal rag pickers with regard to sustainable waste management. This unsustainable MSWM has resulted into an absolutely unsafe circumstances such as leakage of harmful gases, frequent cases of fire on the dumping ground which is nearly a mountain viewable even on google earth, contamination of land and water and spread of harmful diseases! This project is a pilot study and will be followed by a detailed case study of other cities in 2019, focusing on options and solutions which will contribute significantly in the space of Sustainable MSWM and will be relevant to the majority of developing countries facing similar issues.

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A management perspective of values, ethics and social responsibility among entrepreneurs present and past: Evidence from the South Asian context-case of Sri Lanka

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In disruptive world of business, profit maximization is a focal theme feast in the society than long term stability and sustainability. However, society grants legitimacy and power to businesses to establish ethical businesses organizations to promote social well-being and a sustainable society. Within this context, it is important to combine values and businesses together and initiate a complementary journey across the world for shaping and reshaping a social and ecological sustainable society.

The main purpose of this paper is to explore the values, ethics and trading activities exercised by the ancient entrepreneurs and re-examine the existence of the same in the present practices within the Asian business context, with special focus on Sri Lanka. This paper also shows how the different past experiences have contributed to the current state in which the entrepreneurs perceive values and ethics.

This study employed mixed methods in the pragmatic paradigm to demonstrate the relationships and exploration of contextual and underlying reality of the context. Both quantitative and qualitative data were used. A stratified random sample of 500 entrepreneurs was approached out of whom 333 responded. A Survey strategy was conducted using self-administered questionnaires to collect primary data for the study and inscriptions, history related text books, archaeological evidence, and research articles were used as secondary data sources of the study.

The result of the SEM showed that positive path coefficient exists among ethical concerns of the business in terms egocentric ethical concern, utilitarian ethical concern and deontological ethical concern. It is said that values viz., honesty, care, trust, fairness and self-confidence were incorporated into their business to promote ethical concerns in the business. However qualitative insights reveal that lower degree of respect for others, high tolerance for corruptions, reliance on personal network, more concern for increasing profit, more like to give and receive gifts, administrative dishonesty and dominate the business operations with underhand unwritten rules and regulations practice inconsistent rules and regulations within the self-developing framework were noted. Secondary data revealed that the application of business ethics in Sri Lankan society dates back to the 2nd century AD. Further the study found that culture, society and environment were the focal points in the lives of ancient entrepreneurs of the country. They were basically rooted in values and ethics. Moreover, historical facts reveal that the values helped maintain united society. Working for others, providing service for the smooth functioning of the society was considered honorable.

This research work is a pioneering work in the sense that it explores historical facts untouched by other researchers in the field of values and ethics and also opens a door for many further studies in this regard. The findings would help to decision makers at an organizational and policy levels to reestablish a mechanism to improve the ethical aspect of the business in order to maximize social well-being while doing the right things for the society and strengthening shareholders' protection. Similarly, these findings would help to expose our treasured knowledge of values and ethics to re-practice in the field of business in order to maximize the social well-being of the community while doing the right things for the society.

Key Words: Values, Ethics, Entrepreneurship, Ancient Society, Trading activities, mixed method

Mindfulness-based Intervention in the Organisations: A Conceptual Framework of Purpose, Perspective, Practice, and Process

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The integration of mindfulness as a training intervention is increasing in the organisations. The literature suggests that mindfulness-based intervention (MBI) in the organisations can provide workplace benefits in terms of employee's performance, relationships, and well-being. However, the literature on mindfulness in the organisations is still evolving. It means that no consensus has been yet with respect to conceptualisation, operationalisation, and measurement of mindfulness as a phenomenon. In this situation, the mindfulness trainers adopt customized MBI to obtain workplace benefits but unsure of the right theory and practice that can optimize the benefits of MBI in the organisations. In other words, it is not clear which perspectives and practices of mindfulness can be adopted to get requisite workplace benefits.

The purpose of this article is to provide a theoretical framework that can address the theoretical and practical challenges of MBI in the organisation. The article intends to examine the different standpoints of mindfulness in the organisation in terms of its purpose, perspective, practice, and process (four Ps). The theoretical examination of literature will help to develop an understanding towards theory and practice of mindfulness in the organisations. In this way, the article proposes a four Ps framework that facilitates mindfulness trainers to incorporate the right theory and practice while developing MBI for organisations.

The article will contribute to the theory and practice of MBI in the organisations. Theoretically, the framework will provide a critical insight into four Ps pertaining to the concept and application of mindfulness in the organisations. Practically, the framework may guide the organisational trainers of mindfulness in developing a robust MBI for organisations to obtain optimal workplace benefits.

Artificial intelligence and cognitive biases

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Over the past few years Artificial Intelligence (AI) that is attempting to build enhanced intelligence in to computer systems (Nilsson, 2010) has attracted attention from both business leaders and government agencies as an enabling factor for optimising decisions and performances across all management levels from operational to strategic levels. While AI can be an enabler for management decision making, it is critical that managers and AI developers have a deep understanding of the potential biases and errors in AI that may lead to ineffective, poor and even harmful decisions. AI can be designed, programmed and provided data sets by cognitively- biased designers and programmers. Cognitive biases occur in algorithmic models by reflecting the implicit values of the humans who are involved in coding, collecting, selecting or using data to train the algorithm (IBM, 2018). The biases can then be self-reinforcing using machine learning, and leading AI to engage in ‘biased’ decisions (Varshney, 2018). For example, in developing an AI system to recognize whether a picture contains the image of a person or not, numerous pictures with enough diversity, such as different skin colours, is needed to mitigate racial profiling by preventing AI from exacerbating such a bias by its power of learning and self-improvement (Wang & Eyssel, 2018; IBM, 2018). AI system for hiring decisions demonstrated biases in filtering in and out job applicants in initial screening steps too (Vasconcelos, Cardonha, & Gonc,alves, 2017). Therefore, for having AI system to guide managers in making effective decisions, unbiased AI system is required. This paper will focus on the cognitive biases on AI-based strategic decision-making.

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Ethics and the selfie paradox in today's world: A leader perspective

Dayo Sowunmi II

The world is changing rapidly and unpredictably. One only has to note recent political decisions around the world to recognise this growing phenomenon. The business world uniquely feels the impact of such change. The business world abhors uncertainty and instability. However, seeing as rapid change and disruption are the order of the day, how does one thrive in today's selfie oriented world? Rather than shy away from uncertainty, those businesses and leaders who embrace this trend of disruption may have a better chance of flourishing.

The author explains the selfie paradox. How does the selfie paradox impact ethics in today's world? Has the 'selfie' way of life subverted our highest levels of leadership and governance? From the perspective of Business Ethics and Leadership Development, the core responsibility is to develop and nurture the next generation of leaders to thrive, personally and professionally. Fulfilling this responsibility calls for new thinking and willingness to steer away from the status quo.

The status quo is under threat. However, when closely examined, a threat often comes together with a silver lining of opportunity, provided we open our minds to such opportunities. Conventional thinking perceives risk as a threat only, while strategic thinking perceives risk equally as a threat or opportunity. Further, creative thinking actively seeks novel and valuable ways of leading in times of risk, within the ethical baseline.

With open, creative minds we are better able to create and harness new connections with people and businesses from across the world. Similar to how we experience exponential growth and fresh insights when we make new synaptic connections in the brain, the author argues that we can use change and disruption as catalysts to trigger positive opportunities and add value for leaders, their people, businesses and communities.

The author offers practical applications of strategic and creative thinking. Understanding such aspects of creative thinking supports leaders, their people and their businesses when 'forced out' of their comfort zones by disruption.

It is projected that millennials will form 50% of the workforce by 2020, and 75% by 2025. What dimension does this add to today's age of disruption?

While it is critical for leaders to be aware of uncertainty happening outside their organisation, it is equally important to focus inward by empowering their followers to speak up. Anchoring the inward focus may be facilitated through the role of Chief Listening Officer (CLO) in the organisation, responsible for actively listening to their people and responding to what their people are saying.

The author emphasises the importance of poise, resilience, 'soft skills' and wellness from the perspective of how food, sleep and music all impact our ability to thrive in times of uncertainty.

The word ethics comes from the Greek word ethos, meaning habits. Let us Embed Thoughtful Habits Into Core Situations so we laud people for their strength of character and propensity for improving the lot of others.

The author invites further research and studies to deepen and grow our collective understanding of ethics in the age of disruption.

The label battle: Exploring appropriate terminology for SME's sustainable management practices

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Embracing sustainable management practices (SMP) is a challenge for most businesses. The confusion over terminology and meaning creates challenges that results in poor uptake. Combine this confusion with the complexities of small to medium sized businesses is the starting point for this conceptual research. Corporate social responsibility (CSR) and sustainability have many proxy terminologies. For instance, CSR encompasses many characterisations as shown by Dahlsrud's (2008) meta-analysis of 37 definitions, or Sarkar and Searcy's (2016) six dimensions and Avram et al.'s (2018) review of terms relative small to medium sized enterprises (SMEs) strategy. A perspective needs to be taken on the multiple terminologies used as alternatives for CSR and sustainability and although the aim is not to analyse each of these terms, it is advocated that a position is needed to assist the uptake for SMEs (Stewart & Gapp, 2014; 2018). Within the academic literature, CSR is also known as 'responsible business practices', 'corporate sustainability', 'global corporate citizenship' and 'business ethics' (Fassin, Van Rossem, & Buelens, 2011; Freeman & Hasnaoui, 2010; Isaksson & Steimle, 2009; Johnston, Everard, Santillo, & Robert, 2007; Moore, Slack, & Gibbon, 2009). Then 'sustainability' is used as a broad and general concept that assumes over 300 definitions (Johnston et al., 2007). The complexity of defining sustainable management within a business context is further demonstrated by the labelling of CSR as "elusive" (Gjolberg, 2009, p. 20; Smith & Langford, 2009, p. 97), "challenging" (Gjolberg, 2009, p. 20), "confusing" (Blackburn, 2007, p. 6) and "diverse" (Avram et al., 2018, p.1).

At a macro level, CSR is the relationship between business and the wider society and how this relationship can be maintained (Blowfield & Murray, 2008). This is epitomised by the European Commission's position on CSR expressed as "sustainable and responsible business" (European Commission: Enterprise and Industry, 2011). The Australian Centre for Corporate Social Responsibility advocates for organisational goals to be achieved by creating value through "responsible business strategies" to generate "productive stakeholder relationships" (Australian Centre for Corporate Social Responsibility, 2013). CSR is commonly practised as a voluntary activity and seen as the "right thing to do" (Harwood, Humby, & Harwood, 2011, p. 283), with many SMEs already adopting and establishing sustainable practices that "do many good things" (Del Baldo, 2012, p. 12). Promotion of global CSR terminology is questioned by Fassin et al (2014) due to the mismatch of mental models linked to specific national cultures. Other views of CSR and sustainability identifies multiple business perspectives and bottom lines (Dahlsrud, 2008; Elkington, 1998, Carroll, 1991). The Commission of the European Communities (2009, p.5) concurs, defining CSR as a "concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis."

SMEs constitute a significant sector of business, with SMEs in various ways making a significant contribution to business and society. SMEs account for 80–90% of the private business sector and are key to employment globally (46–99.9%). The Australian Bureau of Statistics definition is used, with SMEs defined as organisations employing more than five and less than 200 staff (Australian Government, 2015). Given the reach of this sector and the vast numbers involved, SMEs provide a substantial basis for the development of sustainability and social responsibility. Existing research on sustainability and CSR in the SME sector is primarily based on northern hemisphere views and corporate contexts. This conceptual research is aimed at extending understanding by responding to the call for more appropriate terminology, and then outlines contemporary views that define sustainable management practices ([Dahlsrud, 2008](#); Sarkar and Searcy, 2016; Avram et al., 2018). SMEs lack connectivity with the term CSR because of the ‘corporate’ element ([Baden & Harwood, 2012](#)), and the term sustainable management practices (SMP) is positioned to act as a more appropriate fit for the SME context (Stewart & Gapp, 2014; 2018).

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Green light or black flag? Environmental sustainability in Formula One and Formula E

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Motorsport rarely offers a model of sustainability. Economically it is expensive, socially it is often exclusive and privileges the elite, while politically it is most often used as a symbolic tool for ambitious nations and corporations (Lefebvre & Roullet, 2011; Lowes, 2018; Silk & Manley, 2012; Sturm, 2014). Motorsport's environmental reputation is also problematic: burning fossil fuels, large global carbon footprints and the wanton waste of resources including its impacts on green spaces and locations. While large motorsport series such as Formula One and the World Endurance Championship have shifted towards hybrid technologies, their transformation to or at least recognition for sustainable efforts arguably has been negligible. Indeed, despite its potential environmental benefits, Formula One's hybrid era has generally been perceived as underwhelming, if not a failure by insiders and fans. Widespread changes were introduced in 2017 to 'reinvigorate' the racing spectacle, while rumours persist around future iterations of Formula One, including reverting back to their previous non-sustainable displays, to salvage the sport's dwindling audience.

In contrast, the emergence and growth of Formula E has witnessed a concerted attempt to change attitudes to motorsport and sustainability (Sturm, 2018). Formula E is premised on 'green' technologies which harness battery packs and other hybrid technologies to produce zero emissions, recycle tyres and primarily race on temporary city circuits. Major global car manufacturers are getting involved as participants and for the leveraging opportunities surrounding sustainable technologies. The series also partners with 'smart cities' to run events in locations such as Paris, London, Monaco, Montreal, Berlin, New York and Hong Kong. Such partnerships offer the incentive to associate with green technologies and an environmental sustainability message, while also affording an image-branding opportunity for these host cities as 'green' partners too.

However, despite these 'green' initiatives that, on the surface, appear to be orientated towards forms of environmental sustainability, the ethical practices of Formula One and Formula E warrant further scrutiny. The 'global' ambitions of Formula One (Andrews & Ritzer, 2007; Sturm, 2014) often sees the sport impose itself within geographic locations for economic aspirations, matched by the global aspirations of many host nations (Silk & Manley, 2012). Formula E can also be challenged in relation to its hyperbolic marketing and promotional rhetoric that potentially belies the realities of environmental sustainability. Indeed, both sports can be accused of disruptions to, if not blatant disregard for, environment concerns by staging motorsport events in green spaces that flout existing regulations, legislation or the premise of environmentally engaged sports (Lowes, 2004; Smith, 2018). Thus, such practices, pretenses and entanglements problematise the relationship between sport and forms of corporate social responsibility (Miller, 2017).

Collectively, this presentation will explore the operation of Formula One and Formula E, discussing the possibilities and pitfalls of their push towards environmental sustainability. Their

‘green-washing’ self-promotional strategies (Boykoff & Mascarenhas, 2016; Miller, 2016, 2017) will also be probed to assess their value and viability as sustainable, ‘green’ events.

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Ethics and Sustainability of Business Education Research in the Age of Disruption

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In this age of technological and organisational disruption, it is timely to cast a critical gaze on some of the ‘taken-for-granted’ assumptions typically espoused by institutional ethics review boards (henceforth referred to as ethics committees) and various higher education ranking agencies that influence Business Education research. In this presentation, I draw upon my own critical encounters of engaging with research ethics committees of four Australian universities and scholarly publications on research ethics to critically interrogate a variety of ethical and sustainability considerations associated with Business Education research.

With intensification of discipline based international rankings, researchers in many Australasian Business schools are urged to publish in high ranking journals within their own FOR (fields of research) codes. *Sustainability* of educational research in certain disciplines, like Finance, becomes particularly problematic where high ranking journals do not publish educational research. *Sustainability* of Business Education research gets further compromised as Business educators are typically required to seek formal ethics committee approvals and informed consent prior to commencing any form of data collection (BERA, 2018, AERA, 2011, COPE, 2011). In this age of technological disruption, voluminous information about students’ and staff’ perspectives and performance is regularly collected and analysed by institutions as part of their review processes. Often, this information is further analysed and aggregated in various formats for sharing on publicly accessible sites. Yet, if a Business educator wishes to analyse parts of this information related to their own teaching, they are typically required to seek a formal ethics committee approval and informed consent from their students and peers before the information was collected.

Further, in this age of disruption, where the discipline knowledge and the pedagogical knowledge are changing rapidly, there is an ethical imperative for Business education research community to find sustainable models of researching their own practices aimed at maximising benefit and minimising harm for their students (BERA, 2018). This necessitates a critically reflexive stance that balances ethical considerations associated with the ‘participant subject and the collective subject’ (Greenwood, 2016).

In this interactive presentation, I will use scenario based approach to engage Business Education research community to engage in critically reflexive conversations about whose interests are being served, and whose interests are being compromised, by some of the implicit assumptions associated with what is increasingly being regarded as ‘high quality research’ or ‘ethical research’ in Australasian Business schools. I conclude by urging Business Education researchers to problematise a romantic adherence to ‘objectivity’ in favour of promoting ‘critical reflexivity’ that is aimed at harnessing the power of new technologies and innovations to maximise benefit for their students and the wider community.

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Disruptive Technologies and PR: Non-Pressing Issues for Practice, Pressing Issues in Ethics

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Disruptive technologies, as well as disruptive innovations (Christensen & Raynor, 2003), have been changing many of the operations of the public relations (PR) industry for the last few decades. Some of those changes have been minimal; others have been profound. Some practitioners (such as Green, 2017) have commented that the technological changes, to date, have been extensive and that further developments – in big data, predictive analytics and artificial intelligence – will further affect the industry significantly. Other practitioners (such as Miles, 2018) remind us that many fundamental aspects of the PR profession remain constant. Indeed, given the importance of such time-honoured skills as storytelling and interpersonal engagement in PR – skills that require minimal technological nous – the rhetoric surrounding the scale of disruption may be exaggerated.

This paper looks critically at this rhetoric in comparison with on-the-ground developments. To date, disruptive technologies per se have received little attention in the scholarly PR literature. Some researchers (such as Brown, 2012; Inoue 2018) have commented on it in general terms, referring broadly to social and global changes; other authors (like Baker, 2012; McKay, 2015) have emphasised the technologies' impact on transparency. Yet other scholars (such as Quinn-Allan, 2010; Willis & McKie, 2011) have suggested ways of embedding critical understandings of disruptive technologies into PR pedagogy.

Ultimately, the paper argues that, while disruptive technologies and disruptive innovations pose non-pressing issues for PR practice and the PR industry more broadly, they do pose pressing issues for ethics. In this respect, the paper responds to recent calls for stronger considerations of ethics in relation to disruptive technologies (Deloitte, 2018) and even the creation of disruptive technology codes of ethics for businesses (Talwar, 2017; Ebsworth, 2018). Worldwide, only two PR industry bodies have developed digital components for their codes of ethics or conduct. The paper outlines the key digital issues that organisations and industry bodies will need to consider, as well as potential strategies or guidelines to enhance their codes of ethics or conduct.

The paper is valuable for presenting fresh insights, based on original research, into this neglected area of PR scholarship. It also makes a timely contribution to current debates in this area. Not only does it add to knowledge, but it also stands to serve practitioners and industry peak bodies. The paper speaks directly to the conference theme, “ethics and sustainability in the age of disruption”, and to the third sub-theme, “artificial intelligence, disruptive technology and ethics”.

Encouraging Artificial Intelligence Sustainability through Collaboration and ‘Coopetition’ in the PR Industry

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Public relations (PR), like most industries, is beginning to grapple seriously with Artificial Intelligence (AI) technologies. PR practitioners – working in-house (in organisations), independently, or in agencies – are increasingly co-opting AI to enhance their capabilities. To date, AI-enabled task automation has been the focus of the majority of industry commentary (see, for example, Kopp, 2017; Marx, 2017). However, broader technological, economic and societal implications merit greater attention, as do the diverse range of uses to which practitioners are putting the technologies; these uses include social media monitoring, media trend prediction, and outreach and publicity efforts.

This paper will discuss these uses and implications, while focussing more specifically on the problematic competition that has begun to affect AI development. Although some commentators (such as Huang & Scott, 2018) point out that the creation of AI, and subsequent improvements to it, have been undertaken through collaborative international efforts, other observers (such as Scribani, 2018) have noted an emerging AI “race” among technology giants. More broadly, a global AI race (between nation-states) has also been observed (New, 2018). The perils of such races threaten to outweigh the promises that AI technologies offer.

This paper argues that the PR industry needs to begin to encourage collaboration (at best) and ‘coopetition’ (at the very least) among PR firms; in so doing, the industry will help foster as much sustainability as possible in the adoption of, and sharing of knowledge about, the new technologies. Peak industry bodies – especially the Global Alliance for Public Relations and Communication Management, and the Chartered Institute of Public Relations (with its Artificial Intelligence Panel) – have a significant role to play in ensuring this sustainability by encouraging linkages between practitioners and agencies, on the one hand, and technology organisations and technologists on the other hand; they also have a role to play in developing guidelines for the industry. Fostering collaboration and coopetition will help prevent unethical ‘AI divides’ (Bughin & van Zeebroeck, 2018), which have begun to affect other sectors. They can also help prevent the kind of destructive competition that has been well documented by Heffernan (2014).

This timely paper is significant in several respects. It examines an emerging phenomenon that will only continue to expand and revolutionise the industry in the coming years. It adds new knowledge to PR scholarship, which, to date, has given AI little attention. It also provides the industry (and its peak bodies) with initiatives to ensure greater sustainability in the use of these technologies in future. The paper speaks directly to the conference’s theme (“ethics and sustainability in the age of disruption”) and to its third sub-theme, “artificial intelligence, disruptive technology and ethics”.

Context-bound: Does the location of a firm's headquarters affect its ability to benefit from its participation in multi-stakeholder sustainability initiatives?

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Global multi-stakeholder initiatives have become increasingly prevalent, acting as a means for firms to tackle sustainability concerns, yet individual country contexts may vary widely. As such, similar actions taken by firms headquartered in different countries may result in different outcomes. Hence, while firms from all over the world join global multi-stakeholder sustainability initiatives created in an effort to address global governance gaps (Voegtlin and Pless, 2014), the context of the country in which they are headquartered may elicit different participation outcomes.

Multi-stakeholder initiatives, while prevalent, are said to be underexplored (Baumann-Pauly, Nolan, van Heerden, and Samway, 2017). A better understanding of participation benefits, outcomes, and the effectiveness of the initiatives is called for in light of mixed findings (Arevalo and Aravind, 2017; Lin-Hi and Blumberg, 2017). Additionally, there is a need to not only further examine specific organizations such as multi-stakeholder initiatives, but also to examine different geographical contexts (Pisani, Kourula, Kolk, and Meijer, 2017).

The paper's aim is to start answering the following question: Is the relationship between firm participation in multi-stakeholder sustainability initiatives and its social and environmental performance affected by the location of firm headquarters? In order to do so, the relationship between firm participation in three distinct multi-stakeholder sustainability initiatives and firms' social and environmental performance is examined considering two country-level contextual indicators. The first indicator is corruption level, and the second is board efficacy level. These are considered to be indicative of the strength of country-level institutions. It may be noted that the corruption indicator likely captures more directly a relatively wide, more systemic view of country-level governance, whereas the board efficacy indicator captures more directly a more firm-level, or business-sectorrelated view. The three initiatives considered in this paper are the United Nations' Global Compact, the World Economic Forum's Partnership Against Corruption Initiative, and the mining and metals industry's International Council on Mining and Metals. The study considers different types of multistakeholder initiatives in reaction to the debate in the literature between proponents and critics of the various types. Two indicators of social performance are taken into account. One measures the firm's basic human rights performance along the supply chain, and the second measures the firm's community performance. Similarly, two indicators of environmental performance are used. The first looks at resource reduction along the supply chain, and the second at product innovation.

In order to test the proposed relationships, a fixed effects model is run on firm-level panel data for the years 2006-2016. Data is obtained from Asset4, the World Bank's Worldwide Governance Indicators project, and the World Economic Forum's Global Competitiveness Report. The results point to mixed findings, some of which are in line with the relationships anticipated in the hypotheses, while others are not. Whether they are in line with hypothesized relationships or not, the findings suggest that the variability in contexts matters for social as well as environmental performance, underscoring the importance of paying attention to the country-level context in which firms participating in multi-stakeholder initiatives evolve when assessing participation outcomes.

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Decent management: too much or not enough?

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Global organisations focused on decent work over the last twenty years. For example, the International Labour Organisation (ILO) has been focusing on decent work since the late 1990's, reflected in its mission: *to find sustainable opportunities for decent work*¹², while the UN Sustainable Development Goals adopted in 2015 include the goal to *promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all*¹³.

While decent work and living a decent life in a decent society received increasing attention, there has been less focus on decent management and its relationship to decent work and work life.

Decency implies “a respect for the ‘dignity’ of each person and some interest in, and commitment to, promoting the ability of all members of society to lead a dignified, humanly meaningful life”¹⁴. We can only be decent towards people with whom we interact to a significant degree and may be able to influence their ability to lead a dignified and meaningful life, while we can be civil, polite or even considerate towards people we encounter even fleetingly.

Decency is not understood as a specific virtue, as a decent person is someone whose character merits a positive overall moral evaluation.¹⁵ Decent behaviour, on the other hand, may be motivated by a number of reasons and requires consistency for it to extend to the overall evaluation of the agent as decent. Decency is enabled by self-respect and dignity and people who manage others are the ones that have to do the respecting and treating with dignity on behalf of the organisation.

A decent action is praiseworthy because the agent has acted proportionately out of concern and care despite the effect that the proportionate behaviour had on herself.¹⁶ Concern and care form the basis for the praiseworthiness of the action and that would not have been the case if the basis was avoidance of a fine or reprimand. So the action becomes praiseworthy, even if the level of praise is moderate, because it is motivated by concern and care. This motivation compels the agent to act proportionately in relation to her responsibility to the other person. Proportionality is what distinguishes a decent action from a benevolent, kind or generous action.

¹² ILO. (1999). *Report of the Director-General: Decent work*. Paper presented at the International Labour Conference, Geneva.

¹³ United Nations Global Compact (2015). The Ten Principles Retrieved from <https://www.unglobalcompact.org/what-is-gc/mission/principles>

¹⁴ Markus, M. R. (2001). Decent Society and/or Civil Society? *Social Research*, 68(4), 1011-1030, pp 1021-1022.

¹⁵ Risse, M. (2000). The morally decent person. *The Southern Journal of Philosophy*, 38(2), 263-279.

¹⁶ Nuyen, A. (2002). Decency. *The Journal of Value Inquiry*, 36(4), 499-510.

The three conditions considered necessary if we are to evaluate a person's action as a decent one in a specific situation are:¹⁷

1. The agent must have a basic concern for the other person and care for his reasons and feelings.
2. Because of that basic concern, "he believes that he should act in proportion to his perceived responsibility toward the other person".
3. He faces significant tempting circumstances not to act in proportion to his perceived responsibilities but manages to overcome them, and succeeds in acting proportionately toward the other person, despite the effect of the decent action on him.

In line with these conditions, decent management would require a basic concern for persons, which leads to the acceptance of the responsibility to act in proportion when faced with circumstances that come at some cost or injure self-interest to some degree. It would also require an understanding of the people's reasons and feelings, which are likely to include consideration of self-determination, justice and fair treatment, as they contribute to what is considered decent work¹⁸; while injuring one's self-respect undermines decency at work, as it humiliates¹⁹, something only humans can bring about on other humans.

This paper explores decent management and what it means for those in management roles, as well as those who are managed. It clarifies what decency is and where it sits in the ethics continuum: Is decent management of moral agents barely adequate, just right or is it more than is required, a supererogatory act? Further, do moral agents have the right to be managed decently and if so do those who manage have a duty to manage decently? So, is it possible to lead a decent life with decent work without decent management?

¹⁷ Nuyen, A. (2002). Decency. *The Journal of Value Inquiry*, 36(4), 499-510, p. 504.

¹⁸ Grandey, A. A., Rupp, D., & Brice, W. N. (2015). Emotional labor threatens decent work: A proposal to eradicate emotional display rules. *Journal of Organizational Behavior*, 36(6), 770-785.

¹⁹ Margalit, A. (1996). *The Decent Society*. Cambridge: Harvard University Press.

“Everyone is trying to fit a square peg in a round hole”: contested institutional logics of cross-sector partnerships in the Australian and Mongolian mining industries

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Cross-sector partnerships are initiatives wherein organisations from different sectors collaborate to achieve a common objective (Selsky & Parker, 2005). These initiatives have become a key element in developing firms’ systematic approach to engaging with a wide range of stakeholders and thus building sustainable and successful business. However, cross-sector partnerships oftentimes are contested by their partners, which have unequal power and draw upon incongruent values (Hardy & Phillips 1998; Prashant & Harbir, 2009). Studies on cross-sector partnerships theorise this contestation as shaped by partners’ multiple and competing institutional logics, or “socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality” (Thornton & Ocasio, 1999, p. 804). Specifically, institutional logics constitute conflicting organising principles that are contested by partners within cross-sector partnerships (e.g., Ashraf, Ahmadsimab & Pinkse, 2017; Vurro, Dacin & Perrini, 2010). Yet, we still know relatively little about causal mechanisms of *how* these conflicting organising principles are contested by partners within cross-sector partnerships.

I address this gap by drawing on the insights from the value-centred institutional logics perspective recently advanced by Friedland (Friedland, Mohr, Roose, & Gardinali, 2014) and strategic action fields (SAF) theory (Fligstein & McAdam, 2012), and examining a comparative case study of a multinational mining corporation’s responsibility towards communities in Australia and Mongolia. The value-centred institutional logics perspective allows me to theorise a partnership as an institutional logic itself that is founded in partners’ beliefs in relevant categories constituting their understandings of resources and rules within a partnership. The SAF theory, in turn, allows me to theorise the contested nature of an institutional logic of partnership as organised in a SAF, wherein partners with varying resource endowments act as either incumbents or challengers, aiming to maintain or change status quo rules and thus their own power positions in this SAF.

Further, based on the findings of my comparative case study, I show how the institutional logics of partnership between a mining corporation and community NGOs or local and state governments in both Australia and Mongolia are similarly contested by the partners involved in these logics. This contestation manifests in the two lines of conflicting organising principles within partnerships: one of the incumbent mining corporation and one of its stakeholders-challengers – community NGOs, local and state governments – all of which, as one interviewee argued, “try to fit a square peg in a round hole”. Specifically, the incumbent mining corporation and its stakeholders-challengers differently value the *category of partnership* by referring to it through differing *beliefs about the gain in partnerships*. These differing beliefs constitute partners’ differing understandings of what *political resources of the self-positioning in partnerships* they possess and what *rules of the basis for negotiation in partnerships* govern them in the relevant SAFs organised around institutional logics of partnership.

This paper further advances the institutional analysis of cross-sector partnerships by theorising them as institutional logics, wherein an incumbent and its challengers with differing beliefs contest its organising principles by offering differing understandings of what resources they possess and what rules govern them.

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Freedom and Managerial Decision-Making in the Age of Disruption

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The paper looks at the tension between the common assumption that management involves choice and thereby free will, and the view that any human decision is just as “determined” by prior causes as any other event in the natural world. The latter view, that “free will is an illusion”, seems to be supported by recent empirical research (e.g., Wegner, 2002), and is therefore becoming increasingly popular (e.g., Harari, 2016). We give a brief review of the conventional theories of “rational” decision-making and the extent to which they presuppose indeterminacy of choice and free will. We point out that the traditional way of conceiving responsible or ethical decision-making also presupposes free will of the decision-maker, and that the “free will is an illusion” thesis therefore threatens to undermine common understandings of decision-making and ethics, both of which seem essential for “good” management - and increasingly so in “the age of disruption”. We also review the traditional philosophical views on determinism vs. indeterminism and the existence or absence of free will, in particular so-called libertarianism (e.g., Nozick, 1981), compatibilism (e.g., Dennett, 2003), and “hard determinism” (e.g., Harris, 2012). We then suggest a different way to conceive of freedom that essentially identifies human freedom of choice with the lack of full knowledge of “the” choice-determining causes. We argue that this “epistemic” view of free will that can be traced back to Spinoza (1677), is quite sufficient as a philosophical basis of the decision-theoretic presupposition that choice is possible, and that it also allows for a notion of moral responsibility. We finally discuss the increasing importance of considering non-conventional alternative courses of action for ethical managerial decision-making in the “age of disruption”.

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An institutional surrogate of corporate social responsibility in developing and emerging economies: a case study of a Russian multinational oil corporation's environmental responsibility

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Corporate social responsibility (CSR) is being an increasingly spread managerial concept in emerging and developing economies. Yet, CSR in these countries oftentimes is flawed representing mere greenwashing, which aims not to genuinely address current social and environmental issues but to shift stakeholders' and societal attention from corporate misdeeds. The extant institutional studies on CSR argue that flawed CSR in emerging and developing economies is reinforced by various institutional voids, which are typical for these countries yet being gradually replaced with institutional sophistication (e.g., Zhao, Tan & Park, 2014). Flawed CSR, as any other form of CSR, is, nevertheless, a phenomenon that is systemically shaped by national institutions (Chen & Bouvain, 2009; Matten & Moon, 2008). In this paper, we, therefore, attempt to explain how national institutions systemically shape flawed CSR in developing and emerging economies. Drawing on the national business systems (NBS) approach (Whitley, 1999) and examining an intensive case study of a Russian multinational oil corporation's environmental responsibility, we theorise flawed CSR in emerging and developing economies as an institutional surrogate, which refers to a substitute of CSR with flawed meanings and practices that are systemically shaped by national cultural, educational, financial and political institutional systems.

We suggest that, first, educational and cultural systems in emerging and developing economies may shape the idea of environmental safety as some 'fashion trend', which results in corporate non-systemic and largely symbolic environmental practices. Second, we suggest that financial system in emerging and developing economies may support the idea of environmental safety as extra corporate costs, thereby forming managerial resistance towards environmental practices. Third, the role of political system is very important and complex. In emerging and developing – notably resource-dependent – economies, like Russia, state institutions that are supposed to supervise corporate environmental activity may form a distorted goal-setting for corporations, thereby significantly demotivating corporate senior managers to make responsible decisions regarding environmental safety. Political systems in emerging and developing economies may also add fuel to the flame of the ongoing tension between corporate senior managers and corporate environmental experts and construct a meaning of environmental responsibility as a scary bureaucratic controversy associated with unnecessary corporate 'suffering'.

In offering a novel concept of ‘an institutional surrogate of CSR’, our paper theoretically contributes to the institutionalist account of CSR. First, it demonstrates how not just any form of CSR, as it has been previously theorised (Chen & Bouvain, 2009; Matten & Moon, 2008), but flawed CSR specifically may be systemically shaped by national institutional systems. Second, it addresses a long-standing scholarly call to causally link how macro-level national institutions may inform micro-level managerial decisions regarding meso-level CSR practices (Aguinis & Glavas, 2012). This paper also has an important practical implication. It suggests that institutionalisation of new, more socially positive CSR meanings and practices would be more effective in the situation of implementing not so much discrete policy interventions aimed at the further sophistication of individual ‘flawed’ or voided institutions, but rather systemic reforms of individual institutional systems within a given NBS. This may be pertinent not only for developing and emerging economies but for developed economies too, wherein - although to a lesser extent - there are myriad examples of flawed CSR meanings and practices.

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Ethics and Sustainability in the Age of Disruption

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If the basis of ethics is to do no harm then how might business developers reduce harm in their engagement with First Nations People?

When the British invaded Australia in 1788 after having first claimed sovereignty in 1770, they invoked a legal fiction of terra nullius (empty land) to justify their occupation of Australia. Extraordinarily, it took over 200 years for this legal fiction to be overturned by the High Court's Mabo decision in 1992. It had taken almost 200 years (1967) for Aboriginal people to even be considered as Australian citizens in a constitutional referendum. The history of black-white relations in between varied: benevolent tolerance, expansionist frontier warfare, cultural euthanasia, assimilation, integration, and, more recently, self-management. Although the Mabo decision and the later Wik decision (1996) recognised native title, it was nonetheless limited largely to remote regions. While this has given significant benefit and recognition to the Aboriginal people, it does little to assist Aboriginal people (the majority) in other areas.

This paper begins with the assumption that Indigenous peoples are open for business but in learning from the past, they now require more consideration in business partnerships especially in the formulation of agreements, contractual arrangements and governance of partnerships.

One positive impact of globalised technology has been to bring Indigenous Peoples globally closer together, and opened business relations with First Nations people to greater scrutiny. Consequently, Indigenous Peoples are now very much aware of their rights not only as they pertain human rights or as rights afforded them under the United Nation Declaration of the Rights of Indigenous Peoples but also legal rights under Intellectual Property law and contract law. In Australia, this complements the Native Title Act (1993), which enacted the High Court's Mabo decision, and the broader Racial Discrimination Act.

Thus, in Australian business, effective engagement with Indigenous Peoples is not just a good idea but it is good business. This paper considers the ethical principles that should guide such relations in the context of the current legislative and economic rights advances from an Indigenous perspective. These include in part:

- Free prior and informed consent
- Consultation and negotiation
- Benefits and outcomes
- Mutually agreed terms
- Protection of Indigenous Intellectual Property

Furthermore, in relation to making agreements involving land and sea country, it is important that the non-Indigenous party also have some realisation of three important cultural factors. (1)

Who has the authority to speak for the Traditional Owners of that country? (2) Recognition of collective ownership which in some cases is not recognised in Western law. (3) The necessity in any business development to provide sufficient time in any venture to develop relationships both before and after commencement.

Developing mutual understanding along these lines will assist business developers to reduce harm in their engagement with First Nation.

Practical wisdom and Professional judgement: Insights from accounting and auditing

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Aristotelian ethics provides no universal rules for behaviour, instead insisting that the right action will depend on the circumstances (both internal and external to the agent him/herself). Amongst the various virtues described by Aristotle in the *Nicomachean Ethics*, the intellectual virtue of practical wisdom (*phronesis*) is accordingly of particular importance in as far as it involves deliberation about how to live well, taking into account the circumstances of specific, concrete situations. It is distinguished from both knowledge (*episteme*) and craftsmanship (*techne*) and from the character-related virtues (such as courage, generosity and self-mastery).

International Financial Reporting Standards (IFRS) are principles-based, adopting the view that no set of accounting standards can accommodate the peculiarities of every situation. For professional accountants and auditors working with IFRS there is accordingly a need to apply one's mind to determining the accounting treatment or audit opinion that is most appropriate in the circumstances. This ability is typically referred to as 'professional judgement' and is distinguished from both the discipline knowledge of accounting and auditing as well as the fundamental ethical principles expected of professional accountants (such as integrity and objectivity).

It appears, therefore, that there is some overlap between the concepts of practical wisdom and professional judgement. The purpose of this paper is to examine how the Aristotelian concept of practical wisdom is related to the contemporary concept of professional judgement. Our understanding of practical wisdom is drawn from Aristotle's descriptions of *phronesis* in book six of the *Nicomachean Ethics*, supplemented by contemporary interpretations (Hughes, 2013; Pakaluk, 2005; Urmson, 1988). Regarding professional judgement, we consider how this concept is articulated within the accounting and auditing professions (see, for example, The Institute of Chartered Accountants of Scotland, 2012), academic contributions to our understanding of professional judgement (and the related concept of professional scepticism), and recent developments that re-emphasise the importance of judgement in a context of technological change (such as the increasing use of Big Data and the concept of 'Big Judgement').

This examination results in the identification of areas of overlap and difference. That is, we are able to identify areas in which professional judgement could be considered to be a contemporary manifestation of practical wisdom, while also identifying aspects of practical wisdom that are less evident within professional judgement (in the context of accounting and auditing). This provides insights for the virtue ethics in business literature, by highlighting an area in which Aristotelian *phronesis* is implicit in practice. The identification of areas of difference also suggest a wider context of 'good' decision-making that can inform how professional judgement is conceived by accountants and auditors.

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A Co-evolutionary Model for the Internationalization of FinTech Service Providers: Evidence from Australia and New Zealand

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The internationalization of FinTechs represents a significant research opportunity arising as a result of unprecedented digital innovations brought about by the new decentralized internet (Web 3.0), popularly referred to as “distributed ledger technology” (DLT) or simply blockchain. By 2025, 10 percent of the world’s GDP (currently about \$100tn) may be on the blockchain. Business and media have paid significant attention to FinTechs. However, this level of attention has not been matched by interest from international business scholars. Organizational learning, knowledge, networking, and network relationships are important to FinTechs’ international survival and growth. However, how these four factors collectively drive the internationalization of FinTech service providers remains lesser known.

This research takes a co-evolutionary lens and investigates why and how the internationalization process of FinTech service providers is driven by the co-evolutionary interactions between organizational learning, knowledge, networking, and network relationships in a research setting Australia and New Zealand. An appropriate qualitative design will be developed and implemented. Key events, patterns, and underlying mechanisms involved in the internationalization of FinTech service providers will be examined. Roughly 10 cases will be investigated. 45-50 interviews will be conducted, including 8-10 from the external. Each interview is estimated 1-1.5 hours long.

This research will contribute to the literature on a rapid internationalization of blockchain start-ups. The co-evolutionary interactions between organizational learning, knowledge, networking, and networks will be emphasized in the development of theory. These co-evolutionary interactions are important for firms to build an ecosystem around the evolving FinTech technology, and develop sustainability. This research will provide a useful source of information for practitioners that involve in FinTech internationalization. Particularly those play in the unbanked countries. Moreover, this research will lend support to the academics that dedicate to the development of internationalization process theory.

Power dynamics and disruptive technology - the missing link in accountability

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Disruptive technology operates in unregulated spaces by its very nature. Not only do such technologies lack formal management and legal standards, but also basic social norms and behavioural standards - a situation greatly exacerbated by the fact that the potential consequences of the new technology is not yet understood, even by its creators. Operating in such an unprecedented space is naturally chaotic, as illustrated by ongoing privacy and security concerns surrounding several large service providers, and an ethical standard has yet to be established for how these technologies should be used and under what limitations. Many disruptive technologies are created and boom from small start-up companies lacking the resources and security necessary to consider the broader implications of their creations in advance, and the lack of a consistent ethical standard may lead to a Tragedy of the Commons scenario where less scrupulous developers are rewarded over the responsible. This presentation proposes that ethical factor of power dynamics has thus far been neglected in these discussions, and is crucial both for understanding the implications of disruptive technology, and for its ethical management going forward. The presentation will introduce a innovative theory of power dynamics developed by Ethiological Consulting, analyse recent successes and failures surround disruptive tech using this framework, and propose a series of practical ways through which innovators, businesses, users and governments can ensure that the benefits of disruptive technologies are harnessed, while minimising their risk profile.

The role of human resource management practices in knowledge workers' well-being -- a mediated mediation model

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Based on AMO theory and signal theory, this paper analyzes the impact mechanism of human resource management practice on employees' well-being by taking samples of 529 knowledge workers as data. The results are as follows: (1) different dimensions of human resource management practice have significant positive effects on all dimensions of employees' well-being. (2) the sense of organizational fairness plays a part of intermediary role in the impact of human resource management practice on employee well-being; (3) Integrity leadership mediates the mediating role of organizational justice in the relationship between human resource management practices and employee well-being. Finally, the theoretical and practical significance and future research directions of the study are discussed.

Key word: Human resource management practices; employee well-being; organizational