

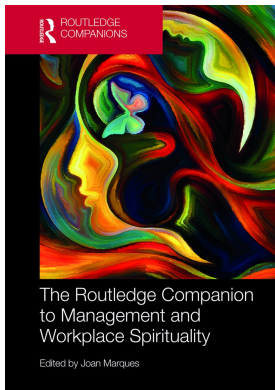
This article was downloaded by: 10.2.97.136

On: 22 Mar 2023

Access details: *subscription number*

Publisher: *Routledge*

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: 5 Howick Place, London SW1P 1WG, UK



## **The Routledge Companion to Management and Workplace Spirituality**

Joan Marques

### **Where Ethics, Sustainability, and Spirituality Meet**

Publication details

<https://test.routledgehandbooks.com/doi/10.4324/9781351015110-24>

Timothy Ewest

**Published online on: 11 Mar 2019**

**How to cite :-** Timothy Ewest. 11 Mar 2019, *Where Ethics, Sustainability, and Spirituality Meet from: The Routledge Companion to Management and Workplace Spirituality* Routledge

Accessed on: 22 Mar 2023

<https://test.routledgehandbooks.com/doi/10.4324/9781351015110-24>

**PLEASE SCROLL DOWN FOR DOCUMENT**

Full terms and conditions of use: <https://test.routledgehandbooks.com/legal-notices/terms>

This Document PDF may be used for research, teaching and private study purposes. Any substantial or systematic reproductions, re-distribution, re-selling, loan or sub-licensing, systematic supply or distribution in any form to anyone is expressly forbidden.

The publisher does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The publisher shall not be liable for an loss, actions, claims, proceedings, demand or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

## 23

# WHERE ETHICS, SUSTAINABILITY, AND SPIRITUALITY MEET

## The Holy Trinity or Dystopia of the Three Stooges?

*Timothy Ewest*

### **Introduction**

The ethical landscape in America is currently marked by failure, primarily because most people live a solitary insular life resulting in a complacency which ignores justice toward the communities that surround (Allen, 2004). According to Putnam (1995) the collective common good which has acted as a foundation for personal and ethical community behavior is now waning. Ewest and Kliegl (2012) suggest the lack of concern for the common good is clearly evidenced by many businesses and those who lead them, through ongoing corruption (e.g., Wells Fargo account scandal), scandals concerning harassment (e.g., #metoo), and environmental apathy (e.g., Volkswagen cheating on emission standards). For more than a decade, public opinion of businesses suggests a trust-starved environment, and the belief that many businesses are detached from societal interests (Schwab, 2003).

Research suggests one solution would be to focus on leadership development which is essential for the implementation of corporate social responsibility (CSR) within firms (Lawrence & Beamish, 2012; Wirtenberg, Wirtenberg et al., 2008; Strand, 2011). But, if leaders are under no ethical obligation to act, they cannot be held accountable for taking responsibility for the environment or social issues. Moreover, leadership theories have done little to establish a theoretical connection between ethics and leadership (Ciulla, 2005; Ewest, 2018), thus offering no grounds for leadership accountability and ultimately no requirements for leaders to engage in CSR strategic initiatives. However, if leaders can be held accountable to essential elements of their own human nature, which alternatively for some is considered spirituality, such a connection would be both catalytic and synergistic. Yet, if these connections are simply positive projections, factious, and intended to foster and create buoyant expectations, then their connection may be comical.

This chapter explores the connections between sustainability, ethics, and spirituality. The chapter argues that if there are innate universal characteristics to human nature, they may provide a constraint to unethical behavior as well as a means to guide human behavior. The chapter then illustrates the polarities of the understandings and theories of human nature by delineating the classic debate between Foucault, representing an anti-essentialist perspective,

and Chomsky, representing an essentialist perspective. The chapter resolves by considering how prosocial research, which posits human values as an essential innate and universal quality of human nature, may act as a means to build a case for the connection between spirituality, sustainability, and ethics.

### Constrained to Our Human Nature

“Ethics” typically refers to innate knowledge of right/wrong, transcending culture, religion, and time. “Morals” typically draws from culture, religion, or rationality to create distinctions of right/wrong (Gill, 2014; Stackhouse, 1995). Ethics are thus a standard by which we tell humans who they “ought” to be, think, believe or do (Gill, 2014). In the case of using human nature, ethical or moral moorings within human nature suggest that whatever is endemic to our human nature is indicative and predicative of what humans should be thinking acting and behaving (Horodecka, 2014; Southwood, 2015). Scholars have argued that specific features of human nature, if consistent and universal, act as an ethical constraint for human behavior (Southwood, 2015).

But the theories regarding what human nature is, and the analogous ethical expectations, are wide ranging (Horodecka, 2014). Loptson (2006) in his book, *Theories of Human Nature*, accounts for numerous theories or perspectives on human nature coming from a variety of academic sources. For example, Loptson cites one Christian perspective on human nature would suggest man as inherently sinful, but as made in the image of a holy God. Other views include Aristotle, who believed that human nature should be defined by the ability to reason. Or, John Locke believes that humans are born as blank slates, and what or who they become is determined by outside forces (Loptson, 2006). Turek (2010) ossifies the various perspectives or concepts regarding human nature, suggesting man is either economic and rational, humanistic and altruistic, imperfect and egotistical, or emotional and social. Each concept for human nature corresponds with various assumptions about human nature. See Table 23.1.

But, regardless of the theory of human nature one posits, Horodecka (2014) argues that humans use these theories as a means to reduce complexity and provide an interpretative frame for their individual (self-concept) and in turn connect their personal ethics and expectations to this image. However, these various perspectives regarding human nature can be further reduced and possibly find the best codification in the philosophical positions of Foucault and Chomsky (Chomsky & Foucault, 2006).

### Foucault and Chomsky, Essentialist and Non-Essentialist

The debate between Chomsky and Foucault considered what qualities are essential to being a human. Specifically, which human qualities if removed would mean humans would cease to be humans; and, therefore, these qualities would be essential to being human (Chomsky & Foucault,

Table 23.1 Concepts of Human Nature

<i>Concepts of Human Nature</i>				
<i>Perspective</i>	<i>Economic Man</i>	<i>Humanistic Man</i>	<i>Imperfect Man</i>	<i>Social Man</i>
Concept	Rationality is based on goals	Altruism, others directed, values driven behavior	Egoism, values the self and personal aspirations above others	Emotionality, not values or rationality driven instinctual responses

2006). However, if a quality can be removed, be changed, or have variance (e.g., height, weight, or ethnicity) then these human qualities are referred to as nonessential traits. Therefore, if the essence of the human can be determined, there can be corresponding ethical expectations regarding human actions, thoughts, feelings, or social interaction which make them “essentially” human. And, if the essence of humanity can be determined and agreed upon, then it acts as a constraint to human behavior (Ellis, 2014; Wilkin, 1999).

As mentioned earlier, the theories regarding human nature are wide ranging and nuanced, extending far back into the history of thought, yet two fundamental positions can ossify the plethora of other theories regarding our human nature; the essentialist perspective and anti-essentialist perspective. The essentialist believes that human nature is derived from external factors from our environment and has no fixed modality, and the second alternative suggests that our human nature is innate (e.g., reason, language) and thus common to us all as humans (Ellis, 2014; Wilkin, 1999).

Chomsky and Foucault held a televised debate in 1971, and both addressed the question “is there such a thing as innate human nature which is independent of experience and external influence?” (Chomsky & Foucault, 2006, p. 31) Each argued for two contrasting concepts of human nature; these two perspectives create a soliloquy for humans seeking their own interpretative frame (self-concept) for what human nature is, and also provides a foundation for ensuing personal ethics. Foucault and Chomsky understood the essence of human nature differently, Chomsky believing human nature was consistent and had elements that were fixed, while Foucault believed human nature was evolving; these two perspectives, essentialism and anti-essentialism, represent two modern distinctive polarities (Loftson, 2006; Wilkin, 1999).

Foucault argued from an anti-essentialist perspective, suggesting that human nature has no essential essence. As an anti-essentialist, Foucault believed that essentialists are too quick to reduce human phenomena, including people and institutions, to a single transcendent principle and then they used this single principle as an interpretative frame for various cultures, historical epochs, and societies. Essentialists argue that there are universal identifiers or characteristics which do not change over time, being part of our biology (neurology) or transcendent element (e.g., soul). The result of essentialist thinking, Foucault believed, was if one could ascribe universal characteristics or norms which applied to the human, then one could reduce individuals, states, institutions, and societies to these principles or norms and thus study them like any other scientific object. Alternatively, Foucault believed human nature to be formed by societal forces and nothing innate to the human (Chomsky & Foucault, 2006; Ellis, 2014; Wilkin, 1999).

Foucault believed that humans were at times controlled by repressive power, that is, some entity who has the power to force the individual to do as they demand. But, this power is secondary to normalizing power, since repressive power is dependent on coercion. However, normalizing power makes the individual want to do what we are required to do anyway without coercion. Normalizing power occurs when individuals accept the characteristics or norms of what the human is to be. Specifically, normalizing power has the ability to determine what is “normal,” that is, how life should be lived. The sources of normalizing power come from multiple places such as family, institutions, and society. Thus, any attempt by the social sciences to define an essential human essence, or human nature, acts as a normalizing power, and marginalizes alternatives, which may be a more complex understanding, but possibly more accurate (Ellis, 2014; Wilkin, 1999).

But, for Foucault, the outcome of essentialist thinking has been to restrain human development, which he proposed is open-ended and limitless—echoing the thoughts of Nietzsche (Milchman & Rosenberg, 2018). Foucault understood human practices as contingent on a person’s belief in restraints, arguing that humans’ potential should not be understood as being

limited or constrained by belief in normalized or innate human nature. In reality, the definition of human nature was a compilation of present external social forces and not of anything transcendent, inherent, or innate in the human condition—diversity and potential is the real nature of the human. Foucault argued if there are no innate human constraints, no transcendent principles, no common goal for humans, then human potential is a matter of human imagination and will power, and those who wish to change society must simply take power, ignoring justice, and endeavor to win. Justice, as a transcendent ideal did not exist, but was only an idea (Chomsky & Foucault, 2006; Ellis, 2014; Wilkin, 1999).

Chomsky understood the accusation of language was an innate component of human nature. Chomsky echoed *Plato's Problem*, which considered how people acquire language at an early age even with fragmented information (Goldstein, 2011). Children acquire language with relative ease, even though they have had no instruction regarding grammar. Thus Chomsky believed it was not possible to explain language acquisition from an anti-essentialist perspective, wherein the language acquisition would be derived by societal forces. Instead from a small set of existing structures in the brain, humans are able to generate an infinite number of sentences (Chomsky & Foucault, 2006; Ellis, 2014; Wilkin, 1999). Chomsky believed this evidence suggested the mind is composed of neural modes which have distinct functions or structures enabling concept recognition (Pylyshyn, 1991).

For Chomsky, the formation of language involved interchanges with society and objects that are real and independent of humans, but these interchanges were confined or constrained by innate modes within the mind. The existing exchange between the person and society, while free to be developed in diverse ways, was also constrained by the existing model neurological categories. A good society for Chomsky, unlike Foucault, was not one in which the person was untethered and free to personally develop, instead societies should equitably enable the development of individuals whose interchange with the world fosters personal development which had similitude among humans (Chomsky & Foucault, 2006; Ellis, 2014; Steele, 2012; Wilkin, 1999).

Chomsky's essentialist position was also representative of a realist position, wherein realists believe that ethical truths are reliant on and linked to the human state. Here ethics are universal, but not necessarily found in theistic or platonic ideals, but tied to the nature of human essence or existence, regarded as the naturalistic tradition (Ewest, 2017). The naturalist tradition of realism, constrains human behavior to agree upon universal features of characteristics (Lillehammer, 2002; Little, 1994; McNaughton, 1988). One such example comes from prosocial psychologist consideration of human value, wherein human values are regarded as innate and motivational, constraining and directing human behavior thus providing a means to ethically constrain human behavior (Schwartz & Bilsky, 1987).

### **Human Values Essential to Human Essence**

Rokeach (1973) describes human values as being “desirable, trans-situational goals, varying in importance that serves as guiding principles in people’s lives” (p. 21). Human values can be employed by humans as a motivator, being used instrumentally or alternatively, they can be used as desired end or ultimate goals, thus being terminal or an end goal. Rokeach identified 18 terminal values and 18 instrumental values. See Table 23.2.

Schwartz (1999), building off the work of Rokeach (1973), was also known for identifying human values, and argued there were 10 motivational or instrumental values and four terminal values, or values which act as objectives or goals. Each of the terminal values has specific motivational goals associated with it. Moreover, the four terminal goals stand in opposition to each other. For example, if someone is motivated by the value of Self-Direction and Stimulation,

Table 23.2 Rokeach Human Values

<i>Terminal Values</i>	<i>Instrumental Values</i>
True	Cheerfulness
Mature love	Ambition
Self-respect	Love
Happiness	Cleanliness
Inner harmony	Self-control
Equality	Capability
Freedom	Courage
Pleasure	Politeness
Social recognition	Honesty
Wisdom	Imagination
Salvation	Independence
Family security	Intellect
National security	Broad-mindedness
A sense of accomplishment	Logic
World of beauty	Obedience
A world at peace	Helpfulness
A comfortable life	Responsibility
An exciting life	Forgiveness

they have as an end goal, Openness to Change, but their values oppose Conservationism, which is motivated by antithetical values of Security, Conformity, and Tradition. See Table 23.3. Again, Schwartz believed that these values were in keeping with the naturalist tradition of realism, were universal, and apply to all humans.

The research of Rokeach (1973) and Schwartz (1999) demonstrate the full range of innate motivational human values, which predict, describe, confine, and direct human behavior, including ethical behavior. In Rokeach’s model, two end goals, a World of Beauty and World at Peace represent values which have direct and positive impacts on others. Alternatively, Schwartz understood benevolence and universalism as the two values which motivate ethical behavior in others. These ethical innate human values, Batson (2010) argues, are the result of an empathic response, that is, a human being able to understand the needs, suffering of another in distress.

Batson (2010) suggests that all other directed ethical or prosocial behavior is the result of an empathic response. Batson uses the terms empathy and altruism to identify what Schwartz (1999) labeled as the terminal value of Self-Transcendence and Rokeach (1973) labeled Beauty

Table 23.3 Schwartz Human Values

<i>Motivational Value</i>	<i>Terminal Values</i>
Self-direction, stimulation	Openness to change (opposes conservatism)
Hedonism, achievement, power	Self-enhancement (opposes self-transcendence)
Security, conformity, tradition	Conservatism (opposes openness to change)
Benevolence, universalism	Self-transcendence (opposes self-enhancement)

and World at Peace. Batson posits empathy as being instrumental, whereby a person feels sympathy, compassion, or tenderness toward a person in need, and altruism as the terminal goal which seeks the welfare of the other person.

These three researchers, among others, suggest innate human values are motivational and essential qualities of human nature, thus supporting a naturalist tradition of realism, and a correspondingly and essentialist perspective regarding human nature. Specifically, the research of Batson (2010), who suggested the motivational state of empathy and suggested empathic response, has been evidenced in neuroscience research on mirror neurons (Decety, Jackson, Sommerville, Chaminade, & Meltzoff, 2004; Lieberman, Gaunt, Gilbert, & Trope, 2002). Consequently, the implication for human nature, is that empathetic response is an essential, biological aspect of the human being; thus, representative of the essentialist position, and does allow for the possibility of ethical guidance if not constraint of unethical human behavior. But, how this relates to sustainability and spirituality needs to be addressed.

### **Prosocial Ethical Values, Sustainability, and Spirituality**

Research has indicated that executives and key organizational leaders with the core values of altruism are instrumental in implementing and maintaining sustainable practices (Ewest, 2017; Wirtenberg et al., 2008; Lawrence & Beamish, 2012). Numerous initiatives such as Conscious Capitalism (Mackey & Sisodia, 2014), the United Nations Global Compact (UN Global Compact, 2007), and its corresponding venture Principles of Responsible Management Education (Waddock, Rasche, Werhane, & Unruh, 2010), anecdotally suggest the importance of leadership in organizations and initiatives which are committed to address environmental and social concerns. But, these values, while substantive and important as a catalyst for organizations to become environmentally and socially responsible, in no way suggest that leaders need to constrain their actions to ensure their organizations act in a responsible way.

However, if one can accept that one aspect of essential human nature is innate human values (Schwartz, 1999), and among these values which are genetically and/or neurologically wired into the human person is empathetic response (Decety et al., 2004; Lieberman et al., 2002), which is one if not the primary causation of leaders to pursue altruistic action (Ewest, 2017; Wirtenberg et al., 2008; Lawrence & Beamish, 2012); the possibility of leaders to be held to account for their non-altruistic actions exists. And, research considering spirituality provides one means to foster and identify altruism in lives of leaders and organizations.

However, the nature of the relationship of spirituality to altruism is nuanced, so while there is an empirically validated connection between spirituality and altruism, it is multivariate and indicates that spirituality is not the sole property or causation of altruism (Saroglou, 2013). Yet, Greenwald and Harder (2003) explored dimensions of spirituality, and one of the factors that emerged from their research participants was self-effacing altruism. Alternately, their research had one factor garner low ratings with little shared variance, selfishness. Collectively, their research indicates altruism, or selflessness, is an important dimension to spirituality. This connection is also clearly seen as a component within spiritual leadership (SL) (Fry, 2003) and prosocial leadership (PL) (Ewest, 2017).

SL (Fry, 2003) is demonstrated by leaders who are motivated by altruistic love, and their others directed behavior inspires followers to have hope and faith in a collective vision to stakeholders. SL also is concerned about the needs of their followers and addresses the needs of followers to make a difference in their life and find personal meaning. Arguably the leaders who guide their organizations to sustainable change, as posited by Wirtenberg et al. (2008) and Lawrence and Beamish (2012), may fit within the characterization of SL.

In their book, *Maximizing the Triple Bottom Line*, Fry and Nisiewicz (2013) identify spiritual leaders and their ethical, others directed behavior, as being motivated by the essential universal human value of altruism. And, SL is instrumental in leading organizations to sustained profits, as well as socially and environmentally sustainable practices, capturing the harmony of ethics, sustainability, and spirituality.

PL (Ewest, 2017) does not propose itself as a new leadership theory, but as a means to use prosocial behavior theory (e.g., Batson, 2010; Schwartz, 1999) to identify leaders who are prosocial and outlines the development process these leaders go through as they choose altruistic personal development and leadership action.

Ewest (2017) in his book, *Prosocial Leadership: Understanding the Development of Prosocial Behavior within Leaders and their Organizational Settings*, considered the question, “How does the prosocial leadership development process apply to existing leaders within the context of the organizational life?” (p. 147). The research considered 22 organizational founders of small to medium enterprises (SMEs) who had a social or environmental mission built into the cause. Quantitative and qualitative research methods were used to determine how active prosocial leadership values were within the management and oversight of the SME ventures. Ewest (2017) found that PLs were motivated by the prosocial value of altruism, and found that, as with SL, PL also was concerned about the needs of their followers and addressed their needs to make a difference and help them find personal meaning, and that this action is what developed others’ performance and sustained the organization. PL and SL join other leadership theories which can be identified as positivist leadership theories as codified by MacKie (2017) and Ewest (2018).

## Conclusion

This chapter explored the connections between sustainability, ethics, and spirituality. The chapter argued that if there are innate universal characteristics to human nature, they may provide a constraint to unethical behavior as well as a means to guide human behavior. The chapter then illustrated the polarities of the understandings and theories of human nature by delineating the classic debate between Foucault, representing an anti-essentialist perspective, and Chomsky, representing an essentialist perspective. The chapter resolved by considering how prosocial research, which posits human values as an essential innate and universal quality of human nature, may act as a means to build a case for the connection between spirituality, sustainability, and ethics.

In the book, *The Three Stooges: An Illustrated History, from Amalgamated Morons to American Icons*, Michael Fleming (2013) traces the history of the three stooges, as they moved through media. The book describes how the three stooges, with their slapstick humor, stuck around for over 24 years, because they were highly disparate “where each stooge created his own reality in an unreal situation and never wavered from it” (p. 128). The stooges were comical and refreshing because they were placed together in a situation, but were never really “together.” Metaphorically, at one time, this was the perception of suggesting leaders should take an ethical values centered approach to running their companies for the good of the environment and the good of society. The very suggestion ran as a counter narrative to neoclassical economics, where the responsibility of managers was to look out for themselves and the profitability of their shareholders.

Today, we understand the importance of leading socially and environmentally sustainable organizations as a way to increase shareholder wealth, and expand their stakeholder network. For some, this is best exemplified by the human value of empathy or spirituality and thus its inclusion becomes vital for effective organizational performance (Fry & Nisiewicz, 2013;



Wirtenberg et al., 2008). And, in reality, this is the trend happening today within the executive office, leaders are moving toward the synergies of the three (ethics, sustainability, and spirituality) that act as one, and not away (Bonini & Bové, 2014).

## References

- Allen, A. L. (2004). *The New Ethics: A Guided Tour of the Twenty-First Century Moral Landscape*. New York: Miramax.
- Batson, C. D. (2010). Empathy-induced altruistic motivation. In M. Mikulincer & P. R. Shaver (Eds.), *Prosocial Motives, Emotions, and Behavior: The Better Angels of our Nature*. Washington, DC: American Psychological Association Press, 15–34.
- Bonini, S., & Bové, A. T. (2014). Sustainability's strategic worth. McKinsey Global Survey results.
- Chomsky, N., & Foucault, M. (2006). *The Chomsky-Foucault Debate: On Human Nature*. New York: The New Press.
- Ciulla, J. B. (2005). The state of leadership ethics and the work that lies before us. *Business Ethics: A European Review*, 14(4), 323–335.
- Decety, J., Jackson, P. L., Sommerville, J. A., Chaminade, T., & Meltzoff, A. N. (2004). The neural bases of cooperation and competition: An fMRI investigation. *Neuroimage*, 23(2), 744–751.
- Ellis, B. (2014). *The Philosophy of Nature: A Guide to the New Essentialism*. London: Routledge.
- Ewest, T. (2017). *Prosocial Leadership: Understanding the Development of Prosocial Behavior within Leaders and their Organizational Settings*. New York: Springer.
- Ewest, T. (2018). Emerging forms of leadership and their ethical and prosocial moorings. In S. Dhiman, G. Roberts, & J. Crossman (Eds.), *The Palgrave Handbook of Workplace Spirituality and Fulfillment*. New York: Palgrave Macmillan, 795–810.
- Ewest, T., & Kliegl, J. (2012). The case for change in business education: How liberal arts principles and practices can foster needed change. *Journal of Higher Education Theory and Practice*, 12(3), 75–86.
- Fleming, M. (2013). *The Three Stooges: An Illustrated History, from Amalgamated Morons to American Icons*. New York: Broadway Books.
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *Leadership Quarterly*, 14(6), 693–727.
- Fry, L. W., & Nisiewicz, M. S. (2013). *Maximizing the Triple Bottom Line through Spiritual Leadership*. Stanford, CA: Stanford University Press.
- Gill, R. (2014). *A Textbook of Christian Ethics*. London: Bloomsbury Publishing.
- Goldstein, J. (2011). Probing the nature of complex systems: Parameters, modeling, interventions—Part 1. *Emergence: Complexity and Organization*, 13(3).
- Greenwald, D. F., & Harder, D. W. (2003). The dimensions of spirituality. *Psychological Reports*, 92(3), 975–980.
- Horodecka, A. (2014). The meaning of concepts of human nature in organizational life in business ethics context. *Annales: etyka w życiu gospodarczym*, 17(4), 53–64.
- Lawrence, J. T., & Beamish, P. W. (Eds.). (2012). *Globally Responsible Leadership: Managing According to the UN Global Compact*. Thousand Oaks, CA: Sage.
- Lieberman, M. D., Gaunt, R., Gilbert, D. T., & Trope, Y. (2002). Reflection and reflexion: A social cognitive neuroscience approach to attributional inference. *Advances in Experimental Social Psychology*, 34, 199–249.
- Lillehammer, H. (2002). Moral realism, normative reasons, and rational intelligibility. *Erkenntnis*, 57(1), 47–69.
- Little, M. (1994). Moral realism II: Non-naturalism. *Philosophical Books*, 35(4), 225–233.
- Loptson, P. (2006). *Theories of Human Nature*. Peterborough, Canada: Broadview Press.
- Mackey, J., & Sisodia, R. (2014). *Conscious Capitalism, with a New Preface by the Authors: Liberating the Heroic Spirit of Business*. Boston: Harvard Business Review Press.
- MacKie, D. (2017). Positive approaches to leadership development. In L. G. Oades, M. F. Steger, A. Delle Fave, & J. Passmore (Eds.), *The Wiley Blackwell Handbook of the Psychology of Positivity and Strengths-Based Approaches at Work*. Oxford, UK: John Wiley & Sons, Ltd, 297–316.
- McNaughton, D. (1988). *Moral Vision: An Introduction to Ethics*. Hoboken, NJ: Wiley-Blackwell.
- Milchman, A., & Rosenberg, A. (2018). Nietzsche and Foucault. In J. Westfall & A. Rosenberg (Eds.), *Foucault and Nietzsche: A Critical Encounter*. New York: Bloomsbury Academic, 99.
- Putnam, R. D. (1995). Bowling alone: America's declining social capital. *Journal of Democracy*, 6(1), 65–78.

- Pylyshyn, Z. (1991). *Rules and Representations: Chomsky and Representational Realism. The Chomskian Turn*. Oxford, UK: Basil Blackwell Limited.
- Rokeach, M. (1973). *The Nature of Human Values*. New York: Free Press.
- Saroglou, V. (2013) Religion, spirituality, and altruism. In K. I. Pargament (Ed.), *APA Handbook of Psychology, Religion and Spirituality* (Vol. 1). Washington, DC: American Psychological Association Publishing, 439–457.
- Schwab, K. (2003, February 24). Capitalism must develop more of a conscience. *Newsweek*, 41–42.
- Schwartz, S. H. (1999). A theory of cultural values and some implications for work. *Applied psychology*, 48(1), 23–47.
- Schwartz, S. H., & Bilsky, W. (1987). Toward a universal psychological structure of human values. *Journal of Personality and Social Psychology*, 53(3), 550.
- Southwood, N. (2015). The relevance of human nature. *Journal of Ethics and Social Philosophy*, 9(3), 1–9.
- Stackhouse, M. (1995). Introduction: Foundations and purpose. In M. L. Stackhouse, D. P. McCann, S. J. Roels, & P. N. Williams (Eds.), *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 10–36.
- Strand, R. (2011). Exploring the role of leadership in corporate social responsibility: A review. *Journal of Leadership, Accountability, and Ethics*, 8(4), 84–96.
- Steele, C. (2012). Conversation with Noam Chomsky about social justice and the future. *Jesuit Higher Education*, 1(2), 32–42.
- Turek, (2010). “Koncepcje człowieka” a modele pracownika. Inspiracjedla ZZL, “Edukacja Ekonomistów i Menedżerów” 16, pp. 11–25.
- UN Global Compact, N. (2007). *The Principles for Responsible Management Education*. New York: United Nations.
- Waddock, S., Rasche, A., Werhane, P. H., & Unruh, G. (2010). The principles for responsible management education. In D. L. Swanson & D. G. Fisher (Eds.), *Got Ethics? Towards Assessing Business Ethics Education*. Charlotte, NC: Information Age Publishing, 13–28.
- Wilkin, P. (1999). Chomsky and Foucault on human nature and politics: An essential difference? *Social Theory and Practice*, 25(2), 177–210.
- Wirtenberg, J., Russell, W. G., & Lipsky, D. (Eds.). (2008). *The Sustainable Enterprise Fieldbook: When it All Comes Together*. Austin, TX: Greenleaf Press.