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A BIG PICTURE APPROACH TO (C)SR: WHERE ARE WE NOW?

Christine A. Hemingway

Abstract

My approach comprises two main points. I begin by reiterating my proposed argument that (C)SR develops within organizations, over time, in four general phases and that practitioner attitudes are moving away from the dominant phase of SR as public relations activity (Hemingway 2013). The financial crash of 2008 was the catalyst for this marked gear shift in the awareness of organizational ‘ethics’ and ‘morality’ (SR) that was previously confined to the concerns of the business ethics scholars. Second, I contend that the legitimacy and credibility of SR in the academy is lagging behind that shift, due to misunderstandings about its relevance, the obsession with quantification and a lack of political will in some cases. In the final part of this article, I suggest ways forward for research, teaching and practice.

Keywords

Business ethics, Business schools, CSR, Organizational learning, Pragmatism, Values.

INTRODUCTION

Social responsibility (SR) is not a new concept. It refers to organizational responsibilities that exceed the requirements of the law (Carroll, 1996, p. 5; Koehn, 1996) and has a long history that is connected to notions of rights and duty, human helping behaviour and the philanthropic activities of land and business owners all over the world, both prior to and following the industrial revolution.

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Like many ideas in organization studies, SR is one of many names that mean more or less the same thing. Synonymous terms are business ethics, responsible business and management, corporate social responsibility, sustainability, corporate citizenship, responsible leadership and ethical leadership. All these terms refer to the responsibilities (normative perspective) and activities (descriptive perspective) of all types of organizations, the behaviour of the people who work in them and the consequences of these actions on the environment and society. Having many terms for the same thing is both helpful and unhelpful. From the descriptive perspective, it helps scholars to understand the nuances associated with different contexts. From the normative perspective, these related concepts encourage balkanisation and scholars can lose themselves in the detail and ensuing arguments produced by their investigations. To get around this problem, Schwartz and Carroll (2008) proposed a useful model that integrates the competing perspectives. Moreover, the late Roy Bhaskar argued that scholars should not begin with a research question, instead, they should begin with a social problem (Bhaskar, 2011). Hence I have deliberately conflated these terms and I will use SR as the umbrella term.

SR is a broad church in the academy and a research interest of a very wide range of scholars from fields such as law, politics, management; as well as its traditional home as an offshoot of business ethics, inextricably interconnected with stakeholder theory, organizational behaviour and practice (Crane, Matten & Moon, 2008). In other words, it is studied from all perspectives: macro, meso and micro. SR covers the interrelationships with eight domains: the natural environment, shareholders, employees, consumers, suppliers, competitors, civil society and governments. It applies in different organizational contexts as 'social responsibility', and not just the corporate sector.

SR is highly contested: both in terms of how it is understood and how it is practiced. This makes it political, because it is connected to what we value in society. Indeed, practice varies by region according to levels of state welfare provision (Matten & Moon, 2005) and how it is prioritised varies across sectors, industries, within organizations and by individuals. But why be reductionist? If management incompetence and organizational misdemeanour contributes to the problems in society, then we have to understand these problems before we can tackle them. By the same token, if we are to produce healthy and better functioning societies that we want to live and work in, then it is necessary for us to dig deep, in order to get a grip on the different levels of reality. Complex social problems demand sophisticated research design.

SR is a thick concept. It is concurrently theoretical, empirical and a practice of organizations. I have differentiated between the empirical and practice, here, in order to highlight the huge chasm in terms of what has been investigated to date and what we don't yet know about SR. Moreover, I will argue in this article that whilst the growth of research output continues, there is much research work still to be done. However, my aim is not to produce a systematic meta-analysis of the (C)SR literature. For a thorough review of this, please see Carroll and Brown (2018). Nor will I re-rehearse a discussion of the different structural and agential drivers of SR (see Hemingway & Maclagan, 2004), although I will highlight that many business school colleagues appear to be stuck on the most obvious of these drivers. Rather, what follows is a conceptual, 'big picture' analysis of where SR is now, with suggestions for potentially fruitful areas for development.

My approach comprises two main points. First, I reiterate my previous point that (C)SR develops within organizations, over time, in four general phases and that practitioner attitudes are on the move (Hemingway 2013); developing and shifting away from (C)SR as public relations activity, towards what Goodpaster (1991) referred to as a 'multi-fiduciary stakeholder synthesis'. This is a strategic commitment that is underpinned by a genuine sense of moral commitment and a wider duty to society. Note that my use of the word 'strategic' is used in the original planning sense of 'where are we now, where do we want to be and how do we get there?' The notion of a strategic perspective need not necessarily be entirely focused on financial gain, even though that is important (Freeman 2010). Second, I contend that the legitimacy and credibility of SR in the academy is lagging behind that shift in the practice of organizations, due to misunderstandings about its relevance to their subject area by business school faculty, the obsession with quantification and a lack of political will in some cases. In the final part of this article, I conclude with some thoughts on ways forward.

The normalisation of SR? Mainstream in practice, not in organization theory.

SR's long academic tradition stems from the USA (e.g., Parker Follett 1927). Yet, 20 years ago when I began researching this subject, little was known about how it was practised in organizations, not least how it was understood by managers and employees. Consequently I embarked on an exploratory ethnographic research project that was conducted within the headquarters of a £3.8bn Forbes Global 2000 and FTSE 100 multi-national corporation, three years preceding the global financial crisis that began in 2007/8. Despite the commercial imperative and activities of governments as the most obvious drivers, my pre-supposition centred upon the

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notion of the informal organization (Mayo, 1933) and personal values as an overlooked and little understood driver of SR. I was particularly interested in how employees' personal values impacted upon their prosocial behaviour (Schwartz, 2010) as discretionary SR (Carroll, 1996; Swanson, 1995), and how individuals experienced the constraining and enabling effects of the organizational context. The corporate context was chosen purely for ease of research access, due to my background as an ex-corporate manager.

I found that CSR was practiced in an ad-hoc manner and was not formalised. I also found tentative support for four modes of moral commitment to social responsibility and sustainability (Hemingway, 2005): the Active and Concealed corporate social entrepreneur (CSE), the Conformist and the Disassociated. The majority of informants were represented by the Conformist mode: employees who took an instrumental approach, articulating the business case and were involved in CSR because it was good for their career. The Disassociated (a board level director) articulated that values were in opposition to performance. He was looking forward to the appointment of a new incoming President of the company, whom he was hoping would change the strategic orientation away from the traditional culture of welfare, because the company was "too nice" (See Part III, Hemingway, 2013).

Only a small minority of corporate social entrepreneurs emerged from this research. These were employees who had crafted their own jobs to incorporate a social agenda, driven by their personal values and acting overtly (Active CSE) or covertly (Concealed CSE) at work, regardless of their formally appointed role. These individuals had a reputation amongst their colleagues as champions of particular social causes and they left their mark within and across the different functions as formal and informal responsible leaders (Pless & Maak, 2011; see also *Research in Ethical Issues in Organizations*, Volume 17, on Responsible Leadership and Ethical Decision-Making, 2017). Examples included: the departmental head, a scientist, who narrated the constant commercial pressure to conduct clinical trials using animals, because this was an expedient way to collect product data for the sales department. He resisted and challenged this on a regular basis, when he felt that the use of animals was unnecessary. The engineer who had initiated a big company-wide environmental project at work, after electing to research corporate social responsibility for his dissertation topic, part of his part-time business degree. A shift manager who challenged racist comments, described as a frequent occurrence on the factory floor. A senior manager, in an overseas subsidiary, who was keen to follow UK employment law regarding diversity at work, when it was not a requirement in that particular country. Or, the serial charity fundraiser; an

administrator who had raised over £33,000, over four years, for a hospital heart ward, influencing managers and staff to participate in her initiatives. These exemplars were characterised by a passion for helping others (see also Colby & Damon, 1994; Han, Kim, Jeong & Cohen, 2017; Savur, 2017; Savur, Provis, & Harris, 2018).

THEORIZING THE FOUR PHASES OF CSR

So how widespread are these modes of moral commitment to CSR, if at all? Using Archer's (1995) morphogenetic theory of social change (see Figure 1, below), I concluded my research by overlaying extant macro perspectives of SR onto these micro and meso level modes, in a conceptual framework (see Figure 2, below), in order to suggest a generalised development of SR over time and to posit that the development of SR has four theoretical phases (Hemingway, 2013).

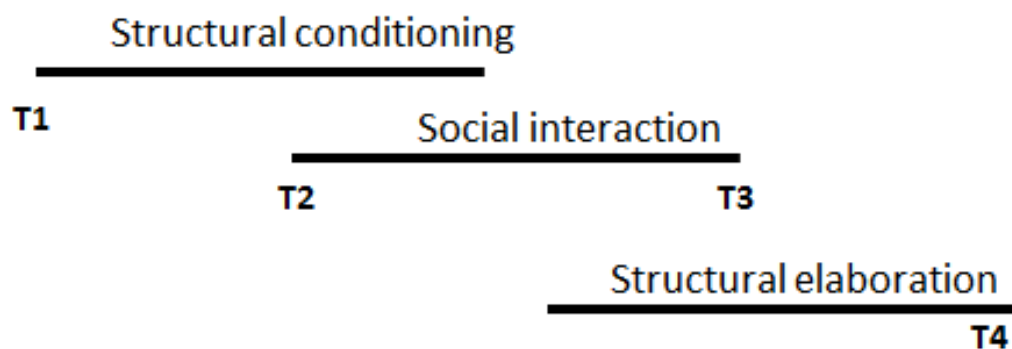


Figure 1 The Morphogenetic Sequence (Archer 1995: 193)

The morphogenetic sequence of social change (Archer, 1995, see Figure 1, above) denotes the temporal interplay between structural and agential forces involved in the processes of structural conditioning (T1), social interaction (T2-T3) and structural elaboration (T4). I theorised the phases of SR by depicting them in a Z pattern, beginning with the Disassociated mode at T2, that represents the first stage as the classical economic Friedmanite perspective of 'the business of business is business'

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and SR as subversive doctrine (Friedman, 1970). Figure 2 shows the theorised shift via morphogenesis to the second stage, i.e., the Conformist instrumental SR mode. This is where SR makes good business sense as enlightened self-interest, and was espoused by the majority of my 'Conformist' corporate employees, in a context that was perceived as supportive of CSR, at the time of data collection.

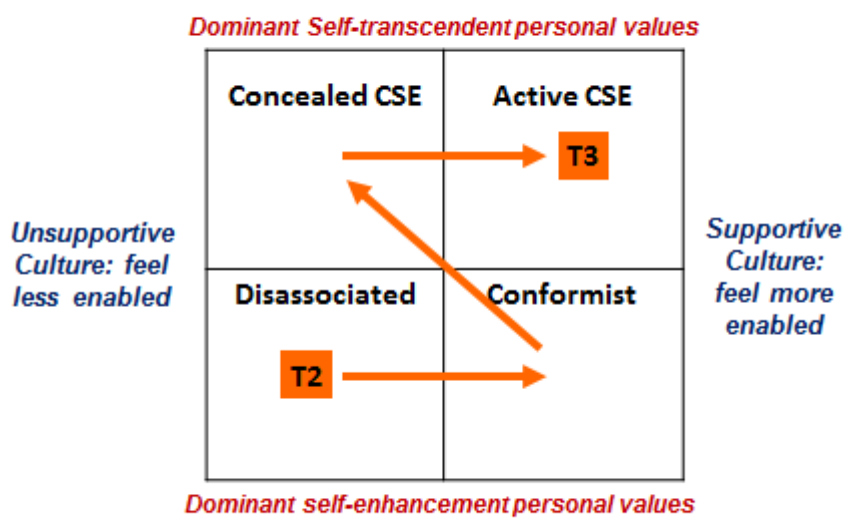


Figure 2 The Structural Elaboration of Big Business via SR (Hemingway 2013, Chapter 12)

I posited that the Conformist mode was the contemporary position in MNCs as strategic CSR (Bondy, Moon & Matten, 2012) and that SR in organizations, in general, had the potential to evolve further. That organizations espousing SR would morph through to the covert, Concealed mode at Stage 3, perhaps encouraging ad-hoc initiatives, but not embedding CSR as their formal strategic approach. Finally, shifting through to T3 of the morphogenetic sequence, represented by explicit and Active social entrepreneurship. This pro-active approach to CSR is based on a growing understanding of a multi-fiduciary responsibility to society, through education, training, and practice. (see Figure 3). Multi-fiduciary stakeholder synthesis was Goodpaster's (1991) approach that: 'views stakeholders apart from their instrumental, economic, or legal clout...giving the same care to the interests of ...employees, customers and local communities as to the economic interests of stockholders' (p62/62). Due to the relative stability of personal values (Schwartz

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2010) and the nature of cognitive bias and heuristic thinking: individual and organizational stances towards SR are reflected in just one of the modes. My forecast, though, was that movement in the reverse-Z pattern will occur over time, at the individual, organizational and societal level to produce a new-style, better form of capitalism (Hemingway, 2013, Chapter 12).

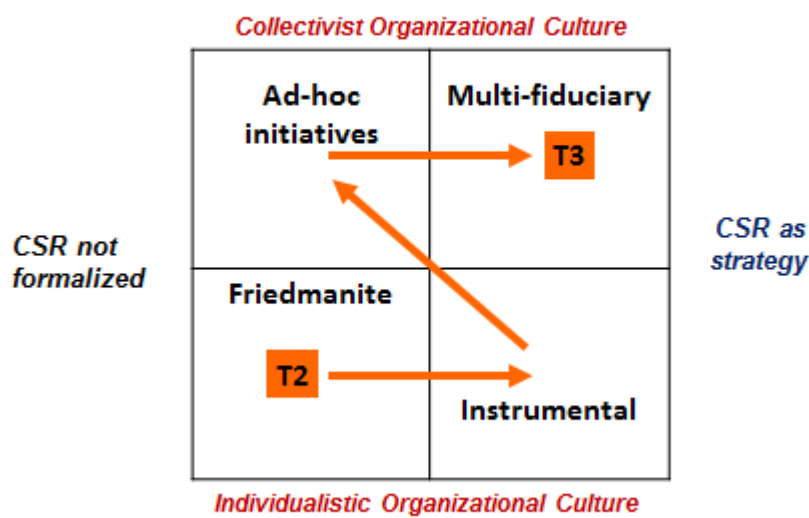


Figure 3 The Structural Elaboration of Organizational Culture via SR

However, 20 years ago, the notion of employees pursuing a social agenda, regardless of their formal job role and context, was widely regarded amongst the public and scholars alike as idealistic and unrealistic. That employees would have agency and act under their own volition to progress a social agenda at work, in addition to their formal job role and not necessarily at the behest of their managers, was not countenanced by organization theorists (see Toffler, 1986, or Jackall, 1988). So, too, that a congruency between personal and organizational values could be a mechanism for employees to find meaning through their work (Ros, Schwartz, & Surkiss, 1999). This was widely regarded as not relevant and misjudged in the face of organizational hegemony. Objections to this line of research were common, particularly amongst those of the European critical management persuasion, who regarded CSR as 'whitewash' (Banerjee, 2007; Fleming & Jones, 2013). Despite the general cynicism, I refuted a binary notion of 'good' and 'bad' organizations to posit

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that SR develops over time and manifests as one of the four general phases. Also, that practitioner attitudes towards SR were shifting, developing and moving away from public relations activity towards a genuine i.e., multifiduciary strategic commitment (Freeman, 2010; Goodpaster, 1991). (See Figure 3). Now, my argument is that the legitimacy and credibility of SR in the academy is lagging behind that shift and this implies serious and adverse consequences for the development of the socially responsible agenda in organizations.

My pre-supposition remains more optimistic compared with many of my scholarly colleagues in organization studies and I concur with Maon, Lindgreen and Swaen, (2009) who used Lewin's (1951) planned change model to argue that CSR has moved from ideology to reality, in some cases. I detect a general shift, over the last 20 years, from the Friedmanite position where SR is not the business of organizations and a waste of stakeholders' resources (Friedman, 1970), to institutionalized SR (Bondy et al., 2012), i.e., the instrumental, enlightened self-interest position. I still posit that this is the majority position, where reputation management and the management of risk is the primary motivation of organizations that are engaged with SR, theorised as Stage 2, the instrumental mode (depicted in Figure 3). I also posit that many organizations have evolved further, through to T3. This perspective has not been tested and my research has not examined whether or not there have been any changes over time in the espoused SR of MNCs, or other types of organizations. So, are organizations any more socially responsible *in practice* than they were 20 years ago?

Based on what seems like almost daily accounts of organizational misdemeanour in the news, it does not seem to be the case. This was articulated by Jurkiewicz & Giacalone (2016) who argued unequivocally that unethical behaviour in organizations 'has become more prevalent and arguably more damaging to individuals and to society' (P.1). But is this a case of things getting worse before they get better? Or is it that we have now become more attuned and less likely to turn a blind eye in the workplace? So regardless of whether organizational misdemeanour has worsened or improved, it is my contention that we have had an explosion of interest and awareness in the subject of organizational wrongdoing and the social responsibility of organizations. Moreover, and on the basis of hierarchy of effects theory (e.g., Fishbein & Ajzen, 1975), where awareness precedes behaviour, I have some cause for my optimism. If this is the case, this would still represent social change, albeit not manifesting in changes of behaviour as quickly as readers of REIO would like.

My argument is that the financial crash was the catalyst for this marked gear shift in the awareness of organizational 'ethics' and 'morality' (SR) that was previously confined to the concerns of the business ethics scholars. The public is now more sensitised and I contend that such knowledge and intolerance to workplace misdemeanour is reinforced and spreads more widely with each reported scandal. Issues like worsening climate change, marketisation of the public sector and concomitant cost-cutting in the name of 'efficiency', as the Grenfell Tower disaster in the London Borough of Kensington and Chelsea (Gapper, 2017), tax avoidance, added sugar in manufactured food, politicians expenses, plastic pollution, abuse of children and the elderly in council-run care homes, the absence of diversity in top-level positions, or sexual harassment at work, as in the scandals of Weinstein in Hollywood or Savile at the BBC, to name just a few. My point is regarding a heightened public awareness of SR and a growing thirst for change that parallels the reports of misdemeanour, as they come to light, contributing to the creeping adoption of SR as genuine strategic commitment that I posited at Figure 3, above.

Heightened public awareness of SR and growing demand for change

The mechanisms for the heightened public awareness, fuelled by media coverage, are: the recurring scandals in all sectors (private, public and not-for-profit), activism, regulation, debates regarding the role of the business school, requirements for proof of societal impact from university funding bodies and the growth of academic research centres dedicated to responsible business education. Allied to this is the concomitant growth of academic research articles on SR in management, beyond the confines of the business ethics subject area and research results disseminated in those articles, both to academic audiences and to the general public.

Activism and Regulation

The Occupy London protest in response to the banking crisis and corporate greed was regarded as having 'a significant effect on the debate on the balance between the rights of public protest and rights generally' (Cacciottolo, 2012). Since then, there has been more support for and momentum behind the notion of employees transforming organizations from within, thus contributing to this heightened awareness (e.g., Baron & Diermeier, 2007; Hysing & Olsson 2018). Indeed, the global financial crash of 2007/8 focused the minds of the authorities and the general public and Big Finance seriously damaged its own reputation. This was followed by new regulation, such as amendments to the Federal Reserve Act (Tarullo, 2016). In the

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UK, the Financial Services Act (2012) was followed by the formation of the Financial Conduct Authority (FCA) and the Prudential Regulation Authority (PRA). The FCA's remit is threefold: To protect consumers, to enhance the integrity of the UK financial system and to help maintain competitive markets and promote effective competition in the interests of consumers. The PRA's role is to promote the safety and soundness of financial firms and, specifically for insurers, to contribute to the securing of an appropriate degree of protection for policyholders (Fidelity International, 2017).

Yet there is endless debate about the necessity for regulation, where opponents always cite loss of efficiency and cost (e.g., Piotroski & Srinivasan, 2008). The converse argument was articulated by Brooks in the *New York Times* (2012). Citing Santorum (2005), he wrote: 'Communities breed character...government cannot be agnostic about the character of its citizens because the less disciplined the people are, the more government must step in to provide order.' The context for these arguments is the wider question about the sources of morality, which parallels discussion regarding the motivations for (C)SR and the contested nature of this subject (Hemingway & Maclagan, 2004). For example, the politician Rick Santorum (2005) argued for the family and the philosopher Roger Trigg (2012) argued that religion provides the 'buffer' between individuals and the state. Indeed, spirituality and the religious roots of business ethics were the subjects of two articles published in Volume 1 of *Research in Ethical Issues in Organizations* (Duska, 1999; Primeaux & Mullen 1999). Religion and the family are two important sources of personal values that can be activated in times of crisis to motivate the way forward (Hemingway & Starkey, 2017), but my point relates to the debate about regulation that is a factor in the raised consciousness of SR.

The Role of the Business School and Growth of SR and Sustainability Research Centres

The role of the business school has been called into question, with scholars arguing for a re-focus on alternative forms of organizing, in the wake of the accusations of business school culpability in the financial crash (Ghoshal, 2005; Parker, 2018; Starkey & Tempest, 2008; Thomas, 2017). Now, business school deans are widely expressing a significant level of commitment to sustainability (Brammer, Powell & Millington, 2012) and responsible education and in some cases, SR/sustainability subjects have been elevated from optional to core subjects on the curriculum; as in the Nottingham University Business School and Sheffield Management School (UK).

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The level of adoption of SR/sustainability on the MBA curriculum, at least, is perhaps evidenced by the last published Aspen Institute's 'Beyond Grey Pinstripes' (2012) global ranking of the top 100 MBA Programs. This adoption of SR has, in part, been driven by the UN Principles for Responsible Management Education (Paton, 2010; Palin, 2013), but mainly due to pressures for evidence of impact on societal well-being from university's funding bodies, in response to the retreat of the nation state. In the USA context, research indicated that it was the university's religious affiliation, size of endowment, or the change of dean that determined the adoption of business ethics/SR onto the core undergraduate curriculum (Rutherford, Parks, Cavazos & White, 2012).

The last 20 years has seen the emergence of business-funded university research centres such as the Centre for Business Ethics and Responsible Leadership (University of South Australia), the Oxford University Centre for Corporate Reputation (Saïd Business School, University of Oxford), the Lloyds Banking Group Centre for Responsible Business (University of Birmingham, UK) or the Leonardo Centre, (Imperial College Business School, UK).

Harnessing research insights about SR, Centres like this have been turning out informed graduates that are attuned to the wider responsibilities of management. These educated professionals are empowered to shift the ingrained institutional logics of profit maximisation towards a narrative of SR and the development of more responsible organizations, from within. At the same time, there has been a massive growth in the publication of scholarly articles on SR/sustainability, contributing to the raised consciousness. For example, a quick search for 'CSR' in the titles of articles published in just one of the many available scholarly management journals, the *Journal of Management*, shows that they more than doubled in the periods between 1997-2007 (110 articles) and 2008-2018 (242 articles). What has all this research found?

Wickert and de Bakker(2018) identified that many German firms have established the CSR manager function and almost all of Germany's largest publicly listed firms now have a CSR department. On a more general level, though, the organizational inconsistency with regard to the practice of CSR that was described above (Hemingway, 2013) was also found in a study of 863 firms that was conducted between 2008 – 2012. Fu, Boehe, Orlitzsky & Swanson (2016) demonstrated how high levels of stakeholder engagement were associated with higher risk. This finding was congruent with criticisms of the U.S. 2002 Sarbanes-Oxley Act, where costs associated with compliance were reported to have affected the listing preferences of

small firms that elected to use the London Stock Exchange, in preference to the NASDAQ, post 2002. The listing preferences of the large firms were not affected, however (Piotroski & Srinivasan, 2008). Further inconsistency was identified by Ford (2015) who described the progress on the UN's sustainable development goals as patchy.

Whilst normative arguments in favour of SR remain the same, some scholars are engaging with different perspectives such as psychology to develop their understanding of descriptive ethics, or SR in practice. Hence the development of newer fields in organization theory, such as behavioural ethics and moral psychology, sometimes using neuroscientific research (Robertson et al., 2017). Furthermore, there has been recent scholarly interest in personal values (e.g., Shao, Resick & Hargis, 2011), previously a niche subject in business and management, with Gehman, Treviño & Garud (2013) describing values work as undertheorized and Hemingway and Maclagan's (2004) 'Managers' Personal Values as Drivers of Corporate Social Responsibility' awarded as a 'Citation Classic' (Hemingway & Maclagan, 2013). Notions of character and integrity at work are back (Crossan, Mazutis & Seijts, 2013) and the previously, deeply old-fashioned terms, of 'ethics' and 'morality' have re-surfaced as part of the zeitgeist. The general public hears and reads these words all over the media: as the content of serious news programmes, as well as dedicated ethics discussion programmes. Management consultants such as Futerra and The League of Intrapreneurs have picked up on the phenomenon of the corporate social entrepreneur, and even The UK's Sunday Times Style magazine recently reviewed a book called: 'Meet the Office Activists' (Britten, 2017). In popular media terms, it does not get much more mainstream than this.

However, despite the activities of the Society for Business Ethics and the Social Issues in Management Division of the Academy of Management, plus, the proclamations of commitment to socially responsible education on the websites of all the business schools: where are the new tenured academic jobs in SR? Advertisements for academic jobs are on the increase, yet, they are for the mainstream subjects in accountancy and finance, economics, international business, supply chain management, marketing and HRM/organizational behaviour. Academic posts in SR/business ethics remain as rare as hen's teeth. Further to this, I contend that many business school colleagues do not recognise SR as relevant to their research and teaching and they are rejecting opportunities to integrate it within their subject area. Why is this?

PLURALISTIC PERSPECTIVES

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I have already argued that the complexity of SR means that it manifests in stages. I also posit that the complexity of SR means that its understanding within business schools will occur in stages, too. There are pockets of academic faculty, some pockets larger than others, where SR is still not taken seriously and in some cases is still regarded as irrelevant.

Three reasons why only a few business school faculty are completely committed.

There are three reasons for this. First, there is a long history of economic theory behind both economics and finance in business schools that brings with it a positivist penchant for measurement. This perspective centres upon the question: Does SR really work? Is it effective? What this means is: is SR financially profitable for organizations? This is the instrumental mode (Figure 3). This has been investigated, but the highly complicated nature of the subject that I referred to, above, led Barnett (2007) to his inconclusive results. Orlitzky, Schmidt & Rynes (2003) found more grounds for optimism from their meta-analysis, finding a positive correlation between corporate social performance and financial performance. The researchers argued that this was likely because social performance helps enhance reputation and improve internal efficiencies. But asking whether SR is profitable is the wrong question. 'Does it work?' has to be understood in the context of the production of relational goods for the good of society, i.e., the common needs above those of individual, group or categorical interests (Donati & Archer, 2015). This requires much longer evaluation than investigation into the short term effects of SR on the bottom line.

Not all scholars are positivist and a second factor hindering the rate of adoption of SR in business schools is a rejection by many of the potency of human agency to change organizations from within. This includes a lack of recognition regarding notions of informal responsible leadership and connects, too, with critical management's preoccupation about organizational hegemonic power and market managerialism in business schools (e.g., Banerjee, 2007; Fleming & Jones, 2013; Parker, 2018). This is ironic when research into social entrepreneurs, social intrapreneurs and social and environmental activists is gaining some traction. I concur that there is too much managerialism taught in business schools, but the subject of SR should not be part of the target. Unfortunately, the 'C' in CSR is misleading for many scholars, even though the term CSR is an umbrella term. Indeed, any business ethics textbook shows that research and teaching is not restricted solely to the study of corporations. But SR is compartmentalised, not

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regarded as a mainstream subject and often dismissed by colleagues as ineffectual and a poodle of business. This group of scholars might be described as 'Disassociated' from SR as a subject, but not for the reasons described at Figure 2, but because they regard the prevalent organizational instrumentalism as hopelessly perpetuating marketisation.

The third group of colleagues is equally as well intentioned and also most unlikely to advocate antisocial activity and organizational misdemeanour either, but this group more closely matches the 'Disassociated' mode at Figure 2, whereby 'the business of business is business'. The elephant in the room is that the SR agenda does not fit with their personal politics or vested interests (Rasche and Gilbert, 2015). By and large, though, I contend that business schools are still in the instrumental mode (Figure 3), lagging behind their rather more optimistic stakeholders. Indeed, a mixed picture was found in a recent survey of 40 business schools in the UK. The research findings found a difference between the approach of the larger schools that were found to be using a bolt-on approach to SR, i.e., they had developed stand-alone modules. The smaller more prestigious schools were more likely to have built SR into the curriculum (Snelson-Powell, Grosvold, & Millington, 2016). A concern regarding a lack of faculty acceptance was also expressed by Maloni et al. (2012) regarding the adoption of the United Nations Principles for Responsible Management Education.

In summary, I have argued that the morphogenesis of capitalism will move through stages and that SR in practice has developed due to a general consciousness-raising, sometimes becoming normalised, as a result of a shift in public attitudes towards its value. As a consequence of this, SR has become much less contested and more accepted than it was 20 years ago, but it still has a very long way to go. Full adoption of SR is not going to be an overnight process. Attitudes change over time, as both antecedent and a function of social change. Business schools have an enormous role to play, but at present, SR has not gained sufficient acceptance in business schools and they are still tinkering around the edges of the curriculum, despite declarations of total commitment to the SR agenda on their websites. This is the underpinning that led Ehrensals (1995) and Parker (2018) to argue that the hidden curriculum (covert message) in the business school is that SR as a subject does not really matter, due to the focus on shareholder primacy. Parker's message was all about the urgent need for SR, but let's be clear, there is a difference between: a) too much managerialism and the need to teach about meaningful work and alternative organizations and b) we need to be talking in class about different types of values, ethics and morality, misdemeanour, social responsibility, activism, self and social identity, courage, character and alternative organizations. For too many colleagues,

'(C)SR' is the synonym for snake oil. Witness the Cardiff Business School's sub-branding as part of its new public value strategy of social improvement plus economic development: 'The world's first public value business school' (Wightwick, 2015). This is a great initiative, but a rose by any other name? My point is that, in general, business school faculty are not themselves 100% committed to the SR agenda. Business schools need the vision for socially responsible organizations and they need the faculty who genuinely share that vision and who also possess the self-efficacy to inspire the future formal and informal leaders of organizations. If the majority of research and teaching staff don't see the potential for social change within the subject of SR, this lack of faith casts a shadow over its legitimacy and credibility, impeding the development of the SR movement i.e., organizational reform in practice and the overhaul of capitalism.

WHERE NEXT FOR SR?

On the basis that much of the academy has misunderstood it, I would not advocate replacing the notion of SR with another name, in some kind of re-branding exercise. As I implied in my Introduction, creating yet more terms for the same phenomenon simply creates greater confusion and slows down the pace of change. But if SR is understood as a movement that takes different phases, then perhaps we can be more forgiving of organizations that are actually beginning to make the effort, even if they are still making mistakes and have not yet reached T3 of the morphogenetic sequence (Figure 3). These are the opportunities for organizational learning and development that will still benefit society, regardless of the motivation for adoption at a specific point in time.

However, if human beings are both innately good and bad, then one might assume that corruption in some organizations will be a permanent feature. Nevertheless, personal values theory from social psychology (Schwartz, 2010) demonstrates that our personal human capacity extends equally to universalism and benevolence values as it does to security, hedonism, personal power and personal achievement values. Further grounds for optimism came from the European Values Survey (Sortheix, Parker, Lechner & Schwartz, 2017). Using data collected between 2002-2014, findings revealed personal value shifts amongst European 18-35 year olds, whereby power and achievement values decreased in the European countries with higher welfare expenditure. This is the potential that needs to be nurtured in business schools. Indeed, the Aspen Institute reported that the motivations of business school students have moved on from profit maximisation to a focus on getting a purposeful job role that tackles system inequality and social and economic

exclusion (Thomas, 2017). Hence it is a worthwhile activity to encourage students to conduct a self-assessment of their current personal values and beliefs (Halfond, 1990; Henle, 2006; Solberg, Strong, & McGuire). This has proved to be successful with undergraduates and postgraduate students that I have taught at the Aston Business School and Sheffield Management School, as it enhances their reflexivity, by developing an appreciation and understanding of different perspectives. Bolstered by the use of exemplars and practical experience of social entrepreneurship, to build students' self-efficacy and self-identity as potential social entrepreneurs, these are powerful pedagogic tools in the teaching of SR (Colby & Damon, 1992; Han et al., 2017; Smith & Woodworth, 2012). There is enormous scope for the study of personal values in business and management and I am excited by the practical possibilities this creates, in terms of recruitment and career development. Scholars also need to understand how much space is afforded for individuals to use their discretion at work (Swanson, 1995) and what is the relationship between this and personal values? (Hemingway, 2013).

Realising ambition through inter-disciplinarity

The inconsistency in practice that was described in the previous section is sometimes a function of certain SR domains being easier to tackle than others. How many heads of a CSR/sustainability function as executive board members are there compared with 20 years ago? How does this vary by region? In 2013, I recommended that organizations appoint such directors to their governing boards, with their own budget, separate from the PR/communications function. Not to act as the organization's police officer, but someone who is active on all project/venture teams, inputting at all stages in NPD, proving themselves to be as indispensable as the other functions on a project team. Such individuals can perform a crucial role helping HR to develop the necessary team working skills to counteract counter-productive behaviours caused by individualism. Facilitating stakeholder dialogue at all levels in and outside of the organization, but leaving media dialogue to the PR manager. The SR function has to be the conduit for change management in the service of healthy organizational practice.

However, not all forms of organization have the resources to produce a specific SR function. Indeed, ethical decision-making in small to medium sized enterprises is under-researched, yet, SMEs are hugely important to the global economy. The specific ethical challenges faced by SMEs were investigated in the Australian context, where research findings revealed the importance of exemplars (Savur 2017; Savur et al., 2018). This line of research is much needed, but I would question the

researchers' argument that the SME context produces more heuristic-driven thinking, compared with decision making within larger organizations with more formal structures. Are employees within multi-nationals, or any other type of organization, any less likely to be influenced by an ethical role model or responsible leader? Indeed, exemplary experiences, or turning points, were found to be factors underpinning responsible leadership within an MNC. The micro perspective on SR is particularly under-researched and there is much scope for understanding such psychological processes in SR and organizational misdemeanour (Hemingway & Starkey, 2017).

Moreover, are these processes relevant within transitional and developing economies? What about the study of decision making and practices within alternative forms of organization, such as in forced labour, human trafficking, different religious groups, the family, the fire service, amateur sports clubs, etc. I fully support the observation that a business school that is only interested in perpetuating the capitalist status quo 'is like a medical school that only teaches about arms and legs' (Parker 2018: 105). The informal organization, where meso processes manifest, is also under-researched and this applies as much within business schools worldwide as anywhere else. I would like to see research into the perceptions and attitudes towards SR of business school faculty, not just deans. It would be worthwhile to ask members of the various subject groups, in an open question, what do they know about social responsibility? Also, is it integrated within their own subject group? If no, why?

Finally, the field of SR within organization studies is perfectly placed to address complex societal issues, but it requires greater scholarly ambition if we are to make any progress. So business schools are overdue in taking greater responsibility and I support the old calls (Halfond, 1990; Solberg, et al., 1995) for SR content to underpin every business school subject, in addition to the stand alone core SR modules. Objectors would cite the loss of academic freedom as the reason not to comply. But I am not advocating censorship. Rather, that all business school faculty engage with SR in their teaching and assessment. Social change is a given and with it comes changed perceptions and attitudes about what is and what is not acceptable. Those who lack this vision, particularly the 'SR is just snake oil' contingent, are reminiscent of the 'self-righteous judgment' that was identified by Daryl Koehn, 20 years ago, in the first Volume of *Research in Ethical Issues in Organizations*. Koehn (1999) was describing prevalent attitudes to SR investment and she advocated 'constructive engagement' with the subject, declaring that 'investors should seek to educate themselves' (p.73 & p.76). I echo this sentiment and appeal for colleagues to look

more carefully at the subject of SR, because their input is sorely needed. Creating new SR programmes and modules is a step in the right direction, but it also perpetuates the compartmentalised academic mentality that is so very different to the modus operandi of organizational practice outside the business school. The problems in society are co-created and hence this is how they must be tackled, by putting collective minds together through trans-disciplinary collaboration with other academic departments and with all organizational forms. This is a time for optimism and pragmatism.

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
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