

PHILOSOPHY OF MANAGEMENT AND SUSTAINABILITY

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PHILOSOPHY OF MANAGEMENT AND SUSTAINABILITY: RETHINKING BUSINESS ETHICS AND SOCIAL RESPONSIBILITY IN SUSTAINABLE DEVELOPMENT

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INVESTOR IN PEOPLE

This book is a contribution to the work of eco-ethica. Therefore, it is dedicated to the memory of two of my friends and colleagues. First, Professor Tomonubo Imamichi (1922–2012), a wise and thoughtful philosopher who was the founder of the eco-ethica Symposium, creating a unique environment for intercultural philosophical reflection on global ethics. Second, but even more important, the cosmopolitan philosopher and world intellectual, Professor Peter Kemp (1937–2018): director of the Center for Ethics and Law, Copenhagen, president of the World Congress of Philosophy (2008), a great scholar of philosophy in the European tradition, a powerful public intellectual, and an important colleague and inspiratory of my work in philosophy, ethics and sustainability.

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Preface

The argument for a new Philosophy of Management and Sustainability of this book is based on participation in the discussions of the international symposium for philosophy and ethics, eco-ethica, founded by Japanese philosopher Tomonobu Imamichi (1922–2012). Imamichi invented the discipline of eco-ethica in the 1960s that since 1980 achieved high recognition with its annual international symposium on eco-ethica gathering philosophers from all over the world to discuss philosophy and ethics in a cosmopolitan perspective.

I was generously invited to participate in the annual eco-ethica Symposium by my friend and colleague professor Peter Kemp (1937–2018), president of the World Congress of Philosophy and the International Federation of Philosophical Societies (FISP) (2008), and president of the International Tomonobu Imamichi Institute of Eco-ethica from 2004.

The discipline of eco-ethica is an attempt to revolutionize ethics and philosophy in order to respond to the challenges of science and technology. Since the power of humanity over the world is increasing with the mastery of new technology, our ethical responsibility is much higher and far-reaching. Eco-ethica deals not only with individuals, but also as a new philosophy of the technological age, it also deals with the subject of collective responsibility and focuses on an ethics for groups, organizations, corporations, institutions, and governments (Imamichi, 2009).

This is a subject, that is essential to eco-ethica, due to the close relation between technological and organizational power, but a topic has been largely neglected, and a growing ethical concern which nevertheless has become increasingly important with the emergence of the contemporary ethical challenges of technological civilization.

The chapters of the book have been developed within the discipline of eco-ethica as a contribution to the Annual Symposium of Eco-ethica since 2004 with focus on such a need for such a collective responsibility and ethics for groups, organizations, corporations, institutions, and governments. We can say that the source of inspiration of the book is the philosophical concept of ethics of sustainability as proposed by the discipline of eco-ethica.

Here, it is important to remember that eco-ethica not only means bioethics or environmental ethics, but also it is defined as a general ethics of the need for the good life on the planet. In this perspective, philosophy of management and sustainability as a part of the search for responsible collective ethics and group ethics is an important contribution to eco-ethica.

Indeed, I have discussed and defended my point of view on philosophy of management and sustainability in discussion with the other philosophers in the

symposium, who each year had 15–20 distinguished participants. These discussions have helped to improve the final version of the book and contributed to shape the argument and philosophical approach to ethics, politics, economics, and management, which is presented in the book.

Thus, previous versions of the chapters have been published in the Journal of the eco-ethica symposium, that is, *Acta institutionis philosophiae aestheticae*, Vol. 23, 2005 and Vol. 24, 2009, and *Eco-Ethics*, Vols. 1–7, 2011–2017. Some previous versions of two chapters have been presented in the Icelandic and European e-journal *Nordicum – Mediterraneum*, Vol. 5(1) and Vol. 8(3). A previous version of one chapter has been published in *Journal of Management Policy and Practice*, Vol. 19(1), 2018. Previous versions of other chapters have been published in the proceedings of the 25th IVR World Congress: *Law, Science and Technology Paper Series* No. 112, and in the Finish book series *Jyväskylä Yliopisto, SoPhi*, Vol. 125. Finally, my books *Responsibility, Ethics and Legitimacy of Corporations*, *French Philosophy and Social Theory: A Perspective for Ethics and Philosophy of Management* (2014) and *Cosmopolitan Business Ethics. Towards a Global Ethos of Management* (2018) are important for the development of the argument in this book.

The project of Philosophy of Management and Sustainability can therefore be considered as a part of my work on business ethics and corporate social responsibility and in particular as a part of the general project of eco-ethica. Imamichi proposed new virtues to cope with our existence in the technological conjuncture. We need to accomplish the classical virtues of justice, courage, loyalty, humility, and responsibility with the new virtues of philoxenia (love for strangers), punctuality, cosmopolitanism, and not least mastery of technology (Imamichi, 2009).

In particular, the cosmopolitan responsibility in globalization with economic and social challenges is important. Indeed, I understand this book as contribution to find such new virtues for management and leadership in the time of responsibility for the environment and for the future of humanity in advanced technological culture.

Both Professors Tomonobu Imamichi and Peter Kemp have been great sources of inspiration for the chapters of this book and contributed enormously to ethics and philosophy of technology and sustainability. I am therefore very happy to be able to dedicate this book to honor their memory and to other participants in the Symposium of eco-ethica who during the years helped to improve my argument and position in the field of Philosophy of Management and Sustainability.

Acknowledgments

Many people have in one way or another contributed to the improvement of this book. I would like to thank the regular participants in the annual symposium on eco-ethica who have contributed with discussions and criticisms of the previous versions different chapters of this book since 2005. Regular participants in the annual symposium on eco-ethica include Tomonobo Imamichi (1922–2012), Tokyo; Peter Kemp, (1937–2018), Copenhagen; Peter McCormick, Paris; Noriko Hashimoto, Tokyo; Manuel B. Dy, Manilla; Sang Hwan Kim, Seoul; Nam In Lee, Seoul; Pierre-Antoine Chardel, Paris; Robert Bernasconi, Memphis, David Rasmussen, Boston; Bengt Kristensson Uggla, Stockholm; Bernard Reber, Paris; Patrice Canivez, Lille; Zeynip Direk, Istanbul; Jayne Svennungson, Lund; Karen Joisten, Mainz. They have all been present at one, several of most the presentations of chapters for this book at the annual symposium on eco-ethica. My colleagues from the Scandinavian Chapter of the European Business Ethics Network (EBEN) have on the workshops, conferences, and meetings of EBEN been very helpful with comments. Here I will mention Kristian Alm, Oslo; Siri Granum Carson, Trondheim; and Magnus Frostenson, Stockholm. Previous versions of several of the chapters have been presented at the study circles in the Nordic Summer University from 2011 to 2016. Here, I would in particular like to thank Øjvind Larsen, Copenhagen; Giorgio Baruchello, Akureyri; Johan Söderberg, Göteborg; Asger Sørensen, Copenhagen; Arne-Johan Vetlesen, Oslo; Åke Nilsén, Halmstad; Peter Wolsing, Odense; Gorm Harste, Århus; Arto Laitinen, Helsinki; Maria Refer, Copenhagen; Anders Ramsey, Lund; Mikael Carleheden (Göteborg), Peter Aagaard, Roskilde, and John Storm Pedersen, Esbjerg. Indeed, my colleagues at Roskilde University in the programs of business studies and economics and business administration and social entrepreneurship and management have over the years be helpful with comments and suggestions to different aspects of the book. Here, among many colleagues, I would in particular like to thank Luise-Li Langergaard, Oda Bagøien Hustad, Kirsten Mogensen, Inger Jensen, Poul Wolffsen, Søren Jagd, John Damm Scheuer, Kristian Sund, Margit Neisig, Sameer Ahmad Azizi, Anita Mac, Ada Scupola, Anne Vorre Hansen, Jørn Kjølseth Møller, Poul Bitsch Olsen, Johannes Kabderian Dreyer, and Lars Fuglsang. Finally, I would like to thank my wife Victoria and my children Joachim, Erik, Elias, and Arthur for all their support and help with the different chapters for this book.

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Introduction

The aim of this book about Philosophy of Management and Sustainability is to present the philosophical foundations for business of sustainability. The key challenge is to contribute to rethinking philosophy of management to find a new transition for business and society in the great transition toward sustainable development. Accordingly, this book aims at presenting a philosophy of management for developing in the context of philosophical and ethical reflection on sustainability, ethics, and corporate social responsibility.

In this perspective, the book provides philosophical foundations for the reflection on business and economics. Very broadly, we can say that the book presents the philosophical foundations for progressive business models in a more sustainable society. When we discuss the concept of philosophy of management in relation to an ethics of sustainability, we go beyond traditional management thinking and investigate sustainability in the perspective of ethical philosophy.

This argument is based on an interdisciplinary perspective on the sciences of management and organization investigating the philosophical theories behind the sustainability studies in relation to finance, organization and leadership, marketing, human relations, communication, legitimacy, responsibility, and ethics.

Moreover, being interdisciplinary with focus on philosophical foundations, the book elaborates on the different perspectives from disciplines like business, philosophy, ethics, economics, political sciences, and sociology. More specifically, through the disciplines, keywords of the book are philosophy of management, business ethics, corporate social responsibility (CSR), sustainability, and UN sustainability goals.

Accordingly, the book begins with the discussion of the concept of globalization in relation to philosophy, ethics, and justice with the aim of developing a cosmopolitan spirit as the basis for international justice. Globalization was in the beginning an economic concept but with the emergence of global problems of global poverty, environmental degradation, climate change, and global social and political interdependence we need to rethink the concept of justice for the international community at a cosmopolitan level.

Is the task of philosophy of management to have an outlook of political philosophy in order to reflect on this other concept of globalization, not only as a Utopia but also as a real alternative for the global community. The dream of another globalization includes overcoming the misery of the world in the struggle for democracy and hope for cosmopolitan justice in the age of hypermodernity.

The foundation of philosophy of management in globalization can be found in my comprehensive theory of responsibility, ethics, and legitimacy of corporations in a globalized society. In the book, I present this approach as based on an ethical liberalism or a “communitarian Kantianism.” This approach to business ethics and philosophy of management is inspired by the philosophy of Paul Ricœur with his vision of “the good life with and for others in just institutions.” In close connection with this ethical ideal, we can mention the four ethical principles for protection of the human person: autonomy, dignity, integrity, and vulnerability. This philosophical theory of business ethics concerns both micro- and macro-levels of society.

Accordingly, it is possible to apply philosophy of management and business ethics to ethics of administration. This book argues for the importance for an ethics of sustainability for public administrators and policy-makers. Public administration ethics includes reflections on the ethical theories, principles, and dilemmas of public organizations, corporations, and institutions, including the state, regional, and municipal administrations and bureaucracies, including ethical dimensions of the work of courts, police, and military. We need to provide the philosophical and ethical basis for good and just decision-making in public administrations.

Together business ethics and public administration ethics can be integrated in general philosophy of management, focusing on responsibility, and sustainability in private business and public administration. An important concept for coining the ethical responsibilities in private organization and public administration is the vision of corporate citizenship and the corporation, organization, or institution as a good corporate citizen. In order to realize good citizenship in private and public leadership and administration, we can emphasize the need for stakeholder management to ensure the ethical and sustainable legitimacy of private business or public organizations.

It is in this context that philosophy of management and ethics focuses on the great transition toward sustainable development. With the starting point in the Brundtland Commissions groundbreaking report on *Our Common Future* from 1987, the book provides a philosophical interpretation of sustainability and sustainable development. In order to rethink philosophy of management in the transition toward sustainable development, we discuss the philosophical implications of the UN sustainable development goals (SDGs) in the world Agenda for 2030, decided by the UN in 2015. The book discusses the implications for new business models based on the SDGs. Moreover, the question is how management can make sense of the SDGs for more responsible business. Thus, the promotion of the SDGs for business is an important focus of discussion for contemporary reflections of philosophy of management and business ethics.

Thus, new technological challenges to sustainability are important for philosophy of management in order to develop an ethical economy of sustainability. Therefore, we move on to analyze the philosophical dimensions of the ethical interdependence in the Anthropocene age. Philosophy of management deals with advanced technological and economic systems that face a necessary transition toward circular and ecological and more environmentally friendly economic

systems. Today, the ontological and epistemological reality of philosophy of management is the condition of the Anthropocene age, where human beings live in conjunction with technology and have great power to modify their natural environments.

A paradigmatic case of the environmental challenge to sustainability in the age of the Anthropocene is the treat of environmental and social catastrophe and disaster. The book presents the catastrophe of the nuclear plant in Fukushima in Japan in winter 2011 as an important example of the challenges for philosophy of management and leadership facing the fragility and paradoxes of technology and ethics in the age of the technological conjuncture and life in the Anthropocene age. The environmental disaster reminds us about the importance of an ethical economy with focus on transition toward sustainable development.

Thus, we need to develop an ethical economy. The challenges of sustainability means that philosophy of management needs to develop a more responsible concept of economic systems and markets. Therefore, the book presents an argument for the need to take seriously the close relation between ethics and economics as a challenge to the crisis of market economics based on individual profit maximization without concern for social and environmental sustainability.

This ethical economy implies a transformation of business and its stakeholders with new demands for ethical concern of businesses toward their stakeholders. The global environmental challenge of sustainable development must deal with the current changes and disruptions of traditional business systems by working for an ethical economy that can be the basis for progressive business models.

The challenges of technological civilization to find more sustainable life-styles require philosophical reflection in order to develop new business models for sustainable business. We need to rethink our concepts to establish new practices of pro-social business, social entrepreneurship for innovative ideas of sharing, and ecological and circular economy. Here, the book aims to provide the basis for the use of philosophical reflection as a method to capture the theoretical foundations and practical implications for leadership, governance, organizations, and organizational processes in pro-social businesses.

However, we should not forget the social dimensions of the challenge of the great transition toward sustainable development. Therefore, the book considers the concept of equality as essential to the ethics of political economy as an important dimension of the reflections on the ethical economy. As suggested by the SDGs of the UN, global equality is an important element of the effort to create a sustainable future for humanity.

After having presented this framework, the book goes deeper with a perspective on the philosophical foundations of the perspective on sustainability and management philosophy. We present after this the challenge of moral blindness in management and business administration as a challenge to ethics and philosophy of management. Moral blindness and evil is the dark side of sustainability and it challenges our efforts to rethink sustainability in the light of philosophy of management and ethics.

In contrast to moral blindness and evil in organizations, we need an ethics of integrity and recognition. The ethics of integrity represents a new foundation

of sustainable wholeness. Integrity can be defined as the cardinal virtue of eco-ethics, as the foundation of other virtues of justice, courage, loyalty, humility, and responsibility. We can say that integrity is the condition of all the other virtues. Integrity refers to virtuous personal identity and character.

The ethics of recognition moves the ethical economy and the concern for integrity into the realm of social and political sustainability. The problem of recognition also refers to the relation to the other person in culture and society. This is the foundation for social and political justice of political and economic equality in democracy and society. Accordingly, recognition is an essential concept for understanding social and political community in philosophy of management.

The context of the ethical economy and the transition toward sustainability is the hypermodern experience economy, where there is an ongoing transformation of business and its stakeholders with new demands for authenticity by employees, consumers, and society. The global environmental challenge of sustainable development must deal with the current challenges of the experience economy where the technological conjunctive between humans and society, include the emergence of new technological innovations like artificial intelligence, robots, and digital economies. Nevertheless, the experience economy also represents an opportunity for new philosophical reflection in order to develop new business models for sustainable business. Accordingly, the book presents the concept of the experience economy in hypermodernity as the sociological and philosophy foundation for contemporary business ethics and philosophy of management.

In conclusion, we present the new concept of responsibility and CSR that emerges with effort of rethinking business sustainability with the SDGs. This is the concept of CSR that captures the need for new progressive business models, integrating CSR in SDG management.

Thus, the book contains three main sections: (I) From CSR and business ethics to SDGs; (II) Philosophy of management and ethical economy of sustainability; and (III) Foundations of philosophy of management, ethics, and sustainability.

Part I presents the movement from CSR and business ethics to the SDGs with focus on the current transformations of CSR and business ethics toward SDG leadership and philosophy of management of the SDGs. The chapters of this section deal with the following topics: (1) Ethics and justice and globalization; (2) Sustainability and business ethics in a global society; (3) The ethics of administration and sustainability; (4) CSR, sustainability, and stakeholder management; and (5) Business sustainability and the UN sustainable development goals (SDGs).

Part II presents the philosophy of management and the ethical economy of sustainability. The reality of the Anthropocene and the technological challenges of contemporary society require a new ethical economy with focus on sustainability and responsibility. The chapters of this section deal with the following topics: (6) Philosophy, management, and ethical interdependence; (7) Environmental catastrophes and challenges to ethical decision-making; (8) From financial crisis to new economics of sustainability; (9) Ethical economy and the environment; and (10) The concept of equality in ethics and political economy.

Part III presents the foundations of philosophy of management, ethics, and sustainability with focus on basic concepts that can justify ethical reflections

in philosophy of management. Important are the concept of moral blindness, integrity, and recognition. In addition, a condition of the search for sustainability is the hypermodern experience economy. The chapters of this section deal with the following topics: (11) The dark side of sustainability: Evil in organizations and corporations; (12) The ethics of integrity: A new foundation of sustainable wholeness; (13) Recognition between cultures as the foundation of ethical and political sustainability; and (14) Philosophy of management in the hypermodern experience economy.

Part IV presents the new concept of responsibility related to the changed concept of sustainability with the SDGs. It contains Chapter 15: The principle of responsibility: Rethinking CSR as SDG management.

With this, we can say that the aim of the book is to provide education for a sustainable world in business and management. Social and environmental sustainability implies the development of a new understanding of the relation between human beings and nature. The new concept of sustainability that we need should go beyond brutal anthropocentrism reducing nature to an object of utility and exploitation for human beings. Nevertheless, it should also be critical towards an eco-centric concept of nature leaving no room for humanity in its natural environment. Today, we need to acknowledge the multiplicity and complexity of the relation of humanity to nature, which is expressed in the concept of the Anthropocene, where nature is both subject and object of human existence. The argument for sustainability in this book mediates between economic and ecological concepts of sustainability. As such, education for sustainability in business implies learning to act for the sustainable development goals making sustainability an integrated part of human virtues and education. An ethical culture of sustainability overcomes the brutal exploitation of nature by integrating human beings and nature in education for sustainable integrity in nature and society.

Accordingly, this is a fairly abstract philosophical book about philosophy of management and sustainability. Nevertheless, even though the book is an academic book, it has a wide appeal because it discusses the philosophical basis for sustainability, management, and leadership. Thus, this book is not only directed toward colleagues in philosophy of management, but the book is also for practically oriented business people and administrators, and people who are concerned about sustainable development. I think that eventual readers and not least university students could use the book as a theory and philosophy book to understand the philosophical and ideological foundations for use of the concept of sustainability in business. The book would therefore be able to serve as core adoption, reading list, and library reference according to the needs of each student.

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Part I

**From CSR and Business Ethics to
Sustainable Development Goals (SDGs)**

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Chapter 1

Ethics and Justice in the International World: The Problem of Globalization and the Need for a Cosmopolitan Spirit

Our time is the time of globalization. Today globalization has become a concept that concerns the universalization of languages and cultures in a world that is emerging as “One World” (Rendtorff, 2017).¹ Yet, in the beginning, the concept of globalization has been an economic concept (Brown & Held, 2010). It was a concept that – in the economic and social debate – posed a challenge to the traditional concepts of the economy. In the current situation, the idea of globalization marks the break with a paradigm of the national state and with all its institutions as well as globalization represents the emergence of an international and cosmopolitan system that goes beyond the state system. There are even economists who think that this rupture implies the emergence of a new paradigm of the international economy where we must describe the global interaction rather than the system of the national state. We can say that we should propose a political and economic science that is truly cosmopolitan. In addition, it is up to us to define the content of this new cosmopolitan science of global ethics of sustainability in relation to ethics and international justice (Held, 1995a, 1995b).

Although we started with a narrow state system and an international economy after the Second World War with an economy without many multinational companies, we are now in the situation of a global economy where the market economy with the end of the cold war has become truly international. This is why we need a new theory of international relations, which also raises the problem of sustainability as a problem of ethics and justice at the international level.

In the same way, globalization also poses a challenge to developing economies, being both a threat and a possibility for these countries and cultures. When talking about the countries of the Middle East and Africa and in the area of globalization, it would also be necessary to go beyond the paradigm of the national state. It is necessary to think of the Middle East and Africa in the process of integration

¹Previous versions and preparatory works for this chapter include Rendtorff (2017b).

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in a cosmopolitan system, that is to say, a search for a sustainable *Cosmopolis* where all cultures meet in a specific country. One aspect of this globalization is the critical relation to companies that can operate anywhere in the world (Rendtorff, 2009). It is globalization with the fatal consequences for the happy life of people in local cultures and countries. One can speak of the accumulation of the circulation of goods and capital, which implies the intensification of poverty in developing countries in the Middle East and Africa.

So, it is a challenge for a philosophy of global globalization to think of justice for the cosmopolitan society that goes beyond the level of the national state (Beck, 2001). In this situation of the globalization of the economy with its potential consequences of the worsening inequality in the world we could say that we are looking for a democracy and publicity at the global level that can take into account the possibilities and limits of economic globalization in relation to political and democratic stability.

It is the political philosophy's duty to think of this other globalization, not only as a utopia for the world, but also as a realistic and current alternative vision for international society. The dream of another globalization is expressed in the search for international and civil governance structures that can give meaning to globalization and help to manage the free flow of goods and capital. But, it is above all a problem of security and political stability. We need a vision of democratic integration of countries and cultures into the international system. This is the vision not of exclusion, but of the respectful integration of the Middle East and Africa into the processes of globalization that goes beyond military and war conflicts and political instability.

We want to take an attempt to make a critique of globalization from the dream of another globalization that goes beyond poverty and international economic inequality, described by the French economist Thomas Piketty (Piketty, 2014). Based on this problem, this chapter will present a vision of another globalization by discussing globalization in relation to the democratization of national and international governance. It is about proposing a project of philosophy of globalization that is moving toward a cosmopolitan ethical vision of international justice of relations between countries and regions of the world.

1. Toward a Critical Philosophy of Globalization

In his book *Power and Counter-Power in the Age of Globalization* (2003) and *What Is Cosmopolitanism?* (2006) Ulrich Beck describes the process of globalization in a way that can help us to offer this vision of a critical philosophy of globalization. We can say that with globalization we are confronted with the ecological, humanitarian, food, and military catastrophes of the world and above all that is why we need a reflexive space where we can confront globalization with a new critical philosophy. At the same time, we see the rise of nationalism in the Middle East, Africa, Europe, the United States, and around the world. Therefore, we must go beyond border policy and develop a transnational policy and a vision of a philosophy of globalization that can think of global sustainability and cosmopolitan justice (Beck, 2006).

This philosophy of globalization must study the consequences of globalization and the philosophical dimensions of interconnectedness and the growing institutional interdependence of the world, as proposed by the English professor David Held (Brown & Held, 2010). We should study how globalization expresses a historical transformation of the modern world in which we can observe that what is national is no longer national, but is part of the *Cosmopolis* as is the case with all the major cities of the world.

Following this, inspired by Ulrich Beck, we can say that cosmopolitanism is a fact of history. Beck calls this a cosmopolitan realism. He defines cosmopolitan realism as follows:

Realism, that is, cosmopolitan Machiavellianism, responds in particular to two questions. First: how and by what strategies do the players in the global economy impose on states the laws of their action? Secondly, how can states, in turn, reclaim a meta-political-political power to impose a cosmopolitan regime on global capital that also includes political freedom, global justice, social protection, and environmental preservation? (Beck, 2003, p. 12)

In other words: How to overcome realism and move toward international justice?

Beck speaks of the need for a new global political economy that includes the space of the transnational economy on one side and the international political world beyond the national state policy on the other side. The need for this cosmopolitan social theory is reflected in the many signs of globalization that Beck describes: “Climate change, environmental destruction, global financial risks, population migration, and the anticipated consequences of nanotechnology and genetic innovations” (Beck, 2003, p. 12). Moreover, we could add other cosmopolitan issues of poverty, inequality and all the problems of neo-colonialism in the world. Beck argues that we will have to overcome the division of the world by the state and culture to find a “cosmopolitan common sense” of accepting otherness that goes beyond ethnic, national, and religious differences to create an international cosmopolitan consciousness.

It is this search for the cosmopolitan spirit that Beck calls the second modernity. In addition, we can add that it is the duty of a new program of philosophical reflection to confront this new cosmopolitan modernity and think about its ethics, politics, and justice (Beck, 2006). Nevertheless, what kind of questions will we have to ask in order to analyze cosmopolitan modernity in a philosophical way? In particular, we can mention the issues of power and struggle for freedom and equality in the world. Moreover, in the present situation the importance of finding a peaceful solution to military conflicts in the Middle East is important to mention.

As a result, Ulrich Beck wonders what are the foundations of legitimate domination in the era of globalization? Both terrorists, local wars and military policy have become international, and the question of perpetual peace is emerging once again with great force. One would think that it is precisely the duty of the new cosmopolitan thought not to end with “The Clash of Civilizations” but, as Beck says,

it would be necessary to find a cosmopolitanism according to the great philosopher Immanuel Kant who does not manifest himself in an idealistic sense, but in a realistic sense of cosmopolitanism in common sense (Beck, 2003, p. 17). Such a cosmopolitan *Realpolitik* must take transnational dependencies seriously and transform and open national democracy to the situation of globalization. We must rethink economics and democracy beyond the national state. The cosmopolitan modernity is particularly confronted with the overflowing national borders caused by the globalization of the economy and it is the duty of the philosophy of globalization to think about the social and cultural consequences of this economic globalization (Beck, 2006).

We can emphasize that the second modernity has proposed a meta-transformation of the economy and the politics of the state (Held & McGrew, 2007). We can talk about the meta-games of world politics. These are institutions and organizations on a global scale that will need to be the subject of philosophical reflection. Globalization expresses a transformation of second-rate modernization beyond the national welfare state. The neoliberal agenda was the liberation of the economy beyond the national state and left an empty space for international governance. Today, one should analyze the consequences and possibilities of action from that. Faced with the upheaval of the world by the free movement of capital Beck proposes “the counter-power of global civil society” (Beck, 2003, p. 33). Among the elements of this civil society, one can think of the political consumer, Beck sees the consumer society as the real world society: “The consumer society is the truly global society” (Beck, 2003, p. 35). Political consumers are a counter-power to the global economic society.

At the same time, we can talk about going beyond the national state toward an international civil society that could be defined as the society of globalization. Beck says, “The counter-power of states develops through the transnationalization and cosmopolitanization of these same states” (Beck, 2003, p. 39). Beck also shows how terrorists as the antithesis of economic globalization are global players. Likewise, the international alliance against terrorists has been international even though it is not very effective. Therefore, from the point of view of this globalization movement, philosophical reflection and social thought about ethics and political justice must provide the frameworks for understanding this internationalization of political and social events and actors who all work at the global and international level (Beck, 2006).

2. Globalization, Misery of the World, and Struggle for Recognition

Thus, it would be necessary to universalize the categories of thought that were more or less limited in the framework of the national state. The themes of critical philosophy should be developed on a world scale in order to understand the global problem of sustainability from the philosophical point of view. For example, Ulrich Beck also shows us how the society of risk has been generalized and globalized in the second modernity and how it has become a category of globalization that requires cosmopolitan governance (Beck, 2006). While the economic

risks, even if they have a large collective scope of unemployment and destruction of the economy of the society, remain directed toward individuals, the ecological and climatic risks concern the whole planet. According to Beck, it would be necessary to develop a new conception of the critical theory, which implies that the theory criticizes not from the perspective of nationalization but in particular from the globalization, that is to say a new critical theory of a cosmopolitan point of view. Thus, we can add to Beck that this new theory of globalization must be a cosmopolitan philosophy that develops our notions of democracy and justice at the scale of the globalized risk society.

We can also find the foundation of the need for such philosophical reflection in other social thinkers. Zygmunt Bauman and Anthony Giddens, for example, are two sociologists who take the same starting point as Beck at the same time as they propose a new vision of globalization. In the sociology of Bauman, we find a development of critical and pessimistic ideas present in the reflection on globalization. With Bauman's notion of the blurring of everything in *Liquid Modernity* (2000), we could say that we are facing a third globalization that indicates that we are in a fluid world. We are also in a world of multiple liquid; technological fuzziness; transformation of the relationship between private and public, according to Bauman. Globalization is becoming a world without solidity. For example, new information technologies are contributing to this situation. We can mention the problem of speed, which is characterized by the acceleration of possibilities. In addition, the deterritorialization marks this change. In the urban environment, it is a question of finding a way of living and going beyond the liquid living conditions. Moreover, also military instability and terrorism in the Middle East are a recent example of how traditional categories of understanding the world are being dissolved.

According to Bauman in *Globalization: The Human Consequences* (1998), globalization produces despair and inauthenticity. Vagrants, immigrants, refugees, and tourists can be mentioned as desperate cosmopolites seeking authenticity in their movement in the international space. According to Bauman, globalization is the age of disorientation and loss of cohesion in one's personal life. In this conception of globalization, it is part of a critical thinking of globalization to find new ways of inhabiting the world in the vagueness of urbanity in the process of globalization. Bauman's approach is very important as a critical foundation for the need for a critical reflection on globalization that involves a cosmopolitan point of view showing what Bourdieu called "the misery of the world" (Bourdieu, 1993). One could say that the philosophy of globalization must start from social theory with a view to concrete research on domination and social destruction.

Anthony Giddens is more optimistic than Bauman and Bourdieu. He sees the possibility of liberalization of individuals in relation to the domination of tradition. According to Giddens in *Runaway World: How Globalization is Reshaping Our Lives* (1999), the loss of national tradition can be a condition for the democratic emancipation of the individual. It is almost like a kind of enlightenment of the individual that allows reflection and self-liberation. Thus, there is a force for democratization and liberation of the world involved in the

concept of globalization. Giddens tells us how the critical philosophy of globalization should not forget the emancipatory potentialities of globalization, while globalization is becoming a condition of possibility for the true liberation of the individual.

We can link this with the reflections of critical philosophy on the theme of recognition. For the American political economist Francis Fukuyama, it can be said that liberal globalization is a phenomenon of the end of history as a struggle between the great political ideologies of Marxism and liberalism. Globalization marks the victory of economic liberalism. Thus, for Fukuyama, the end of history is characterized by a double movement: first the homogenization of liberal society and culture of the West (Fukuyama, 1992). Then, the persistence of peoples and particular cultures in the countries of the world; for example, Islamic culture, the Middle East, and North Africa, the other countries of Africa, and the particular culture of the Asian world that combines economic progress with the traditional values of society.

Thus, the end of history is a strong movement toward the universalization and homogenization of the world. Because of the death of politics in the traditional sense, it is also a movement toward the end of the state as such. At the same time, we see peoples' awareness of their own identity as perfect peoples. Therefore, the struggle of recognition persists as a historical movement even if the debate is less present in the countries of the West. It is the struggle of recognition as a result of decolonization. Therefore, for Fukuyama, the great challenge of current thinking is the combination of universal development with the emergence of confrontation between increasingly different cultures, that is, in the global battle of recognition we need to find the recognition as equal of different people from different cultures. Therefore, in a stable political society with well-functioning market economic structures, recognition should be combined with trust in people and institutions (Fukuyama, 1995).

In a current reflection, Fukuyama talks about the end of the end of the "Narrative of the West" (Fukuyama, 2016). The future of Western civilization is uncertain. According to Fukuyama, the United States and Europe are in a new political reality with nationalism in Europe, expressed among others by the Brexit and by the rise of the new right with the election of Donald Trump as president in the United States. One can even talk about the rise of society of the "post-factual" politics where disillusioned voters uncritically follow populist politicians. This poses a great challenge to democratic political institutions that had experienced consensual stability after the end of the cold war and ideological struggles against the totalitarian regimes of the twentieth century. According to Fukuyama, the current development of neoliberal and post-fact society represents a de-institutionalization of the West and this accentuates the post-factual spirit that resembles fluid post-modernity in the sense that there is no longer any objective truth. In particular, trust in political institutions is in decline and it is very dangerous, according to Fukuyama, who emphasizes that the political order depends on legitimate, just, transparent, stable, and democratic political institutions (Fukuyama, 2011, 2014). Nevertheless, with the post-factual society we experience the decline of trust and the emergence of cynicism and opportunism of political actors.

Thus, we experience a post-factual modification of the struggle for political power that adds a great deal of complexity to the reflection on ethics and the justice of recognition of cultures on the scale of cosmopolitan society.

In the philosophy of recognition the thinker of the tradition of German critical theory Axel Honneth in *Die Kampf um die Anerkennung* also emphasizes the struggle for recognition as fundamental in international politics. He emphasizes that recognition in a post-traditional ethic is found through a struggle for the autonomy of freedom. There is a quest for autonomy in the struggle for recognition, which is a way to combat the pathologies, injustices, and alienation of modern society on a global scale. For Honneth, we should not ignore confrontation and opposition in the social space (Honneth, 1992). The struggle for recognition affirms social difference and thus, it represents a critique of the social order. In his social theory of recognition, Honneth emphasizes that the struggle for recognition is an important dimension of the normative expectation and moral integration of society. Without recognition, society would have humiliated and alienated the identity of the individual. Social integration necessarily takes place through the institutionalization of forms of reciprocal recognition in the struggle for social integration. The struggle for recognition represents a dimension of identity and recognition represents the normative expectation behind the idea of communicative action. One could say that recognition becomes necessary from the experience of the unjust in institutions.

With the notion of Identity Politics, the American philosopher Nancy Fraser in the book *Scales of Justice* (2009) defines the problem of recognition in a situation of identity politics where social groups deplore recognition as a means of to be integrated into the political community. She emphasizes, like Fukuyama, that recognition does not only mean retribution in the economic order but in particular recognition in the order of culture where recognition means the right of a culture where a people can see its particularity recognized by the community in the world.

Yet Nancy Fraser reminds us of a problem of recognition in the situation of political decline. It shows us that the struggle for the recognition of cultural difference in a society based on identity has become the main issue of identity politics. As such, the struggle for recognition goes beyond traditional politics as a minority struggle to be recognized. Thus, the challenge of recognition is to find an expression of social and political justice with a tolerance of minorities.

According to Fraser – which could be a criticism of Fukuyama – politics should not turn away from discursive deliberation toward the struggle for the recognition of identity politics. One could say that democracy must be based on deliberative discursiveness rather than on the struggle of identity recognition. The generosity of hospitality is more important than respect for recognition, as Hannah Arendt pointed out (Markell, 2003).

In the context of the Middle East and Africa, it may be emphasized that the reflexive and critical but also friendly and comprehensive relationship is important for the self-realization of the individual in the process of cosmopolitan globalization. Perhaps, it would still be necessary to have a critical look at the struggle for recognition. According to Habermas, it is necessary for the struggle for

recognition to be replaced by the communicative action of mutual understanding going beyond community and ethnic belonging (Habermas, 1981). It would be necessary to go beyond the struggle for recognition toward a more dialogical and respectful recognition such as that manifested in the hermeneutical encounter with its openness to the understanding of others. Thus, with the words of Paul Ricoeur, we could say that the critical philosophy of globalization becomes a critical hermeneutics of self-return from the distance in which one meets the other in the double dimension of community belonging and critical and universalist distancing (Ricoeur, 1969, 1986).

3. Globalization as an Expression of Hypermodernity and World Culture

On the other hand, the critical philosophy of globalization must also be confronted with the trivialization of the life-world that results from the destructive dimensions of globalization. In this perspective, globalization is often described as the destruction of the authentic dimensions of human life because it is the economic market that becomes dominant in the time of globalization. The philosopher and sociologist Gilles Lipovetsky speaks of world culture as an essential dimension of what he calls the hypermodernity of globalization. According to him, we no more live in a post-modern society only, but we have moved on to live in a hypermodern consumer society (Lipovetsky, 2006a).

In this society, we have different relationships between society and citizens as consumers. The hypermodern society expresses a metamorphosis of the liberal culture. We live in the mass consumer society that has become global and universal. We can speak of a new system of consumption in the hypermodern age. What characterizes hypermodern society is the development of world culture, that is to say a situation where the world is dominated by a global culture of market, media, and culture. The time of hypermodernity is thus determined by neoliberal globalization and the technological revolution.

Lipovetsky describes in the paradoxical happiness three phases of the development of the consumer society: (1) the time of the years from 1880 to the Second World War; (2) the period from 1950 to 1970; and (3) the time of the years from 1970 to the 1980s in which the consumer society developed. Since the 1980s, we have arrived at the hyperconsumption society. It is a society of unlimited democratization of consumption. The second phase was the generalization of the consumer society characterized among other things by the generalization of products for women. This consumer society produced products of comfort and well-being marked by a new dynamic of individualization. In particular, we can observe a de-traditionalization.

With the development of the hyperconsumption society, we are facing an individual-centered society. It is a society centered on the individual's ability to organize his space-time in an individual way. With individualization, we are in the society of hyperconsumption, which is characterized by a break with the conformism of the society of the class. Although there are class differences, there is no real class culture. The individual as a consumer is emancipated from institutions and also from society. One can speak of a turbo-consumer, a deregulated