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RULES TO LIVE BY, *LAUDATO SI'*, AND ALL OF US

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In *The Serengeti Rules: The quest to discover how life works and why it matters*, Sean B. Carroll explores how pioneering researchers investigated questions such as "How does life work?" and "How does nature produce the right numbers of zebras and lions on the African savanna, or fish in the ocean?". And why the answers they found to questions such as these are important to us today as we grapple with some of our current problems—especially those of global unsustainability.

In the final chapter, titled "Afterward: Rules to Live By," Carroll writes: "I asserted at the outset of this book that our increasing mastery of biology was a major catalyst to the dramatic changes in the quantity and quality of human life over the past century." He then asks, "What role, then, will biology play in human affairs in the coming century?"[1]

After a brief summary comment on past contributions of biology to the well-being of our own and other species that he has explored throughout the book and noting some possible future contributions, he writes:

> But as desirable as such advances may be, they are not the most pressing challenge for biologists and society. Rather, it is the declining health of our home and what that means for the ability of the Earth's ecosystems to support human life, let alone other creatures. We have created the extraordinary ecological situation where we are the top predator and the top consumer in all habitats. As Robert Paine warns, "Humans are certainly

[1]The passages from *The Serengeti Rules* are quoted with the permission of Sean B. Carroll and his publisher, Princeton University Press, for which we extend our thanks.

> the overdominant keystones and will be the ultimate losers if the rules are not understood and global ecosystems continue to deteriorate." Now the only species that can regulate us is us.
>
> If the motto for the twentieth century was "Better Living through Medicine," the motto for the twenty-first must be "Better Living through Ecology." Fortunately, it is not just scientists who are deeply worried or who recognize the primacy of ecology. You may be surprised by who said the following (I certainly was):
>
>> Frequently, when certain species are exploited commercially, little attention is paid to studying their reproductive patterns in order to prevent their depletion and the subsequent imbalance of the ecosystem.... Caring for ecosystems requires far-sightedness.... Where certain species are destroyed or seriously harmed, the values involved are incalculable. We can be silent witnesses to terrible injustices if we think that we can obtain significant benefits by making the rest of humanity, present and future, pay the extremely high costs of environmental deterioration.
>
> The author is Pope Francis, who issued an extraordinary Encyclical Letter on the environment in [May] 2015 titled "On care for our common home." Encyclicals are typically used to address the Catholic hierarchy on major issues of doctrine. In this exceptional instance, the pontiff expressed his wish "to address every person living on this planet" and "to enter into a dialogue with all people about our common home."
>
> The 183-page document is equally remarkable for its ecological scope as for its candor. After systematically assessing the numerous types of degradation, including pollution and climate change, contamination of water, and the loss of biodiversity and species extinction, and their humanmade causes, Pope Francis states:
>
>> We need only take a frank look at the facts to see that our common home is falling into serious disrepair.... We can see signs that things are now reaching a breaking point, due to the rapid pace of change and degradation.
>
> The pope certainly concurs that if we are going to make it into the next century with sufficient water, productive land and seas, and the food to support perhaps 10 billion people, as well as preserve the existence of our fellow creatures, the rules of ecology are going to have to become rules to live by. Indeed, he calls for a global "ecological conversion," using the latter term in both its spiritual and everyday connotations as a profound change of heart and mindset. (Carroll, 2016: 203–204)

Pope Francis's explicit calls for dialogue on the need for ecological conversion and his gently phrased calls for action to protect and nurture our common home have been echoed in many places, including in the pages of the *Laudato si'* themed issue (Vol. 5, No. 1) of this journal, guest-edited by Allen Tropea-Gray. Pope Francis's calls also contributed to the resolution passed on July 18, 2016, at the combined World Forum of the International Association of Jesuit Business Schools (IAJBS) and Annual Meeting of the Colleagues in Jesuit Business Education (CJBE) in Nairobi, Kenya:

> The annual meeting of the IAJBS requests the IAJBS leadership, CJBE leadership, and the rest of the network of Jesuit business schools to work together to apply for the MacArthur Foundation 100 million dollar 100&Change competition with a project to transform Jesuit business education to be fully aligned with the wisdom in *Laudato Si'*, with our universally-valid Jesuit educational tenets, and with the need for global sustainability, social justice, and poverty alleviation.

The articles in this issue of the Journal continue in this broad vein. The pieces by Kent Fairfield, Carl Obermiller & Matt Isaac, and Maggie Eusebio bear quite directly on the concerns expressed by Pope Francis and on opportunities for constructive actions we can take in response to them; those by Michael Urick, Muyang Li, Selin Konur, & Terrance Smith and Marinilka B. Kimbro, Ajay T. Abraham, C. Jay Lambe, & Victoria Jones also provide guidance on how we can take the kinds of actions that will help us grapple with the problems we have created for ourselves and our children's' children.

Building our way of being in the world on a sustainability mindset is one step—perhaps the most important—for each of us. In "Educating for a Sustainability Mindset," Kent Fairfield builds on his teaching experiences in addressing the problem of helping students and others acquire the knowledge, perspectives, and commitments needed for the "ecological conversion" Pope Francis and many others have called for. He observes that well-equipped young professionals increasingly need to acquire exposure to and critical thinking about environmental, societal, political, and business issues, whether this be necessary simply as a context for work or for the centerpiece of their responsibilities.

Reflecting on his work in a business school, he notes that basic competence today requires knowledge of climate change, systems thinking, and humanitarian issues. Graduates must be acquainted with confounding business challenges as well as with what the most sustainable companies are doing now. Indeed, Fairfield argues that conveying cognitive learning is just a starting point for teachers while acquiring it is only a base for the further growth of students. The truly educated have gained in-depth experiential learning that informs a new worldview. He feels that the most profound goal for teachers to aspire to is to enable students to begin to acquire a new mindset or a new "way of being," embracing one's feelings, life purpose, and identity. His article suggests ways all of us can work toward that goal—in our classrooms and beyond.

The greater awareness women have for our precarious ecological situation and their greater commitment to the kind of dialogue called for by Francis have been obvious to many of us for several years. In "Are Green Men from Venus?," Carl Obermiller and Matt Isaac build on the consistent sustainability research finding that women are more eco-friendly than men, a gap usually ascribed to differences in socialization. The research they report explores a corollary process—the cognitive association of environmentalism with femininity and the consequent negative responses of men arising from their efforts to safeguard their masculine identity. In two studies, they replicate the recent finding (Brough, Wilkie, Ma, Isaac, & Gal, 2016) of a mental association between environmentalism and femininity (for both men and women) and the consequent reduction in the effectiveness of conventional environmental appeals to men.

Beyond documenting downstream effects of the implicit green-feminine association on explicit judgments and men's behavioral intentions, they also investigated two approaches for overcoming implicit associations. In their first study, they examined whether advertising skepticism and/or sustainability literacy might moderate the consequences of the green-feminine association. Their finding was that those participants who were high in advertising skepticism were less likely to exhibit the green-feminine association in their explicit judgments. Neither study, however, found evidence that higher sustainability literacy eliminates or attenuates downstream consequences of the green-feminine association, even though the second study showed a general positive effect of sustainability literacy on responses to an environmental appeal.

Obermiller and Isaac also explored the possibility of offsetting the implicit green-feminine association by creating an environmental appeal with distinctly masculine brand positioning elements. Two versions of an environmental appeal were produced, one with masculine and the other with feminine brand elements. While men and women were equally responsive to the masculine brand positioning, the most positive responses to the feminine positioning were from women.

The authors note that although higher sustainability literacy seems to result in more pro-environmental behavior in general, it does not appear to moderate downstream effects of the implicit green-feminine association. They are optimistic at the end of their work, however, that greater advertising skepticism may help reduce the impact of the green-feminine association, and that increasing sustainability literacy might reduce negative associations with environmentalism for men over the long-term.

It has been said in a non-trivial sense that "global unsustainability is a spiritual problem." In "Spirituality and Business Sustainability: A Case of Coffee Farms in Amadeo, Cavite," Maggie Eusebio emphasizes the close connection between spirituality and ecological conversion. Just as Pope Francis states in *Laudato si'*, she notes that an internal spiritual conversion is required to bring about responsible behavior that would aid in healing our common home—a home that cries out because of the violence committed against it. She speaks of the farmland of Amadeo, Cavite as "our Sister, our Mother Earth" (p. 91), urges that it is time to come to her aid, and that doing so can be accomplished through ecological and spiritual conversion.

To support her conviction that such a conversion will aid in the healing of our common home, Eusebio reports her research found that the sustainability of coffee farms in Amadeo is positively associated with the owners' intrinsic spirituality, that what she calls Godly stewardship of farmlands leads to more sustainable farms. She suggests that the results of her research can be extended to other types of businesses, implying that Godly stewardship of businesses would lead to more sustainable ones.

The purpose of the "Nairobi resolution" noted above is not to transform Jesuit business education for its own sake; rather, it is to use the reform of all of business education to transform the system of production, distribution, and consumption of those goods and services we need for our global community—to transform, in particular, how business organizations go about playing their role in society. Michael Urick, Muyang Li, Selin Konur, and Terrance Smith focus on the need to transform these global production practices. They build upon the parallels between what we have been learning for almost seven decades, in our attempts to bring into our organizations the quality revolution inspired by W. Edwards Deming, Joseph M. Juran, Kaoru Ishikawa, and many others, and the kind of much deeper transformation we will need going forward if we are to create a producing-distributing-consuming system consistent with a "flourishing" (Ehrenfeld, 2010) world.

Urick et al. observe that cultures focused on operational excellence (OE), which allows for continuous improvement, waste reduction, and problem-solving, can help organizations (and societies) achieve greater sustainability. Indeed, many researchers in past studies have focused on bringing the "tools" of OE into organizations and making them part of the organizations' cultures, but many organizations report challenges in moving toward this type of culture.

Urick and his colleagues argue strongly against too narrow a focus on purely technical challenges in bringing sustainability-consistent practices into organizations. They observe that research on cultural change suggests that social aspects in an organization seem to present a greater challenge than technical ones. Using a grounded theory approach to explore social aspects of OE cultures, they find that social aspects of work represent major barriers to implementing continuous improvement and operational excellence initiatives. We can assume by extension, then, that social aspects are very likely to offer similar, if not greater, barriers to transformation toward sustainable business practices.

The authors also report that social barriers to implementing OE can stem from interpersonal factors such as communication issues, an unwillingness of some colleagues to embrace change, and workplace relationships as well as from organizationally-based factors such as employee treatment (including level of accountability and empowerment), cultural values inherent in the organization, and formal organizational characteristics (including formal titles, commitment of leadership, size of group/groupthink, and education/training).

Urick et al. thus emphasize the importance of recognizing social barriers and finding social pathways to discover how to "climb Mount Sustainability," to use Ray Anderson's term for Interface's goal of becoming a company fully aligned with the need for a sustainable world (Ray Anderson Foundation, n.d.).

In "Corporate Social Responsibility: The Efficacy of Matched Alliances Between Not-for-Profits and Multinational Enterprises in Developed and Emerging Markets," Marinilka B. Kimbro, Ajay T. Abraham, C. Jay Lambe, and Victoria Jones focus on how multinational enterprises (MNEs) can increase the effectiveness of their global sustainability and corporate social responsibility (CSR) initiatives. Recognizing the importance of well-designed CSR endeavors and positive media coverage for achieving and maintaining effective CSR and sustainability programs, they investigate the market response to CSR initiatives when MNEs and not-for-profits (NFPs) form "matched" alliances. They discuss three such initiatives formed by MNEs and local NFPs with a good "match" of common objectives and complementary capabilities: Walmart's Katrina Assistance, Infosys's Campus Connect, and Unilever's Project Shakti.

Kimbro et al. measure the effectiveness of these CSR activities through a media-intensity time-series analysis. The results point to a strong increase in media coverage surrounding the CSR events of these three MNE/NFP matched alliances as well as to a stronger positive response when the MNE operates in a local rather than a foreign environment. This positive effect, moreover, is greater in emerging rather than developed markets.

Motivated by the desire to respond to the burgeoning literature that argues that consumers react to CSR initiatives with increasing skepticism, the authors posit two broad explanations to account for weak positive reactions to CSR activities: negative market-attribution, which tends to dominate the literature, and a less explored business process explanation. Negative market-attribution develops from the growing perception that CSR activities are "self-serving" and lack "legitimacy" given that firms can exploit and use CSR as a "greenwashing" mechanism. Indeed, this view is shared by Pope Francis in *Laudato si'* (p. 40): "There are too many special interests, and economic interests easily end up trumping the common good and manipulating information so that their own plans will not be affected."

Weak positive responses to CSR and sustainability activities can also be attributed to ineffective operational processes. These weak responses can arise from misguided replications of market-based operational approaches for delivering CSR activities that ignore the fact that stakeholders in CSR contexts are very different from core-business customers. The same ineffective processes can also result from the lack of local, cultural, and situational understanding needed for effectively planning and executing CSR and sustainability initiatives.

Kimbro and her colleagues also discuss, develop, and test a framework with the potential to improve either CSR legitimacy or CSR operational processes—or both—which in turn could result in positive responses to CSR activities. The article thus contributes to the advance of global social responsibility in at least three ways. First, the model builds upon theories of CSR operational effectiveness and performance measurement. Second, the findings advance and expand three streams of research by integrating literature on alliances based on common objectives and complementary operational efficiencies, studies of CSR effectiveness and market response, and theories of public/private partnerships. Finally, this article provides a replicable template that MNEs and NFPs can use in working together to deliver CSR activities in both local and global environments as well as in developed and emerging markets, and to improve and enhance the effect of CSR actions that contribute to social justice, poverty alleviation, and a more sustainable world.

Now what?

The final question an MBA student directed to four guest speakers on energy issues and global sustainability a few years ago in class was direct and straightforward: "What is the greatest barrier to creating a sustainable world?" Each of the first three speakers quickly gave rich and sensible answers based on technical opportunities and problems they had discussed earlier in the session. The fourth speaker, who had clearly been listening attentively and appreciatively to the three answers and to the rationale on which they were based, paused before speaking, thought for a while more, and then said something along the lines of the following:

> I believe the greatest barrier to creating a sustainable world is that we disempower ourselves. There are an almost infinite number of things we can do that will make a contribution, but—perhaps because there is no single, unique, silver bullet that will "solve the problem"—or perhaps because whatever we do will never be enough—or for some other reasons—we do nothing. But if each of us does something, we might inspire each other, and together we could change the world … maybe.

Perhaps there is a kernel of truth in that statement. As Allen Tropea-Gray makes clear in the editorial of the *Laudato si'* themed issue of this journal (Tropea-Gray, 2017), there is an enormous assortment of things we can do individually and collectively to care for our common home. The challenge is not to find valuable, exciting, impactful, and personally rewarding things to do. The challenge is in being willing to settle for just one or just a few as we decide what to select and pursue … and begin. As Chris Lowney says in his newest book (Lowney, 2018): "Our hurting world is plagued by challenges that can't be overcome unless we bring big heart and best selves to confront the world's ills. You didn't ask for that burden and opportunity, but you're here on the playing field at this moment in history.… The moment chooses you…" (pp. 81–82).

Maybe now is the time for each one of us to listen for the opportunity that calls to us most loudly and appealingly at this moment … and to answer that call … the call that may point to our "calling."

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LAS REGLAS DE LA VIDA, *LAUDATO SI'*, Y TODOS NOSOTROS

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En *The Serengeti Rules: The quest to discover how life works and why it matters*[1] *(Las reglas del Serengueti: La búsqueda para descubrir cómo funciona la vida y por qué vale la pena)*, Sean B. Carroll explora cómo los investigadores pioneros investigaron preguntas como estas: "¿Cómo funciona la vida?" y "¿Cómo hace la naturaleza para producir la cantidad correcta de cebras y leones en la sabana africana, o de peces en el océano?". Y el por qué las respuestas que encontraron a las preguntas como estas, son importantes para nosotros en el presente mientras luchamos contra algunos de nuestros problemas actuales—especialmente los que tienen que ver con la insostenibilidad del planeta.

En el último capítulo, titulado "Después: Las Reglas de la Vida," Carroll escribe: "Yo afirmé al inicio de este libro que nuestro incremento en la maestría de la biología era un gran catalizador de los cambios dramáticos en la cantidad y cualidad de la vida humana en el último siglo." Después él se pregunta, "¿Entonces qué papel tendrá la biología en los asuntos humanos en el próximo siglo?"

Después de un corto comentario del sumario sobre las contribuciones pasadas de la biología a nuestro bienestar, al igual que al de las otras especies que él ha explorado en todo su libro y notando posibles futuras contribuciones, él escribe:

[1]Los fragmentos tomados de *The Serengeti Rules* son citados con el permiso de Sean B. Carroll y su casa editorial, Princeton University Press, lo cual agradecemos.

Pero, aunque por más deseable que sean estos avances, no son los desafíos más trascendentales para los biólogos y la sociedad. Al contrario, es el decadente estado de salud de nuestro hogar y lo que eso significa para la capacidad de los ecosistemas de la tierra de sostener vida, mucho menos otras criaturas. Hemos creado una situación ecológicamente extraordinaria en la cual somos el depredador principal y el mayor consumidor en todos los hábitats. Como advierte Robert Paine, "Los humanos ciertamente son los actores predominantes y serán los perdedores principales si las reglas no son aceptadas y los ecosistemas globales continúan a deteriorarse." Ahora mismo la única especie que puede regularnos somos nosotros mismos.

Si el lema para el siglo 20 fue "Vivir Mejor por medio de la Medicina," el lema para el siglo 21 debe ser "Vivir Mejor por medio de la Ecología." Afortunadamente, no son solo los científicos quienes están profundamente preocupados o quienes reconocen la primacía de la ecología. Te podrás sorprender al enterarte quien fue el que dijo lo siguiente (ciertamente yo lo estuve):

> Frecuentemente, cuando ciertas especies son explotadas comercialmente, poca atención es puesta a sus ciclos reproductivos para poder prevenir su reducción y el consiguiente desbalance del ecosistema.... Cuidar a los ecosistemas requiere una visión a largo plazo.... Cuando ciertas especies son destruidas o seriamente vulneras, los costos generados son incalculables. Podemos ser testigos silenciosos a injusticias terribles si pensamos que podemos obtener grandes beneficios al hacer que el resto de la humanidad, presente y futura page un costo inimaginablemente alto por la deterioración ambiental.

El autor es el Papa Francisco, quien publicó una Carta Encíclica extraordinaria sobre el medio ambiente en [mayo] del 2015 "Sobre el cuidado de nuestro hogar compartido." Las encíclicas usualmente son utilizadas para dirigirse a la dirigencia Católica sobre temas importantes de doctrina. En esta instancia excepcional, el pontífice expresó su deseo "de dirigirse a todas las personas que viven en este planeta" y "para entrar en un dialogo con todas las personas sobre nuestro hogar compartido."

El documento de 183 páginas es impresionante por su alcance ecológico y por su franqueza. Después de analizar sistemáticamente los diferentes tipos de degradación, incluyendo la contaminación y el cambio climático, la contaminación del agua, y la pérdida de biodiversidad y la extinción de las especies, y los actos humanos que las han causado, el Papa Francisco dice:

> Solo necesitamos mirar con franqueza los hechos y ver que nuestro hogar compartido está cayendo en una deseperación real.... Nosotros podemos ver las señales de que las cosas están llegando a su punto de quiebre, causado por el apresuramiento del cambio y la degradación.

> El Papa definitivamente coincide con la percepción de que, si vamos a llegar al próximo siglo con suficiente agua, tierras y mares productivos, y la comida para sostener a quizás 10 mil millones de personas, y al mismo tiempo preservar la vida de las criaturas, las reglas de la ecología tendrán que convertirse en las reglas de la vida. Por ende, él hace un llamado global para tener una "discusión ecológica," usando ese término en connotaciones espirituales y del diario vivir para un cambio profundo de corazón y mentalidad. (Carroll, 2016: 203–204)

El llamado explícito del Papa Francisco por un dialogo sobre la necesidad de una discusión sobre la ecología y su llamado delicadamente redactado pidiendo actos que protejan y nutran a nuestro hogar compartido han sido replicados en muchos lugares, incluidas las páginas de esta revista en su edición enfocada en *Laudato si'* (Vol. 5, No. 1), editadas por nuestro editor invitado Allen Tropea-Gray. Los llamados del Papa Francisco también han contribuyo a la resolución aprobada el 18 de Julio del 2016, en el encuentro conjunto del Foro Mundial de Asociación Internacional de Facultades de Negocios Jesuitas (World Forum of the International Association of Jesuit Business Schools (IAJBS)) y el Encuentro Anual de los Colegios Jesuitas de Educación Empresarial (Annual Meeting of the Colleagues in Jesuit Business Education (CJBE)) en Nairobi, Kenia:

> El encuentro anual de la IAJBS solicita que los dirigentes de la IAJBS, los dirigentes de CJBE, y el resto de la red Jesuita de Facultades de Negocios trabajen unidos para aplicar al concurso *100&Change* de la Fundación MacArthur por 100 millones de dólares con un proyecto para transformar la educación empresarial Jesuita para que esté completamente alineada con la sabiduría de *Laudato Si'*, con nuestros principios educativos universales Jesuitas, y con la necesidad de una sostenibilidad global, justicia social, y la reducción de la pobreza.

Los artículos en esta edición de la revista continúan en este hilo. Los escritos de Kent Fairfield, Carl Obermiller & Matt Isaac, y Maggie Eusebio se expresan de una manera directa sobre las preocupaciones expresadas por el Papa Francisco y en las oportunidades existentes para tomar acciones constructivas para responder a ellas; los de Michael Urick, Muyang Li, Selin Konur, & Terrance Smith y Marinilka B. Kimbro, Ajay T. Abraham, C. Jay Lambe, & Victoria Jones también nos aportan guías de cómo podemos tomar el tipo de acciones que nos ayudaran a luchar contra los problemas que hemos creado para nosotros mismo, y para los hijos de nuestros hijos.

Construir una manera de vivir en el mundo con una mentalidad de sostenibilidad es un paso fundamental—quizás el más importante—

para cada uno de nosotros. En "Educando por una Mentalidad de Sostenibilidad," Kent Fairfield elabora sobre sus experiencias didácticas al tratar de enfrentar el problema de ayudar a sus estudiantes y otros a adquirir el conocimiento, las perspectivas, y los compromisos necesarios para la "conversión ecológica" que el Papa Francisco y otros han pedido. Él observa que cada vez más, los jóvenes profesionales bien preparados requieren ser expuestos y obtener un pesanmiento crítico a los problemas ambientales, sociales, políticos y empresariales, sea que esto solo sea necesario como contexto para el trabajo o como parte central de sus responsabilidades.

Reflexionando sobre su trabajo en una facultad de negocios, él nota que la competencia básica actual requiere conocimientos sobre el cambio climático, pensamiento de sistemas, y problemas humanitarios. Los graduandos deben tener familiaridad con los desafíos desconcertadores de los negocios y también con lo que están haciendo las compañías sostenibles ahora. En efecto, Fairfield argumenta que transmitir el aprendizaje cognitivo es solo el punto de partida para los profesores, mientras que adquirirlo es solo la base para un mayor crecimiento por parte de los estudiantes. Los verdaderamente educados han obtenido un aprendizaje experimental de fondo que informa de una nueva visión mundial. Él siente que la meta más trascendental a la que debe aspirar un profesor es de permitir que sus estudiantes empiecen a adquirir una nueva mentalidad o una nueva "manera de ser," aceptando sus sentimientos, su propósito de vida, y su identidad. Su artículo sugiere maneras en las que todos nosotros podemos trabajar hacia esa meta—en nuestro salón y más allá.

El incremento de concientización que tienen las mujeres sobre nuestra precaria situación ecológica y su mayor compromiso al tipo de dialogo pedido por Francisco ha sido evidente para muchos por varios años. En "¿Son los Hombres Verdes de Venus?," Carl Obermiller y Matt Isaac elaboran sobre el hallazgo consistente de la investigación sostenible que indica que las mujeres son más amigas de lo ecológico que los hombres, una brecha usualmente asociada a las diferencias de socialización. La investigación que ellos utilizan explora un proceso corolario—la asociación cognitiva del ambientalismo con la feminidad y las consiguientes respuestas negativas de los hombres basadas en sus esfuerzos de proteger su identidad masculina. En dos estudios, ellos replican los hallazgos recientes (Brough, Wilkie, Ma, Isaac, & Gal, 2016) de una asociación mental entre el ambientalismo y la feminidad (de ambos mujeres y hombres) y la consiguiente reducción en la efectividad de los llamados ambientales convencionales para los hombres.

Mas allá de documentar los posibles efectos de la asociación verde-femenina implícita sobre los juicios explícitos y las intenciones de comportamiento de los hombres, ellos también investigaron dos métodos para superar las asociaciones implícitas. En su primer estudio, ellos examinan si publicitar escepticismo y/o conocimientos sobre sostenibilidad podría moderar las consecuencias de la asociación verde-femenina. Sus hallazgos fueron que los participantes que tuvieron mayor publicidad escéptica eran menos propensos a exhibir la asociación verde-femenina es sus juicios explícitos. Sin embargo, ninguno de los estudios encontró evidencia de que aumento sobre el conocimiento de la sostenibilidad eliminaba o disminuía las posibles consecuencias de una asociación verde-femenina, aunque el segundo estudio demostró efectos generalmente positivos de un aumento en conocimiento de la sostenibilidad sobre las respuestas a un llamado ambiental.

Obermiller y Isaac también exploraron la posibilidad de contrarrestar la asociación verde-mujer implícita al crear un llamado ambiental con elementos de posicionamiento de marca distintivamente masculinos. Dos versiones de un llamado ambiental fueron producidas, uno con elementos de marca masculinos y el otro con femeninos. Mientras los hombres y las mujeres reaccionario de la misma manera al posicionamiento de marca masculino, la mayoría de las respuestas positivas al posicionamiento femenino fueron las mujeres.

Los autores notan que a pesar de que un aumento en el conocimiento de sostenibilidad parece resultar generalmente en un comportamiento más proambiental, no parece moderar los posibles efectos de la asociación implícita verde-femenina. Aun así, ellos son optimistas al final de su proyecto de que una mayor cantidad de publicidad escéptica puede ayudar a reducir el impacto de la asociación verde-femenina, y que el aumento del conocimiento de sostenibilidad puede reducir las asociaciones negativas del ambientalismo para los hombres al largo plazo.

Se ha dicho en una manera no trivial que "la insostenibilidad global es un problema espiritual." En "La Espiritualidad y la Sostenibilidad en los Negocios: El Caso de Las Fincas de Café en Amadeo, Cavite," Maggie Eusebio enfatiza la estrecha conexión entre la espiritualidad y la conversión ecológica. De la misma manera que el Papa Francisco indica en *Laudato si'*, ella nota que una conversión espiritual interna es necesaria para generar un comportamiento responsable que pueda contribuir en la curación de nuestro hogar compartido—un hogar que llora por la violencia cometida en su contra. Ella habla de las tierras de cultivo de Amadeo, Cavite como "nuestra Hermana, nuestra Madre Tierra" (p. 91), e insta que es tiempo de ayudarla, y que esto se puede lograr por medio de una conversión ecológica y espiritual.

Para apoyar su convicción que tal conversión contribuirá a curar a nuestro hogar compartido, Eusebio reporta que su investigación encontró que la sostenibilidad de las fincas de café en Amadeo esta positivamente asociada con la espiritualidad intrínseca de los dueños, denominado por ella como una mayordomía Dios-céntrica de las tierras de cultivo, conlleva a fincas más sostenibles. Ella sugiere que los hallazgos de su investigación pueden ser extendidos a otros tipos de negocios, proponiendo que una mayordomía Dios-céntrica de los negocios llevaría a más negocios sostenibles.

El propósito de la “resolución de Nairobi” notado anteriormente, no es solo el de transformar la educación de negocios Jesuita para su propio bien; al contrario, es para usar la reforma de toda la educación de negocios para transformar el sistema de producción, distribución, y consumo de los bienes y servicios que necesita nuestra comunidad global—y en particular, transformar como las organizaciones empresariales ejercen su papel en la sociedad. Michael Urick, Muyang Li, Selin Konur, y Terrance Smith se enfocan en la necesidad de transformar estas prácticas de producción globales. Ellos elaboran sobre los paralelos en los que hemos estado aprendiendo durante las últimas siete décadas, en nuestros intentos de integrar en nuestras organizaciones la revolución de calidad inspirada por W. Edwards Deming, Joseph M. Juran, Kaoru Ishikawa, y muchos más, y el tipo de transformación mucho más profunda que necesitaremos al avanzar, si somos capaces de crear un sistema de producción-distribución-consumo consistente con un mundo “floreciente” (Ehrenfeld, 2010).

Urick et al. observan que las culturas enfocadas en excelencia operacional (EO), la cual permite un mejoramiento continuo, reducción de desechos, y de resolución de problemas, puede ayudar a organizaciones (y sociedades) a alcanzar una mayor sostenibilidad. Ciertamente, muchos investigadores en estudios anteriores se han enfocado en traer las “herramientas” de EO al interior de las organizaciones y convertirlas en parte de sus culturas, pero muchas organizaciones han reportado desafíos en su intento de implementar este tipo de cultura.

Urick y sus colegas argumentan vehementemente en contra de enfoques reducidos puramente a los desafíos técnicos de integrar practicas sostenibles consistentes en las organizaciones. Ellos observan que las investigaciones sobre los cambios culturales sugieren que los aspectos sociales en una organización suelen presentar mayores desafíos que los técnicos. Usando el enfoque de la teoría fundamentada para explorar los aspectos sociales de las culturas EO, ellos determinan que los aspectos sociales del trabajo representan mayores obstáculos para implementar mejorías continuas e iniciativas de excelencia operacional. Podemos asumir por extensión entonces que los aspectos sociales tienen una alta probabilidad, quizás más alta, de poner obstáculos para transformaciones hacia prácticas empresariales sostenibles.

Los autores también reportan que los obstáculos sociales para la implementación de EO pueden surgir de factores interpersonales tales como problemas de comunicación, el rechazo de algunos colegas de aceptar el cambio, y relaciones en el lugar de trabajo. Al igual que los factores organizacionales, como trato a los empleados (incluyendo nivel de responsabilidad y empoderamiento), valores culturales propios de la organización, y características formales organizacionales (incluyendo títulos formales, compromiso de la jefatura, tamaño del grupo, y educación/entrenamiento).

Por ende, Urick et al. enfatizan la importancia de reconocer las barreras sociales y de encontrar caminos sociales para descubrir cómo "escalar el Monte Sostenibilidad," usando el termino usado por Ray Anderson para describir la meta de Interface de convertirse en una compañía completamente alineada con las necesidades de un mundo sostenible (Fundación Ray Anderson, n.d.).

En "Responsabilidad Social Empresarial: La Eficacia de Alianzas Emparejadas entre Organizaciones Sin Ánimo de Lucro y Multinacionales en los Mercados Emergentes y en Desarrollo," Marinilka B. Kimbro, Ajay T. Abraham, C. Jay Lambe, y Victoria Jones se enfocan en cómo las empresas multinacionales (MNEs por sus siglas en inglés) pueden incrementar la efectividad de su sostenibilidad global e iniciativas de Responsabilidad Social Empresarial (RSE). Reconociendo la importancia de esfuerzos de RSE bien diseñados y cubrimiento positivo de los medios para lograr y mantener programas efectivos de RSE y sostenibilidad, ellos investigan las respuestas del mercado a las iniciativas de RSE cuando las MNEs y las organizaciones sin ánimo de lucro (OSAL) forman alianzas "emparejadas." Ellos discuten tres iniciativas de esa índole, formadas por MNEs y OSALs locales con un buen "emparejamiento" de objetivos comunes y capacidades complementarias: La Asistencia de Katrina de Walmart, Conexión de Campo de Infosys, y el Proyecto Shakti de Unilever.

Kimbro et al. miden la efectividad de estas actividades RSE por medio de un análisis de serie temporal de intensidad mediática. Los resultados indican un fuerte incremento en la cobertura mediática alrededor de eventos de RSE de estas tres MNE/OSAL alianzas emparejadas, y también a una respuesta positiva más fuerte cuando la MNE opera en un ámbito local en vez de uno extranjero. Además, este efecto positivo es más alto en mercados emergentes que en mercados desarrollados.

Motivados por el deseo de responder a la creciente literatura que argumenta que los consumidores reaccionan a las iniciativas de RSE con un escepticismo paulatino, los autores postulan dos explicaciones generales para explicar la falta de reacciones positivas a las actividades de RSE: atribuciones negativas del mercado, la cual suele dominar la literatura, y una explicación menos explorada de procesos empresariales. Las atribuciones negativas del mercado nacen de una percepción creciente que las actividades de RSE son egocéntricas y que les falta legitimidad porque las compañías se pueden aprovechar y usar la RSE como un mecanismo de "ecoblanqueamiento" (greenwashing). En efecto, esta visión es compartida por el Papa Francisco en *Laudato si'* (p. 40): "hay demasiados intereses privados, y los intereses económicos terminan triunfando sobre el bien común y manipulando la información para que sus planes no se vean afectados."

La falta de respuestas positivas a la RSE y las actividades de sostenibilidad también pueden ser atribuidas a procesos operaciones inefectivos. Estas respuestas negativas pueden surgir de réplicas desinformadas de métodos operacionales basados en el mercado para desarrollar actividades RSE que ignoran que los actores en los contextos de RSE son muy diferentes a los clientes de sus negocios principales. Los mismos procesos inefectivos también pueden resultar de la falta de entendimiento local, cultural, situacional necesarios para planificar y ejecutar efectivamente iniciativas de RSE y de sostenibilidad.

Kimbro y sus colegas también hablan de, desarrollan, y prueban un marco con el potencial de mejorar ya sea la legitimidad de la RSE o los procesos operacionales de la RSE—o ambas—las cuales pueden resultar en respuestas positivas a las actividades de RSE. Es así como el articulo contribuye al avance de la responsabilidad social global en al menos tres maneras. Primero, el modelo se desarrolla basado en las teorías de la efectividad operacional de la RSE y medidas de rendimiento. Segundo, los hallazgos avanzan y expanden tres corrientes de investigación al integrar la literatura sobre las alianzas basadas en objetivos comunes y eficacias operacionales complementarias, estudios sobre la eficacia de la RSE y la repuesta del mercado, y teorías sobre alianzas público-privadas. Por último, este articulo ofrece un modelo replicable que las MNEs y las OSALs pueden utilizar al trabajar juntas para llevar a cabo actividades de RSE en el ámbito local e internacional, al igual que mercados emergentes y desarrollados, y para mejorar y aumentar los efectos de las actividades de la RSE que contribuyan a la justicia social, reducción de la pobreza, y un mundo más sostenible.

¿Y ahora qué?

La última pregunta que un estudiante de MBA le hizo a cuatro conferencistas invitados a hablar sobre los problemas energéticos y la sostenibilidad global hace un par de años durante una clase, fue directa y franca: "¿Cuál es el mayor obstáculo para crear un mundo sostenible?" Cada uno de los tres primeros conferencistas rápidamente dio una respuesta elocuente y sensible basada en las oportunidades técnicas y en los problemas que se habían tratado durante la sesión. El cuarto orador, pensó un poco más, y entonces dijo algo así:

> Yo considero que el mayor obstáculo para crear un mundo sostenible es que nos des-empoderamos a nosotros mismos. Hay un numero casi que infinito de cosas que podemos hacer para contribuir, pero—quizás porque no hay una singular, única bala de plata que "resuelva el problema"—o quizás porque cualquier cosa que hagamos nunca será suficiente—o por cualquier otra razón—hacemos nada. Pero si cada uno de nosotros hace algo, podremos inspirarnos los unos a los otros, y juntos podremos cambiar al mundo … tal vez.

Quizás haya un grano de verdad en esa declaración. Como Allen Tropea-Gray deja claro en su editorial en la edición enfocada en *Laudato si'* de esta revista (Tropea-Gray, 2017), hay una enorme variedad de cosas que podemos hacer como individuos y colectivamente para cuidar de nuestro hogar compartido. El desafío no es encontrar cosas que sean valiosas, emocionantes, impactantes, y personalmente gratificantes para hacer. El desafío está en estar dispuestos a decidirnos solo por una o unas pocas … y comenzar. Como dice Chris Lowney en su libro más reciente (Lowney, 2018): "Nuestro mundo doliente esta infestado por desafíos que no pueden ser superados a menos que traigamos un corazón grande y nuestra mejor versión para enfrentar los males del mundo. Tu no pediste esa carga y responsabilidad, pero estas aquí en la cancha de juego en esto momento de la historia.… El momento te escoge a ti…" (pg. 81–82).

De pronto ahora es el momento para que cada uno de nosotros escuche a la oportunidad que nos llama con más fuerza y que sea la más atractiva en este momento … y responder a ese llamado … el llamado que nos puede dirigir hacia nuestra vocación.

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EDUCATING FOR A SUSTAINABILITY MINDSET

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Abstract. Organizations around the world have become increasingly concerned about managing for sustainability, yet undergraduate education about sustainability often presents the challenge of dealing with students equipped with a modest understanding of business and sustainability issues and whose awareness is sometimes politicized. Traditional-aged students are at a stage where they derive their own worldview on many subjects, including their place in a broader world. As such, equipping them to be useful professionals for the future, or even to specialize in sustainability-oriented careers, requires raising their awareness of the global situation in environmental, societal, political, and business terms. A curriculum must get them acquainted with what is needed for the world to reach a more fruitful future as well as with strategies the business sector can pursue to accomplish such an objective. More importantly, however, it should elicit a new worldview about sustainability and, even more profoundly, a deeply felt mindset embracing one's purpose, feelings, and identity. This article thus proposes a means by which students can embody the ability and confidence to make an appreciable impact toward a sustainable planet.

Keywords: teaching sustainability; sustainability mindset; sustainability worldview; identity; Principles for Responsible Management Education; PRME; United Nations

The importance of issues in sustainability has grown far beyond early concerns about automobile gas mileage, plastic shopping bag use, and air pollution control. The majority of the public worldwide has come to believe in the severity of global climate change. Widespread income inequality has continued to rise due to growing prosperity among the world's affluent while over 800 million remain mired in chronic poverty. Desertification and a rising sea level have eroded the ability of a massive segment of the population to scratch out a living even on the level of subsistence. As a result, millions suffer from ill health, despair, early mortality, and civil unrest.

Universities hoping to form undergraduates today to become productive professionals tomorrow are thus obliged to arm them with at least a basic competence in dealing with sustainability issues. This article will discuss my attempt to accomplish this, beginning with raising the awareness of students about the state of the world. It will then suggest some of the things that need to be done to move the planet toward a more sustainable condition, followed by a review of what an educated business graduate needs to learn about what businesses should do, what is already being done in many quarters, and what the business sector's potential for powerful impact is in the future. Finally, the article describes a sustainability worldview and, even more powerful, a sustainability mindset that students need if they are to become serious critics, advocates, and executives in improving the sustainability of the world. I will include steps that I have taken to move toward these goals and indicate where I wish to go further in the future.

UNDERSTANDING THE STATE OF THE WORLD

A starting point for educating about sustainability is to ensure that all students have at least a modicum of knowledge about the world today. One challenge I have thus encountered is that entering students vary widely in this regard: some come from highly educated families where world affairs make up a steady diet of conversation while other households have been preoccupied merely with keeping food on the table. A sizable cohort comes from overseas to study, or are children of immigrants, who have personal knowledge of two or more countries; some of them are still painfully aware of the world poverty, water shortages, illiteracy, and devastating weather events that they left behind. Still others have grown up with views that politicize issues like climate change, environmental regulation, and care for refugees or the poor.

We use several sources to acquaint students with concerns for the environment and society. One source of global challenge comes from the United Nations—in 2015, 193 member countries agreed to an ambitious list of 17 Sustainable Development Goals (SDGs) with 169 targets for

2030 and which cover a range of issues. This includes such things as No Poverty, Good Health and Well-Being, Quality Education, and Climate Action (see complete list in Figure 1). Several of these Goals, such as Good Health and Well-Being, Reduced Inequalities, Gender Equality, and Clean Water and Sanitation, depend squarely on the behavior of businesses, especially those operating in developing countries.

Figure 1: UN Sustainable Development Goals (United Nations, 2017; see http://www.un.org/sustainabledevelopment/news/communications-material/)

As these Goals arose from the United Nations, they are now an explicit part of the expectations for all those business schools that signed on for the UN's Principles for Responsible Management Education (PRME). Our college of business, however, has not only dedicated itself to infusing the business curriculum with these SDGs but has also helped promote their introduction to our sister colleges at the university, including those focused on liberal arts and sciences, engineering, healthcare, and hospitality. Students in all those areas will deepen their education by learning how the SDGs apply to human activity in their disciplines.

Another source of insight and encouragement for businesses striving to become more sustainable originates with the Future-Fit Foundation in its free, non-copyrighted electronic book. The *Future-fit business benchmark* (2016) identifies sixteen Global Challenges that threaten the future of businesses and the planet in our resource-constrained, environmentally endangered world. These include climate destabilization, health crisis, governance failure, and social instability (see Table 1 for the complete list).

1. Climate destabilization
2. Ocean acidification
3. Biodiversity crisis
4. Ecosystem degradation
5. Access to mined materials
6. Access to renewable materials
7. Energy crisis
8. Fresh water crisis
9. Food crisis
10. Health crisis
11. Infrastructure crisis
12. Governance failure
13. Financial inequality
14. Education crisis
15. Social instability
16. Erosion of trust

Table 1: Global Challenges According to *Future-Fit Business Benchmark* (2016)

WHAT NEEDS TO BE DONE

A traditional way of framing sustainability for many years has been through the Triple Bottom Line and the importance of society, environment, and economy, or "people, planet and profit" (Elkington, 1998). More recently, however, scholars have come to regard this approach as suggesting possible competing priorities that only sometimes overlap toward the same pursuits (Figure 2a). A more satisfactory conceptualization, therefore, is to acknowledge instead that any person or company resides inescapably within society, which itself occupies space in the natural world. Indeed, any organization derives inputs from society, whether employees, investors, manufactured components, or infrastructure. Society also has a similar impact on the natural environment, which in turn provides a range of inputs such as clean air, tillable land, mineable materials, biodiverse animal life, water, and the like. Thus, even though it is natural to ignore such dependence on the environment, this framing is more complete, and it reminds us that we live in a nested existence, unable to separate ourselves from influences outside our door (Barbier, 1987; see Figure 2).

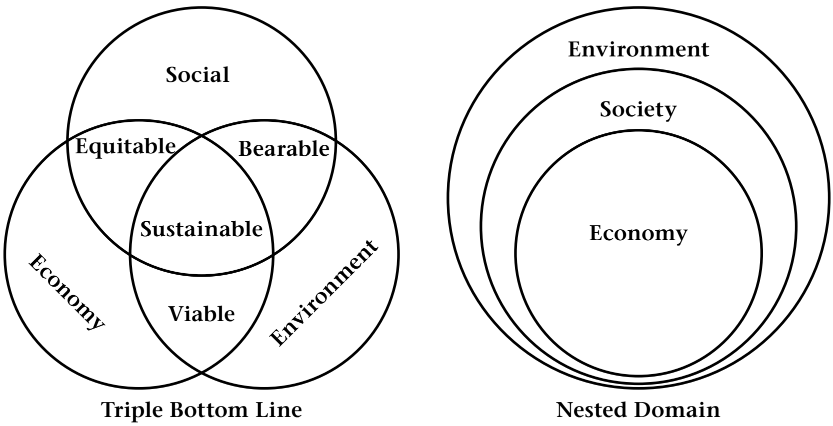

Figure 2: Dimensions of Sustainability Concepts (Elkington, 1998; Future-Fit Foundation, 2016: 12)

As such, one important element that needs to be part of a discussion about sustainability is the *extent* to which one should strive to improve. Companies that make a well-intended effort to reduce carbon emissions, raise wages for the lowest earners, or cut back toxic chemicals in their products may think about dire predictions of global decline and wonder: "*Is it enough to improve our performance only somewhat?* Compared to what? Simply to slow down but not suspend worldwide deterioration? Or do we need to take steps that bring about the absolute, long-term prospering of the world? *How much is enough?*"

John Ehrenfeld, professor emeritus of engineering from MIT, offers his answer. He asserts that almost all business and personal efforts today that purport to increase sustainability are really concerned only with *reducing un-sustainability* (Ehrenfeld & Hoffman, 2013). While it does somewhat help when vehicle fleets consume less fossil fuel, or power plants use natural gas instead of coal, or world poverty is cut in half, Ehrenfeld's ultimate goal is for sustainability to be "the possibility that human and other life will flourish on the planet forever" (Ehrenfeld, 2009: 1).

Three words stand out in this simple statement. First, Ehrenfeld speaks not just of improving life on earth but of *flourishing*. This is a powerful word whose force comes through in the quip attributed by Peter Senge to Michael Braungart: "If someone asked you how your marriage was and you said, 'it's sustainable,' this would not be a good thing" (Laszlo & Brown, 2014: ix). Clearly, flourishing is a far higher standard. The second unexpected element is when Ehrenfeld's definition includes not just humans but *all forms of life*. This differs from most cultures in the world which focus on humans as the dominant species and the only one that ultimately matters, not plants and other animal life.

The third powerful idea is when this definition speaks of sustainability not "in the future" or "in the next century" but as *forever.* The authors of the *Future-fit business benchmark* design their approach (to be explicated more thoroughly in Part 2 of their e-book) to pursue just such a standard. They are among those who discourage the formulation of the Triple Bottom Line insofar as it implies that part of business activity is separate from society and the environment. For them, today's global challenges, if left unchecked, "put in jeopardy Earth's natural processes, our social fabric, and economic activity as a whole. This creates an arguably huge moral imperative for collective action" (Future-Fit Foundation, 2016: 13). They urge any company interested in long-term success to explore "proactively … where its business model intersects with global challenges [to] find ways to enhance its resilience and competitiveness" (p. 13); otherwise, a business cannot really regard itself as truly "fit" for the "future." They maintain that their pragmatic approach can allow a company to reap three possible forms of payoff: increased company value, savings in costs, and reduced risks. In fact, cold-eyed investors are increasingly considering such long-term fitness factors in their securities evaluations (Unruh, Kiron, Kruschwitz, Reeves, Rubel, & Meyer zum Felde, 2016).

The *Benchmark* lays out eight Future-Fit Business Principles to undergird business actions. Three of these, which pertain to the environment, prescribe that nature not be subjected to systematic increases in 1) "concentrations of substances extracted from the earth" (e.g., fossil fuel), 2) "concentrations of substances produced by society" (e.g., NOx, chlorofluorocarbons), or 3) ruin by physical means (e.g., degradation of soil, deforestation, over-fishing) (Future-Fit Foundation, 2016: 25). The other five principles relate to society and demand that business actions not subject people to obstacles in achieving health, influence, competence (e.g., education), impartiality (freedom from discrimination), and meaning-making (e.g., cultural expression).

WHAT BUSINESSES CAN DO

Other scholars have articulated this more ambitious level of behavior (e.g., Landrum & Ohsowski, 2017) by describing a continuum of weak to strong sustainability. *Weak sustainability* places an economic value on natural resources and is open to compensating their depletion with economic ones. An example would be a developer that proposes to pay residents in exchange for despoiling their land; such a transaction would be deemed “fair.” *Strong sustainability*, on the other hand, views natural resources as priceless and non-substitutable given their many direct and indirect benefits. An example would be clean water—reducing such can lead to deteriorating health and well-being for humans as well as diminished irrigation downstream. Maintaining adequate clean water supplies can permit enduring biodiversity, which prevents interruption of the food chain and continuously provides resources for pharmacological research.

Weak sustainability also supports the belief that continuous economic growth is necessary, bases decisions on cost-benefit analysis, and values progress as defined by increasing gross domestic product. In contrast, advocates for strong sustainability view growth as problematic and envision a future built around no growth. They prescribe that decisions be made based on their impact on the environment and welfare of living things (Landrum & Ohsowski, 2017).

In light of this, Landrum and Ohsowski (2017) recently rated teaching materials and readings used in 51 American business schools of higher education. The results suggested gradations between the two poles of weak and strong sustainability, from compliance with regulations and competitive advantage all the way to systemic or regenerative change. However, over 50% of the readings used for undergraduates were classified under weak sustainability, with only 29% under strong sustainability. Indeed, this database allows educators to reflect on what sources they use and to consider other materials that can expose their students to more strong sustainability.

FOUNDATIONAL LEARNING ABOUT MOVING TOWARD SUSTAINABILITY

Our beginning survey course is called “Managing Sustainability in a Global Context.” I open with readings that examine how to think about climate change, beginning with Greg Craven’s *What’s the worst that could happen? A rational response to the climate change debate* (2009). A high school science teacher, Craven skillfully offers a risk management approach to thinking about climate change. In a wry and engaging style, he invites readers to look at the decision about action on climate change as whether it’s worth buying a kind of insurance policy—we are asked to think about the outcome if the world gears up for climate change that does not ensue as opposed to what disastrous results would occur if we do nothing but severe changes do occur. A useful section for undergrads also discusses how to understand scientific discovery and the role of peer review. It suggests a range of credibility that may be attributed to varied sources such as eminent scientists, advocacy-based think tanks, and talk-radio commentators. The book also elaborates on common psychological limitations, such as the confirmation bias and limiting one's research to a single finding. Thus, while Craven's own leanings eventually come through, he leaves the reader to make his or her own decision on what action to take (if any) on climate change.

I also have students dip back into classics from the past. For example, reading the first few chapters of Rachel Carson's *Silent spring* (1962) (and viewing a recently released biography on Public Broadcasting System) exposes them to the early days of the environmental movement. Carson's writing, testimony in Congress, and advocacy work rank as one of the first whistleblowing campaigns, and students also learn how she endured vicious attacks from large chemical companies for reporting about the perils of DDT and other toxic pesticides. Indeed, her message about how pesticides linger in the soil and infect other growing plants (which in turn affect animals that eat them and then finally the humans who ingest those animals) offers a primer on the food chain and complex biological systems. Many students not schooled in the natural sciences can thus experience an epiphany with such systems learning.

In addition to the above, students also benefit from other exposures to ecological science. One such source is *Sustainability: A comprehensive foundation* (Theis & Thomkin, 2015), a free PDF book in the public domain. It adds a more detailed scientific handling of climate change as well as a range of other topics. The compilation edited by Paul Hawken (2017) is also a recent addition to sources on climate change; it asserts that 100 of the most promising strategies for reducing carbon emissions or sequestering carbon can achieve "drawdown" of the world's greenhouse gases.

Another stirring reading comes from Jared Diamond's *Collapse* (2011). We read the chapter on the demise of early civilization on Easter Island. Students learn how the inhabitants, after surviving nicely for centuries by building wooden structures to live in and dug-out canoes for reaping generous harvests of fish at great distances, exhausted agricultural resources and devastated the forests over time, mostly to construct ritualistic structures as a show of strength against neighboring tribes elsewhere on the island. These actions rang the death knell for long-distance fishing and healthful nutrition, prompting vicious rivalries and eventually bloody tribal wars. The island's population thus shrank to an impoverished remnant, a far cry from the formerly prosperous nation. Such an accelerated decline over a relatively short period of time thereby offers a lesson in vicious cycles and a caution to us today about short-sighted, parochial behavior that can undermine the larger community.

Laasch and Conaway's *Responsible business: The textbook for management learning, competence and innovation* (2016) offers a useful treatment of concepts in how to think about and execute constructive actions for sustainability. Writing with the endorsement of the UN PRME office, the authors lay out the underlying conditions of the world and some conceptual underpinnings of sustainability. They expand upon what sustainable management practices would look like in the primary functions of logistics, operations, and customer relationship management (marketing, sales, and service). This includes debunking some of today's most "modern" practices that in fact undermine environmental goals. "Efficient" online purchasing and just-in-time shipping and delivery, for example, may save cost for the buyer but at the expense of excessive fossil fuel consumption for individualized transportation and packaging. The book also covers what responsible management can do in various support functions such as accounting, supply chain, and human resources.

Students can also glean information about sustainability issues from other parts of the world. They go on field trips whenever possible to visit a neighboring company or natural resource. Guest speakers from the sustainability field occasionally provide them with live stories of how firms are actually behaving. I encourage them to keep up with the *New York Times*, *The Guardian*, and other publications. We discuss convenient Internet sites, such as Smartbrief on Sustainability, CSR Wire, and Smartbiz.com. I may also require them to discuss in the classroom some current event about the environment, employment abuse, or world poverty.

I am convinced that undergraduate students, like most adults, often learn best and remember best by means of concrete examples. I therefore supplement their reading list with articles and chapters that demonstrate some of the things that specific businesses are currently doing to advance their greening efforts. For example, Alcatel-Lucent (now part of Nokia) has made great strides in its own operations and as a leader in industry alliances to design electronic systems that reduce energy consumption by an order of magnitude or more (Wirtenberg, 2014). Students also read about Unilever's dogged efforts to seek organic ingredients for food products (Gelles, 2015).

I have also allowed students to experience the temptation of overconsumption in the tragedy of the commons. Through an active exercise, they are invited to claim their share of a scarce resource—M&M's in this case—without exceeding the supply (a bowl full of the chocolates). Alas, they invariably end up being too greedy, with the total of all claims being greater than the number of M&M's available, thereby disqualifying everyone from eating any (unless the instructor relents after an in-depth debriefing).

Students also study the challenges companies face in taking responsibility for the behavior of their suppliers. One public shaming in this regard occurred in the aftermath of the many fatalities in the dreadful collapse of an apparel manufacturing building in Bangladesh in 2013. Evidence of brand names on garments found in the rubble pointed to American and European retailers as the outlets that seemed to be benefitting from blatantly irresponsible working conditions. One of them was Walmart, which turns out to have formerly contracted with a tenant in the ill-fated building but terminated the agreement months before due to concerns over dangerous and inhumane conditions. Walmart did not realize, however, that its new contractor proceeded to contract *with the original firm* to continue making products in the same decrepit building. As such, this serves as just one instance of students learning some of the dilemmas and unintended consequences of efforts to improve sustainability.

I estimate that most of the readings I assign are under the category of weak sustainability. Only occasionally do I expose students to some strong sustainability. I feel rather comfortable with this overall emphasis, though, as most students enter this foundational class with a low level of awareness about the subject. It thus seems somewhat necessary to enlighten them about fundamental principles of sustainability before they can thoughtfully contemplate what strong sustainability could look like. Indeed, while this would not apply to our students in MBA and Executive MBA classes, I think these undergraduates need to acquire a nuanced understanding of such issues and a mature worldview and mindset to appreciate the audacious aims of full-blown strong sustainability. I thereby hope that I can, over time, move our emphasis in a stronger direction.

ENGENDERING A SUSTAINABILITY WORLDVIEW

I maintain that eliciting and developing a sustainability mindset in students is a powerful result for an educator. As Senge et al. (2008) said, "All real change is grounded in new ways of thinking and perceiving" (p. 10). Change needs to be rooted in one's deep conception of self and relationship with others, community, and the world.

Psychologist Steve Schein identifies "worldview" as a necessary component for someone to deal seriously with issues and behavior concerning sustainability. Having interviewed 75 corporate executives working in the field, he learned about the origins of their concerns for the natural world (Schein, 2015a, 2015b); reasons included early life experiences, such as family of origin, teachers, and seeing poverty and natural degradation, as well as a sense of spirituality and service. Many respondents also reported their awareness of being embedded in the natural ecology, the vulnerability of the earth, and the value of nature. Worldviews may thus be seen through the lens of moral and ego development; Brown (2012, cited in Schein, 2015a: 99) asserts that they become "more complex and encompassing" over time. They may be classified as "pre-conventional" (related to the impulsive and opportunistic), "conventional" (in tune with social conventions and short-term economic goals), or "post-conventional" (greater appreciation for the reframing of complex issues, interdependence of systems, and awareness of long-term implications of sustainability).

While Schein relates this typology of worldviews to the executives in his study, it may be equally applied to students. Most undergraduates would fit the pre-conventional category, but some may be able to begin moving into the conventional and post-conventional with the help of powerful educational techniques and experiences.

Bob Doppelt (2012) provides another insight into the worldview needed to bring about sustainability. He describes this change of worldview as converting one's primary focus "from Me to We." To do so means the ability to make five "commitments":

1. *See the systems you are a part of.* This commitment focuses our attention on how we are integrated into a larger whole (Ackoff, 2015; Ackoff, Addison, & Bibb, 2007). One system is nested inside another, and more and more ecosystems make up the entire biosphere.

2. *Be accountable for all the consequences of your actions.* With an imperfect understanding of systems dynamics and various cognitive and self-serving biases, we instinctively focus on symptoms, single causes, and near-term, one-way causation rather than on feedback loops and non-linear change (Mazutis & Eckardt, 2017).

3. *Abide by society's most deeply held universal principles of morality and justice.* Today's death, disruption, and displacement due to climate change fly in the face of

espousing justice for all. Other cultures and regions of the world invisible to most westerners, notably the poorest and sickest on the planet, also deserve the same level of justice as the most affluent.

4. *Acknowledge your trustee obligations and take responsibility for the continuation of all life*. Doppelt suggests thinking about the earth as a "living trust" whereby "trustees" in the present have the responsibility to use the subject assets not for personal gain but to monitor their condition in view of passing them on to future beneficiaries. In ecological terms, this means managing the earth in a sustainable fashion, not engaging in profligacy or economic growth that depletes assets.

5. *Choose your own destiny*. We easily become resigned to the current state of affairs. Reinforcing this tendency may be the "confirmation bias" that insidiously leads us to filter out information that conflicts with our existing beliefs and embrace inputs that support them (Haidt, 2012; Kahneman, 2011; Marshall, 2015).

Rising to each of these commitments requires a substantial change in consciousness and actions to absorb fully their worldview. As many scholars of behavior change note, changing deeply rooted behavior requires more than simply reframing one's thoughts and beliefs (Hoffman, 2016; Rimanoczy, 2013).

THE CHALLENGE OF MOVING FROM SUSTAINABILITY WORLDVIEW TO SUSTAINABILITY MINDSET

Absorbing a sustainability worldview is a necessary condition for major change in individuals and groups. In light of this, many scholars advance the notion of cognitions (Mazutis & Eckardt, 2017). Profound change in an individual, however, requires consideration of the whole person. One's "mindset" embraces more than the thoughts and beliefs of a worldview, and includes one's sense of identity, emotions, and cognitive processes that originate in the more non-linear and creative right hemisphere of the brain.

A more comprehensive treatment of mindset comes from the work of Isabel Rimanoczy (2013). She has written and taught about what it means to produce a sustainability mindset and serves as chair of the

Sustainability Mindset Working Group under the UN PRME. Through qualitative research involving sixteen sustainability leaders, she factored out two dimensions that account for their dedication to sustainability: 1) Personal Mission and 2) Social Sensitivity. Regarding the first, all her interviewees reported the centrality of a sense of mission, purpose, and values that grounds their activities. They relate a deep sense of calling to this work (cf. Hoffman, 2016), often involving a spiritual dimension even though such language is not always welcome in the workplace. As a result, taking early action in sustainability often deepened their sense of mission, which in turn kindled a more compelling drive for that mission as well as vigorous action in a virtuous cycle. Rimanoczy thus posits that a sustainability mindset results from the interaction among three elements: "Knowing," or the cognitive dimension; "Doing," or actions; and "Being," which embraces one's identity, emotions, and right-brain awareness. One of Rimanoczy's subjects, for instance, reported that after getting immersed in sustainability work—the Doing—it became something that "I had to do," illustrating the importance of feelings as a key component of mindset and which complement Knowing and Doing. Rimanoczy applies this triad to what she recommends for educating toward a sustainability mindset.

The second dimension shared by interview subjects was an intense social sensitivity to the world's poverty, inequity, and suffering. Feelings of anger, pain, or even of despair or depression often grew out of events in their own lives or in the lives of those close to them, leading them to bold action. In other words, human impact was especially motivating to them, more so than mere abstractions of global problems. For these individuals, the sensitivity was long-lasting as opposed to, for example, the sensitivity behind the surge of intervention immediately following a natural disaster.

To achieve a sustainability mindset, Rimanoczy (2013), drawing on earlier work by John Adams (2000, 2008), maintains that people must transform both their thinking and their way of being on several dimensions. Three of these are:

1. *time orientation*—from short-term to long-term;
2. *scope of attention*—from local to global; and
3. *prevailing logic*—from either/or to both/and.

Doppelt's five commitments incorporate these dimensions as well, and they may be seen within a continuum where most of us use the thinking at the left end. Other aspects of systems thinking which we may include here are interdependence, cyclical flow, complexity, and cooperation through partnerships. Incorporating this kind of thinking, however, and moving to the far right of the continuum where such thought and action can steer how we deal with sustainability issues, requires increased self-awareness and disciplined intent.

Rimanoczy, however, goes beyond Doppelt (and, in many ways, Schein) in asserting the necessity of transforming one's way of "being" in different respects to achieve a true sustainability mindset. She touches on three more dimensions:

4. *focus of response*—from reactive to creative;
5. *problem or error consideration*—from accountability and blame to learning; and
6. *life orientation*—from doing and having to being.

Reflective corporate leaders know that they themselves must be aware of their own sense of meaning—"the feeling individuals have about the fundamental meaning of who they are, what they are doing, [and] the contributions they are making" (Vaill, 1998: 219)—and encourage the same in their associates (Bolman & Deal, 2011; Moore, 1995; Neal, 2013).

Why, then, is there so little action to reverse course? After all, the deterioration of the globe has received increased attention in recent years, and many people consider themselves sympathetic to the idea of slowing the decline. Rimanoczy points to several factors in the resistance to change:

- *Economic growth.* The increase in wealth in the developed world has firmly accustomed us to the payoffs of growth despite the accompanying increase in pollution, climate change, income inequality, and accelerating decline in natural resources. Commentators like John Ehrenfeld (Ehrenfeld & Hoffman, 2013), Bill McKibben (2011), and Riane Eisler (2008) are among the relatively few voices who dare to challenge the conventional wisdom that growth is the sole source of satisfaction rather than an approach based on more prudence, caring, and spiritual richness.

- *Achievement.* Western society has achievement embedded in almost all forms of life, whether it concerns personal wealth, luxury consumption, athletics, or social status.

- *Control.* Humans have claimed their superiority over the animal world for centuries, and this carries over to controlling the earth itself. It manifests in the pursuit of unlimited fishing, mining, oil extraction, dumping of effluents into fresh water, and spreading fertilizers into the soil. Such "species arrogance" has led to the extinction of massive amounts of biodiversity (Kolbert, 2015).

- *Wealth.* Some trace the drive for wealth to the 19th century Industrial Revolution, which was predicated on the belief that seeking private wealth is a primary motivator and even a virtue in itself. For most people today, economic freedom is the basis for all freedom. Such motivation can be powerful even while it leads to destructive feelings of entitlement, envy, guilt, or resentment for many.

- *Comfort.* While not intrinsically wrong, much of the quest for comfort in modern society has been carried out at the expense of natural resources that have been exploited beyond any sustainable level.

- *Independence.* Cultures vary along these lines. Nevertheless, the general tendency of Americans toward a more individualistic construal of self, as compared to more collectivistic orientations, militates against easily acquiring a mindset concerned with global welfare (Markus & Kitayama, 1991).

- *Competition.* As mentioned above, the drive to compete runs deep. "Survival of the fittest," however, reveals linear thinking and leaves little room for notions of collaboration for the common good. Hardcore market values and competition thus crowd out compassion and care for others and the world.

- *Knowledge.* While admired as a true resource, knowledge can flood our consciousness and crowd out the holistic awareness and real wisdom needed to comprehend our complex universe.

- *Speed.* Like the fire hose of knowledge that bombards us, the norm of speed offers the illusion of high productivity, even though it can leave little room for multi-faceted consideration and profound reflection. Both these two are needed to deal with sustainability.

What exactly can we do, then, to hold on to our aspirations for true sustainability and get beyond the shackles of the resistance factors?

Rimanoczy suggests three general ways. One is to redefine our values and reshape them in a fundamentally more useful manner. For example, the value of growth and personal wealth may shrink if reframed with the questions, "Growth and wealth for what? For whom?" If we form an answer while considering a world that is depleting its resources and depriving three billion people of basic nutrition, health, and stable family life, our own wealth starts to seem like a superficial, self-centered goal. If we can detach ourselves from an identity shaped by our possessions and social status, we can tune in to a hole in our heart that could lead to us sharply curtailing our consumption, our living space, and the "things" needed for true fulfillment (Smith, 2017). In addition to this, a more neutral or even positive dose of media could also eventually support us in changing our spirit and expectations. Today's media strongly affect what we perceive and what we expect—when the TV news reports vicious political back-biting, mayhem, and crime on a daily basis, for example, it builds expectations of a self-centered, fear-drenched life in the world.

A second avenue toward getting beyond resistance concerns globalization and social media. Regrettably, these have often accelerated unsustainable practices around the world, such as exporting Western values around diet, competition, and materialism. Consider sharp increases in the number of diabetes cases in India, for example, as the burgeoning middle class gravitates toward rich American foods and the obesity that results from them (Kleinfield, 2006). Nevertheless, examples of social media that bring out an extraordinary kind of collaboration for world benefit do exist, such as www.One.org founded by Bono or www.Change.org, both of which rally grassroots advocacy for worthy causes (see also Kristof & WuDunn, 2015). Expanding awareness of such networks, therefore, can inspire others to multiply participation around the world.

The third way that Rimanoczy suggests for getting beyond factors that discourage sustainable behavior is to depart from the classical scientific approach of left-brain analysis (of sustainability) and cultivate the capabilities of the brain's right hemisphere. The left brain propagates the idea of being in control with either/or logic as opposed to utilizing our abilities to detect holistic patterns and creative ambiguity. The right brain, on the other hand, is better able to appreciate the wisdom of our ancestors. Rimanoczy thus urges us to consider the virtues of early scientists who generated deep insights through strong intuition, insights which may be quashed today by the premium put on positivistic proof. She quotes Thoreau, who wrote, "I must walk with more free sense … I must let my senses wander as my thoughts, my eyes see without looking.… The more you look the less you will observe.… What I need is not to look at all, but *a true sauntering of the eye*" (Rimanoczy, 2013: 157, emphasis added).

With little neurological knowledge, Thoreau was describing the whole person as the best way to explore and learn.

Another source of hope arises from the possibility for our minds to evolve. This can include gradually moving beyond the illusion of independence and achievement. Just being open to slowing down in our speed-obsessed culture, for instance, can introduce us into a pace of existence that affords the chance to heighten our self-awareness. Aesthetic and artistic experiences can amplify greater mindfulness and identification of life's purpose (Yang, in press). This guides us to engage better with problem-solving in the presence of complexity and ambiguity.

DEVELOPMENT OF AN IN-DEPTH SUSTAINABILITY MINDSET: KNOWING, DOING, AND BEING

Educating our students to grow into a sustainability mindset is a demanding mission. Much of the transition may take a lifetime to achieve, if ever. It is imperative that students acquire a basic understanding of eco-literacy, climate change, other threats to the world, and of approaches that companies are seeking to undertake. Many of the activities described above, therefore, relate to traditional methods of conveying knowledge. Yet advocates of experiential education have long stressed the need for students to get hands-on learning—the Doing—which can be much more enduring and meaningful (e.g., Kolb, 2014). Moreover, as learners of all ages are facing the need to transform their behavior and long-held beliefs about nature and humanity, they can also benefit deeply from shifting their Being.

Table 2 compiles an array of possible activities that offer learning in all three dimensions. The most non-traditional relate to Doing and Being. At Fairleigh Dickinson University, for instance, students begin their sustainability journey through service-learning. Everyone majoring in Management conducts at least one community service project for the benefit of some group or NGO; some actual examples of these include fundraising for schools in rural Cambodia, underwriting wells in Ethiopia and Haiti, and exposing the campus to knowledge about the genocide in Darfur. Consequently, those involved in these projects consistently report a deepening sense of compassion for the beneficiaries while sharpening their cognitive and management skills. Some courses also require students to interview a social entrepreneur about business that is set up to make money but also to serve the broader world. The analyses of their learnings are then submitted to the nonprofit Aim2Flourish (www.aim2flourish.org), which adds the inspiring stories to its open global library. Students can also on occasion listen to talks given by speakers as arranged by our institute, speakers who are devoted to sustainability, innovation, and entrepreneurship. Their topics include provocative subjects involving corporate actions and discussions about their values-based philosophy as well as best practices in their strategies. Finally, the university's required freshman core course has also incorporated a module on sustainability. Indeed, such experiences provoke knowledge and inspiration for students' own future actions. Over time, all our students will at least know some of the vocabulary and key concerns surrounding sustainability.

Desired Learning	***Activity***	***Know***	***Do***	***Be***
Eco-literacy	T. Theis & J. Thomkin (eds.), *Sustainability: A comprehensive foundation*	X		
	R. Carson, *Silent spring* (excerpts)	X		
	Module on fresh water	X		
	Video on the state of the planet	X		
Climate Change	G. Craven, *What's the worst that could happen?*	X		
	P. Hawken (ed.), *Drawdown* (excerpts)	X		
	T. Theis & J. Thomkin (eds.), *Sustainability: A comprehensive foundation*	X		
	J. Hansen, "Why I Must Speak Out About Climate Change," *TED*	X		
Other Global Threats	J. Diamond, "Easter Island," in his *Collapse*	X		
	Tragedy of the Commons—Exercise with M&M's	X	X	
Corporate Approaches & Stories	Future-Fit Foundation, *Future-fit business benchmark*	X		
	Laasch & Conaway, *Responsible business*	X		
	Press accounts on Wal-Mart, Unilever, Patagonia, Alcatel-Lucent, etc.	X		
World Economy	Tim Kasser, "The high price of materialism," *The Center for New American Dream* (2011). Available at https://www.youtube.com/watch?v=oGab38pKscw	X		
	Annie Leonard, "Story of stuff," *Tides Foundation, Funders Workgroup for Sustainable Production and Consumption*, and *Free Range Studios* (2009). Available at https://www.youtube.com/watch?v=9GorqroigqM	X		
	R. Eisler, *The real wealth of nations*	X		

Desired Learning	*Activity*	*Know*	*Do*	*Be*
Corporate Actions	Guest speakers	X		
	Field trips	X	X	
	On-campus speakers	X		
On-campus Projects	Clean-up of river and grounds		X	X
	Planting garden of vegetables, etc.		X	X
	Campus Green Club	X	X	X
Consider Personal Behavior	Compute personal carbon footprint		X	X
	S. Shulman, et al., *Cooler smarter: Practical steps for low-carbon living*		X	X
Understand Social Entre-preneurship	Interview social entrepreneurs & submit results to Aim2Flourish.com	X	X	X
	Attend talks on campus	X	X	
	Campus chapter of Enactus	X	X	
Global Awareness	Study UN Sustainable Development Goals	X		
	Do service-learning projects	X	X	X
	Study abroad	X	X	X
Self-Awareness	Journaling		X	X
	Meditation		X	X
Identify Personal Purpose and Mission	Write about "Receiving Amazing Achievement Award"		X	X
	Write about "My Legacy"		X	X
	Write about "My Identity"		X	X
Relationship with Sustainability	Write about "My View on Sustainability"		X	X

Table 2: Assigned Activities

Schein (2015a) points to the impact on his students—and on himself—in learning more systems thinking at a deep level when he immersed himself in "permaculture" near campus, a combination of how Doing can deepen one's Knowing and Being. He also recommends greater exposure to eco-science for students, along with deep reflection and journaling. Such an effort to infuse "ecological literacy" was embodied in similar fashion by a two-decade long multi-dimensional program at Ramapo College of New Jersey (Edelstein, 2009).

Another simple exercise from Rimanoczy is to have students walk silently through nature for sixty minutes without any electronics, cameras, or papers, and then write about the experience afterward in their journals. The benefit of this kind of Doing is to have a potentially profound effect on one's Being. The outcome is similar for an NGO that does outdoor education for young people; their mission statement refers to using the "earth as educator" (Trekkers, 2017).

A further cue can be taken from researcher and consultant Philip Mirvis who has led senior executives on field trips to impoverished third world countries. Participants increased their self-awareness and understanding of others by visiting remote parts of the globe. They also reported a powerful executive development experience while engaging with the least fortunate inhabitants on earth (Mirvis, 2008). Indeed, such experiences have since helped these executives connect global issues to areas pertinent to their companies. On that note, a similar kind of experiential learning can have real impact on college students as well, such as what happened with those who studied sustainability on our university's trips to Costa Rica. Furthermore, some of our other students are able to study abroad and gain exposure to different worldviews (even if most of them go to developed countries). Nevertheless, studying at home next to foreign schoolmates can also offer another version of this broadening of perspective, albeit in a familiar context.

CONCLUSION

We have not yet incorporated all these activities and knitted them into an integrated whole. The results I would like to see require a long-term and complex process for educating our undergraduates. Through such a process, however, many of our school's alumni may be able to influence the sustainability actions of their future employers. Some may even work full-time in this domain. In any case, we can be proud over time that we enabled them to examine their Being and deep identity in preparation for a rewarding, purpose-driven career and life.

Based on our results to date, and the gaps that are visible, several elements of this worthy goal stand out. I thereby suggest that instructors should aspire to guide students toward capabilities such as these:

- understanding some of the science of environment and ecology;
- comprehending complex systems and systems thinking;
- feeling part of a larger world;
- possessing the confidence to think long-term and far beyond their comfortable horizons;

- acquiring a mindset to go beyond "Me" to "We" while considering their legacy as it will affect their descendants as well as the abject poor and endangered today; and
- beginning to ascertain the kind of behavior they wish to exhibit in their personal and professional lives to contribute to a world worth leaving behind.

This article has thus reported on a way of raising awareness about sustainability issues and objectives that need to be accomplished according to the United Nations' Sustainable Development Goals and the principles of Future-Fit. "Flourishing" indeed stands as an ambitious goal. It also describes some of what students learn that businesses are already doing as well as the challenge of "strong sustainability." I myself take many steps to enable students to go beyond foundation principles and begin to acquire a sustainability worldview. More in-depth results are needed, along with ideas and activities that produce some of the sustainability mindset that is essential for powerful actions in the future.

For business schools to fulfill their mission, therefore, it is imperative to incorporate sustainability into the curriculum and the overall experience. This multi-faceted effort requires creativity, rigor, and patience—we ourselves have begun the journey at our university but we have an enormous amount of work ahead of us before we have broad impact. Guidance from the United Nations' Sustainable Development Goals, other colleagues enrolled in PRME, and other scholars can help us considerably in this regard. As with any accomplishment of real merit, we need to persist vigorously toward this crucial goal for the good of the world.

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ARE GREEN MEN FROM VENUS?

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Abstract. A consistent finding in sustainability research is that women are eco-friendlier than men, a gap usually ascribed to differences in socialization. Our research explored a corollary process—the cognitive association of environmentalism with femininity along with the consequent negative responses of men that arise from their efforts to safeguard their masculine identity. Two studies replicated the recent discovery (Brough et al., 2016) of a mental association between environmentalism and femininity (for both men and women) and the consequent reduction in the effectiveness of conventional environmental appeals to men. This research also investigated two approaches for overcoming the effects of the implicit association of sustainability with femininity. The first considered that well-learned reflective knowledge structures about advertising or about sustainability might mitigate the resistance of men to environmental appeals. We tested whether established measures of advertising skepticism (Study 1) or sustainability literacy (Studies 1 and 2) would moderate these consequences of the green-feminine association. Whereas skepticism moderated these effects, sustainability literacy did not. The second approach for offsetting the association between sustainability and femininity was to create an environmental appeal with distinctly masculine brand-positioning elements. Two versions of an environmental appeal with different brand elements were produced—one masculine and the other feminine (Study 2). While men and women were equally responsive to the masculine brand positioning, the most positive responses were from women toward the feminine positioning. Collectively, these results corroborate the green-feminine association and demonstrate the moderating role of advertising skepticism. Furthermore, although higher sustainability literacy resulted in more pro-environmental behavior in general, it did not moderate downstream effects of the implicit green-feminine association.

Keywords: sustainability; environmental advertising; sustainability literacy; gender differences

INTRODUCTION

"Not only do men and women communicate differently but they think, feel, perceive, react, respond, love, need, and appreciate differently"—John Gray articulated these differences between the sexes in his popular book *Men are from Mars, women are from Venus* (1992), a work that contributed to a vast effort to identify and explain gender differences that continues until today.

One such difference that has been observed in past research is that men are less eco-friendly than women (e.g., Lee & Holden, 1999), an effect that has been attributed to differences in socialization—women learn to be more nurturing in general (e.g., Zelezny, Chua, & Aldrich, 2000) compared to men. Recent research (Brough, Wilkie, Ma, Isaac, & Gal, 2016) suggests a contributing, perhaps corollary factor in that eco-friendliness is regarded as more feminine and thus a threat to males' self-perceived masculinity. In other words, although "real" Martians may be green[1], Earth men, even if they are from Mars, don't want to be so.

If men are socialized in ways that make them unlikely to adopt sustainable behaviors, what are we to do, especially given that considerable marketing effort from both brand marketing and pro-environmental organizations is directed toward increasing sustainable behaviors? In this article, we report a replication and extension of the results of Brough et al. (2016). Our objectives were to 1) replicate the important observation of a cognitive association between the concepts of environmentalism and femininity, 2) replicate the demonstration that

[1]The origin of the characterization of Martians as "little green men" is ambiguous. Edgar Rice Burroughs described Martians as green in his 1912 novel *A princess of Mars*, but he includes Martian women and the men were 12 feet tall. Earlier uses of the phrase as a characterization of aliens date back to the early 1900s (cf. https://en.wikipedia.org/wiki/Little_green_men).

a masculine brand positioning can overcome the negative effects of this association on behavioral intentions, and 3) investigate the possibility that well-learned knowledge about advertising or about sustainability might also moderate the resistance of men to environmental appeals. We conclude with a brief discussion of implications for the marketing of sustainability.

BACKGROUND

There is extensive evidence documenting the gender gap in environmental sustainability (see, for example, Dietz, Kalof, & Stern, 2002). Women learn to be more prosocial, altruistic, empathetic (Dietz et al., 2002), more caring (Zelezny et al., 2000), and more concerned with health and safety (Davidson & Freudenburg, 1996). These differences are related to the propensity of women to bear the responsibility of primary child care in most societies. Family norms and social institutions thereby socialize women (relative to men) toward sustainability values.

Brough et al. (2016) contribute to this research stream the notion that men may resist pro-environmentalism because of a cognitive association between the concepts of greenness and femininity. They discovered that this association is implicit—that is, automatic and uncontrollable—but can affect explicit judgments, intentions, and behaviors. Indeed, their Study 1 showed, utilizing an established categorization task called the Implicit Association Test (IAT) (Greenwald, McGhee, & Schwartz, 1998), that both men and women take less time to make judgments about women's names when these are paired with images of environmentally-friendly (vs. environmentally-unfriendly) products (no such implicit association was found for men's names or photos). A shorter response latency on the IAT indicates that the paired concepts (i.e., femininity and eco-friendliness) match participants' subjective mental representation, the logic being that two concepts are cognitively linked when they are stored nearer to one another and are thus more easily retrieved from long-term memory.

Brough et al.'s (2016) Study 2, moreover, showed that both men and women label an individual bringing a reusable canvas bag to the grocery store as more feminine than someone who uses a plastic bag, regardless of whether the shopper is male or female. The implicit association between environmentalism and femininity can thus affect individuals' explicit judgments. In fact, the researchers also found in subsequent experiments that while women generally embrace the green-feminine association, men may be discouraged to adopt sustainable behaviors because they wish to maintain their sense of masculinity.

Research into implicit associations has been extensive since the earliest publication of Greenwald et al.'s work (1998; see Banaji & Greenwald [2013] for a review). They are well-learned relationships between categories—Western culture, for example, is rich with positive connections to flowers and negative connections to insects, with most of us associating flowers with pleasantness and insects with unpleasantness. As a result, we more readily and automatically process connections to flowers with positive feelings and those toward insects with negative feelings, thereby making us more likely to act positively toward flower-relevant stimuli and negatively toward insect-relevant stimuli. The research on implicit associations has been, over the past decade or so, part of the trend in psychology to characterize information processing in terms of two types: automatic and thoughtful. Perspectives such as those, for example, in *Thinking, fast and slow* (Daniel Kahneman, 2011), *Blink* (Malcolm Gladwell, 2007), and *Blindspot: Hidden biases of good people* (Banaji & Greenwald, 2013) characterize human decision making as having a spectrum ranging from automatic to reflective processing. Automatic processing is primary and, in many cases, directive of later thought, suggesting that implicit associations may guide even the most thoughtful of decisions.

Much of the work in implicit associations has focused on racial biases, with the finding that an implicit preference for whites is found in about 75% of the U.S. population (Banaji & Greenwald, 2013). Across dozens of studies, that association has been shown to be related to moderate forms of racial prejudice—attitudes, friendliness, recommendations for medical treatments, evaluations of job applicants—but not necessarily to overt (public) expressions or behaviors. The implication is that these cognitive associations may result in automatic (less conscious) responses but do not necessarily dictate reflective (more thoughtful) ones.

The implicit association for the gender gap in sustainability is as follows: men and women are socialized to associate sustainability with femininity. This association may be direct because women are more likely to be caretakers of the environment or indirect because both sustainability and women are associated with such characteristics as being nurturing, caring, cooperative, altruistic, and ethical. A link to femininity is also bolstering and positive for most women but threatening and negative for most men. The prospect of green behavior therefore triggers an automatic, implicit association with femininity, which is positive for women but negative for men.

As Banaji and Greenwald stress in *Blindspot* (2013), few people are free of implicit associations, even though most of us do not act upon them. For example, the vast majority of people hold implicit pro-white associations but few of them are overtly prejudiced. In similar fashion, not all women act in environmentally friendly ways and not all men act upon anti-green instincts. Why do we not always act in accordance with our implicit associations? And what might be done to increase pro-social actions that might be discouraged by implicit associations?

The answer to the first question is fairly straightforward—automatic processing may be offset by reflective processing. When we think carefully about a decision, our implicit associations can be overwhelmed by a more complete assessment and weighing of available knowledge and implications. The challenge, as always, is that people resist careful, thoughtful analysis. What can we do then to offset the negative (usually for men) effects of the implicit association of greenness and femininity?

Banaji and Greenwald (2013) are not sanguine about an easy solution to the problem. Stereotypes, as they describe, are a prominent form of implicit association and a difficult response to modify. They are easily, almost unavoidably formed, and efforts to counter them through specific learning (e.g., "Blacks are good"; "Females are strong," etc.) have been shown to produce, at best, only short-term eliminations of the implicit attitude effect. Nevertheless, Gladwell (2007) comments on our ability to control the effects of implicit associations: "The answer is that we are not helpless in the face of our first impressions. They may bubble up from the unconscious—from behind a locked door inside of our brain—but just because something is outside of awareness doesn't mean it's outside of control" (p. 96). He goes on, however, to describe the necessary changes as substantial. To overcome racial bias, for example, "requires that you change your life so that you are exposed to minorities on a regular basis and become comfortable with them and familiar with the best of their culture…" (p. 97). Therefore, to overcome the negative effects of implicit associations that have developed over a lifetime, we may need an equivalent lifetime of counter-association learning. Such a lengthy time frame, unfortunately, is not reasonable for designing a marketing intervention.[2] Perhaps future generations will grow up in a world that associates pro-environmentalism with manliness (as well as femininity); until then, we are left to deal with associations as they currently exist.

[2]On the plus side, evidence shows that IAT-indicated stereotypes vary across cultures. We should no doubt expect to see differences, therefore, in the green-feminine association across countries.

If unlearning implicit associations is problematic, perhaps another option is to attempt to bring them to light. Banaji and Greenwald use the analogy of cameras on cars that alert drivers to other cars in their blindspots. We need devices that will alert us to the effects of our automatic processing—something that essentially shouts out, "Hey, don't trust your first instinct here; it's wrong!" At that point, the prediction is that thoughtful, reflective processing will overwhelm the automatic response. The challenge once again, however, is how to encourage people to think carefully about something that does not warrant careful thought. Although there are many instances of communication that appear to have been successful in generating thoughtful decision-making, consumers are especially vigilant against marketing efforts that attempt to get them to think more than they want (Friestad & Wright, 1994).

Still another option would be to use persuasion tools to offset the effect of automatic processing with countervailing automatic processing at the point of choice. Brough et al. (2016) demonstrated that framing green behavior or products as masculine could reduce the negative predisposition of men toward donating to a green non-profit. They found that repositioning the advocating organization as more masculine increased men's likelihood to donate as compared to men who were presented with conventional green positioning (i.e., feminine), and even matched the donation likelihood of women. Thus, the subtle effect of rebranding green behavior as masculine offset the well-learned association of green behavior with femininity.

We pose a related question: can a well-learned association offset implicit associations in the context of behaviors? When it comes to race, for example, most people usually do the right thing *despite* implicit learning, that is, even though the majority exhibit implicit race bias, most of them almost never act on racial stereotypes. Is this because such individuals have well-integrated racial equality learning that is easily called upon to counter negative initial tendencies whenever racial stereotyping is an option? If so, can we identify well-learned cognitive structures that will moderate the effects of implicit associations when it comes to green behavior? Perhaps two such structures (knowledge areas) are *advertising skepticism* and *sustainability literacy.*

RESEARCH QUESTIONS

As noted above, this research had three objectives. The first two were to replicate the innovative findings of Brough et al. (2016): do men exhibit a cognitive association between environmentalism and femininity that limits their acceptance of pro-sustainability messages and, if so, can this association be overcome by positioning the brand of the advocating party as masculine? The third objective was to investigate whether the downstream effects of the green-feminine association on explicit judgments and men's behavioral intentions would be moderated by either one of two cognitive structures—advertising skepticism and sustainability literacy.

Obermiller and Spangenberg (1998) defined skepticism toward advertising (ad skepticism) as a marketplace belief (a fundamental belief about how the marketplace works); it is a well-learned tendency to disbelieve the informational claims of advertising, a well-learned cognitive association based on socialization and countless consumer experiences. They developed and validated a scale to measure the construct (SKEP) and demonstrated empirical support for a hypothesized nomological network, linking ad skepticism to attitudes toward advertising, marketplace experiences (most important in this context), and consumer socialization. Given, therefore, that the green-feminine association may be socialized by media and advertising, we hypothesized that advertising skeptics would be more likely to dismiss the implicit association between environmentalism and femininity when making explicit judgments.

Second, we investigated moderation by sustainability literacy, which is conceptualized as an integrated system of knowledge and attitudes, along with behaviors or intentions, that guide decisions with respect to sustainability. Obermiller and Atwood (2014), for instance, developed SustLit, a scale of sustainability literacy, and demonstrated its reliability and nomological validity in a series of studies. We reasoned that people who have well-integrated knowledge about sustainability and environmentalism may be able to recruit this knowledge to counter the initial, implicit green-feminine association. Thus, we hypothesized that high sustainability literacy would counteract the implicit association between femininity and eco-friendliness, thereby reducing the negative effects of a green-feminine association on explicit judgments and behavioral intentions.

STUDY 1

Study 1 was designed to assess whether the green-feminine association manifested itself in participants' explicit judgments and to investigate whether ad skepticism or sustainability literacy moderated this effect. Two hundred adults (mean age = 35.90 years, SD = 11.68; 50.0% female) recruited through an online panel (Amazon Mechanical Turk) participated in an experiment that manipulated the gender and behavior of a consumer in a shopping scenario. The experiment, largely a replication of Study 2 of Brough et al. (2016), had a 2 (green or non-green behavior) x 2 (male or female shopper) between-participant design. The information provided about shopper behavior was whether the shopper was using a reusable bag (green) or a plastic one (non-green). The shopper was described as either a man or a woman. The scenario instructions were as follows: "Imagine you are at your local grocery store and see a [man/woman] leaving the checkout lane carrying [his/her] groceries in a [plastic bag/reusable canvas bag]," and were accompanied by images of plastic (or reusable canvas) bags containing groceries (Exhibit 1).

Exhibit 1: Grocery Bag Images (Study 1)

After reading the scenario, participants characterized the shopper on a set of trait scales. Out of 11 traits presented randomly for each subject, two traits were intended as manipulation checks (eco-friendly and wasteful), three as measures of masculinity (masculine, macho, and aggressive), and three as measures of femininity (feminine, gentle, and sensitive) while three were gender-neutral distractors (athletic, attractive, and curious).

Participants also completed the 9-item SKEP scale (Obermiller & Spangenberg, 1998) and a 19-item scale of sustainability literacy[3] which was a subset of the 75-item SustLit scale (Obermiller & Atwood, 2014).[4] This reduced scale measured knowledge of climate change, energy,

[3]The psychometric characteristics of the SKEP and SustLit scales have been demonstrated in the cited articles. The 19-item subset from SustLit showed a correlation of r = .87 with the larger scale knowledge items across eight applications with over two thousand participants.

[4]See the Appendix for the items of the two scales.

planetary ecosystems, systems concepts, social justice implications of sustainability, and organizational/business sustainability concepts. After reverse-coding certain items, the nine SKEP items were averaged to form an overall SKEP rating (ranging from 1 to 5, with 5 denoting greater skepticism) and the nineteen SustLit items were averaged to form an overall SustLit rating (ranging from 1 to 5, with 5 denoting greater sustainability literacy).

Results of Study 1

Manipulation checks were successful—for the entire sample, the reusable (vs. plastic) bags led to higher ratings of eco-friendliness (4.44 vs. 1.77; $t(198) = 19.43$, $p < .001$) and lower ratings of wastefulness (1.37 vs. 2.54; $t(198) = -7.70$, $p < .001$) on 5-point scales. The three measures of masculinity were averaged to form a single composite measure ($\alpha = .80$) and likewise with the three measures of femininity ($\alpha = .75$), producing scales of masculinity and femininity ranging from 1 to 5. Overall, male shoppers were perceived as more masculine (2.22 vs. 1.57; $t(198) = 5.42$, $p < .001$) and less feminine (2.37 vs. 2.86; $t(198) = -3.64$, $p < .001$) than female shoppers.

We conducted a 2 (green or non-green behavior) x 2 (male or female shopper) analysis of variance with the composite femininity measure as our dependent variable. As expected, there was a main effect of shopper gender (F (1, 196) = 15.41, $p < .001$) such that female shoppers were rated as more feminine than male shoppers (2.86 vs. 2.37). More importantly, we also found a main effect of shopping behavior (F (1, 196) = 33.19, $p < .001$) wherein green behavior (reusable bag) was rated as more feminine than non-green behavior (2.96 vs. 2.24), regardless of shopper gender. Green female shoppers were rated as more feminine than non-green female shoppers (3.17 vs. 2.54), and green male shoppers were also rated as more feminine than non-green male shoppers (2.76 vs. 1.97). The shopper gender x behavior interaction was non-significant (F (1, 196) = .46, $p > .49$).

Next, we conducted a 2 (green or non-green behavior) x 2 (male or female shopper) ANOVA with the composite masculinity rating as our dependent variable. There was again a main effect of shopper gender (F (1, 196) = 29.14, $p < .001$) such that female shoppers were rated as less masculine than male shoppers (1.57 vs. 2.22). There was no significant main effect of information cue (F (1, 196) = .32, $p > .57$); that is, green versus non-green behavior did not affect ratings of masculinity (1.93 vs. 1.87). We also did not observe a significant shopper gender x behavior interaction (F (1, 196) = .78, $p > .37$).

The effect of green behavior on perceptions of femininity was also independent of the gender of the study participant. An ANOVA with participant gender included as a third factor returned neither a main effect of participant gender (F (1, 191) = .16, $p > .69$) on nor a significant participant gender x behavior interaction (F (1, 191) = .32, $p > .57$) with perceptions of femininity. Likewise, the effect of green behavior on perceptions of masculinity was independent of the gender of the viewer—there was neither a main effect of participant gender (F (1, 191) = .01, $p > .92$) on nor a significant participant gender x behavior interaction (F (1, 191) = 1.22, $p > .27$) with perceptions of masculinity.

Shoppers with a reusable bag were thus perceived to be more feminine but not less masculine. Whether the shopper, or the person making the judgment, was male or female did not matter. As such, these results replicate those of Brough et al.'s (2016) Study 2, and we concur with their conclusions: "the green-feminine association is prevalent across both genders … and this association may discourage men from engaging in green behaviors, particularly if they are motivated to maintain a macho image and wish to avoid being stereotyped as feminine" (Brough et al., 2016: 6).

Do SKEP or SustLit moderate the effect? SKEP was first examined as a moderator of the relation between shopper behavior and femininity ratings. Shopper behavior (0 = non-green, 1 = green) and SKEP were entered in the first step of the regression analysis, followed by the interaction term between shopper behavior and SKEP in the second step. This explained a significant increase in variance in femininity ratings ($\Delta R^2 = .02$, $F(1, 192) = 3.84$, $p = .05$). SKEP was therefore a significant moderator of the relationship between shopper behavior and femininity ratings.

To decompose this interaction, we examined the relationship between SKEP and femininity ratings for each shopper behavior condition (Aiken, West, & Reno, 1991; Spiller, Fitzsimons, Lynch Jr., & McClelland, 2013). For the green behavior condition, there was a significant negative association between SKEP and femininity ratings (B = -.25, SE = .11, $t(97) = -2.35$, $p < .02$). For the non-green behavior condition, however, there was no significant relationship between SKEP and femininity ratings (B = .05, SE = .11, $t(95) = .44$, $p > .65$). In other words, the higher participants were in advertising skepticism, the less likely they were to judge green behavior as feminine (Figure 1). This result is consistent with our hypothesis that ad skeptics are less likely to be affected by the implicit association between environmentalism and femininity when making explicit judgments.

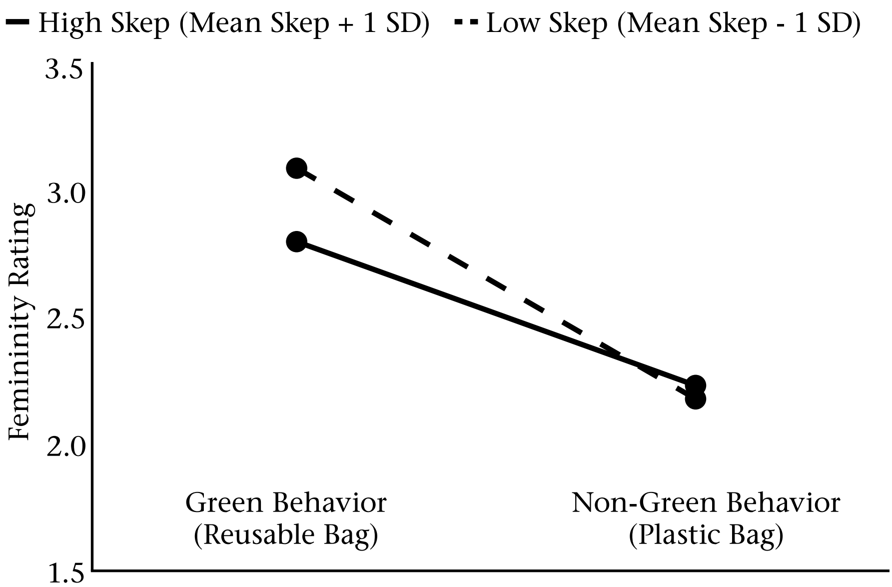

Figure 1: Association of Femininity and Green Behavior at High vs. Low Levels of Advertising Skepticism (Study 1)

To identify the range of SKEP ratings for which the simple effect of shopping behavior was significant, we used the Johnson-Neyman technique. The analysis revealed that there was a significant effect of green/non-green behavior for any SKEP rating below 4.72 (B_{JN} = -.42, SE = .21, p = .05) on a 5-point scale, but not for any SKEP rating greater than 4.72.

To examine sustainability literacy as a moderator in the behavior-femininity relationship, we conducted another regression analysis in which shopper behavior (0 = non-green, 1 = green) and SustLit were entered in the first step. The interaction term between shopper behavior and SustLit was entered in the second step, and it explained a directional, but non-significant, increase in variance in femininity ratings ($\Delta R^2 = .01$, $F(1, 189) = 2.03$, $p = .16$). SustLit, therefore, was not a significant moderator of the relationship between shopper behavior and femininity ratings. However, given that the interaction was approaching the conventional threshold of marginal significance, we nonetheless examined the relationship between SustLit and femininity ratings for each shopper behavior condition (Aiken et al., 1991; Spiller et al., 2013). For the green behavior condition, the association between SustLit and femininity ratings was non-significant (B = -.15, SE = .19, $t(94) = -.78$, $p > .43$). For the non-green behavior condition, however, there was a significant negative relationship between SustLit and femininity ratings

(B = -.57, SE = .22, $t(95) = -2.58$, $p < .02$). In other words, the higher participants were in sustainability literacy, the less likely they were to judge non-green behavior as feminine (these results are illustrated in Figure 2). Lastly, we applied the Johnson-Neyman technique once again and found a significant effect of green/non-green behavior for any SustLit rating above 2.93 ($B_{JN} = -.43$, SE = .22, p = .05) but not for any SustLit rating below 2.93.

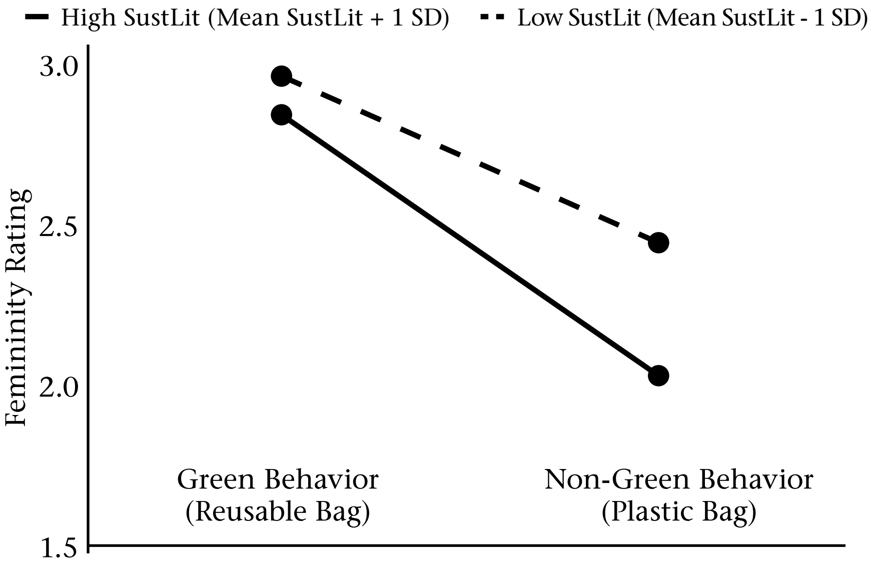

Figure 2: Association of Femininity and Green Behavior at High vs. Low Levels of Sustainability Literacy (Study 1)

Such results are inconsistent with and even directionally opposite our hypothesis that high sustainability literacy will counteract the implicit association between femininity and eco-friendliness. We found that high levels of SustLit, rather than attenuating differences in femininity ratings for green versus non-green behavior, exaggerated these differences to some degree.

STUDY 2

Study 1 showed that both men and women explicitly judge a person engaging in environmental [non-environmental] behavior to be more [less] feminine, thereby replicating Study 2 of Brough et al. (2016). We presume that people make these explicit judgments because they hold an implicit association between femininity and green behavior. We also extend the work of Brough et al. (2016) by showing that participants who are high in advertising skepticism are less likely to exhibit the green-feminine association in their explicit judgments.

With respect to sustainability literacy, we found no evidence in support of our hypothesis that participants who are high in sustainability literacy will be less likely to exhibit the green-feminine association in their explicit judgments. In fact, we found directional evidence to the contrary, that participants who are high in sustainability literacy are more likely to exhibit the green-feminine association in their explicit judgments.

Why might this be? One possible explanation is that the same sustainability cues that trigger an implicit association to femininity may also trigger sustainability literacy knowledge, thereby making it *more likely* that those with high sustainability literacy will exhibit the green-feminine association in their explicit judgments and behavioral intentions. We probe this further in Study 2, which was designed to replicate the finding of Brough et al. (2016) that the green-feminine association affects men's behavioral intentions. Once again, we investigated moderation by other well-learned knowledge. Moreover, since our evidence with respect to sustainability literacy in Study 1 was relatively weak, we decided to focus exclusively on the moderating effect of SustLit in Study 2.

Two hundred thirty-six adults (mean age = 36.44 years, SD = 12.00; 57.0% female) were recruited for an online study (through Amazon Mechanical Turk) which addressed two related questions. First, could we replicate the demonstration that marketing promotional tactics can overcome men's negative responses to the green-feminine association? Showing that this resistance could be overcome by positioning green appeals with cues that offset associations to femininity would be a replication of Brough et. al.'s (2016) Study 6. Second, does sustainability knowledge moderate the decision to act upon a pro-environmental request? The study was a 2 (female or male brand positioning) x 2 (gender of participant) factorial between-participants experiment.

Each participant was randomly assigned to either a feminine or masculine positioning of a donation request for an environmental nonprofit organization. The gender positioning elements are illustrated and listed in Exhibit 2.[5]

[5]These executions were pre-tested and found to be equivalent in perceptions that the organization was pro-environmental, that they differed in masculinity and femininity, and that both referred to saving unspoiled natural environment.

Preserving wilderness *Preserving nature areas*

Exhibit 2: Masculine and Feminine Brand Positions (Study 2)

Different elements:

- Title
  - » Masculine: Wilderness Rangers
  - » Feminine: Friends of Nature
- Logo
  - » Masculine: Black and dark blue colors with howling wolf symbol, bold/straight font
  - » Feminine: Green and light tan colors with tree symbol, frilly font
- Mission
  - » Masculine: Preserving wilderness
  - » Feminine: Preserving nature areas

Participants saw the description of their assigned organization along with its title, logo, and mission. They were asked about their likelihood of donating, and this served as the primary dependent variable and behavioral intention question. They were then asked about their likelihood of wearing a t-shirt featuring the organization's logo and their perceptions about how such a t-shirt would make them feel either masculine or feminine.

After seeing and responding to the initial brand positioning, participants were told that there were actually *two* non-profits soliciting donations and were shown both brand positions. They were then asked to complete a final dependent measure, a 10-point scale where 1=much more likely to donate to Friends of Nature and 10=much more likely to donate to Wilderness Rangers. Participants could not go back to change previous answers.

After the dependent measures, participants completed the 19-item sustainability literacy scale and gender and age questions. As in Study 1, the nineteen SustLit items were averaged to form an overall SustLit rating (ranging from 1 to 5, with 5 denoting greater sustainability literacy).

Results of Study 2

Our brand positioning manipulation check was successful. For the entire sample, wearing a "Friends of Nature" t-shirt was considered less masculine (3.05 vs. 3.98; $t(232) = -4.30$, $p < .001$) and more feminine (3.79 vs. 2.94; $t(232) = 3.92$, $p < .001$) than wearing a "Wilderness Rangers" t-shirt.

To test whether men and women differed in response to the brand positions, we conducted a 2 (masculine or feminine brand positioning) x 2 (male or female participant) analysis of variance with willingness to donate as our dependent variable. While there was no main effect of brand positioning (F (1, 224) = .96, $p > .32$), there was a main effect of participant gender (F (1, 224) = 5.78, $p < .02$) such that female participants were more willing to donate than male participants (4.68 vs. 4.12). More importantly, we also found a marginally significant interaction between brand positioning and participant gender (F (1, 224) = 2.76, $p < .10$)—planned contrasts showed that while women versus men did not differ in their donation response to "Wilderness Rangers" (more masculine positioning; 4.37 vs. 4.20; F (1, 224) = .25, $p > .61$), women were more willing to donate in response to "Friends of Nature" (more feminine positioning; 4.94 vs. 4.06; F (1, 224) = 9.09, $p < .01$). These results are displayed in Figure 3.

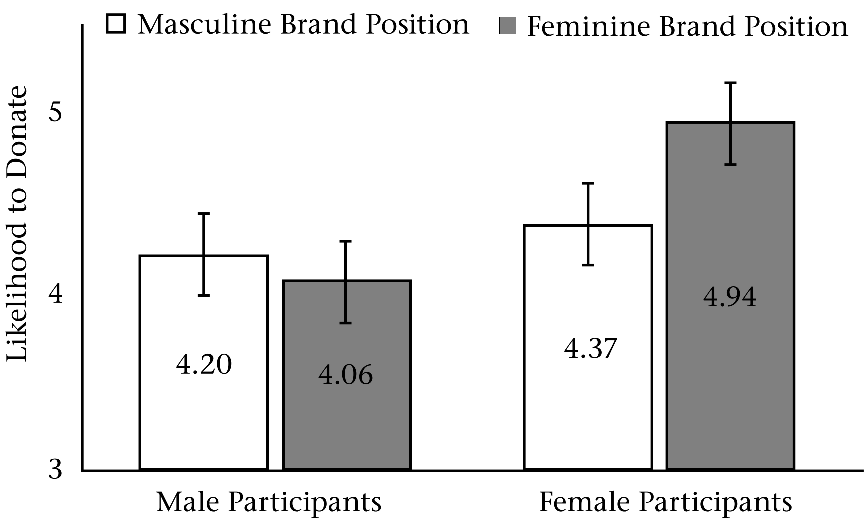

Figure 3: Effects of Brand Position and Participant Gender on Likelihood to Donate to Green Nonprofit Organization (Study 2)

Our results were somewhat weaker when we ran the same ANOVA with participants' likelihood of wearing a t-shirt featuring the organization's logo as the dependent variable. There was no main effect of brand positioning (F (1, 224) = .73, $p > .39$) nor a main effect of participant gender (F (1, 224) = .73, $p > .39$). The interaction between brand positioning and participant gender was also non-significant (F (1, 224) = 2.29, $p = .13$), although we ran planned contrasts nevertheless since it was approaching the conventional threshold of marginal significance. There we found that women versus men did not differ in their willingness to wear a "Wilderness Rangers" (more masculine positioning) t-shirt (4.72 vs. 4.89; F (1, 224) = .20, $p > .65$). Women, though, were marginally more willing to wear a "Friends of Nature" (more feminine positioning) t-shirt (4.89 vs. 4.28; F (1, 224) = 3.08, $p = .08$).

The final dependent measure was the 10-point scale directly comparing donation willingness for the two brand positions, with higher numbers indicating a more positive response to the male positioning. Results of this measure were analyzed with analysis of variance. Overall, there was no effect of the initial brand presentation (5.89 for initial presentation of "Friends" vs. 5.91 for initial presentation of "Wilderness"; F (1, 211) = .08, $p > .77$) but there was a pronounced effect of gender (5.32 for women vs. 6.67 for men; F (1, 211) = 12.17, $p < .001$), indicating a strong preference of men for the "Wilderness Rangers" brand positioning. On this measure, women were almost equally responsive to the two brand positions regardless of the first one they saw, while men were more willing to donate to the more masculine positioning.

Taken together, these findings are consistent with those of Brough et al. (2016). The interaction effect of participant gender and brand positioning on willingness to donate, although only marginally significant, replicated their Study 6 results. However, whereas they found that a masculine brand positioning could raise men's responses to the level of women, our results showed that masculine positioning may sometimes lower women's responses to the level of men.

To examine sustainability literacy as a moderator of the participant gender-donation likelihood relationship, we conducted a regression analysis after first restricting our sample to those who had initially encountered the masculine brand positioning. Participant gender (0 = female, 1 = male) and SustLit were entered in the first step. The interaction term between participant gender and SustLit was entered in the second, and it explained a non-significant amount of variance in femininity ratings ($\Delta R^2 = .00$, $F(1, 99) = .01$, $p > .90$). Similarly, when we focused only on those who had first encountered the feminine brand positioning, the interaction term between participant gender and SustLit entered in the second step explained a non-significant amount of variance in femininity ratings ($\Delta R^2 = .01$, $F(1, 120) = 1.31$, $p > .25$). SustLit was therefore not a significant moderator of the relationship between participant gender and the likelihood of donating to either organization.

Similar non-significant results were obtained when the moderating role of sustainability literacy with respect to the two other dependent variables (likelihood of wearing the organization's t-shirt and direct comparison of donation willingness for the two brand positions) was examined. Separate linear regressions revealed, however, that across all participants (independent of positioning and participant gender), greater sustainability literacy was associated with a marginally higher likelihood to donate (B = .51, SE = .28, $t(226) = 1.86$, $p < .07$) and a marginally higher likelihood of wearing either organization's t-shirt (B = .58, SE = .32, $t(226) = 1.80$, $p = .07$).

CONCLUSIONS

Consistent with earlier research, we observed that men were less willing to donate to a pro-environmental organization when it adopted a feminine brand positioning (Study 2). This reluctance may be due in part to an association of green behavior with femininity. We thus replicated the finding of Brough et. al. (2016) that both men and women associate green behavior with femininity but do not associate non-green behavior with masculinity (Study 1). Acknowledging the existence of an implicit green-feminine association that discourages men from pro-environmental behavior is an important contribution to both our understanding of gender differences and our attempts to promote sustainability. The association of femininity with environmentalism represents an obstacle to changing men's behavior, one that marketers and policy makers should address.

Overcoming implicit associations, in general, represents a significant challenge. Three typical approaches are 1) avoiding the association by eliminating the problematic cue, 2) invoking reflective thinking to overwhelm the effect of the association, and 3) offsetting the negative association with other, more positive associations. The first of these has been used, for example, in "blind" reviews that mask gender, nationality, race, or other characteristics of applicants or students. It is not feasible, however, to eliminate the pro-environmentalism of pro-environmentalism appeals—pro-environmentalism is the central, not a peripheral, aspect of the issue.

As mentioned above, invoking reflective thinking is difficult given that people are notorious "cognitive misers" (Fiske & Taylor, 2013) who do not want to be forced to think carefully or completely. An alternative, therefore, is to identify well-learned knowledge structures—such as skepticism and sustainability literacy—that may be invoked by the same stimuli that produce the implicit associations. Given that the green-feminine association may be socialized by media and advertising, advertising skepticism, for instance, should lead participants to dismiss the implicit association between environmentalism and femininity when making explicit judgments. Indeed, this is exactly what we observed in Study 1. Sustainability knowledge, if available, should facilitate reflective thinking that would override the negative effects which the environmentalism-femininity association has for men. Our results with respect to sustainability knowledge (discussed below), however, do not support this conclusion.

The final approach—offsetting the negative association with other associations—may be the process underlying the brand positioning manipulation in Study 2. Although positioning the pro-environmental appeal as more masculine did not significantly improve effectiveness with the men in our study, it significantly decreased the appeal's effectiveness with the women. While it is possible then that the women experienced a negative implicit association with masculinity, an alternative explanation is that the masculine positioning was simply inappropriate for women. Pro-sustainability marketers should thus recognize that gender is an important segmentation variable and consider a different or gender-neutral brand position as an effective strategy.

As for reflective thinking functioning as a countervailing tool, our investigation yielded mixed results with respect to sustainability literacy. We were encouraged by our finding in Study 2 that greater sustainability literacy was associated with a marginally higher likelihood to donate to a pro-environmental organization (across men and women and irrespective of the masculinity/femininity of the brand positioning). Jesuit schools have always embraced the goal of increasing sustainability literacy, and should therefore be pleased to see evidence that such an effort has positive consequences. Be that as it may, our hypothesis that high sustainability literacy would counteract the implicit association between femininity and eco-friendliness, making it *less* likely for the green-feminine association to be observed in explicit judgments and behavioral intentions, was not supported. Sustainability literacy was not a significant moderator of previously observed green-feminine effects in either study. In fact, high levels of SustLit in Study 1 somewhat exaggerated rather than attenuated the differences in femininity ratings for green versus non-green behavior. Nevertheless, continuing to teach sustainability on campuses should have positive effects in general, given that high sustainability literacy in Study 2 was associated with a greater propensity to donate to a pro-environmental organization. From our investigation, however, there is no evidence to support the claim that sustainability literacy will eliminate or attenuate, at least in the short run, previously established consequences of the green-feminine association.

Is there hope for men? In a recent presentation on the "The Selling of Implicit Associations," Greenwald (2017) summarized the history of implicit association research and ended with a description of recent applications of the idea, including frequent references in trials, hiring, and job evaluations where race, gender, and other biases may often influence judgments. He specifically recognized a burgeoning industry in the training of techniques designed to eliminate implicit biases, although his conclusion was far from optimistic: despite two decades of research on implicit associations and earnest efforts to discover techniques for minimizing the negative inclinations they may produce, no simple solutions have emerged. As such, while we are optimistic that greater advertising skepticism may help reduce the impact of the green-feminine association, and remain hopeful that increasing sustainability literacy might reduce negative associations with environmentalism for men in the long-term, we will, until the world changes, support marketing actions that recognize and respond to these implicit associations. Men and women, Mars and Venus—gender differences matter for the care of the Earth.

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APPENDIX: SKEP AND SUSTLIT (SHORT FORM) ITEMS (5-POINT LIKERT SCALES)

SustLit (short form)

(1 = strongly disagree, 5 = strongly agree), (R) = reverse-scored

1. Human behavior plays a significant part in climate change.
2. Recent mild winters prove that climate change is not happening. (R)
3. Increasing the use of wind turbines could eliminate our dependence on foreign oil within a few years. (R)
4. The largest use of energy per year in a typical U.S. home is lighting. (R)
5. Most electricity in the U.S. is produced by burning coal.
6. The major cause of coral bleaching—the death of coral reefs—is chemical spillage in the oceans. (R)

7. There is no need to conserve water because water is constantly being replenished by the earth's natural water cycles. (R)

8. Switching from meat to vegetable meals in the U. S. can make cleaner fresh water available to people in developing countries.

9. The earth, plants, and animals exist only for the support of humans. (R)

10. We will always have enough resources. When something runs out, we find it somewhere else or find something else that works just as well. (R)

11. The best way to deal with waste is to seal it away so that it cannot affect us. (R)

12. Abuses of the environment disproportionately diminish the lives of the poor.

13. Businesses should pay their employees and their suppliers fair compensation, even if that is more than the market requires.

14. Businesses have an obligation to make positive contributions to society.

15. On foods, the label "organic" means the food is not genetically modified.

16. On coffee or other products, the label "Fair Trade" means the products are extra high quality. (R)

17. On products, the label "recyclable" means that the material in the product will be used to make more of the same product. (R)

18. A "carbon tax" would prevent the manufacture or sale of products that add carbon to the atmosphere. (R)

19. A "cap and trade" policy for carbon would set a limit on the total amount of carbon added to the atmosphere.

SKEP

(1 = strongly disagree, 5 = strongly agree), (R) = reverse-scored

1. We can depend on getting the truth in most advertising. (R)
2. Advertising's aim is NOT to inform the consumer.
3. I believe advertising is informative. (R)
4. Advertising is generally NOT truthful.
5. Advertising is a reliable source of information about the quality and performance of products. (R)
6. Advertising is truth well told. (R)
7. In general, advertising does NOT present a true picture of the product being advertised.
8. I feel I have been accurately informed after viewing most advertisements. (R)
9. Most advertising does NOT provide consumers with essential information. (R)

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SPIRITUALITY AND BUSINESS SUSTAINABILITY

A CASE OF COFFEE FARMS IN AMADEO, CAVITE

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Abstract. There has been a steady decline in coffee production and general farming activity in Amadeo, Cavite—farmers lament that their soil is acidic, causing a significant drop in coffee yields, while conversion of farmlands to housing and commercial establishments is on the rise. Viewing these recent changes in light of Pope Francis's encyclical *Laudato si'*, it is clear that the sustainability of local farms and their ecology is under threat, and that a Christian viewpoint would yield a deeper understanding and solution to this emerging problem. For this study, therefore, data on the spirituality of farm owners in Amadeo, Cavite was collected and analyzed to determine the relationship between their spirituality and the sustainability of their farms. Spirituality was defined using a composite of personal spirituality, social responsibility, and stewardship, while sustainability consisted of three components: sustainability of family needs, plans to sell, and plans to convert to non-agricultural land. Results showed that personal spirituality was positively associated with farms sustaining family needs; stewardship and social responsibility practices, on the other hand, produced mixed results.

Keywords: coffee farms; Amadeo, Cavite; intrinsic/extrinsic religious orientation; personal spirituality; sustainability; social responsibility; stewardship

INTRODUCTION

A common sight along winding inner roads in the agricultural municipality of Amadeo, a town in upland Cavite known as the coffee capital of the Philippines, are parcels of land overgrown with weeds and unshaped coffee trees. They are a testimony to overall inactivity and "idle farms"; indeed, the development of low-cost housing and commercial establishments such as hardware stores has become the most recent enterprise in this farming community.

Such a decline in agricultural activity is also happening in other municipalities of upland Cavite, with several local farm owners expressing their belief that the sustainability problem is being caused by the naturally fertile volcanic soil that has become acidic. They recognize that trees require more and more fertilizer as their yields have decreased over the years and remained below par, all the while failing to understand that the overuse of such chemicals damages the soil itself. The damaged soil in turn is evidence of a sickness alluded to by Pope Francis, reflecting the violence present in the human heart that is wounded by sin (Francis, 2015: 3).

Another activity that also leads to non-sustainability is the trend of selling family-owned farms to buyers who convert the land into either residential or commercial properties. Low crop yields and rising operational expenses make such transactions more attractive, and gaining several million pesos in one lump sum is more lucrative at any rate than earning the same over many years of laborious farm work. Unfortunately, these quick, short-term fixes eventually leave former farm owners with their original (or worse) financial problems due to poor financial management. It is a problem that runs counter to the call to till and keep the garden of the world and "to protect the earth and to ensure its fruitfulness for coming generations" (Francis, 2015: 67); heeding this call is what leads to sustainability and proper stewardship.

These are scenarios that play out in other upland Cavite towns, and so the more urbanized Cavite becomes, the more we will see the phenomenon of farm owners selling their lands and the conversion of such to commercial use. Such shortsighted land conversion projects, however, also upset local biodiversity, causing destruction or serious harm to certain species (Francis, 2015: 36) in exchange for quick and easy profit. Furthermore, rapid urbanization also has the effect of undoing social structures, which have for a long time shaped cultural identity and a sense of the meaning of life and community—in this case, farming. Indeed, the disappearance of a culture can be more serious than the disappearance of a species of plant or animal (Francis, 2015: 145). As such, perhaps the source of and solution to the issues these farm owners are facing are not of a financial nature but a matter of spirituality.

A related and noteworthy concern is that upland Cavite contributes to Metro Manila's food supply (National Economic and Development Authority, 2018). Therefore, it is in the interest of both the province and Metro Manila to sustain the existing agricultural activity in this upland area. If more and more agricultural lands convert to commercial uses, the inevitable effect will be higher food and (ultimately) living costs.

Statement of the Problem

According to Karns (2011), "the center of economic gravity is shifting towards emerging markets" and "a new vision for the purpose of business is vitally and urgently needed for emerging and developed markets." In my study, I intended to determine whether a relationship exists between farm owners' spirituality and their farms' sustainability, and if so, what conclusions can be drawn and how they can be used to understand and gain insights into the declining activity of small family-owned farms in upland Cavite which are forms of micro and small enterprises. By studying business owners' spirituality and their business's sustainability, a deeper understanding can be gained about what relationship exists between them. Such information would benefit micro, small, and medium enterprises (MSMEs) in the Philippines, which are part of its emerging markets.

My research thus addresses the existing knowledge gap concerning spirituality, which in turn includes the aspects of personal spirituality, corporate social responsibility (CSR), and stewardship as applied to small businesses, particularly to small family-owned farms in upland Cavite. If I consider the farm as a business entity and its owner(s) as manager(s) and/or leader(s), it is of interest to determine whether a correlation exists between the sustainability of farms and the owner(s)' spirituality, and what type of relationship this is. In this study, the focus was limited to family-owned farms in upland Cavite measuring three hectares or less.

Objectives of the Study

The specific objectives were as follows:

1. to obtain profile information on farm owners and their farms; and

2. to determine if there is a relationship between farm owners' spirituality and the sustainability of their farms.

Literature Review

Spirituality. "The farmer knows just what to do, for God has given him understanding.... The LORD of Heaven's Armies is a wonderful teacher, and he gives the farmer great wisdom" (Isa. 28:26, 29 NLT [New Living Translation]).

There are two types of spirituality—intrinsic and extrinsic. Intrinsic refers to spiritual orientation that is inwardly directed; it has the integration of espoused faith values and spiritual beliefs with decision-making and actions as its goals. Individuals who are religiously motivated for intrinsic reasons will typically incorporate religious tenets within their daily life (Galbraith & Galbraith, 2007). In short, it is a life of integrity that is true to one's faith values. Extrinsic spirituality, on the other hand, is an externally directed spirituality motivated by utilitarian and societal gain. Since extrinsic religious motivation is "instrumental and utilitarian," the tenets of the religion are not as important to the individual as the personal and social benefits derived from religion (Allport & Ross, 1967).

In this research, the focus is on spirituality, with the definition of such comprising three component variables: a) personal spirituality, b) social responsibility, and c) stewardship. The following sections describe and list literature related to these.

Personal Spirituality. There are many tools that researchers have used for measuring spirituality; the most cited are the 10-item Hoge intrinsic religiosity scale (Hoge, 1972), the Duke University Religion Index (DUREL) questionnaire (Koenig & Büssing, 2010), and the intrinsic and extrinsic (I/E) measurement of religious orientation (Gorsuch & McPherson, 1989) which this study uses. Consisting of 14 Likert scale questions, the questionnaire by Gorsuch and McPherson (1989), who developed a scale for measuring intrinsic and extrinsic (I/E) religious orientation, has been used in business studies including those of Galbraith and Galbraith (2007) and Day and Hudson (2011). Galbraith and Galbraith employed the scale in their study of entrepreneurial activity, intrinsic religiosity, and economic growth, while Day and Hudson used it for studying the intrinsic and extrinsic motivation of leaders and how it relates to their perception of organizational values.

The I/E scale, therefore, is best for this study because it has been used in previous business studies to measure the intrinsic and extrinsic religious orientation of respondents.

Social Responsibility. Hui (2008) proposed a theory that Christian-based values will create corporate sustainability. Honoring God and His creation, one's neighbor, commissions, and the everlasting concept—these are interlocking Christian principles that shape Christians' fundamental approaches toward their social responsibilities. His CSR model, therefore, is based on and driven by faith, although it is a theory yet to be tested.

Day and Hudson (2011) found that leaders who have lower extrinsic motivation for personal gain (i.e., they are more intrinsically motivated) are more likely to perceive that their organizations' values are directed toward the welfare of others. However, an unexpected finding is that intrinsic religious motivation had no association with small business leaders choosing more other-directed organizational values. The weakness of this study, though, is that it only considers the perceptions of leaders and not their actual choices, the latter being important when evaluating decisions that ultimately affect business. Nevertheless, the study still gives insight into the relationship between low extrinsic motivation and the perceptions of leaders toward social responsibility.

Stewardship. "The earth is the Lord's, and everything in it. The world and all its people belong to him.… You gave them charge of everything you made, putting all things under their authority" (Psalm 24:1, 8:6 NLT).

McCuddy and Pirie (2007) proposed a theory of inter-temporal stewardship that incorporates stewardship founded on spirituality as a framework for models in business financial decision-making. Their subsequent research (Pirie & McCuddy, 2007) tested the validity of their theory, where success was a function of both stewardship and financial considerations, not one or the other. As such, they found that the failure of businesses in the new economy could be traced to the loss of values related to spirituality and stewardship. The weakness of this study, however, is that it used mission statements as a measure of stewardship and financial consideration but without any data on how these companies actually applied stewardship or financial considerations.

Van Wijk (2010) investigated, through literature review, the role of spiritual values in ancient land management systems to determine whether the knowledge could be used as a springboard for the development of sustainable land management programs. The finding was that spirituality was a leading element in the establishment of good stewardship in ancient agricultural systems. Van Wijk thus proposes a three-step process to promote good stewardship in farmers: a) break through the taboo to address spirituality, b) revitalize spirituality to recreate good stewardship, and c) focus on places where traditional values are not totally lost.

Business Sustainability. In this study, business sustainability is a variable that is defined as the composite of three component variables, namely, sustain, sell, and convert. All three variables are dichotomous.

Choi and Gray (2008) studied the entrepreneurial process of sustainable entrepreneurs, defined as those who create profitable companies. The finding was that these entrepreneurs employed unconventional practices in the development, management, and exit of their businesses. Common among them are the strong values that govern their decision-making, with these values directed toward the environment and making a better place for everyone. Although this study did not correlate entrepreneurs' spirituality with the sustainability of their businesses, it did find that these business owners had strong values that affected their decision-making and that were directed toward ecological harmony, one of the variables (labeled stewardship) examined in this study. These entrepreneurs can thus be viewed as possessing stewardship and social responsibility characteristics that lead to the sustainability of their businesses.

Galbraith and Galbraith (2007) found a correlation between intrinsic religiosity and entrepreneurship, which in turn leads to economic growth, in twenty-three Christian countries. Their study suggested that intrinsic spirituality was positively related to economic growth and that the key relationship may be between intrinsic religiosity and entrepreneurship.

Farmer Education. Hansson (2008) discovered that several management capacity aspects of farm managers were found to influence long- and short-run input efficiency scores (e.g., using the cheapest and minimal set of inputs, like fertilizer) but had less influence on output efficiency (maximization of outputs, such as crop harvest, given a set of inputs). Their research revealed that personal aspects of the farmer were more important for efficiency compared to management systems aspects. In fact, management capacity had little influence on output efficiency; it was participation in continuing education, such as study circles (i.e., informal education), that produced a positive effect on both long-term economic output and input efficiency scores.

Theoretical Framework

McCuddy and Pirie (2007) state that the principles of spirituality are invoked to guide stewardship behavior. In their theory of intertemporal stewardship, "the failure of businesses in the new economy can be traced to the loss of values regarding spirituality and stewardship," with the implication that it is "essential [for] managers [to] base their decisions on internalized spiritual and stewardship values that they do not 'park at the door' when they arrive at work. Managers should never lose sight of these values, and their decisions should always be grounded in [them]" (McCuddy & Pirie, 2007). In their research, spirituality is the foundation of stewardship. As such, given that stewardship is an important component of spirituality in this view, we include stewardship as a characteristic of spirituality in our study.

Hui (2008) combines Christian faith with CSR responsibilities. In this theoretical model, five Christian-based values—honoring God, neighbors, Creation, the two great Christian commandments, and God's everlasting presence—are combined with corporate, socially responsible behavior. The model then proposes that such faith-based CSR produces corporate sustainability.

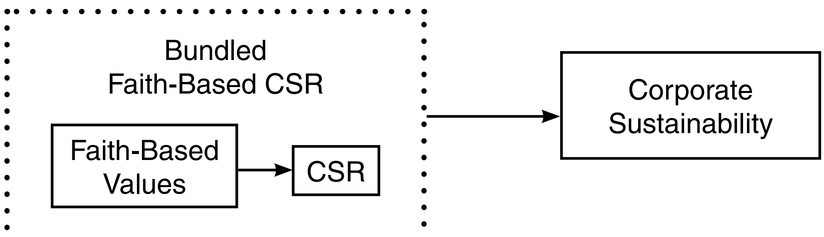

FIGURE 1: Hui's (2008) Model of Combining Faith and CSR

My research combined McCuddy and Pirie's theoretical model (2007) with that of Hui (2008). The resulting model includes spirituality as a variable composed of personal spirituality, social responsibility, and stewardship as its characteristics, and shows how spirituality, as an independent variable, relates to business sustainability. I then examined characteristics of the Cavite farm owners' spirituality (e.g., social responsibility) to determine its relationship with their farms' sustainability. The goal was to show that there was a correlation between the spirituality of farm owners (i.e., business owners) and the sustainability of their farms. In addition, I also explored other components of spirituality that may also contribute to business and sustainability.

Conceptual Framework

In the conceptual (or operational) framework depicted in Figure 2, there are two main variables: the independent variable (spirituality) and the dependent variable (business sustainability). Spirituality is that of the farm owners or designated managers while business sustainability pertains to their farms' sustainability as a business. The lines indicate that spirituality has a relationship with business sustainability.

Both variables are composed of component variables: three for spirituality and three for business sustainability. The composite variables for spirituality are a) the owner's personal spirituality, b) social responsibility, and c) stewardship. I used the Likert scale questions (shown in Appendix A) to measure each farm owner's personal spirituality, which consists of three characteristics: intrinsic (denoted by I), extrinsic-personal (denoted by E_p), and extrinsic-social (denoted by E_s) spirituality. The last two are further subdivisions of the extrinsic scale, resulting from a study of intrinsic-extrinsic scales by Kirkpatrick (1989). E_p refers to extrinsic items that are personally oriented; E_s refers to items that are socially oriented.

As for social responsibility (which pertains to how farm owners or managers relate to other members of society), I measured this component of spirituality by assessing the concern that farm owners had for consumers, employees, and the community.

Stewardship is treated as a separate entity from social responsibility, and the reason is to distinguish the farm owners' relationship with the land or environment from that with society (social responsibility). Stewardship, therefore, is restricted to that which pertains only to the farmland.

I measured stewardship through dichotomous questions pertaining to the farm owners' land management practices; these questions are in the consumers, employees, and community activities section of the questionnaire. Six component variables were chosen as spiritual indicators of land stewardship. They are described as follows: 1) *compost* indicates whether composting is practiced; 2) *fert* indicates whether organic, chemical, or a combination of both fertilizers are used; 3) *pest* indicates whether organic, chemical, or a combination of both pesticides are used; 4) *intercrop* indicates whether inter-cropping is practiced; 5) *crop rotation* indicates whether such is practiced; and 6) *rest land* indicates whether "sabbaths" are applied to the farmland.

The dependent variable, sustainability, is comprised of three components: 1) *sustain* indicates that farm income is able to sustain family needs; 2) *sell* indicates whether or not the farm owner has plans to sell their farmland; 3) *convert* indicates whether or not the owner has plans to convert their farm to nonagricultural land such as for residential, industrial, and commercial establishments, which would have a negative impact on farm sustainability. All three variables are dichotomous.

Though land conversions are commonplace in other municipalities of Cavite, Amadeo is a predominantly rural and agricultural community; to invite industrialization and urbanization, e.g., by building thousands of affordable housing units, for example, would urbanize the town and create unwanted side effects such as higher crime rates and increased pollution of natural water sources (streams and rivers) which would be detrimental to farming. Furthermore, the number of farmlands would decrease, which is already an existing trend and problem in the entire province.

Education is a moderating value and was hypothesized to have an effect on the relationship between farm owners' spirituality and their farms' sustainability. The proposed effect was that informal education would have a positive influence on the relationship but that formal education would have none. This expected positive influence is based on Hansson's (2008) study of dairy farms in Sweden, where informal education in the form of participation in study circles affected farm performance in a significantly positive way as measured in terms of economic and technical efficiency scores.

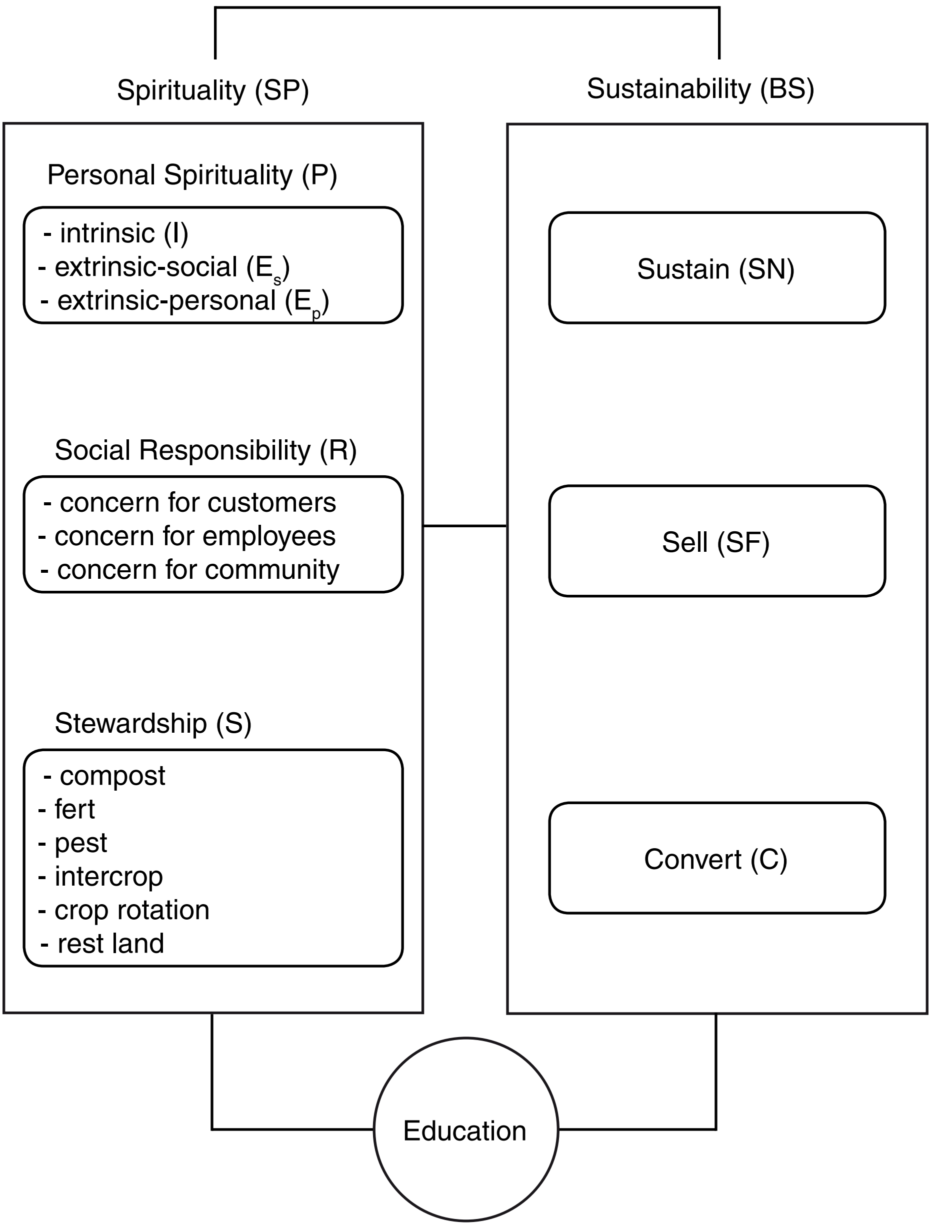

FIGURE 2: Operational Framework for Business and Sustainability

Summaries of dependent and independent variables are listed in Table 1 and Table 2, respectively.

Code	Dependent Variable	Description	Data Type
SN	Sustain	Whether farm sustains respondent's family needs	Dichotomous
SF	Sell	Whether respondent plans to sell farm	Dichotomous
C	Convert	Whether respondent plans to convert farm to nonagricultural land	Dichotomous

TABLE 1: Dependent Variables

Code	Independent Variable	Description	Data Type
Personal Spirituality			
I	Intrinsic	Intrinsic spirituality index	Continuous
E_p	Extrinsic-personal	Extrinsic-personal spirituality index	Continuous
E_s	Extrinsic-social	Extrinsic-social spirituality index	Continuous
Social Responsibility—*Customers*			
use_preservatives	use preservatives	Whether preservatives are applied to crops to extend shelf life	Dichotomous
red_beans	red beans	Whether ripe beans (vs. green unripe) only are harvested	Dichotomous
Social Responsibility—*Employees*			
pay_ontime	pay on-time	Whether employees are paid on-time	Dichotomous
pay_min_wage	pay minimum wage	Whether employees are paid minimum wage or higher	Dichotomous

Code	Independent Variable	Description	Data Type
emp_ben	employee benefits	Whether employee benefits are provided	Dichotomous
Social Responsibility—*Community*			
comm	community	Whether respondent is active in community activities	Dichotomous
church	church	Whether respondent is active in church activities	Dichotomous
Stewardship			
pest	pesticide	Type of pesticide applied	Ordinal
fert	fertilizer	Type of fertilizer applied	Ordinal
intercrop	intercrop	Whether inter-cropping is applied	Dichotomous
crop_rot	crop rotation	Whether crop rotation is applied	Dichotomous
compost	composting	Whether composting is applied	Dichotomous
rest_land	rest land	Whether portions of the farm land are rested	Dichotomous
Intervening Variables			
age	age	Age of respondent	Continuous
attended_seminar	attended seminar	Indicates whether respondent has attended seminars on agriculture	Dichotomous
educ	education	Indicates respondent's level of education	

TABLE 2: Independent Variables

Hypotheses of the Study

The following section lists the hypotheses of this study and cites previous research that supports them.

Hui (2008) proposed a concept of faith-based and -driven CSR that produces corporate sustainability. In this model, "faith-based" is defined by Christian values that in turn influence CSR obligations toward stakeholders. The result of such faith-based, faith-driven CSR is corporate sustainability. Research to test Hui's concept, however, has yet to be conducted.

H1a: There is a positive association between farm owners' personal spirituality and their farms sustaining their needs. {P, SN}

H1b: There is a negative association between farm owners' personal spirituality and plans to sell their farm. {P, SF}

H1c: There is a negative association between farm owners' personal spirituality and plans to convert their farm to nonagricultural land. {P, C}

Previous studies have also reported links between social responsibility and business performance. Choi and Gray (2008) found that most of the successful entrepreneurs they studied prided themselves for having created a strong organizational culture that, in return, supported the growth of their companies and their missions. For instance, most of the organizations created by these entrepreneurs reflected their unconventionally strong and genuine concern for the well-being of their employees, with many offering employee benefits that far exceeded industry standards. Verschoor (1998) found that companies that commit to ethical behavior toward their stakeholders, as reported in their annual report to shareholders, ranked higher in financial performance than those companies that made no commitment.

H2a: There is a positive association between farm owners' social responsibility and their farms sustaining their needs. {R, SN}

H2b: There is a negative association between farm owners' social responsibility and plans to sell their farm. {R, SF}

H2c: There is a negative association between farm owners' social responsibility and plans to convert their farm to nonagricultural land. {R, C}

Choi and Gray (2008) found that successful entrepreneurs, defined as those who create and build profitable companies, were effective in running efficient and environmentally sound operations. These business owners take extra steps to minimize harm to society, which entails reducing the environmental and social impacts of their processes.

H3a: There is a positive association between farm owners' stewardship and their farms sustaining their needs. {S, SN}

H3b: There is a negative association between farm owners' stewardship and plans to sell their farm. {S, SF}

H3c: There is a negative association between farm owners' stewardship and plans to convert their farm to nonagricultural land. {S, C}

Hansson (2008) studied dairy farms in Sweden and found that while the managerial capacity of farmers had no influence on technical output efficiency, i.e., producing the maximal set of outputs such as crop harvest, their informal education affected efficiency in a positive way.

H4a: Farm owners' informal education has a positive effect on the relationship between farm owner's spirituality and their farms sustaining their needs. {E, (P, SN)}

H4b: Farm owners' informal education has a negative effect on the relationship between farm owner's spirituality and plans to sell their farm. {E, (P, SF)}

H4c: Farm owners' informal education has a negative effect on the relationship between farm owner's spirituality and plans to convert their farm to nonagricultural land. {E, (P, C)}

METHODS

Data collection was limited to coffee farm owners in Amadeo, Cavite. In cases where the farm owners were absent (i.e., out of the country), the assigned farm managers responded in their stead. Data collection took place between November 6 and December 3, 2014.

Secondary data was obtained on August 14, 2014 from the Department of Agriculture in Amadeo, Cavite and used to determine sample size. Each of the 25 agricultural barangays were considered in formulating the data collection sample set, which was further refined by a combination of convenience and availability. The actual number of respondents was 200.

Primary data was collected by conducting and administering in-person surveys with the assistance of the agricultural chairperson and/or captain from each of the barangays. The survey consisted of a series of questions (primarily about perception) in the Tagalog language. Among the variables measured were personal spirituality, social responsibility, stewardship, sustainability, plan to sell, plan to convert, and education level of the farm owners (Appendix A). The first section pertained to consumers, employees, community activities, land management practices, sustainability, and education.

The spirituality section was a modified version of the scale developed by Gorsuch and McPherson (1989) as a measure of intrinsic and extrinsic (I/E) religious orientation. After tallying the answers in this section, the resulting number was translated into three separate spirituality indices: intrinsic, extrinsic-personal, and extrinsic-social.

The expression used to model the three dichotomous dependent variables was the logit transformation of the multiple logistic regression model (Hosmer, Lemeshow, & Sturdivant, 2013). This expression is given in Equation 1 and is the odds ratio expression (i.e., how much the odds increase multiplicatively with a one-unit change in the independent variable).

$$g(x) = \ln \frac{\pi(x)}{(1-\pi(x))} = \beta_0 + \beta_1 x_1 + \beta_2 x_2 + \cdots + \beta_p x_p \quad (1)$$

where

$\pi(x) = \Pr(Y = 1|x)$ is the conditional probability that the outcome is present

p = number of independent variables

$x_1, x_2, \ldots, x_p$ is the collection of p independent variables

β_0 = constant

β_p = constant of X_p variable

RESULTS

Profile of Farm Owners

Respondents were characterized by the following:

- age, gender, years of farm experience;
- informal education, formal education, farm role;
- intrinsic spirituality, extrinsic-personal spirituality, extrinsic-social spirituality;
- use of preservatives on crops, harvesting of ripe coffee beans only;
- paying employees on-time, paying at least minimum wage, providing employee benefits;
- community activity, church activity;
- type of pesticides applied, type of fertilizer applied, application of intercropping, application of crop rotation, application of composting, resting farm land; and
- sustainability of family needs, plans to sell farm, plans to convert farm to nonagricultural land.

Consequently, only variables listed in Table 2 were used since they were statistically significant.

Key Findings

The two most important findings of this study are the ff:

Personal spirituality is positively associated with business sustainability. As was expected and in agreement with previous studies, the intrinsic spirituality index was positively associated with business sustainability.

Many farm owners in Amadeo are uninformed about sustainable farming methods. Of the three land stewardship practices highly associated with farm sustainability—1) using organic pesticides, 2) resting the land, and 3) applying crop rotation, the first was positively associated with farms sustaining family needs while the last two were negatively associated with the same. Furthermore, the last two were also positively associated with selling the farm. These results reveal that there is a lack of knowledge in practical farming methods involving the use of organic pesticides, resting the land, and crop rotation, or else there would not be the problem of unsustainable farms.

Other Findings

The social responsibility components of spirituality showed mixed results: farm owners that paid minimum wages or higher were fourteen times more likely to sell their farms; those who provided employee benefits were less likely to sell theirs but thirteen times more likely to convert to nonagricultural land. The same occurred for the stewardship components of spirituality. Regarding pesticide use, for example, the odds of farms sustaining family needs were higher for those who did not use pesticides (1.4x higher), those who used a combination of chemical and organic pesticides (4.5x higher), and those who used organic pesticides (34.1x higher) compared to those who used purely chemical pesticides. This finding can be attributed to the high cost of chemical pesticides which are commercially manufactured; non-chemical pesticides are easily grown and involve minimal cost, such as growing pest-deterrent plants in between crops. There were also unexpected results for those who rested their land and applied crop rotation; these activities were associated with a reduction in the odds of farms sustaining family needs.

Table 3 depicts the hypotheses test results.

No & Code		**Variable Combo**	**Hypothesis**	**Accept or Reject**	**Reason**
1	H_{1a}	{P, SN}	There is a positive association between farm owners' personal spirituality and their farms sustaining their needs.	Accept	I expected, E_p negative (expected), E_s positive
2	H_{1b}	{P, SF}	There is a negative association between farm owners' personal spirituality and plans to sell their farm.	Accept	E_p is positively associated with SF (expected).

No & Code		Variable Combo	Hypothesis	Accept or Reject	Reason
3	H_{1c}	{P, C}	There is a negative association between farm owners' personal spirituality and plans to convert their farm to nonagricultural land.	Reject	No significant results for I. E_p is positive.
4	H_{2a}	{R, SN}	There is a positive association between farm owners' social responsibility and their farms sustaining their needs.	Accept	No significant model could be constructed for this combination of variables.
5	H_{2b}	{R, SF}	There is a negative association between farm owners' social responsibility and plans to sell their farm.	Reject	Pay_min is pos assoc (unexpected); emp_ben is neg assoc (expected); mixed results
6	H_{2c}	{R, C}	There is a negative association between farm owners' social responsibility and plans to convert their farm to nonagricultural land.	Reject	emp_ben is pos assoc (unexpected).
7	H_{3a}	{S, SN}	There is a positive association between farm owners' stewardship and their farms sustaining their needs.	Reject	pest_org is pos assoc (expected); rest_land and crop_rot are neg (unexpected); mixed results

No & Code		Variable Combo	Hypothesis	Accept or Reject	Reason
8	H_{3b}	{S, SF}	There is a negative association between farm owners' stewardship and plans to sell their farm.	Reject	Rest_land is positively associated (unexpected; maybe idle?)
9	H_{3c}	{S, C}	There is a negative association between farm owners' stewardship and plans to convert their farm to nonagricultural land.	Accept	pest_none negatively associated (expected)
10	H_{4a}	{E, (P, SN)}	Farm owners' informal education has a positive effect on the relationship between farm owner's spirituality and their farms sustaining their needs.	Accept	Relationship between E_s and SN is strengthened with either type of education. Relationship between Ep and SN is also strengthened, although still negatively associated with SN.

No & Code		Variable Combo	Hypothesis	Accept or Reject	Reason
11	H_{4b}	{E, (P, SF)}	Farm owners' informal education has a negative effect on the relationship between farm owner's spirituality and plans to sell their farm.	Accept	Relationship between E_p and SF is strengthened for those who had combo education or informal only. Relationship between E_p and S is weakened for those who had secondary formal education only.
12	H_{4c}	{E, (P, C)}	Farm owners' informal education has a negative effect on the relationship between farm owner's spirituality and plans to convert their farm to nonagricultural land.	Reject	Relationship between E_s and C is slightly weakened for all types of education.

TABLE 3: Hypotheses Test Results

Table 4 shows the logit estimates of business sustainability and depicts the value of the coefficients in equation 1.

Independent Variables	**Sustain** Odds Ratio	**Sell** Odds Ratio	**Convert** Odds Ratio
gender: ref =1 (male)			
2 (female)		0.094*	0.273
		(0.115)	(0.217)
age			
Spirituality			
I	1.106		
	(0.145)		

Independent Variables	**Sustain** Odds Ratio	**Sell** Odds Ratio	**Convert** Odds Ratio
E_p	0.708*	1.623*	
	(0.114)	(0.439)	
E_s	1.596***		0.843*
	(0.240)		(0.083)
red_beans			
use_preservatives			
pay_min_wage		13.888*	
		(20.534)	
pay_ontime		0.635	
		(0.669)	
emp_ben		0.040***	13.023**
		(0.049)	(14.245)
community			0.643
			(0.435)
church_comm			
fert: ref=0 (used chem)			
1 (used no fertilizer)			
2 (combination)[1]	0.554		
	(0.381)		
3 (organic)			
pest: ref=0 (used chem)			
1 (used no pesticide)	1.406	3.641	0.270*
	(1.453)	(6.063)	(0.204)
2 (combination)[1]	4.546	0.137	0.307
	(5.034)	(0.239)	(0.222)
3 (organic)	34.142**	0.389	0.309
	(53.898)	(0.818)	(0.382)

Independent Variables	**Sustain** Odds Ratio	**Sell** Odds Ratio	**Convert** Odds Ratio
rest_land	0.200**	4.846*	
	(0.144)	(4.613)	
compost			
crop_rot	0.190**		
	(0.140)		
intercrop			

TABLE 4: Logit Estimates of Business Sustainability. Standard deviations are reported in parentheses. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$. 1 combination = organic and chemical.

The following summarizes the main findings in terms of farms sustaining family needs, the selling of farm land, and conversion to nonagricultural land.

Sustainability of Family Needs. Extrinsic-personal spirituality was negatively associated with sustaining family needs while extrinsic-social spirituality was positively associated with the same. In terms of pesticide usage, using purely organic pesticides or a combination of chemical and organic was positively associated with farms that could sustain family needs compared to those who used purely chemical pesticides. Those who rested the land and applied crop rotation were less likely to have their farms sustain their family needs.

Selling the Farm. Extrinsic-social spirituality was positively associated with selling. Paying minimum wage was positively associated with selling while providing employee benefits was negatively associated with it. Finally, resting the land was positively associated with selling.

Converting the Farm to Nonagricultural Land. Extrinsic-social spirituality was negatively associated with land conversion; providing employee benefits was positively associated. Not using pesticides, on the other hand, was negatively associated.

Education as a Moderating Variable. In the sustainability model, education was found to have no effect on the relationship between spirituality variables and farms sustaining family needs, and so did not serve as a moderating variable.

DISCUSSION

Discussion of results is organized in terms of farms sustaining family needs, selling, and conversion to nonagricultural land.

Sustainability of Family Needs

Although no studies that correlate extrinsic spirituality to that of sustainability were found, the results for both the extrinsic-personal and extrinsic-social spirituality indices were as expected: the former was negatively associated with sustainability of family needs while the latter was positively associated. The latter, though extrinsic, espoused a type of spirituality that is concerned about the community, including the family. Thus, farmers who care about their families are motivated to work their farms so that they can sustain their families' needs.

The stewardship variables can be explained as follows: organic pesticides are not usually purchased; rather, they are often made from a combination of farm crops such as garlic and peppers, thereby significantly reducing farm costs. This explains the very high odds of sustaining family needs (34.1 times more likely) compared to those who use chemical pesticides. Moreover, the use of chemical pesticides leads to acidic soil—a very common complaint among respondents, who claimed that soils are damaged and require more and more fertilizer to yield decent harvests ("maasim ang lupa at matumal ng mamunga ang kape" [the soil is acidic and the coffee yields are low]). This ultimately reduces the likelihood of farms sustaining family needs.

Resting the land can be associated with large portions of land made idle, reducing the variety of crops that are harvested and ultimately lowering farm income. Crop rotation may entail additional expenses, such as seeds, pesticides, fertilizer for different crops, and tools for the processing of compost material, which further lower net income.

Selling the Farm

Paying minimum wage or higher can indicate that costs are exceeding farm income. Other factors, such as lack of business management (e.g., operations costs and personnel management), may explain why those who pay minimum wage or higher have higher odds of selling their farms. Extrinsic-personal spirituality-oriented individuals may have much to gain personally (e.g., financially) by selling their farm. Male respondents, making up 70.8% of the total sample size, are associated with higher odds of having plans to sell. Providing employee benefits and paying employees on time measure social responsibility toward employees and are associated with a reduction in the likelihood of selling the farm.

Converting the Farm to Nonagricultural Land

The extrinsic-social spiritual orientation pertains to social aspects of spirituality. Perhaps a link between farm life and social activities exists that could be weakened or severed when farming is no longer a part of one's activities, thus the negative association between extrinsic-social spirituality vis-à-vis farm conversion. And perhaps there are significant cost savings in the case of those who do not use pesticides being less likely to convert—the farms become more sustainable and less likely to be converted to nonagricultural lands provided they are not infested with pests.

Conclusions

These findings showed that personal spirituality played a role in all three sustainability models. The intrinsic spirituality index was associated with the likelihood of farms sustaining family needs while the extrinsic-personal spirituality index was associated with a decrease in the likelihood of farms sustaining family needs and an increase in the likelihood of farms being sold. Extrinsic-social spirituality was associated with an increase in the likelihood of farms sustaining family needs and a decrease in the likelihood of farms being converted to nonagricultural land.

There were social responsibility component variables that displayed mixed behaviors for the sell and convert components of sustainability. Those who paid minimum wage or higher were fourteen times more likely to sell their farms, while those who provided employee benefits were less likely to sell (as expected) but more likely to convert their lands to nonagricultural uses.

These findings also indicated that the stewardship component of spirituality played a role in the three sustainability models. For the first model (sustaining family needs), three types of pesticide usage—a) no pesticides, b) a combination of chemical and organic pesticides, and c) organic-only pesticides—were significantly associated with the likelihood of farms sustaining family needs. There are benefits that follow from using non-chemical pesticides: those who apply these types of pesticides not only reduce their farm operating costs but also contribute to a healthier local environment, thereby helping to reduce pollution in as well as healing the greater surrounding areas; other beneficial consequences include sparing consumers from the harmful residual effects of chemicals on crops that eventually end up consumed in food, thus contributing to the well-being of the community. The use of non-chemical pesticides also eliminates the acidity damage to farm soil caused by chemical variants (a condition of farm soil prevalent in Amadeo, Cavite that significantly decreases the yield of coffee trees). Finally, organic pesticides are in complete harmony with farm soil.

Other stewardship predictor variables in the sustainability model were resting the land and crop rotation; to the contrary, however, these variables were associated with a reduction in the likelihood of farms sustaining family needs.

The stewardship component also played a role in the second model, where resting or applying sabbath to the land was associated with an increase in the likelihood of selling the farm. Finally, "no pesticides" in the third model was associated with a reduction in the likelihood of farms being converted to nonagricultural land.

In conclusion, this study showed that farm owners' personal spirituality and land stewardship were important factors that increased the likelihood of farms sustaining their families' needs. As Francis states in his encyclical *Laudato si'*, an internal spiritual conversion is required to bring about responsible behavior that would aid in the healing of our Sister and Mother Earth who cries out because of the violence committed against her. The farmland of Amadeo, Cavite is our Sister, our Mother Earth. It is time to come to her aid, and this can be accomplished through ecological and spiritual conversion.

What follows are recommendations for both local policies and future research.

LOCAL POLICY RECOMMENDATIONS

1. Given a strong correlation between non-chemical pesticides and sustainability, promote the use of non-chemical (organic) pesticides, e.g., through programs that assist farmers in technology, education, and the materials needed to grow and maintain supplies of organic pesticides.

2. Address the need of farmers to gain business management skills that will enable them to maximize profits and ultimately achieve sustainability in their coffee farms. Because there is a strong correlation between paying minimum wage and selling the farm, as well as between providing employee benefits and land conversion, training should also include employee performance management to maximize productivity.

3. Because of the strong correlation between resting the land and applying crop rotation vis-à-vis farms not sustaining family needs, as well as resting the land vis-à-vis the likelihood of selling the farm, offer educational programs concerning proper crop rotation and resting of soil to maximize farm performance so that it ultimately leads to sustainability.

4. A related recommendation is for church organizations to develop the spiritual (as opposed to religious) growth of their members. Such development would entail a profound interior and ecological conversion, "whereby the effects of the encounter with Jesus Christ become evident in their relationship with the world around them" (Francis, 2015: 217).

5. Since there is a positive association between extrinsic-social spirituality and farms sustaining family needs, establish communities that focus on the combination of faith and farming and that serve as a locus for faith development, and as an avenue for raising and addressing farming concerns, especially those related to farming sustainability in the local area. Through faith, these communities would ideally grow and experience a conversion that is necessary to effect a lasting ecological conversion (Francis, 2015: 219).

6. Given recent commercial developments that have compromised the farmlands of Amadeo and turned them into low-cost housing projects, non-governmental organizations and intermediate groups should put pressure on governments to develop more rigorous regulation procedures and controls regarding the preservation of farmlands. "Unless citizens control political power—national, regional and municipal—it will not be possible to control damage to the environment.

> Local legislation can be more effective, too, if agreements exist between neighboring communities to support the same environmental policies" (Francis, 2015: 179). Note that some of these development projects have not taken into consideration the degrading effect they would have on ecology which could ultimately contaminate water, plant, and animal species—necessary components of the local farmlands.

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APPENDIX A: QUESTIONNAIRE

Consumers

1. Do you use anti-ripening agent on other crops to extend shelf life?	☐ y	☐ n
2. As much as possible, I harvest only mature, red coffee beans.	☐ y	☐ n

Employees

1. I pay my employees on-time. ☐ y ☐ n
2. How much do you pay your employees daily? _______
3. Check all items that apply to your employees:

☐ Free housing
☐ Allowance in cash. How much? P_____.
How often? ☐ daily ☐ weekly ☐ monthly
☐ Allowance in kind. Describe: ________________________________.
How often? ☐ daily ☐ weekly ☐ monthly
☐ Expense for children's education covered partially or in full.
☐ Financial assistance for:
☐ employee or immediate family member's illness
☐ death in family
☐ wedding

☐ other social events (describe) ________________________
Other benefits: _______________________

Community Activities

1. I am involved in community relations projects (describe activity).
____

2. I am involved in church community activities (describe).
____

Land Management Practices

1. I use only chemical pesticides.	☐ y	☐ n
2. I use only chemical fertilizers.	☐ y	☐ n
3. I use only organic pesticides.	☐ y	☐ n
4. I use only organic fertilizers.	☐ y	☐ n
5. I use a combination of organic and chemical pesticides.	☐ y	☐ n
6. I use a combination of organic and chemical fertilizers.	☐ y	☐ n
7. I have additional crops besides coffee.	☐ y	☐ n
If yes, continue.		
1. What kind of crops? (describe)		
____		
2. I apply crop rotation.	☐ y	☐ n
8. I apply composting.	☐ y	☐ n
9. I allow my land to rest.	☐ y	☐ n
If yes, I allow my land to rest every:		
____ ☐ months ☐ years other (describe) ____________		

Sustainability

1. In the last three years, has your farm's revenue exceeded costs?	☐ y	☐ n
2. Is the farm your only source of income?	☐ y	☐ n
3. Is your farm able to sustain your family?	☐ y	☐ n
If no, what are other sources of income? ____		
4. How long have you been operating your farm? ____years ____months		
5. Do you plan to transfer your farm to your relatives in your will?	☐ y	☐ n

If yes, please rank the order of importance of who will be your farm's heir, with 1 as very important and 4 as least important.
____ spouse
____ equal shares among children
____ sibling
____ other (please specify)

6. Do you plan to sell your farm?	☐ y	☐ n
7. Do you plan to convert your farm to non-agriculture use such as for housing subdivision or other commercial use?	☐ y	☐ n

Education

1. Highest educational attainment (choose one):	
☐ none ☐ some elementary school ☐ elementary school graduate ☐ some high school ☐ high school graduate	☐ college undergraduate ☐ bachelor's degree holder ☐ some units in master's degree ☐ master's degree holder ☐ some units in doctorate degree ☐ doctoral degree holder

2. Have you attended seminars on farming? ☐ y ☐ n
If yes, continue.

a. List last three seminars attended:

____
____
____

b. How many seminars did you attend in the last year? _________

c. When was the last time you attended a seminar?

☐ Last month
☐ Two months ago
☐ Between three and six months ago
☐ Between seven and 12 months ago
☐ More than one year ago

APPENDIX B: INTRINSIC/EXTRINSIC RELIGIOUS ORIENTATION SCALES[1]

For each statement below, circle the number that best describes you. The choices are: 1) I strongly disagree; 2) I tend to disagree; 3) I'm not sure; 4) I tend to agree; 5) I strongly agree.

						For researcher only
1. I enjoy reading about my religion.	1	2	3	4	5	I
2. I go to church because it helps me to make friends.	1	2	3	4	5	E_s
3. It doesn't matter much what I believe so long as I am good.	1	2	3	4	5	$I_{reversed}$
4. It is important to me to spend time in private thought and prayer.	1	2	3	4	5	I
5. I have often had a strong sense of God's presence.	1	2	3	4	5	I
6. I pray mainly to gain relief and protection.	1	2	3	4	5	E_p
7. I try hard to live all my life according to my religious beliefs.	1	2	3	4	5	I
8. What religion offers me most is comfort in times of trouble and sorrow.	1	2	3	4	5	E_p
9. Prayer is for peace and happiness.	1	2	3	4	5	E_p
10. Although I am religious, I don't let it affect my daily life.	1	2	3	4	5	$I_{reversed}$
11. I go to church mostly to spend time with my friends.	1	2	3	4	5	E_s
12. My whole approach to life is based on my religion.	1	2	3	4	5	I
13. I go to church mainly because I enjoy seeing people I know there.	1	2	3	4	5	E_s

[1] 15, 16, and 17 are not included for computation of intrinsic spirituality; these have not yet been tested for reliability.

14. Although I believe in my religion, many other things are more important in life.	1	2	3	4	5	$I_{reversed}$
15. My religion has changed me to become a better person.	1	2	3	4	5	I
16. I believe that religion develops the character of a person.	1	2	3	4	5	I
17. Religion brings about positive work ethic among the faithful.	1	2	3	4	5	I

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SOCIAL BARRIERS TO IMPLEMENTING CONTINUOUS IMPROVEMENT INITIATIVES

A QUALITATIVE EXPLORATION

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Abstract. Organizations report challenges in implementing continuous improvement or operational excellence initiatives as they strive for sustainability, yet few have considered the impact that social barriers have in creating resistance to implementation. Through a qualitative grounded theory method, this study highlights several contributions. First, social barriers are stronger than other challenges to implementing operational excellence. Second, these barriers include interpersonal (e.g., communication challenges, unwillingness to change, and workplace relationships) and organizational (e.g., employee treatment, cultural values, and formal organizational characteristics) issues. This article thus links sustainability to operational excellence and suggests that the greatest barriers to becoming more sustainable are likely social in nature. The study then concludes, in addition to these contributions, with a consideration of limitations and directions for future research.

Keywords: continuous improvement; organizational culture; operational excellence; grounded theory; social barriers

INTRODUCTION

Stoner (2013) suggests the importance of management philosophies that help society move toward becoming more sustainable. Operational excellence, given its focus on continuous improvement, is one potentially useful concept in this regard. Due to their focus on waste reduction and proper stewardship of resources, continuous improvement initiatives can help achieve global sustainability if they are widely adopted (Urick, Hisker, & Godwin, 2017). Yet many organizations report challenges in implementing continuous improvement and operational excellence initiatives. Moreover, although extant research has often assumed that such resistance is related to the technical aspects of implementation, few studies have explored the social aspects of an organization's culture that might limit the adoption and realization of such efforts. This study, therefore, serves several purposes: first, it articulates that social barriers are powerful forces for resistance; second, it describes both interpersonal and organizational focused social barriers; and third, it explores operational excellence and continuous improvement (one of the first qualitative studies to do so). Indeed, implementing operational excellence to achieve sustainability is inherently related to organizational culture and change management.

We make several contributions in this study. To begin with, it is one of the first (to our knowledge) to leverage a qualitative grounded theory approach to explore phenomena related to continuous improvement activities. The purpose of grounded theory is to develop themes that can be investigated later on through subsequent quantitative hypothesis-based testing. Most of the existing extant research, however, has either been quantitative or case study-based, which is inappropriate given the lack of academic theory surrounding operational excellence. Our study thus fills this void.

Second, much of the extant academic and practitioner literature that explores challenges with implementing continuous improvement initiatives assumes that obstacles and barriers come mostly from technical or tools-based aspects (Čiarnienė & Vienažindienė, 2013; Salonitis & Tsinopoulos, 2016). This article, therefore, is one of the first explorations to our knowledge that focuses exclusively on social barriers. We provide a more holistic understanding of the challenges involved in becoming a culture focused on continuous improvement.

Third, we explicitly link operational excellence to sustainability. While there is a lot of research on sustainability, there are very few pieces that link sustainability concepts to continuous improvement in general and social barriers in particular. As such, we present findings suggesting that social barriers are a factor for organizations becoming more sustainability-oriented.

OPERATIONAL EXCELLENCE

Some cultures could be described as being operational excellence (OE) cultures. As a management philosophy, OE is focused on providing the quality demanded by customers, waste reduction, problem-solving, and continuous improvement (Operational Excellence, 2016). Because of these foci, every industry and type of business can benefit from this approach. The OE framework, therefore, is not limited to only manufacturing and healthcare as is sometimes assumed. Everything is linked (or integrated) in this type of organization (Urick et al., 2017)—all processes, for example, are linked together, as are organizations to their customers and suppliers. Thus, while OE is related to other management philosophies such as lean and the more statistically-oriented Six Sigma, it is distinguished by its extreme focus on culture and long-term initiatives rather than on short-term blitz events (Urick et al., 2017). The term "operational excellence" does have some definitional challenges, however, suggesting that its theoretical underpinnings have not been well-employed in academic research. Nevertheless, we use this term to include a majority of culturally-focused continuous improvement initiatives, to be consistent throughout our research, and, perhaps more importantly, because it was used most often by our interviewees.

Many cultures that have continuous improvement or OE aspects possess similar elements (some specific ones are noted in Table 1 below). We draw on some of these from the cultures of several companies (such as Toyota, for example [Liker & Hoseus, 2008]) that have successfully employed continuous improvement techniques to become more efficient in their operations, elements that appear to be similar to those of other organizations that have also been successful in OE implementation. Such major assumptions of continuous improvement cultures include: 1) that respect for people is crucial, and 2) that continuous improvement allows for competitive advantage (Liker & Hoseus, 2008). These major assumptions produce a variety of values, such as the importance of customer service/quality, flexible stability, flow, cleanliness, safety, efficiency, and measurement/data, which highlight a variety of artifacts focused on proper problem-solving. Continuous improvement can also be perceived as being related to global sustainability due to its focus on waste reduction (see the discussion related to OE and Pope Francis's *Laudato si'* in Urick, Hisker, and Godwin, 2017).

Assumptions (deeply held, unarticulated worldviews which influence values)
• Respecting people above all * Seen through customer quality and in striving for lifetime employment for employees * Drives customer value, quality, and the importance of treating employees well (values)
• Philosophy of continuous improvement and learning * Employees will improve the efficiency of the organization without worrying about improving themselves out of work * Part of the continuous improvement assumption suggests that employees be assigned elsewhere where they can add value to the organization if their current role is no longer needed * Continuous improvement will not work if employees are afraid of layoffs; they all need to assume (and believe that the organization believes in) the importance of respecting people

Values (ideals, concepts, and concerns that all organizational members agree upon and care about which influence artifacts)
• Maintaining a focus on customer value * Quality and timing demanded by customers * Customer does not necessarily need to mean the customer external to an organization; it can also be an internal customer * Improving value for customers is important
• Reducing variation (value of stability) * Standard work—shown in the artifact of having a clear and documented process to do a piece of work
• Waste (*muda*) reduction (value of efficiency and flow) * Waste is like "mud" that slows down an organization * Types of waste include transporting, waiting, overproduction, defects, inventory, motion, and extra processing
• 6S (value of flow [moving quickly between parts of a process], cleanliness, and safety)—suggests certain values that lead to activities of: sorting, straightening, scrubbing, systematizing, standardizing, and maintaining a safe environment
• "Go and see" (value of measurement/data) * People can only understand a problem if they can visualize it and have seen it firsthand * People need to collect the data themselves
Artifacts (an organization's tangible manifestations of culture that include physical representations of both assumptions and values)
• Value stream mapping * Map out a process to see where time is spent * Determine portions of a process that aren't adding value to a final product and cut them out
• Spaghetti diagrams * Show movement throughout a time period to minimize unnecessary movement and motion * Show a more efficient way of structuring a process

Artifacts (an organization's tangible manifestations of culture that include physical representations of both assumptions and values)
• Team meetings * Gather around a "balanced scorecard" that shows a snapshot of metrics important to a company * Some major categories might include quality, employee development, safety, cost/finance, or any other areas of crucial importance to the team
• Finding the root cause of a problem * Asking why five times * Fishbone charts and other visual methods
• Plan-Do-Check-Act methodology * Aids with continuous improvement * First, when someone sees a problem, they figure out a way to fix it * They follow through with this plan and enact it * They check to see whether they've solved the problem * If the problem's solved, they find another problem to start the cycle again; if they did not solve the problem or meet their goals, they find out why and develop a new plan to try and address it
• Suggestion boxes * Serve as a means for employees to make recommendations on how the organization could be improved * Suggestions are often discussed at meetings, and with the employee who made the suggestion often being responsible for implementing it * Allows for improvements to be made by an employee actually dealing with a problem at the front-line (rather than from top-down)
• Standardized work processes * Clear documentation that shows how all work should be done * Evident in Standard Operating Procedures (or SOP) * SOPs can change over time as workers see improvements that can be made

Artifacts (an organization's tangible manifestations of culture that include physical representations of both assumptions and values)

• Setting up *kanbans*
  * Literally means "card"
  * Signal for movement

• Andon   * Signal that shows there's a problem (perhaps like a warning light)
• Mistake-proofing   * Finding a way that mistakes can't be made

• Employee treatment
  * Job-rotation—so that employees do not get burned out doing one thing only and so that they can be flexible if they are needed in a different area
  * Training for employees—to do this, all employees need to be educated about an entire process
  * No layoffs

• Process
  * Pull system—production/movement of materials occurs only when it is pulled for by the customer
  * Small batches—making to order to avoid excess inventory lying around

Table 1: Elements of Continuous Improvement Cultures

Underlying all these tools and artifacts noted above are the assumptions that continuous improvement is crucial for survival and that all people should be respected. Together, these drive the values noted above which, in turn, drive artifacts related to customer service, the importance of employees, and problem-solving. Indeed, these artifacts cannot survive in an organization without first possessing values and assumptions that support them (Urick & Crandall, 2012).

Lean and OE principles are applicable in any type of industry, yet many companies do not adopt them because the assumptions are challenging for many organizations that focus solely on cost to compete (which is a short-term focus inconsistent with sustainability). In addition, OE can be expensive and time consuming to implement. As such, even if an organization does accept these assumptions, it can be costly to implement the artifacts when immediate benefits are not seen (Womack, Jones, & Roos, 1990). Continuous improvement requires continuous change in process—either small incremental ones or a sea change. Oftentimes, however, employees do not totally embrace change, with some of the causes for such resistance being selective attention and memory, employees' habits, fear of the unknown, economic reasons, and (perceived) lack of safety (Tudor, 2014). Yet organizations that are able to progress on their journey toward operational excellence will often see positive benefits, including an improvement in the quality of products and services as well as in the ability to respond more quickly to customer and market demands (Carvalho, Sampaio, Rebentisch, & Saraiva, 2017). OE also allows for improved efficiency, just-in time production and inventory systems, and cost savings (Al Haraisa, 2017).

LINK TO SUSTAINABILITY

Sustainability is perhaps the most important outcome of operational excellence (Urick et al., 2017). Sustainability allows for long-term focus on efficient use of resources, minimal environmental impact, and responsible economic development (Brown, Hanson, Liverman, & Merideth, 1987). As such, it has been linked with ethics related to proper resource utilization, quality, and other corporate social responsibility initiatives (Wuijts, Driessen, & Van Rijswick, 2018).

OE initiatives, therefore, are crucial to sustainability. As noted above, OE focuses on proper use of resources through waste minimization, advocating processes that allow for proper stewardship of resources while ethically working toward improved quality for customers and other stakeholders (Urick et al., 2017). This component of sustainability in particular—ensuring that the environment is cared for—is an element of continuous improvement noted by organizations who engage in such initiatives (Schroeder & Robinson, 2008).

ORGANIZATIONAL CULTURE

Operational excellence and, by way of extension, sustainability cannot be adequately achieved unless an organization's culture supports such initiatives (Shuttleworth, 2017). Yet as crucial as it is, implementing a new culture can be quite difficult and filled with barriers (Urick & Crandall, 2012). Table 1 (above) breaks down the elements of culture by providing examples of common elements shared by organizations far along their operational excellence path.

Organizational culture has had many definitions (Martin, 2001). Some researchers, for example, have defined culture as a way for managers to influence expected employee behavior; as such, it serves as a social order that guides interactions (Denison, 1996). Others have suggested that it is a system of shared understanding (Alvesson, 2012) that creates an expectation for the way things are done in an organization. In essence, most definitions tend to agree that an organization's culture represents forces that normalize appropriate behavior (Martin, 2001).

Strong cultures, meaning those that have values that are well-known and enacted by all their employees (Daft, 2007), make organizations more predictable because all their employees think, act, and believe the same things. But if the values of the culture relate to constant change and innovation, the only behavior that may be predictable is that the organization will change. This, perhaps, is because cultures have a strong influence on organizational processes. A culture creates physical manifestations of values that are experienced in organizations, including the processes that are used to get work done (Deal & Kennedy, 1982). If an organization has processes that allow for waste reduction, cross training, and problem-solving, and also values continuous improvement, it will likely adopt an OE culture. It is therefore apparent why culture is extremely important on a journey toward operational excellence. Indeed, if a culture is strong and has values that run counter to continuous improvement initiatives, implementing operational excellence will be challenging.

Cultures have three levels which are often labeled as artifacts, values, and underlying assumptions (Schein, 2010). Artifacts are physical manifestations of the culture that can be experienced with the senses. These could include language, workplace layout, meeting rituals, and processes, to name a few (Deal & Kennedy, 1982). Values are stated or enacted ideologies, ideals, goals, or aspirations. Examples could include the value of diversity, sustainability, creativity, or continuous improvement (Schein, 2010). Underlying assumptions are unconscious ideas or concerns that are often taken for granted. These often come, for instance, from a founder's beliefs and are often not articulated because they are so strongly assumed (Schein, 2010). Assumptions thus drive what is valued, and values in turn drive artifacts. To change a culture (such as moving it toward continuous improvement), therefore, one must change the assumptions level. Yet changing organizations in general is difficult, and there are many barriers to changing specifically cultural assumptions. We broadly note the importance of change below, immediately followed by a discussion on more barriers particularly toward changing to an OE culture.

CHANGE MANAGEMENT

Managers and business leaders around the world are confronted with many problems during the business life cycle. The ability to create organizations comprised of workers that embrace change, for example, is a major challenge for companies (Cummings, Bridgman, & Brown, 2016). A solid comprehension of change management, defined as a process involving tools and techniques that facilitate the human aspect of change within a business to achieve organizational objectives (Berstene, 2014), is therefore necessary because the process of change within organizations is a human process accompanied by varying levels of resistance (Vey, Fandel-Meyer, Zipp, & Schneider, 2017). Employees have a natural tendency to oppose making changes in the workplace because doing so requires disconnecting from the old ways of accomplishing tasks and achieving organizational objectives (Ceptureanu, 2016). In many instances, therefore, the changes are difficult and may create unpredictability for workers, thereby hindering the capability of managers to implement the change process in an effective manner (Basu, 2015).

Nevertheless, given the volatility of business environments across all industries, organizational leaders must focus on increasing the ability of their workers to react quickly to change (Medeiros, 2016). Change initiatives require employees to make fundamental shifts in their thought processes and actions which help them adapt to changing business needs (Zecheru, 2015). Managing change is also viewed as an approach to restructuring business processes to create long-term and continuous improvement in the ability to meet customer needs (Morin, Meyer, Bélanger, Boudrias, Gagné, & Parker, 2016). When changes are needed, they are often associated with a desire to improve on business capabilities, including reduced costs and increased product or service quality as well as service speed (Basu, 2015), to become more sustainable.

While much of what is addressed above is related to changing an organization's culture, firms are also influenced by the national culture in which they operate. This can provide some resistance—the ideals of continuous improvement, for example, fit well within the context of Toyota's Japanese-based culture but presented cultural change that was difficult to implement, at least at first, when they tried to open their manufacturing facilities in the U.S. (Liker & Hoseus, 2008). Indeed, much has been written about barriers to changing a culture (Burke, 2017 and noted above) in general, with pieces about Toyota among the few that specifically mention change toward continuous improvement. Consequently, and because most continuous improvement research is not related to the social aspects of organizations such as culture, we wanted to explore how culture and social change are related to operational excellence. We describe our approach in the methods section below.

BARRIERS TO BUILDING AN OE CULTURE

The extensive usage of continuous improvement methodologies (such as operational excellence or lean) in multiple industries as organizations try to change their culture has raised concern about implementation barriers. Čiarnienė and Vienažindienė (2013) divided the issues and problems when facing lean implementation into three parts: the people issue, the process issue, and the sustainability issue. Significant barriers relating to people include resistance to change, perception and lack of knowledge, the identity of improvement team members, and poor communication. Primary obstacles relating to the organization are compartmentalization, hierarchy, cultural issues, high implementation costs, lack of resources, the weak link between improvement programmers, strategy, data collection, and performance measurement. A specific case study in the Greek manufacturing sector tried to divide the barriers into four different segments. These are financial barriers (investment and cost), top management related barriers (lacking knowledge and understanding of continuous improvement), workforce associated barriers (fear of job status), and other obstacles (such as the difficulty of convincing the board about the significant benefits of continuous improvement implementation) (Salonitis & Tsinopoulos, 2016).

Both studies (Čiarnienė & Vienažindienė, 2013; Salonitis & Tsinopoulos, 2016) hint at social barriers related to continuous improvement implementation but are limited by both their lack of description and their lack of data to back up their claims. As such, while the two pieces taken together offer a comparison and case studies of barriers to continuous improvement in different geographic (as well as, presumably, organizational) cultures, they do not fully develop whether or not these barriers would be consistent around the globe. In fact, and more relevant to this article, social barriers were not the focus of either piece of research as they comprised only a small portion of the discussions. Indeed, social barriers to continuous improvement have received limited empirical examination in the literature.

Given that operational excellence is fundamentally related to an organization's culture (i.e., a major social consideration of organizations), it is unfortunate then that social barriers as they relate to barriers of continuous improvement have not been adequately explored. Changing cultures to become focused on continuous improvement is difficult, especially because doing so requires strong leadership and a clear vision. We therefore ask the following question:

> ***What is the nature of social barriers as they relate to implementing and sustaining operational excellence and continuous improvement initiatives?***

METHODOLOGY

We employ a grounded theory approach (uncommon, perhaps, for research on continuous improvement and operational excellence) that best allows us to explore social barriers in the workplace, one (Glaser & Strauss, 1967; Strauss & Corbin, 1998) in which theory emerges from an interactive process. With this methodology, qualitative data are compared and analyzed for themes and relationships, and the researcher develops or extends theory through personal observations of social processes that were gleaned from collected data. Grounded theory, moreover, lends itself best to our research question as opposed to other simpler qualitative methods. It is exploratory in nature and should be used when researchers have no a priori hypothesis and seek rather to explore the "nature" of a certain phenomenon. Other qualitative methods (such as a thematic analysis) could influence researchers to have expectations about themes that they are looking for in the data (Huff, 2008). Grounded theory, therefore, is the best approach to use for our purposes as we had no a priori themes; rather, we let the themes that we report below emerge from the data given the nature of our research question.

Interview Protocol

We used an interview-based approach while developing our interview iteratively following the collection and analysis of data and while considering relevant extant literature. This is appropriate in a typical grounded theory approach as earlier interviews should inform later ones (Glaser & Strauss, 1967; Strauss & Corbin, 1998). The protocol thus went through several slight revisions throughout the study, with questions being adjusted to reflect more closely those directions the data were leading us into. Our usual initial question that we asked interviewees was"Does your company have a culture that values continuous improvement, waste reduction, and problem-solving?" while another sample question was "What are some barriers to implementing OE?".

Samples

Experience with OE and involvement in a graduate program were the qualifications for our interviewees that allowed us to draw on a breadth of experience from different industries and lengths of time in the workplace while ensuring that we had a sample that understood basic operational excellence concepts. This study thus leverages individuals associated[1] with a mid-Atlantic U.S. college graduate program focused on continuous improvement, waste reduction, and problem-solving. There were 13 interviewees from this sample in the study, three of whom were female (23%) and ten were male (77%). One interviewee asked to stop the interview early and wished not to have her/his answers included in our analysis. All of them currently held professional roles within an organization and had work experience ranging from one to 45 years (average of 21 years). The average age was 49, with ages ranging from 23 through 63. Participants in the program worked in a variety of industries and professions including manufacturing, healthcare, higher education, information technology, and human resources. Degrees ranged from undergraduate to doctoral degrees. All interviewees reported that the companies they worked for strove to adopt an operational excellence mindset; indeed, having an OE mindset qualified interviewees for this study because it ensured that we were examining cultures that were attempting to focus on continuous improvement.

The Institutional Review Board (IRB) at the researchers' institution, after reviewing and subsequently approving the research design, required that participants sign a waiver and that data remain as confidential as possible. Thus, after a member of the research team recruited participants via an email explaining the nature and process of the research and inviting them to schedule an interview time, each participant received and signed a waiver prior to participating in the study. They were also provided once again with a description of the nature of the research at the beginning of each interview and told that they could quit at any time. Transcripts of each interview, which omitted participants' and employers' names as well as other proper nouns that might distinguish individuals during the coding phase, were locked in the lead researcher's office. The audio files of each interview were maintained on secured devices in the control of the researchers, consistent with IRB ethics requirements.

In qualitative grounded theory research, generalizability is not the overall outcome. The goal instead is to generate a theory by collecting a variety of different perspectives. Our sample (which represents a broad

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[1]Current students, graduates, or adjunct instructors that had business experience with lean or operational excellence initiatives.

range of ages and tenure) thus allows us to analyze a variety of different perspectives to generate a more inclusive model of social barriers in implementing OE.

Data Collection and Analysis

Three researchers conducted the interviews, which lasted approximately half an hour each, to avoid interviewer bias. Interviews were semi-structured, that is, while certain questions on the protocol were asked of each interviewee, interviewers probed further on interesting issues and comments that arose during the conversation. All of the interviews were recorded and professionally transcribed verbatim.

Data analysis followed the tradition of grounded theory (Glaser & Strauss, 1967; Strauss & Corbin, 1998). We used a two-step, fine coding system in which themes emerged inductively from the interviews. First, every interview transcript was independently coded by at least two researchers trained in the grounded theory approach. Moreover, in addition to adding codes to the transcript, coders also "memoed" or took notes on trends, relationships between codes, thoughts and questions, and interesting patterns to help with subsequent investigation (Charmaz, 2006). We later drew on these memos to help stimulate our thinking and organize ideas for our analysis.

Second, all transcripts were examined in joint meetings where two or three coders discussed the independent codes assigned before negotiating a final set of codes. This is because traditional interrater reliability measures are made impractical with this method as new codes emerge in each coding process and are not determined a priori (counting the number of times a code occurs is also typically not done in grounded theory studies). During each meeting, one coder served as record keeper (who recorded codes on a master transcript and updated the dictionary, a document in which all codes and their precise meanings were indexed) while another compared codes between researchers. Code length ranged from several words to multiple pages, and any discrepancies in codes were resolved through discussion. However, while this analytic method has been used successfully in multiple qualitative studies (e.g., Ashforth, Kreiner, Clark, & Fugate, 2007; Corley & Gioia, 2004), the entire research team met at the conclusion of the data analysis process due to the fact that only two rotating researchers participated in each coding section. The team then went on to achieve 100% agreement on the themes (derived from the codes) that were included in this study.

To analyze the codes, we searched on key codes to facilitate links between codes, performed searches of text and subgroups, established coding relationships, and looked for interactions between the codes. In establishing relationships between codes, we also examined the attributes of interviewees (such as age, gender, education, years of experience, industry, etc.); in doing so, no major differences were found between attributes.

The process of aggregating categories from codes followed a two-order approach as noted by Van Maanen (1979) and Gioia (1998). First-order codes were identified first and then categorized into second-order themes. Relationships between these themes then formed the basis for developing testable propositions. This analytic method thus moves from codes to more conceptually abstract categories.

Using a grounded theory approach also allowed us to move iteratively between emerging data and theory. We thus immersed ourselves in the literature to help ourselves see connections between the two, and considered codes that emerged from early transcripts in developing questions for subsequent interviews (theoretical sampling). Theoretical saturation, however, which signals an end to the data collection process at the point where new codes are no longer emerging, occurred at 12 complete interviews. A lack of additional interviews in our analysis could thus be a limitation (which we take note of later).

RESULTS

Our interviewees noted two interesting findings related to barriers in making organizational culture focus on operational excellence. The first phenomenon that emerged was that social barriers (defined by our interviewees as non-technical, non-process-oriented, or non-tools-related obstacles that were more related to how people interact within organizations) represent the greatest issues when trying to implement operational excellence. The second phenomenon that we noted was that social barriers that held back continuous improvement initiatives were focused around interpersonal (e.g., communication challenges, unwillingness to change, and workplace relationships) and organizational (e.g., employee treatment, cultural values, and formal organizational characteristics) issues in particular. These two emergent findings are considered below. Note that we leverage anonymously assigned numbers in the representations of our data that follow, numbers that we used to organize our data while maintaining the confidentiality of our participants. Moreover, while the narrative below presents the three major themes (strength of social barriers, interpersonal social barriers, and organizationally-based social barriers) that emerged through our data analysis, it provides limited illustrative quotes (our primary data) and essential details about each theme for the sake of brevity. In this regard, Table 2 presents some additional quotes and details related to the themes that emerged.

MAJOR EMERGENT THEME: Strength of Social Barriers	
This theme was represented when interviewees discussed how weak or strong social aspects of OE implementation were in comparison with other potential barriers (such as technical or tools-based ones).	
Detail	Focus on social first: social barriers were stronger and more important than other aspects of OE implementation and so interviewees had to address them first before they could/should even think about other elements
Example Quote	"At first we realized that there was a huge problem. There was a huge communication barrier that was going on between us and our employees. Before I started (implementing OE), before implementing any tools, before making any changes on employees, they needed to start learning what real OE is." (Participant 4)
Detail	Impossibility of implementation without addressing social barriers: interviewees note that culture will not change in an organization unless social barriers are addressed
Example Quote	"Because of this kick-off years ago, engagement has really transformed within the hospital system here. People are much more willing to speak not only within their departments but to cross department lines. That's a culture change right there and that really broke down some barriers. We have follow-up meetings, you know, the daily meetings within the departments. Highlights get escalated up to ultimately the VPs by the end of the day and that information is collected and used as necessary. So we talk about it at meetings, we talk about continuous improvement at lunches. It's really becoming embedded in our culture." (Participant 2)

MAJOR EMERGENT THEME: Strength of Social Barriers	
Detail	Difficulty: interviewees state that the most difficult, though important, part of implementing OE is breaking down social barriers
Example Quote	"The technical aspect is easy. People will get that. But immediately they (employees) will be thinking that if five people are going to do this job (previously done by eight), what will happen to the other three people? And then it goes immediately to the social aspect. So, at that point, you have to be really careful what you are doing. You have to definitely tell them [that] the other three people will go [to] different departments that we need other people [in]. So if you don't put this social aspect in there, and you just give them the technical aspect—that five people is enough—you will lose the other three people." (Participant 4)
Detail	Size of organization does not matter: regardless of the size and location of operations and the number of employees, the fact that social barriers are the most crucial element to address in implementing OE remains consistent
Example Quote	"The acquisitions that (company name) has made, okay, they brought in a number of different companies [that] are in varying degrees of an operational excellence culture. Some of them may be just starting off; others may be further along in the journey … some of it may have to do with how certain leaders have embraced operational excellence." (Participant 8)
MAJOR EMERGENT THEME: Interpersonal	
These are the social barriers related to interactions and relationships in the workplace.	
Detail	Communication: the style, chain, and message of communication between organizational members (as well as ineffective training initiatives) can present barriers to implementing OE
Example Quote	"I think barriers could be … the communication around it (OE initiatives). You know, what does OE mean? And why is it important? And what are the objectives? And what do you hope to accomplish through OE?" (Participant 3)

MAJOR EMERGENT THEME: Interpersonal	
Detail	Naysayers: some organizations have individuals who like to disagree with or say "no" to new things, thereby creating barriers to implementing OE
Example Quote	"You really need to get some of the … naysayers who are on the negative end. But some of them, the naysayers, if they participate in some of these projects, they can become your strongest leaders. I think again part of it is training, part of it is developing the understanding and getting more and more people involved." (Participant 8)
Detail	Identity groups: some organizations possess an "us vs. them" mentality and are cliquey in nature—specific examples could be divisions arising from interpersonal differences, union and non-union relations, and tensions between departments that are evident barriers to implementing OE
Example Quote	"They (previous continuous improvement initiatives) didn't lead the changes in job descriptions because we have a union environment here and to change a job description is not really that easy." (Participant 7)
MAJOR EMERGENT THEME: Organizationally-based	
These barriers to implementing OE are related more to macro-level social organizational concepts such as structure and culture	
Detail	Lack of empowerment: organizations that do not allow for employees to have a say in how OE is implemented receive pushback on OE initiatives
Example Quote	"Most of what we coach is that people should be solving problems at the lowest possible level. So, it's about empowering your people to solve their own problems. We have to remind the managers all the time that problems that get posted are not your problems to fix. If somebody puts a problem up like we don't have enough syringes in the stockroom, give it back to them and say, 'send an email, put a ticket in to materials management.' We have to coach them that all the time because they want to—they feel like as managers it's all their responsibility, but they don't have to actually be the ones working on all the problems." (Participant 9)

MAJOR EMERGENT THEME: Organizationally-based	
Detail	Current values of the culture: some of the values currently inherent in the organization are incompatible with OE cultures, thus making continuous improvement difficult
Example Quote	"The last couple years … people were not really living the culture of continuous improvement. They were trying to hit numbers. So, for example, if you had to have 30% of your employees with a green belt certification, people driving the behavior were just getting certifications and not really applying the continuous improvement mindset throughout the organization … it's [a continuous improvement mindset] not as strong as it should be." (Participant 3)
Detail	Formalized organizational social characteristics: things like job titles, the role of leadership, formalized policies, and the size/structural location of groups/departments get in the way of implementing OE
Example Quote	"If you have a manager or a leader in your department who are [sic] opposed to it (OE), the employees are going to see that and they're not going to want to continue. But if the leaders are willing to find change and do things in a more efficient manner and do things in a way that's going to aid the company in moving forward, the employees are going to see that. And so I do think that the leaders and managers have the biggest role in that (OE implementation)." (Participant 5)

Table 2: Emergent Themes from the Data Related to Social Barriers of OE Implementation

Given the sample data presented in Table 2 and used below to illustrate the themes of social barrier strength, interpersonal social barriers, and organizationally-based social barriers, we identified three implied hypotheses in the form of propositions that can be used to guide future (perhaps more quantitative hypothesis-based) research. They are as follows:

- Social aspects of work represent major barriers to implementing continuous improvement and operational excellence initiatives.

- Social barriers to implementing OE can stem from interpersonal factors such as communication issues, an unwillingness of some colleagues to embrace change, and workplace relationships.
- Social barriers to implementing OE can stem from organizationally-based factors such as employee treatment (including level of accountability and empowerment), cultural values inherent in the organization, and formal organizational characteristics (including formal titles, leadership commitment, size of group/groupthink, and education/training).

Strength of Social Barriers

When we asked the interviewees about what barriers contributed the biggest challenges to effective operational excellence implementation, they each stated that social barriers represented the largest such obstacles. In the quote below, a participant with a strong engineering background notes that leveraging technology right away for continuous improvement will get an organization nowhere if the social elements of work are not engaged.

> If you don't get the people engaged and you can throw technology at stuff … it's only as good as the people that are willing to use it. But, if you get people thinking and engaged [in] what they are doing, you don't always have to throw technology at things right away.… It's more important to engage the people. They are the primary resource in the organization. (Participant 1)

In line with such statements that focus on engaging people (i.e., the social side of work) before considering technology, another participant, who works in the HR group of a manufacturing organization, made a similar comment about giving preference to people before attempting to implement common continuous improvement tools.

> Definitely it is the people side [that is the strongest barrier]. No question. Because it is the culture change … if the hearts and minds aren't in it, you don't have the human factor. If the culture is not there, it ain't going to happen. If you don't have an OE culture, it's not going to happen. That's one of the biggest obstacles to sustaining kaizens and 5S and the projects and events that we have here—the culture is not there yet. (Participant 6)

Indeed, when asked what the most difficult part of operational excellence implementation is, yet another interviewee, this time from a healthcare background, gave a similar statement:

> I think the toughest part is the social elements [sic]. I feel like, pushing five thousand employees, there is [sic] a lot of brain-power problem-solving capabilities where people are not convinced that it (continuous improvement) is worth their effort. It is not going to happen. (Participant 2)

Change will not occur, therefore, unless an organization overcomes social barriers (e.g., convincing employees of the importance of change). This applies to companies that possess a large number of workers with the capacity for problem-solving, like that of our interviewee above, just as well as it does to smaller ones, as noted by a manufacturing supervisor:

> I think it (the hardest barrier) is the social side for me. Mainly, as a small company, we try really hard to keep that small startup business mentality … there are lax rules and we are not a very regimented facility. So, when you want to tighten up the reins a little bit, there is always that little bit of pushback and the feeling of "Oh man, we have to be at a job now." (Participant 10)

Social barriers thus represented significant challenges for the interviewees' organizations, all of which hoped to implement operational excellence regardless of size or industry. As such, we examined what our participants specifically meant by the term as it was discussed in each of the interviews. The two major categories our interviewees labeled as "social barriers"—interpersonal and organizationally-based—are thus presented below.

Interpersonal Social Barriers

Interpersonal social barriers stem from relationships that employees have with each other in the workplace. Many of our interviewees discussed these obstacles to lean implementation, and noted issues with interpersonal communication as barriers to OE initiatives. Difficulties with communication style, channel, or the message itself, among others, could be related to poor communication overall which, as the below quote illustrates, can hinder continuous improvement implementation by contributing to waste (in this case, the waste of movement):

> When you think about OE, there will be seven big wastes … the biggest problem, as you can imagine in the south, is transportation. So, I have heard

> the examples of when my team first started to detect this waste. "Okay, this is some unnecessary motion in transportation going on here so we need to act on it." There wasn't great communication … so, even if we are able to detect the problems, defects, or any non-value added activity, we won't be able to take any actions … the doors are closed. (Participant 4)

As this interviewee points out, "the doors are closed" due to what he alludes to as communication perceived as blaming someone else for waste. Some parties in workplace relationships are simply unwilling to change, whether because of blaming, other communication issues, or something else within the organization. In many instances, our interviewees reported "naysayers" who rejected change generally or moving toward OE specifically because of who suggested it or because they perceived the initiative as doomed to fail. In the example below, the interviewee notes intergenerational conflict driven by her/his generational stereotypes (see Urick, Hollensbe, Masterson, & Lyons, 2016 for a discussion of intergenerational conflict) that leads to an unwillingness to change.

> I do find that older generations are less apt to want to change. They've been doing the same thing for years, but we're creating new processes … and they don't want to do it. They keep fighting it. They don't understand why they just can't do this (the old way) and write it down. You know, paper gets lost and your writing isn't legible sometimes. I find that, there's a lot of frustration … less willingness to want to change. (Participant 5)

This interviewee suggests generations as identity groups that people use to classify each other into "us vs. them" categories. But generations did not comprise the only identity group that led to perceived interpersonal differences and thus to barriers in implementing OE. In the quote below, our interviewee notes interpersonal conflict over union and non-union employees that leads to a strong barrier.

> In a union environment, it is tougher (to implement continuous improvement) because then you have to negotiate. Because now, they would say you are significantly changing that person's job and the conditions of work. (Participant 6)

In the quote above, the interviewee highlights interpersonal relationships that must be managed through interpersonal interactions (i.e., "negotiation") to implement continuous improvement. Other interviewees noted more informal relationships (such as friendship) as influencing implementation—individuals are likely to be influenced by friends at work regarding whether or not OE implementation is a good thing. Participants likewise remarked that colleagues would rely on the perspectives of parties they greatly trusted regarding whether or not to accept continuous improvement initiatives.

Organizationally-based Social Barriers

Our interviewees also reported organizationally-based social barriers. More formal in nature, these barriers are still related to social phenomena (such as interactions) in the workplace but more so to structural elements at the macro-level of organizations. For example, one barrier was related to how employees were generally treated within an organization—our interviewees suggested lack of empowerment as an obstacle to getting employees to accept continuous improvement. As the quote below from an IT executive points out, employee treatment such as empowerment and making them accountable is closely related to whether or not operational excellence is accepted.

> One way (to encourage continuous improvement) is to give them (employees) accountability. Let them experience things. Don't just speak [to] them. I think most of it is just giving them opportunities to be successful[,] to feel like they have a say in what happens … energize them. Make sure they feel like they are part of achieving the strategy. (Participant 3)

How employees are treated in an organization could stem from the values of its culture. However, values go much more beyond employee treatment—the overall values of a company's culture influence whether or not its people are receptive to continuous improvement. In the quote below, for example, an interviewee discusses how her/his company's cultural values refuse to admit that the organization is in competition with others, thereby limiting OE implementation.

> In a lot of ways, we still act like a start-up. We don't want to admit that we're trying to be a competitive business … we don't have an organized program moving forward towards a defined lean culture. (Participant 10)

An organization's cultural values are also inherently linked to more formalized organizational characteristics. Many of our interviewees described the role of job titles, leadership, group size (which could be related to groupthink), and education/training in creating barriers to continuous improvement. Below is an example that illustrates how job titles, for instance, can be contentious with regard to continuous improvement initiatives while acknowledging the challenges of training that organizational leadership sought to implement.

> I think the social elements may be more critical at our state. It is like having a toolbox. I've got a hammer. I've got a saw—that kind of thing. You can train people how to use the tools many times, but trying to get more people trained and involved and picking out the right tool to use for the right issue is, I think, important. We really haven't done enough training with people on that. It's been more of a select group of what we call SMEs, subject matter experts that used to be called black belts. But, I think the statistical process control people got upset with that so we changed them to be called subject matter experts whether it be in 5S, changeover, value stream mapping, standard work, or whatever the tool may be. (Participant 8)

This quote illustrates that while continuous improvement tools are useful, the most challenging part is training enough people and getting them to understand when these tools should be used. The interviewee even notes the contentiousness related to specific titles (i.e., black belts vs. SMEs) which hints at competing methodologies (i.e., lean vs. six sigma) to get to the same goal of being a continuously improving culture. This disagreement over specific methodology, as evidenced by conflict over formal titles, represents a barrier to continuous improvement implementation. We therefore suggest implications and applications of our findings in the next section.

DISCUSSION

Our research presents several interesting findings that contribute to the literature on operational excellence and sustainability. They suggest that social barriers are strong indeed when implementing operational excellence—at least as strong as, if not in many cases possibly stronger than, technical or tools-based ones. This is new to the extant research on why continuous improvement is not adopted more often. Indeed, we identified two specific categories of social barriers—interpersonal and organizationally-based—that must be considered when trying to undertake an operational excellence transformation. These two areas, as we note below, also present a potentially fruitful research stream as they have not been adequately explored in the literature on operational excellence.

This study is, to the best of our knowledge, one of the first to explore social barriers in a systematic, rigorous, and qualitative manner in an effort to guide future quantitative hypothesis-based research. Given that operational excellence is a developing concept with a somewhat cloudy definition, OE studies could stand to use more guidance in the types of questions they explore. This study would thus be helpful in guiding future research by supporting the development of a theoretical link between sustainability, social barriers, and OE culture implementation.

Implications for Practice

This article presents a stepping stone toward the holistic understanding of why sustainable continuous improvement initiatives are resisted in organizations. In this study, we interviewed a wide range of individuals holding a variety of job titles and with varying levels of experience from different functional areas. The commonality of our interviewees was that they were all part of organizations that were attempting to implement an operational excellence environment. Regardless of the organization's or individual's specific work situation, however, all of our interviewees noted that social barriers to OE implementation were often stronger than the more technical issues. Each of them also clearly articulated ways in which individual level and organizationally-based barriers occur.

These findings are important because the social barriers that we uncovered here can help leaders understand why continuous improvement initiatives might be resisted in their organization. As noted earlier, many organizations find challenges in implementing continuous improvement, and leaders, who set the tone for driving lean initiatives from the top, might become frustrated when they are confronted by barriers. Our examination of social barriers can help alleviate this frustration by hopefully giving leaders and organizations more insight into the matter.

The inverse of some of these barriers might likewise be helpful as leaders develop strategies to implement continuous improvement. As noted above, for example, poor communication is a barrier related to lack of OE acceptance. Knowing this, leaders can further examine those aspects that make communication ineffective and address such problems to break down the communication barrier. Training, another major issue noted by our interviewees, is another instance. Leaders in the know might be able to empower HR departments to examine the types of training needed (as well as who should attend) while making the technical side of continuous improvement not the sole focus but rather inclusive of conversations about employee empowerment in decision-making and why OE is necessary.

This research also has implications for academic institutions. Many of the courses related to lean, six sigma, and operational excellence in some business and engineering programs focus on understanding the technical side of continuous improvement. They fail, unfortunately, to address related social barriers well enough. Including some concepts from the field of organizational behavior would thereby inform them of such obstacles and enable them to approach such. This research, therefore, is useful for academicians who set program and course curricula to ensure that they include social barriers in their discussions on continuous improvement.

Implications for Sustainability

Very few studies have considered sustainability and operational excellence in tandem, yet it becomes immediately apparent as one reads through the elements of OE culture that its practices are necessary to achieve sustainability. Thus, while organizations have apparently struggled with both continuous improvement and sustainability over the past several decades, it is our perspective that working to implement an operational excellence culture will greatly help organizations become more sustainability-oriented.

Our linkage of OE and sustainability is also crucial especially because we emphasize the social barriers associated with OE. It stands to reason by extension, then, that organizations who struggle with sustainability initiatives would be best served by understanding the social barriers to becoming more sustainable. Indeed, just as organizations need to address social barriers to become more focused on continuous improvement, addressing similar social barriers will also help them to become more sustainable as well.

LIMITATIONS AND FUTURE RESEARCH

Despite its contributions, this study does have some limitations. The first is related to our sample—because each of our interviewees was involved in some capacity with an academic program related to continuous improvement, it is possible that they are biased to think about operational excellence in the same manner. We also noted some homogeneity with regard to the sample as a large majority of interviewees were male and all were from a similar geographic region. Thus, even though the role of qualitative grounded theory research is not to be generalizable to all contexts (it is rather to describe a phenomenon and provide guidance for future empirical testing to examine generalizability), these issues with the sample could suggest that a limited number of perspectives were analyzed. We therefore suggest similar qualitative studies that leverage more gender-, geographically, and academically diverse samples be undertaken in the future.

Likewise, we achieved theoretical saturation (the point where new phenomena were no longer emerging during coding) at twelve interviews. Perhaps such a number is limited, even though all researchers agreed that saturation was reached. For future research, therefore, we recommend adding more interviewees (that are diverse in the ways noted above) to see if saturation occurs or if new phenomena continue to emerge from the data after a similar number is reached.

We also suggest that quantitative empirical methods be employed in additional future research to test our findings. Indeed, while our methods suggest descriptive rather than generalizable results, our findings can be tested using statistical processes to examine whether or not they do generalize to multiple situations.

Lastly, while organizational leadership can examine some of the barriers further to develop strategies for overcoming implementation issues, we did not explicitly ask interviewees about strategies that they employed to overcome such barriers. Nor did we ask those interviewees that voluntarily shared how they overcame social barriers how effective their strategies were. Future research should thus consider the types and effectiveness of strategies for overcoming social barriers to continuous improvement.

CONCLUSION

This study has made several major contributions. First, our interviewees articulated that social barriers are powerful forces of resistance. Second, we describe, using examples from our interview data, both interpersonal (e.g., communication challenges, unwillingness to change, and workplace relationships) and organizationally-based (e.g., employee treatment, cultural values, and formal organizational characteristics) social barriers. Third, this research is, to the best of our knowledge, one of the first qualitative studies to explore operational excellence and continuous improvement. Finally, this study explicitly links OE and sustainability and suggests that to achieve both, organizations must break down social barriers to reap positive results. We ended with future recommendations for research that can address some of our study's limitations.

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CORPORATE SOCIAL RESPONSIBILITY

THE EFFICACY OF MATCHED ALLIANCES BETWEEN NOT-FOR-PROFITS AND MULTINATIONAL ENTERPRISES IN DEVELOPED AND EMERGING MARKETS

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Abstract. Responding to Pope Francis's appeals in *Laudato si'* and to societal pressures, multinational enterprises (MNEs; Dunning, 1977) are increasingly searching for ways to structure demands for corporate social responsibility (CSR). Previous literature, however, suggests that the positive effects of CSR initiatives are not certain; moreover, alliance-based CSR remains an understudied area. Therefore, we propose a model based on a "matched" alliance approach to increase the efficacy of, and positive response to, CSR initiatives. We argue that MNEs increase the legitimacy and/or business-process efficiency of CSR initiatives by partnering with not-for-profit (NFP; Schwenk, 1990) organizations in alliances that "match" common objectives with complementary capabilities, which in turn results in positive responses to CSR initiatives. We propose that CSR activities from the following matched alliances will result in more positive media coverage: between MNEs and NFPs, between a local MNE and local NFPs (vs. a foreign MNE and local NFPs), and between local MNEs and NFPs in an emerging (vs. developed) market. Our case and media-intensity analyses for Walmart's Katrina Assistance, Infosys's Campus Connect, and Unilever's Project Shakti span matched alliances between local and foreign MNEs in emerging and developed markets. Our findings document positive media coverage surrounding CSR initiatives whenever MNEs partner with matched local NFPs. In addition, positive media coverage is more for local rather than foreign MNEs, and for CSR initiatives in emerging, rather than developed, markets.

Keywords: alliances; CSR; CSR and legitimacy; CSR and media coverage; CSR in emerging markets; *Laudato si'*; matched alliances; MNE; multinational enterprise; NFP; NFP and MNE alliances; not-for-profit

INTRODUCTION

> There are too many special interests, and economic interests easily end up trumping the common good and manipulating information so that their own plans will not be affected.
>
> —Francis, *Laudato si'* (2015: 40)

The Holy Father's words are supported by ample evidence (e.g., Harriss-White, 2006; Wachtel, 1972); within this context, *Laudato si'* is the Catholic Church's call to solve this crisis (Francis, 2015). In similar fashion, a 2016 special report in *Promotio Iustitiae* takes the provocative position that the failure to alleviate poverty, considering that society has enough resources to do so, is an act of violence against the poor (Society of Jesus, 2016). Indeed, the scandals of firms engaging in dishonest business practices are evidence of a disheartening level of corporate "greed"—the marketing campaigns of tobacco firms, for example, deceptively featured endorsements from doctors about the benefits of cigarette consumption (e.g., Calfee, 1986). Corporate malfeasance, as the Holy Father notes, has caused extraordinary harm to society, with other recent examples including the Volkswagen emissions fraud and Apple sweatshops (Frost & Burnett, 2007; Hakim & Bradsher, 2015).

Responding reactively to crises calls for a spirit of resiliency (Brancatelli, 2016). Some firms engage proactively in activities that demonstrate corporate social responsibility (CSR); they comply with legal standards but also voluntarily undertake initiatives that result in social good. However, while there is evidence of the benefits of CSR as a positioning strategy for competitive product and brand differentiation (Varadarajan & Menon, 1988) and image enhancement (e.g., Hsu, 2012), the links between CSR initiatives and positive external outcomes remain mixed (e.g., van Beurden & Gössling, 2008). We propose two broad explanations for this mixture of evidence—one, which dominates the literature, is a market-attribution explanation, and the other, which is less explored, is a business process explanation.

With respect to market-attribution, not all CSR activities are perceived positively; thus, links between CSR initiatives and positive external outcomes are often tentative. The lack of positive effects can be explained as being due to stakeholders who feel that firms use CSR for "greenwashing." In this context, CSR is no longer a "desired" attribute but a required one. Furthermore, as CSR is often global, its initiatives are colored by a country's culture and whether focal organizations are local (e.g., Choi, Chang, Li, & Jang, 2016).

With respect to the business process explanation, multinational enterprises (MNEs; Dunning, 1977) and not-for-profit (NFP; Schwenk, 1990) organizations often engage in CSR activities through alliances. They may, however, lack the requisite resources especially in foreign markets, as well as good business processes which are especially important when structuring the CSR alliance. In relation to this, Elg, Ghauri, and Tarnovskaya (2008) propose a network/alliance matching approach with key "actors" to facilitate emerging-market entry. Matching in this context refers to agreements, alliances, and collaborations based on common goals and complementary resources. Therefore, although extant literature has investigated new theories of the firm (e.g., Costa & Martí, 2012), our research is more aligned with new theories of CSR (Garriga & Melé, 2004).

Our research question is to study the efficacy of MNE-NFP matched alliances. Using media coverage intensity analysis, we explore whether

CSR activities of matched MNE-NFP alliances result in measurable positive media coverage, and we compare this effect for local versus foreign MNEs and in emerging versus developed markets. We build on instrumental theories of CSR (Garriga & Melé, 2004) which suggest a positive perception of NFPs (Aaker, Vohs, & Mogilner, 2010), and on the "matching" strategy proposed by Elg, Ghauri, and Tarnovskaya (2008). We expect that "matched" MNE-NFP alliances legitimize CSR activities and/or lead to better business processes, thereby resulting in positive outcomes that benefit society. Moreover, as many alliance-based CSR initiatives are global, we also build on Choi, Chang, Li, and Jang (2016) and on Van Beurden and Gössling (2008) and measure the media coverage of matched MNE-NFP CSR activities with local MNEs vis-à-vis foreign ones. We operationalize this construct by examining the effect of matched MNE-NFP CSR activities in the United States (developed market) and in India (emerging market). Here we study CSR activities of the following MNE-NFP alliances: Walmart-Red Cross relief efforts in the Katrina disaster (developed-local); Infosys-universities technology education initiative in India ("Campus Connect"; emerging-local) and Unilever-government rural women empowerment initiative in India ("Project Shakti"; emerging-foreign). Our results suggest that the CSR activities of matched MNE-NFP alliances result in positive media coverage, and that positive media coverage is greater for local (vs. foreign) MNEs and in emerging (vs. developed) markets.

Our research contributes to the CSR literature, CSR best practices, and Jesuit social justice aims as follows: First, we expand the alliance-based CSR literature (Keys, Malnight, & Van der Graaf, 2009). Second, CSR research tends to focus more on characteristics (e.g., for-profit vs. NFP) and tactics (e.g., presence vs. absence of CSR information; Torelli, Monga, & Kaikati, 2012) that impact customer attitudes rather than on how strategies or business processes influence those characteristics. We address this gap by examining how strategic matching impacts factors that influence customer attitudes. Third, research on matching has neither been conducted in a CSR context nor empirically tested. We do both in domestic and foreign contexts, a welcome integration given that many alliance-based CSR initiatives are global in nature. Fourth, many CSR initiatives fail to meet their desired objectives (Browne & Nuttall, 2013), and so this study provides guidance to enhance the performance of alliance-based CSR initiatives and further, therefore, the social justice aims of the Society of Jesus.

The commitment of firms to CSR initiatives that enhance global sustainability may lead to business success, brand recognition, and other competitive advantages of greater or lesser duration. Such positive outcomes may be important reasons why some firms engage in strategic partnerships and alliances to communicate and execute their CSR activities more effectively. Be that as it may, these corporate actions will directly or indirectly be the "fortunate by-products" of a much more important quest—achieving a socially just and sustainable world (Stoner, 2013).

LITERATURE AND MODEL DEVELOPMENT

Matching: Linking MNE Resources with Local Needs for Positive CSR Outcomes

Wettstein (2005) proposes that MNEs actively collaborate with governments as a moral responsibility and to solve complex problems. With MNEs expected to carry some of the burden of nation-states, then, it becomes paramount to identify a CSR strategy that meets MNE objectives and the demands of stakeholders. Cruz and Boehe (2010) identified four challenges for international CSR: local responsiveness, competitive advantage, worldwide learning, and global efficiencies. They suggest stakeholder collaboration as a way of addressing these challenges. Yuan, Bao, and Verbeke (2011) propose that collaborating for CSR provides benefits to the MNE, including access to complementary resources, cost reductions, and greater effectiveness, while not detracting much from the MNE's core business.

One approach to collaboration is "matching." Studying IKEA's entry into emerging markets, Elg, Ghauri, and Tarnovskaya (2008) elaborate on three components of matching: actors, activities, and resources. Actors are entities involved in the collaboration, activities are tasks that each actor contributes to the collaboration, and resources are exchanged among the actors (e.g., knowledge, facilities, and materials). In matching, each component should be complementary so that all parties gain through the collaboration. The authors distinguish between network theory, which is about business relationships, and matching, which is about relationships between for-profit and NFP actors such as governments, non-governmental organizations (NGOs), and community citizen groups.

Matching proposes that MNEs may find complementarities at three levels. At the global level, "matched" actors may be international interest groups or political institutions, and the exchange may include multilateral agreements, international standards for best practices, etc. Macro level "matches" may involve government, media, and interest groups. The micro level is local, and includes actors that assist with building local trust, demonstrating benefits to the community, and positive public relations. Thus, although designed for market entry, matching can also be applied to guide MNEs' CSR initiatives. Through it, MNEs fulfill their social contract and business objectives while helping NFP collaborators meet their goals.

Indeed, matching creates synergies between collaborators when applied to CSR. Non-business collaborators as such are natural allies to business in CSR, and matching can guide the selection of actors so that activities are more effective by identifying complementarities among actors, activities, resources, and objectives. In matching, however, MNEs also consider their business objectives in the development of CSR activities. Does the enterprise need public relations, employee engagement, government relations, consumer loyalty, or branding? Visibility is vital for accomplishing local objectives, and CSR activities should involve communication so that such efforts by MNEs' are recognized (Polonsky & Jevons, 2009).

The MNE must also inventory its resources, and an efficient CSR initiative should not require additional investment—the ideal resources and capacity should be available, underutilized, and accessible when not needed for core operations. Some examples are: in-house design services between campaigns, the cafeteria kitchen between meal preparations, and an empty parking lot outside business hours.

Human resources are also among the most important firm resources. Local employees understand and are part of their local community; hence, the motivational benefits of local CSR activities are important reasons for MNEs to develop local CSR programs more actively.

As an example, an MNE producing athletic equipment may engage its employees as referees for an NFP that offers sport camps for low-income children. The NFP's core business is to provide sport activities, and the MNE collaborates to help the NFP. At the same time, the MNE benefits through employee satisfaction, community engagement, and branding while fostering a positive connection with the local market. The MNE's resources—the employee volunteers' time as well as providing snacks and t-shirts—are matched with the NFP's objectives to aid the community.

Influence of Legitimacy and Matching on Positive CSR Outcomes

We posit that the (sometimes conflicting) market perceptions of firms' motivations to engage in CSR (e.g., Delmas & Burbano, 2011; Sen & Bhattacharya, 2001) are determined by market views of a firm's level of legitimacy. We argue that, ceteris paribus, if the market legitimizes a firm's motivation, it will result in greater positive outcomes (e.g., better brand image, increase in firm's value, etc.) and vice-versa. In other words, if the market perceives that a firm's CSR activities are a legitimate exercise of doing good, these CSR activities will be value-enhancing. On the other hand, if the market believes CSR activities to be greenwashing, the activities will result in negative responses. Partnering with NFPs, therefore, is one way of attaining legitimacy.

Firms also tend to replicate their market-operation approach in CSR activities even though the stakeholders are very different (Husted & Allen, 2006). By applying matching, MNEs can identify CSR collaborators whose goals and resources complement the MNEs', and then choose activities that complement their core business. A matching approach to CSR alliances between MNEs and NFPs, therefore, should lead to enhanced CSR outcomes on the firm and societal levels. Hence, we suggest the following:

Proposition 1: CSR activities from matched alliances of MNEs and NFPs will result in positive media coverage.

Influence of Country Culture on Customer Perceptions and Positive CSR Outcomes

Country culture also influences perceptions of CSR initiatives (e.g., Choi et al., 2016). Thus, while a basic tenet of social identity theory is that people identify with their in-group (Tajfel & Turner, 1979), the degree of in-group identification varies across persons who possess different cultural orientations. For example, collectivists tend to identify more with the in-group (Ashforth & Mael, 1996) and perceive that the boundary between the in-group and out-group is more distinctive and salient (Iyengar, Lepper, & Ross, 1999). Stronger in-group identification is also linked to greater intergroup bias (e.g., Tajfel & Turner, 1979) for individuals, firms, and products. Gürhan-Canli and Maheswaran (2000) found that Japanese customers (more collectivist) prefer Japanese products over foreign products regardless of product quality, whereas American customers (more individualist) care more about product superiority than country of origin. This suggests that intergroup bias should occur more among collectivistic (vs. individualistic) cultures. More specifically, collectivists are more likely to exhibit in-group favoritism through altruistic attribution for a domestic (vs. foreign) firm's CSR activities compared to individualists. Customer attitudes toward a firm are also largely determined by attributions of firm behavior (e.g., Ellen, Webb, & Mohr, 2006). Attributions can occur due to insufficient trust or information (e.g., Nisbett & Ross, 1980) because when trust is limited, suspicion of hidden motives encourages people to “give much thought to ‘why’ questions” (Fein, 1996: 165). Indeed, Gilbert and Malone (1995) show that customers care more about why firms are doing an activity than what the activity is. Therefore, as customers consistently show a lack of trust in firms, CSR activities might direct attention toward a firm’s actual intentions (Ellen et al., 2006).

Moreover, although CSR is generally perceived as prosocial (Varadarajan & Menon, 1988), customers may not view all firms engaging in CSR in the same way. If customers make altruistic attributions for firms’ CSR activities, it may be because they believe that the firm is interested in society and may thus develop positive attitudes toward the firm (Ellen et al., 2006). If altruistic attributions are low, however, customers may perceive the firm less positively (Fein, 1996). In accordance with this, extant research has found that altruistic CSR attributions are related to positive consumption behaviors, and that not all CSR activities are associated with the same outcomes. For example, research shows that customers are more willing to buy a firm’s products due to positive attributions when its CSR initiatives are well-aligned with its core business (Ellen et al., 2006). Similarly, Groza, Pronschinske, and Walker (2011) found that customers have elevated purchase intentions toward firms that demonstrate proactive (vs. reactive) CSR strategies since they make more altruistic attributions for proactive strategies.

By synthesizing the above research, we expect collectivists (vs. individualists) to make greater altruistic attributions for CSR activities of domestic (vs. foreign) MNEs, which should then cause them to form congruently positive attitudes. Moreover, since people in emerging markets tend to be more collectivist in general (Hofstede, 2001), we posit the following:

Proposition 2: CSR activities from matched alliances between a local MNE and local NFPs will result in greater positive media coverage (vs. a foreign MNE matched with local NFPs).

Proposition 3: CSR activities from matched alliances between local MNEs and local NFPs in an emerging (vs. developed) market will result in greater positive media coverage.

Figure 1 below summarizes our conceptual framework.

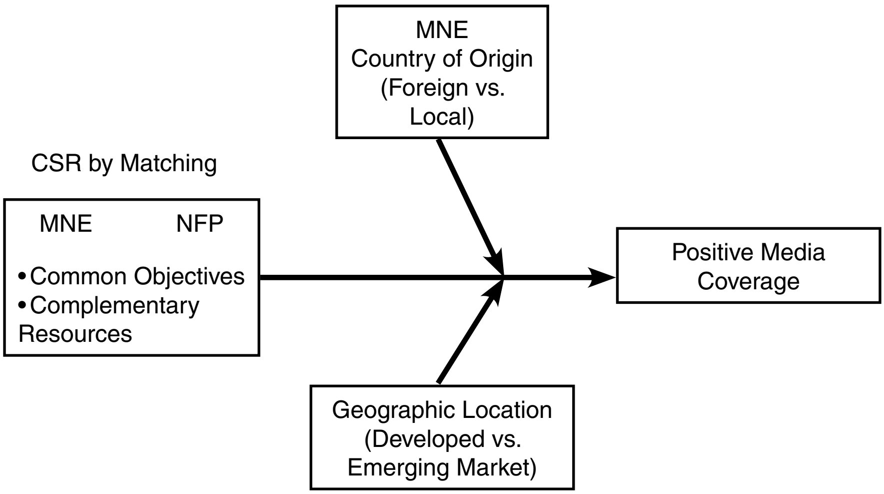


FIGURE 1: Conceptual Framework

METHODOLOGY AND RESULTS

Case Studies: Leveraging CSR Activities through Matching

The case studies in this section showcase examples of matched alliances between corporations and NFPs that result in successful CSR activities in various settings. Each case study identifies the matched actors, the resources contributed, the objectives met, the activities in which the matched actors engaged, and the impact these activities had in the local community. The projects described below are examples of effective CSR activities that meet local needs and create benefits through matched alliances with NFPs.

We selected these specific case studies to investigate our three propositions. For example, Proposition 2 requires comparing CSR by a matched alliance with local MNEs and CSR by a matched alliance with foreign MNEs, while Proposition 3 requires comparing CSR by a matched alliance in a developed vs. emerging market. We therefore selected one case study for a local MNE (Walmart) in a developed market (United States), one for a local MNE (Infosys) in an emerging market (India), and one for a foreign MNE (Unilever) in an emerging market (India). We proceeded with this partial factorial design as we were unable to locate a comparable case study for a foreign MNE in a developed market.

> MILLIONS IN CORPORATE-IMAGE advertising in the past year failed to do much to help Wal-Mart's reputation, shredded by disappointing business

> results, news stories about its lowest-paid workers getting Medicaid and food stamps and charges of embezzlement against its multimillionaire former No. 2 executive. But now, in the wake of Hurricane Katrina, Wal-Mart is getting the kind of advertising no marketer can buy. As local, state and federal officials looked flummoxed by the worst natural disaster in U.S. history, Wal-Mart had 45 truckloads of relief supplies ready to ship before Katrina made landfall. In a tearful interview on NEC's "Meet the Press" on Sept. 4, the president of Louisiana's Jefferson Parish said: "If the American government would have responded like Wal-Mart … we wouldn't be in this crisis." Later, the mayor of Kenner, La., suggested on MSNBC that the Federal Emergency Management Administration should learn logistics from Walmart. (Neff, 2005)

> With its unique initiative, Infosys (launched 2004) has reached out to 502 engineering colleges in India as well as from abroad while benefiting 3,000 faculty members in an effort to firm up India's soft skills. Tech titans have often talked of the skill gap created by the disconnect between the demand of the IT industry and the supply of industry-ready recruits. As India moves towards becoming a global leader in IT, management and engineering colleges along with industry have realised the need to scale up quality students to meet the growing demand of the sector. Infosys's Campus Connect programme, started in 2004, is a unique industry-academia initiative that aims to overcome this by creating a vibrant pool of future engineering graduates. (David, 2009)

> Started in late 2000, Project Shakti has extended Hindustan Unilever's reach into 80,000 of India's 638,000 villages, on top of about 100,000 served by conventional distribution methods, according to Dalip Sehgal, the company's director of new ventures. The project accounts for nearly 15 percent of rural sales. The women typically earn between $16 and $22 per month, often doubling their household income, and tend to use the extra money to educate their children. (Lancaster, 2006: A.13)

For each of the three cases examined above (Walmart's Katrina Assistance, Infosys's Campus Connect, and Unilever's Project Shakti), Tables 1 through 3 report the 1) matched actors, 2) resources contributed, 3) activities in which the actors engaged, and 4) impact in the local community (Infosys, 2017a, 2017b; Unilever, 2001, 2005).

Actors	Resources	Activities	Objectives	Results
Walmart	Distribution infrastructure	Deliver emergency supplies	Positive PR and favor with local government	Extensive press, customer and employee loyalty
Red Cross, local government agencies, and other non-profit organizations	Local knowledge and access	Identification of needs, community access	Disaster relief	Fulfill duty of disaster relief, improve damaged image

TABLE 1: Walmart's Katrina Assistance

Actors	Resources	Activities	Objectives	Results
Infosys	Industry expertise, IT educators (professional and staff volunteers), education materials	Provides materials & methods, trains faculty, provides seminars for students	Increase pool of IT talent, support higher education development	Increase in talent, positive community and labor engagement, increase in visibility
Universities	Faculty with basic skills, access to students	Sends faculty, implements and adapts modules, recruits student participants	Better quality education offerings, better trained graduates	Meet education needs of their communities

TABLE 2: Infosys's Campus Connect

Actors	Resources	Activities	Objectives	Results
Unilever	Consumer products	Selling to *Shakti ammas* (female entrepreneurs)	Market share, branding, sustainable investment opportunities for rural women	New consumers in previously inaccessible rural markets
Self-Help Groups	Access to *Shakti amma*, money to lend to members	Selecting *Shakti amma*, lending money to *Shakti amma*	Increase standard of living for *Shakti amma*	Additional income for *Shakti amma*
NGOs	Content for *iShakti*	Creating content for *iShakti* portal	Increase standard of living for villagers	Villagers have Internet access for more informed decision-making
State and Local Governmental Agencies	Hardware infrastructure, funding	Providing desktop computer, dial-up connection, and funding	Increase standard of living for villagers	Villagers have Internet access for more informed decision-making

TABLE 3: Unilever's Project Shakti

Analysis and Results

We checked articles and periodicals in Academic Search Complete (EBSCO), ProQuest, and LexisNexis (AllNews) with word searches to capture articles related to the identified CSR activities. We examined these three databases to balance U.S. and international media coverage. Our dataset included all positive media coverage related to 1) Walmart's Katrina Assistance, 2) Infosys's Campus Connect, and 3) Unilever's Project Shakti. We investigated the time period from CSR event launch until the end of 2015 because media coverage had largely subsided by then. For Unilever's Project Shakti, however, we continued through to August 31, 2017 as there was substantial coverage in 2016 and 2017.

To control for bias related to the MNEs' self-generated marketing, we eliminated MNE-generated press releases, including annual report narratives. Our dataset thus came from external independent media.

Since the MNEs in our dataset were of different sizes, we scaled positive media coverage by controlling for each firm's total media coverage. Specifically, we collected data on all articles that mentioned the MNE and calculated CSR-related positive media coverage as a percentage of overall media coverage (f). This percentage thus represented the positive media coverage attributed to the CSR activity.

$$\text{\% positive media coverage for } CSR_{it} = \frac{\text{\# of CSR-related positive media articles generated for } MNEi_t}{\text{Total \# of MNE i media articles}_t} \quad (1)$$

Where:

i = Walmart (WMT), Infosys (INFY), or Unilever (UNL)
t = year t_1^n

Panel A: Katrina Assistance effect on Walmart's positive media coverage			
Year	**# of articles WMT**	**# of positive articles related to WMT's Katrina assistance effort**	**% positive media coverage**
2005	6,989	60	0.8585%
2006	21,934	18	0.0821%
2007	16,120	6	0.0372%
2008	13,330	7	0.0525%
2009	21,940	2	0.0091%
2010	34,313	2	0.0058%
2011	39,504	3	0.0076%
2012	38,812	3	0.0077%
2013	41,242	0	0.0000%
2014	39,023	4	0.0103%
2015	35,813	5	0.0140%
Total	**309,020**	**110**	**0.0356%**

Panel B: Campus Connect effect on Infosys's positive media coverage			
Year	**# of articles INFY**	**# of positive articles related to INFY's Campus Connect**	**% positive media coverage**
2004	326	1	0.3067%
2005	385	1	0.2597%
2006	462	6	1.2987%
2007	370	11	2.9730%
2008	289	8	2.7682%
2009	292	4	1.3699%
2010	303	3	0.9901%
2011	261	13	4.9808%
2012	133	3	2.2556%
2013	144	6	4.1667%
2014	141	5	3.5461%
2015	109	3	2.7523%
Total	**3,215**	**64**	**1.9907%**

Panel C: Project Shakti's effect on Unilever's positive media coverage			
Year	**# of articles UNL**	**# of positive articles related to UNL's Project Shakti**	**% positive media coverage**
2003	3,898	2	0.0513%
2004	4,943	4	0.0809%
2005	5,401	3	0.0555%
2006	5,397	7	0.1297%
2007	5,389	7	0.1299%
2008	5,037	6	0.1191%
2009	5,366	13	0.2423%
2010	6,695	17	0.2539%
2011	7,951	23	0.2893%

Panel C: Project Shakti's effect on Unilever's positive media coverage			
Year	**# of articles UNL**	**# of positive articles related to UNL's Project Shakti**	**% positive media coverage**
2012	7,209	14	0.1942%
2013	7,848	19	0.2421%
2014	8,529	11	0.1290%
2015	8,025	12	0.1495%
2016	8,436	11	0.1304%
2017	5,938	3	0.0505%
Total	**96,062**	**152**	**0.1582%**

TABLE 4: Impact of NFP Alliance on WMT, INFY, and UNL Positive Media Coverage

Year	% positive media coverage WMT: Katrina Hurricane relief	% positive media coverage INFY: Campus Connect	% positive media coverage UNL: Project Shakti
2003	–	**–**	**0.0513%**
2004	–	**0.3067%**	0.0809%
2005	**0.8585%**	0.2597%	0.0555%
2006	0.0821%	**1.2987%**	0.1297%
2007	0.0372%	**2.9730%**	0.1299%
2008	0.0525%	**2.7682%**	0.1191%
2009	0.0091%	**1.3699%**	0.2423%
2010	0.0058%	**0.9901%**	0.2539%
2011	0.0076%	**4.9808%**	0.2893%
2012	0.0077%	**2.2556%**	0.1942%
2013	0.0000%	**4.1667%**	0.2421%
2014	0.0103%	**3.5461%**	0.1290%
2015	0.0140%	**2.7523%**	0.1495%
2016	–	**1.2500%**	0.1304%
2017	–	**0.5348%**	0.0505%

TABLE 5: Comparative Positive Media Coverage
* Highest % in **bold**

Walmart's Katrina Assistance. Panel A of Table 4 reports the positive media coverage for Walmart's Katrina Assistance. Consistent with Proposition 1, Walmart received substantial positive media coverage soon after the disaster. From August 30 to December 31, 2005, Walmart's Katrina Assistance was intensely covered by the media (60 articles in four months) and accounted for almost one percent (0.8585%) of the firm's total media coverage during the period. There was sustained positive media coverage until late 2006, with a final decline from 0.08 percent in 2006 to 0.014 percent in 2015. Thus, Walmart's matched alliance with the Red Cross during Hurricane Katrina resulted in positive media coverage, supporting Proposition 1.

Infosys's Campus Connect. Panel B of Table 4 shows the positive media coverage generated by Infosys's Campus Connect, which is also consistent with Proposition 1. Soon after the Campus Connect announcement, 0.31 percent of Infosys's media coverage from April[1] to December 2004 was positive coverage related to Campus Connect. This continued in 2005, 2006, and 2007, with 0.26, 1.30, and 2.97 percent positive media coverage, respectively, about Campus Connect. In 2011, positive media coverage reached the highest point—4.17 percent—which correlates with the visibility of Campus Connect graduates and numerous awards around 2011. Infosys's matched alliance with universities to train and develop IT talent resulted, therefore, in positive media coverage, supporting Proposition 1.

Unilever's Project Shakti. Unilever's Project Shakti did not receive too much positive media coverage at its inception in 2003. In fact, the peak occurred eight years after its establishment when it had 23 articles (0.2893 percent) in 2012. Consistent with Proposition 1, Project Shakti generated a total of 152 articles from 2003 until 2017, and Panel C in Table 4 shows that CSR-related media coverage for the project accounted for less than one percent of overall media coverage across all years, accounting for 0.2 percent on average. However, Unilever is a huge global conglomerate that generates considerable press (both positive and negative); thus, 152 articles is not a big number. At the same time, Project Shakti had long-term implications—un-tabulated results show that during 2010, 2011, 2012, and 2013, Shakti generated 17, 23, 14, and 19 articles respectively, with substantial coverage continuing even in 2017.

It is also worth noting that Project Shakti was deliberately focused on rural India, and that more than 90 percent of the positive media coverage was generated there. Thus, Project Shakti generated a much stronger positive response within India than can be construed as a percentage

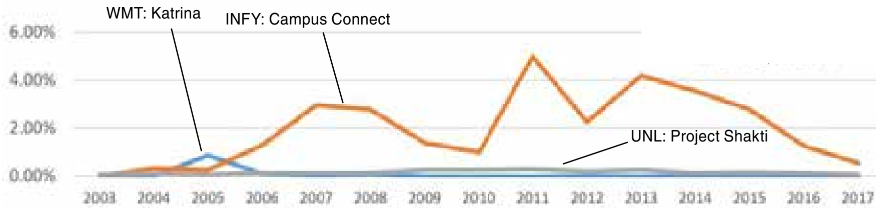
[1]The Campus Connect initiative was announced on April 15, 2004.

of Unilever's global media coverage. Unilever's matched alliance with state and local governments, NGOs, and self-help groups in support of Project Shakti resulted therefore in CSR-related positive media coverage, supporting Proposition 1.

In sum, all three case studies (Walmart's Katrina Assistance, Infosys's Campus Connect, and Unilever's Project Shakti) support Proposition 1 as they generated positive media coverage and, most importantly, improved many lives.

The Role of MNE Country of Origin and Geographic Location. To test Proposition 2, we compared the media coverage generated by Walmart and Infosys (both of which were local MNEs in their CSR locations) with the media coverage generated by Unilever (which was a foreign MNE in India). In the first twelve years after the CSR activity, the local MNEs generated more positive media coverage than did the foreign MNE, although this appears to be driven by Infosys. Walmart received positive media coverage for the first four years after its CSR activity, but this tapered off subsequently. Unilever's Project Shakti did not initially generate as much positive media coverage as the other two activities did, although this increased in subsequent years. Thus, the results generally support Proposition 2, with one qualification being how soon after the CSR activity the positive media coverage is being investigated. The local MNEs— Infosys and Walmart—received stronger positive media coverage (vs. the foreign MNE, Unilever). As noted, however, the results suggest that the effect of Unilever's Project Shakti seems to be more persistent.

To test Proposition 3, we compared the positive media coverage generated by Walmart (which did its CSR activity in the developed United States market as a local MNE) with the positive media coverage generated by Infosys (which did its CSR activity in the emerging Indian market as a local MNE). Our findings suggest that, consistent with Proposition 3, local MNEs generate more CSR-related positive media coverage in an emerging (vs. developed) market. The graph below shows the substantial media coverage that Infosys's Campus Connect generated and that Walmart's Katrina Assistance initially generated before losing momentum, along with the less substantial media coverage that Unilever's Project Shakti initially generated before gradually picking up momentum.



% of Positive Media Coverage for WMT, INFY, & UNL Attributable to CSR Alliance

CONCLUSION

This study provides evidence to suggest that CSR activities from matched MNE-NFP alliances result in positive media coverage. Our results also show that such coverage depends on the MNE country of origin (local/foreign) and the country of CSR activity (emerging/developed). Positive media coverage is greater for local (vs. foreign) MNEs and in emerging (vs. developed) markets.

The literature that examines the effect of alliance-based CSR activities is scarce and remains understudied (Keys et al., 2009). The underlying conditions for effective CSR activities as they relate to the interplay between matched MNE-NFP alliances, business strategy and processes, and the setting in which these occur have not been explored in previous CSR research. Our study addresses these gaps by examining the impact of strategically matched MNE-NFP alliances in local (domestic) versus foreign contexts and in developed versus emerging markets. Finally, many CSR initiatives fail to meet their desired objectives (Browne & Nuttall, 2013) or these objectives fail to be measured. Our study thus provides guidance that enhances the measurement and effectiveness of alliance-based CSR, thereby furthering the social justice aims of the Society of Jesus.

In this study, we propose a model that provides MNE management with a roadmap toward developing collaborations and matched alliances with NFP organizations so as to measure and increase effectively the benefits of CSR activities. We argue that by partnering with NFPs in alliances that "match" common objectives with complementary capabilities, MNEs can increase market legitimacy, business process capabilities, or both, resulting in positive outcomes for CSR initiatives. Moreover, our case and media-intensity analysis shows increased media coverage surrounding a CSR event when MNEs partner with matched local NFPs. These results are influenced by the setting in which they occur and are greater for local (vs. foreign) MNEs and for local MNEs in emerging (vs. developed) markets. Our findings thus provide useful guidance on how to engage effectively in alliance-based CSR activities that enhance measurable outcomes and societal benefits for the MNEs and NFPs involved.

Implications

Santos and Laczniak (2009) propose the integrative justice model (IJM; Santos, 2013) to allow for a more positive form of capitalism as MNEs from developed markets engage in emerging markets. Our findings, however, suggest some issues unaddressed by the IJM. First, we focus on CSR activities to serve consumers (vs. considering them purely as market segments). Next, we focus on the role of alliances while engaging in CSR activities. Finally, we emphasize matched alliances with NFPs rather than alliances with other MNEs. The results of our study imply that MNEs, by partnering with NFPs, can heed Pope Francis's call and benefit consumers, MNEs, and NFPs.

Previous articles in this journal have investigated sustainability as a response to the Holy Father's appeal (e.g., Imanaka, Prussia, & Alexis, 2017; Kennedy & Santos, 2017). Our results suggest that while sustainability is a solution, MNEs can be most successful in implementing it by partnering with other NFPs rather than by doing it themselves or with other MNEs. To achieve the greatest possible success, MNEs can also focus their efforts in local or emerging markets.

Limitations and Suggested Future Research

Our study, like all research, has shortcomings and unresolved questions. First, our results suggest that CSR activities relying on NFP matched alliances might benefit from legitimacy due to the NFP or increased business performance or both. However, we are unable to tease apart these influences. Moreover, although we used case and media-intensity analysis, we do not have traditional quantitative data that can permit stronger statistical claims.

We were also unable to identify an appropriate case study for a foreign MNE in a developed market, and so our actual case studies employed only a partial factorial design. Our test of foreign MNEs vs. local MNEs, therefore, used only one foreign MNE but two local MNEs. In addition, our test of developed vs. emerging markets was limited only to local MNEs rather than being generalizable independent of MNE country of origin. Despite these limitations, however, our work provides a platform for future research to extend our understanding of factors that can enhance positive outcomes for matched alliance-based CSR initiatives.

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RESÚMENES

Educar para una actitud de sostenibilidad

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Resumen. Las organizaciones alrededor del mundo se están preocupando cada vez más de la gestión para la sostenibilidad, sin embargo, en los estudios de grado sobre la sostenibilidad, se presenta a menudo el desafío de trabajar con alumnos con poco entendimiento de los asuntos de negocio y sostenibilidad y con un conocimiento politizado a veces. Los alumnos en una edad tradicional se encuentran en una etapa donde tienen su propia manera de ver muchos asuntos, incluso su lugar en un mundo más amplio. Así, al formarles para ser profesionales útiles en el futuro, o incluso para que se especialicen en carreras orientadas en la sostenibilidad, se requiere crear su conciencia de la situación global en términos medioambientales, sociales, políticos y empresariales. Se requiere un currículo que les familiarice con lo necesario para que el mundo tenga un futuro fructífero y con las estrategias que el sector empresarial puede seguir para alcanzar tal objetivo. Sin embargo, lo que es más importante es que debe provocar una nueva manera de ver la sostenibilidad y, aún más, una mentalidad profundamente sentida, aceptando uno su propósito, sentimientos e identidad. Este artículo propone entonces, una manera en la que los alumnos aceptan la capacidad y confianza para hacer un impacto apreciable hacia un planeta sostenible.

Palabras clave: enseñar la sostenibilidad; una actitud de sostenibilidad; una visión de sostenibilidad**;** identidad; Principios para la Educación de Gestión Responsable; PRME (siglas en inglés de *Principles for Responsible Management Education*); las Naciones Unidas

¿Los hombres verdes son de Venus?

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Resumen. Un resultado consistente en las investigaciones de sostenibilidad es que las mujeres son más ecológicas que los hombres, una brecha normalmente explicada por las diferencias en la socialización. Nuestro estudio exploró entonces un proceso corolario – la asociación cognitiva del ecologismo con la feminidad junto con las respuestas negativas consecuentes por parte de los hombres que surgen de sus esfuerzos en proteger su masculinidad. Dos estudios duplican el descubrimiento reciente – la asociación cognitiva entre el ecologismo y la feminidad (tanto para los hombres como para las mujeres) y la disminución consecuente en la eficacia de los atractivos ambientales convencionales a los hombres. Este estudio investigó también dos enfoques para superar los efectos de la supuesta asociación implícita de la sostenibilidad a la feminidad. El primero toma en cuenta que las estructuras de conocimiento reflexivo y bien aprendido sobre la publicidad o la sostenibilidad pueden mitigar la resistencia de los hombres a los atractivos ambientales. Probamos las medidas establecidas para ver si el escepticismo publicitario (Estudio 1) o el conocimiento de la sostenibilidad (Estudios 1 & 2) suavizaría estas consecuencias de la asociación ecológica-femenina. Mientras que el escepticismo suavizaba estos efectos, el conocimiento de la sostenibilidad no lo hizo. El segundo enfoque para mitigar la asociación entre la sostenibilidad y la feminidad era crear una atracción al medioambiente con un posicionamiento de marca bien masculino. Se produjeron dos versiones de un atractivo ambiental – uno masculino y otro femenino (Estudio 2). Mientras que los hombres y las mujeres respondieron al posicionamiento de marca masculino, las reacciones más positivas vinieron de las mujeres hacia un posicionamiento femenino. Juntos, estos resultados confirman la asociación ecológica-femenina y muestran la función suavizante del escepticismo publicitario. Además, aunque un mejor conocimiento de la sostenibilidad resultó en un comportamiento más proambiental en general, no suavizó los efectos de la asociación ecológica – femenina implícita.

Palabras clave: la sostenibilidad; la publicidad ecológica; el conocimiento de sostenibilidad; las diferencias de género

La espiritualidad y los negocios: El caso de las fincas de café en Amadeo, Cavite

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Resumen. Ha habido un descenso constante en la producción del café y en la actividad agrícola general en Amadeo, Cavite – los agricultores lamentan la acidez de su tierra, causando una caída significativa en la cosecha del café, mientras que la conversión de tierras agrícolas para construir casas y establecimientos comerciales suben. Viendo estos cambios recientes a la luz de la encíclica *Laudato si'* del Papa Francisco, se ve claramente que la sostenibilidad de las fincas locales y su ecología están bajo amenaza y un punto de vista cristiano produciría una comprensión más profunda y una solución a este problema emergente. Para este estudio, por tanto, se recogieron y se analizaron datos sobre la espiritualidad de los propietarios de fincas en Amadeo, Cavite para determinar la relación entre su espiritualidad y la sostenibilidad de las fincas. Se definió la espiritualidad usando un compuesto de espiritualidad personal, responsabilidad social y administración, mientras que la sostenibilidad se consistió en tres componentes: la sostenibilidad de necesidades familiares, la intención de vender y la intención de convertir el uso de la tierra a uno que no es agrícola. Los resultados mostraron que la espiritualidad personal se asoció de manera positiva con las fincas que sostienen las necesidades familiares;

la administración y las prácticas de responsabilidad social, en cambio, tuvieron resultados mixtos.

Palabras clave: fincas de café; Amadeo, Cavite; orientación religiosa intrínseca /extrínseca; la espiritualidad personal; la sostenibilidad; la responsabilidad social; la administración

Las barreras sociales en implementar las iniciativas de mejora continua: Una exploración cualitativa

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Resumen. Las organizaciones reportan desafíos en implementar las mejoras continuas o iniciativas de excelencia operativa mientras se esfuerzan por la sostenibilidad. Sin embargo, pocos han considerado el efecto que tienen las barreras sociales sobre la creación de la resistencia a la implementación. A través de una teoría fundamentada en la investigación cualitativa, este estudio subraya varias contribuciones. Primero, que las barreras sociales son más fuertes que otros desafíos en la implementación de la excelencia operativa. Segundo, estas barreras incluyen los asuntos interpersonales (desafíos comunicativos, la falta de voluntad para cambiar y las relaciones laborales) y organizacionales (trato del empleado, valores culturales y características organizacionales formales). Este artículo relaciona entonces la sostenibilidad a la excelencia operativa y sugiere que las mayores barreras para ser más sostenible son probablemente de naturaleza social. Este estudio termina, además de estas contribuciones, con una consideración de las limitaciones e indicaciones para la investigación futura.

Palabras clave: mejora continua; la cultura organizacional; la excelencia operativa; teoría fundamentada; barreras sociales

La responsabilidad social corporativa: La eficacia de alianzas emparejadas entre organizaciones sin ánimo de lucro y empresas multinacionales en mercados desarrollados y emergentes

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Resumen. Respondiendo a las llamadas del Papa Francisco en *Laudato si'* y a las presiones de la sociedad, las empresas multinacionales (EMN) (*en inglés:* MNEs; Dunning, 1977) están buscando cada vez más maneras de estructurar las peticiones para la responsabilidad social corporativa (RSC). Sin embargo, los estudios previos indican que los efectos positivos de las iniciativas de RSC no son ciertos. Además, la RSC basada en alianzas sigue siendo un campo poco estudiado. Por lo tanto proponemos un modelo basado en alianzas "emparejadas" a fin de aumentar la eficacia de, y la reacción positiva a las iniciativas de RSC. Sostenemos que las EMN aumentan la legitimidad y/o la eficacia del proceso comercial de las iniciativas de RSC al asociarse con las organizaciones sin ánimo de lucro (OSAL) (*en inglés:* NFP; Schwenk, 1990) en alianzas que emparejan los objetivos comunes con capacidades complementarias que resultan en reacciones positivas a las iniciativas de RSC. Pensamos que las actividades de RSC de estas alianzas emparejadas resultarán en una cobertura mediática más positiva: entre las EMN y las OSAL, entre una EMN local y las OSAL locales (en comparación con una EMN extranjera y las OSAL locales), y entre las EMN y las OSAL locales en un mercado emergente (en comparación con uno desarrollado). Nuestro análisis de casos así como nuestro análisis intensivo de medios para el proyecto *Katrina Assistance* de Walmart, el *Campus Connect* de Infosys y el *Project Shakti* de Unilever abarcan las alianzas emparejadas entre las EMN locales y extranjeras en mercados emergentes y desarrollados. Los resultados de nuestro estudio muestran una cobertura mediática positiva para las iniciativas de RSC cuando las EMN se asocian con las OSAL locales emparejadas. Además, la cobertura mediática positiva es más para las EMN locales que las extranjeras, y más para las iniciativas de RSC en mercados emergentes que los desarrollados.

Palabras clave: alianzas; la RSC; la RSC y la legitimidad; la RSC y la cobertura mediática; la RSC en mercados emergentes; *Laudato si'*; alianzas emparejadas; las EMN; empresa multinacional; OSAL; alianzas entre las OSAL y las EMN; sin ánimo de lucro

The journal welcomes submissions from all management disciplines (e.g., international business, accounting, marketing, finance, operations) and related disciplines (e.g., economics, political science) as long as the manuscript contributes to our academic understanding of the role of management in achieving global sustainability. These articles shall be subject to a double-blind review process overseen by the editorial board. Submissions of theoretical work, empirical studies, book reviews, and practitioner manuscripts in either Spanish or English are all encouraged. Submissions shall be encouraged across two lines, with research briefs and book reviews not exceeding 1500 words and full research papers not exceeding 7000 words.

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