Challenging Contemporary Paradigms of Corporate Social Responsibility

Reimagining how business can facilitate flourishing futures

By Tamara Daniel

Submitted to OCAD University in partial fulfillment of the requirements for the degree of

Master of Design in Strategic Foresight and Innovation

Toronto, Ontario, Canada, 2020

Abstract

As our society continues to reckon with the environmental degradation and social inequality that has grown from oppressive structures and systems, corporations have been called upon to harness their power and resources to build towards more promising futures. Throughout history, and due to a variety of motivations, corporations have been harnessing various iterations of Corporate Social Responsibility (CSR) to correct their harmful behaviour and more fulsomely consider their impacts on people and the planet. Despite these processes, however, we are still staring down the barrel of a variety of injustices, many of which corporations have helped propagate. This research explores the evolution of CSR, and the growing body of literature around these practices overtime. Sohail Inayatullah's Causal Layered Analysis is used as a framework to deconstruct the current practices of corporate social responsibiltiy from their visible iterations, through to the underlying systems, mindsets, and myths that shape it to better understand why CSR has yet to meaningfully address the complex problems of our time. This analysis then provides a launching point from which to identify some of the emerging business-related movements that have the potential to reimagine the future of responsible business practices. These movements are contextualized within Donella Meadow's Places to Intervene in a System and the Triangle of Choice of the Three Horizons Framework, developed by Baghai, Coley, and White and popularized by Curry and Hodgson. The research closes with a discussion about how these movements have the potential to influence the items uncovered in the CLA and how they may point us into new directions for how corporations can support a move towards a preferred future of flourishing for people and the planet.

Key Words: Corporate Social Responsibility; Capitalism; Equity; Foresight; Systems Thinking

Acknowledgements

This project would not have been possible without the support and guidance of an incredible group of teachers, colleagues, family, and friends.

Thank you to my Primary Advisor, Suzanne Stein for your infectious energy and both your deep and wide-reaching wisdom, about this topic and the general stuff of life. It has been a great honour to learn from you and your commitment to building more promising futures.

Thank you to my Secondary Advisor, Stephen Davies, for your thought-provoking questions that always pushed towards clarity, both during this project and throughout the program. I have learned so much from the values and integrity you bring to your work.

To my SFI peers, thank you for showing up, exchanging ideas, and being willing to think through and around any topic. It was a pleasure to learn alongside and from you.

To Central Toronto Youth Services and my colleagues there, thank-you for giving me the opportunity to expand my horizons and inspiring me to think critically and innovatively about building and supporting resiliency in those made vulnerable by our systems.

To my family and friends, thank you for your curiosity, support, and presence throughout this entire journey. I feel deeply grateful to have you folks in my life.

And to Swelen, thank you for everything, always. I look forward to all the ways in which we will continue to learn, dream, and build towards just, sustainable futures together.

Table of Contents

List of Figures

List of Tables

Introduction

Environmental degradation, poverty, food insecurity, and inadequate access to education, housing, and healthcare are among society's persisting and they continue to be unequally distributed along gender, race, and geographic lines. Rooted in years of oppressive structures and illuminated by various acute crises, these problems are complex and ever-present. The proliferation of data and social media, along with various abhorrent acts that have served as tipping points for more active revolution, have increasingly fueled calls to action to address these issues at their roots.

Although not-for-profits, NGOs, and governments have been working to address the pressing issues of our time, many lack the resources to scale and make sustainable progress, and made especially vulnerable by government changeovers and unpredictable funding. As a powerful part of our social system, corporations (many of which are actually oligopolies (Tepper & Hearn, 2018)) are being increasingly called upon by society to respond to the issues of today and to build a tomorrow that is more just and prosperous, both for people and the planet. On the surface, looking to corporations to do this makes sense; their practices have not only been drivers of inequities and harm in a variety of spheres but they have of resources, both monetary and otherwise, to contribute to the solutions.

Let us take a moment to talk specifically about financial resources, their distribution, and the resulting income inequality we are experiencing today. We are very clearly sitting in a New Gilded Age, where wealth and privilege are concentrated to a certain demographic (Piketty, 2015) of mostly white, cis-gendered men. In 2019 the world's richest 1% received 82% of the wealth and the top ten percent of workers received almost 50 percent of the total global wages compared to the lowest paid who received only 6.4% (International Labour Office, 2019). The total wealth of the 10 richest Canadians, all big business owners (and all men), have a collective wealth of $96.4 billion (Shepert, 2019). A recent report by the Office of the Parliamentary Budget Officer (2020) noted that the top 0.5% of Canadian families own 20.5% of the nation's wealth, which is a stark difference from immediately after World War II when the top 1% held 7.7% of the wealth (Yalnizyan, 2010). These facts make clear that big business owners, and therefore businesses, are increasingly swimming in resources, which they often use to influence politics and maintain their position at the top (Stiglitz, 2019).

For a multitude of reasons, ranging from market-based activism to management's personal moral and spiritual awakenings, business leaders have started making public commitments to harness their resources to be part of the solution to the local and global problems we are facing. This is a vastly different stance from economist Milton Friedman's famous position that a company's sole purpose and responsibility is to generate profit for its shareholders (Friedman, 1970). With The 2020 World Economic Forum's 50th Annual General Meeting in Davos focusing on how “stakeholder capitalism can resolve the world’s urgent challenges” (World Economic Forum, n.d.), it is clear that many CEOs not only believe they are part of the solution but that some believe they *are* the solution.

In late 2019, 180 CEOs signed Business Roundtable’s statement on the Purpose of a Corporation stating that “the free-market system is the best means of generating good jobs, a strong and sustainable economy, innovation, a healthy environment and economic opportunity for all,” (Business Roundtable, 2020). The CEOs committed to delivering value to each of their stakeholders by: delivering value to their customers; investing in their employees through compensation, education and training, and by fostering diverse and inclusive workplaces built on dignity and respect; working ethically with suppliers; supporting the communities in which they operate; and protecting the environment (Business Roundtable, 2020). However, the fact that in 2020 Jeff Bezos, who has a net worth of over $150 billion and is making more than twice what the median US worker makes a week (Warren, 2020), has signed this statement while he continues to exploit workers throughout COVID-19 pandemic, gives me great pause. As activist Rania Mugammar noted on Twitter in response to Jeff Bezos making $13 billion in one week of July, “you cannot *make* a billion dollars, ever, especially not in a few hours, you can *take* it in that time though” (Mugammar, 2020).

So, many businesses say they are going to ‘do good’ and, in a post-COVID world, ‘build back better.’ To this, I can’t help but ask: what does this actually look like? And can businesses be effective in their stated missions to solve the world's deep-seated issues? I ask with skepticism as the 20th century saw the rise of Corporate Social Responsibility (CSR), a vehicle by which companies could supposedly both course-correct their harmful behaviour and actively contribute to ‘good’. Yet despite almost every major corporation touting their CSR-related initiatives, sometimes under other names (we will get to that later), we’ve arrived at a point where inequities and injustices are becoming increasingly clear and trust in business continues to decline (Edelman, 2020).

There has been plenty written about CSR, and its siblings, yet there is a surprising lack of clarity around what it actually is, how it should function, and who should regulate it. The motivating premise of this research was not to answer these questions but to explore the roots and evolution of corporate social responsibility and more virtuous business practices. The hope was that this perspective would help to clarify how these practices have contributed to business truly functioning as a vehicle of environmental and s impact they have on business truly functioning as a vehicle for change in our social and environmental progress.

The following section reviews the methodology of the project from discovery to insight generation and analysis. Following that is a section based on the literature review to better understand CSR, how it is currently defined and its evolution from the late 19th century to this point in time. The Causal Layered Analysis (CLA) is then used to conduct inquiry into the nature of the past, present, and future in a manner that provides a framework to examine the roots of accountability and the status-quo of related practices today, specifically looking to answer the research question “Why have current vehicles of corporate social responsibility failed to meaningfully address the social and environmental challenges of our time?” This analysis then provides a launching point from which to notice emerging business-related movements that have the potential to reimagine the future of responsible business practices. These movements are contextualized within the 12 Places to Intervene in a System and the Triangle of Choice of the Three Horizons Framework, tools used to connect future analysis to the underlying systems and structures uncovered in the CLA. The research concludes with findings in response to the question “What practices may enable businesses to more effectively create a more just and sustainable future for people and the planet?” Highlighting these practices and movements contributes to a refreshed and hopeful outlook regarding the role business may play within society going forward.

Methodology

"Every time you are tempted to react in the same old way, ask if you want to be a prisoner of the past or a pioneer of the future." - Deepak Chopra, Author, 2007

Discovery

The discovery stage of this research focuses on understanding the evolution of corporate social responsibility, both as a concept and how it has been operationalized as an entity within organizations. It also uncovers emerging shifts in discourses within a variety of fields that have the potential to impact how responsible business manifests in society.

Literature Review

A literature review was conducted to better understand the history of CSR, which included theoretical and conceptual developments in the field and the operationalization of it by various companies. World events and developments from connected disciplines such as sustainability, human rights, management theory, and economics were explored via academic journals, books, newspaper and magazine articles, videos, and webinars. The data was then used to create a chronological picture of the field's development and provide inputs for the Causal Layered Analysis, in order to question the constructions that have shaped the reality (Inayatullah, 1996) of CSR practices to date.

Environmental Scan

An environmental scan is "the acquisition and use of information about events, trends, and relationships," (Choo, 1999, p. 21) as it relates to a unit of interest (in this case accountable business practices) in order to better understand external forces of change to effectively plan for the future. It was conducted to capture emerging issues, movements, and trends that are directly or indirectly relevant to the topics of CSR, corporate accountability, capitalism, and conscious business practices. Signals were collected from a variety of sources including news media, academic journals, books, blogs, social media posts, and webinars. These were then used to signify how we might enable businesses to more effectively be part of the solutions to the complex problems of our time.

Insight Generation and Analysis

Critical Futures and Causal Layered Analysis

Critical Futures is a methodology, pioneered by Richard Slaughter, that examines the deeply embedded cultural assumptions and commitments that "are complicit in the emergence of the global problematique," (Slaughter, 1996, p.3), meaning the complex, systemic web of issues that contribute to the wicked problems of today. By uncovering and interrogating the ingrained assumptions that maintain the status quo, it then becomes possible to 'undefine' the future and build alternative ones (Slaughter, 1996).

The Causal Layered Analysis (CLA), developed by Sohail Inayatullah, is a post-structuralist tool situated in Critical Futures research. The CLA provides a framework to conduct inquiry into the nature of the past, present, and future in a manner that allows us to question the constructions that have shaped our current reality (Inayatullah, 1998). It supports the investigator in creating distance from current categories of thought to illuminate their epistemological bases (Inayatullah, 2005). By recognizing that current social practices are riddled with socially constructed discourses, as opposed to an ultimate "truth" or universal category of thought, one is able to harness their reflexive capability to challenge what can now be seen as a fragile present. By questioning the premises on which the present is based, we highlight whose voices have had the power to construct our "reality" and who has directly benefited and been harmed by the elevation of these "truths." Problematizing our ways of knowing then opens the space for novel ideas and structures to emerge (Inayatullah, 1998).

The CLA provided a framework to better deconstruct why most corporate social responsibility practices have been ineffective, moving from surface level observations to a more critical perspective about the systemic issues at play. This then moved the insight generation phase away from being about how to fix CSR practices and towards questioning the foundation upon which our capitalist system is built.

The CLA (see Figure 1) is divided into four layers representing different levels of reality and ways of knowing. It acknowledges that "individuals, organizations, and civilization see the world from different vantage points- horizontal and vertical," (Inayatullah, 2005, p.6).

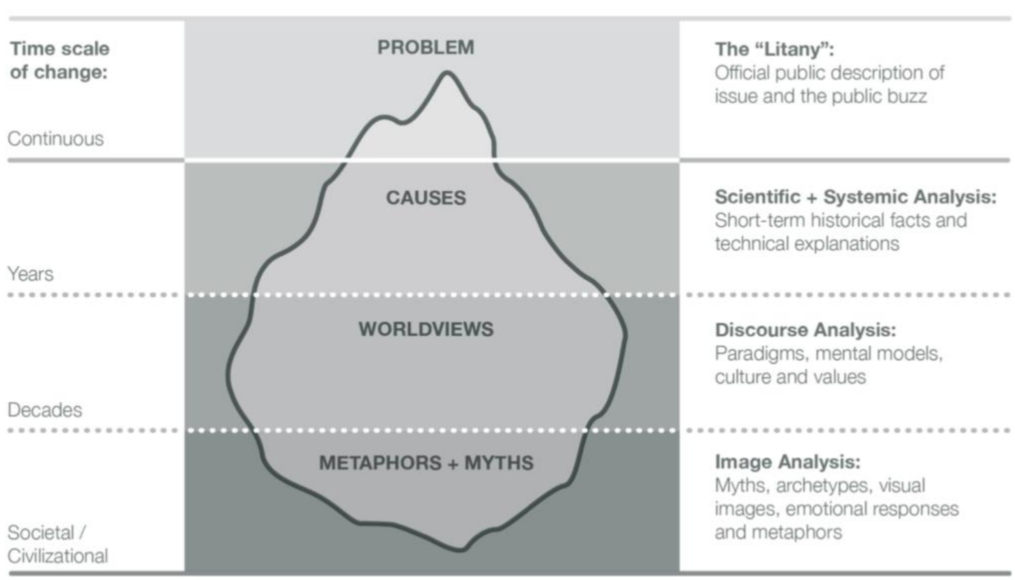

Figure 1: Causal Layered Analysis [Image Source: Peter, 2017]

The first level of the CLA is the litany, which are the most observable aspects of our constructed reality (Inayatullah, 2009). The manifestations of this tangible dimension (through language, pop culture, quantitative trends, events, and news headlines) can seem disconnected and can produce feelings of helplessness, apathy, or projected action (Inayatullah, 2009). Although superficial, the litany is the passageway to deeper understanding (Ramos, 2003).

The second level is the system, which are the social, economic, cultural, political, ecological, and historical factors that shape the litany. Manifested through law, policy, regulation, and economic, technological, and social infrastructure, quantitative data is favoured in the analysis of this dimension. Relationships between the parts of the system are examined in attempts to highlight complexity and articulate causal variables. Although the data is questioned at this level, it does not challenge the paradigms within in which the system exists (Inayatullah, 2009).

The third layer is the worldview, which represents the discourses that legitimize the systems level above it. Examining this layer uncovers the deeper structures (social, linguistic, cultural) that shape the framing of an issue and manifest as ideological (political, economic, religious) and philosophical values (Inayatullah, 2009). It is this level that highlights what “knowledge is privileged and what knowledge is silenced,” (Ramos, 2003, p. 43) which ultimately supports efforts to develop a new framing of the problem.

The deepest layer of the CLA is the myth and metaphors, “the deep stories, collective archetypes, the unconscious dimensions of the problem of the paradox,” (Inayatullah, 1998, p. 820). At this root level of questioning, one moves away from specific language and emphasis is placed on evoking emotive, intuitive level reactions (Inayatullah, 2009) through images, stories, and poems.

The CLA does not favour one level over the other, but rather moves both vertically between the layers to analyze influence and horizontally to integrate discourses (Inayatullah, 1998). Shifting discourses at increasingly deeper levels becomes longer-term, more difficult work but leads to the persistence of alternative futures and lasting change.

This method was chosen particularly because it focuses on problem framing and the aim of the research is to better understand why the current vehicles of CSR are not living up to their purported ability to support business in ‘doing good.’ It, however, can also be a helpful tool to imagine possible futures by examining how novel metaphors and discourses that prioritize different ways of knowing may result in alternative lived realities.

Places to Intervene in a System

As system is an organized collection of parts that are integrated and through various inputs and outputs, accomplish an overall goal (Senge, 1996). Environmental scientist and systems thinking expert Donella Meadows articulated that there are places within a complex system, called leverage points, where making even small shifts can produce big changes. Although every system has unique leverage points, there are 12 archetypes, to help contextualize areas of intervention and how to use them (1999). Doing so, then helps to predict and understand how a system may behave when it is being interacted with. The leverage points, in increasing order of effectiveness are:

12. The constraints, parameters, and numbers in the system
11. The size of the buffers and other stabilizing stocks, relative to their flows
10. The structure of material stocks and flows
9. The length of delays relative to the rate of change in the system
8. The strength of the negative feedback loops, relative to the effect they are trying to correct against
7. The gain around driving positive feedback loops
6. The information flow in the system (who does and does not have access to information)
5. The rules of the system
4. The power to add, change, evolve, or self-organize system structure
3. The goals of the system
2. The mindset or paradigm out of which the system arises
1. The power to transcend paradigms (Meadows, 1999)

The leverage points that are most effective in changing the system are those that will also be the most resistant to change (Meadows, 1999). She hoped that this could help address some of the world's biggest problems (Meadows, 2008).

These leverage points were used to contextualize the inputs from the environmental scan and align them with the CLA inputs to support understanding of how emerging shifts in the world of business are interacting with our current paradigms and ways of knowing. Positioning the shifts in relation to the leverage points illuminates how these movements can address the underlying layers that shape current CSR practices and propose how and why these have the potential to usher in new ways for businesses to address the wicked problems of today.

Three Horizons Model

The Three Horizons Framework, a foresight technique developed by Baghai, Coley, and White (1999) and made popular by Curry and Hodgson (2008), aims to "connect the present with desired (or espoused) futures," (Curry & Hodgson, 2008, p. 2). The Three Horizons Model shows "three conditions of the same system, over time, against its level of viability in its changing external environment," (Curry & Hodgson, 2008, p. 2). Time is shown along the x-axis and the level of a systems strategic fit with its environmental context, as it relates to political, economic, organizational, and cultural norms, is shown along the y-axis (Curry & Hodgson, 2008).

As demonstrated in Figure 2, Horizon 1 represents the current system and its associated paradigms, assumptions, data, and infrastructure, which is losing fit with the current external context and is therefore seen declining. Horizon 3 represents one of a number of potential futures that serve as proposals for transformative change. Evidence of these can be found as "small pockets of the future embedded in the present," (Curry & Hodgson, 2008, p. 7) and "the trajectory of (this Horizon) is deeply informed by values," (Curry & Hodgson, 2008, p. 8). Horizon 2 is the transition stage between the present of Horizon 1 and the future of Horizon 3. It is in this "turbulent and ambiguous" space that the status quo can be challenged and alternatives can emerge (Curry & Hodgson, 2008).

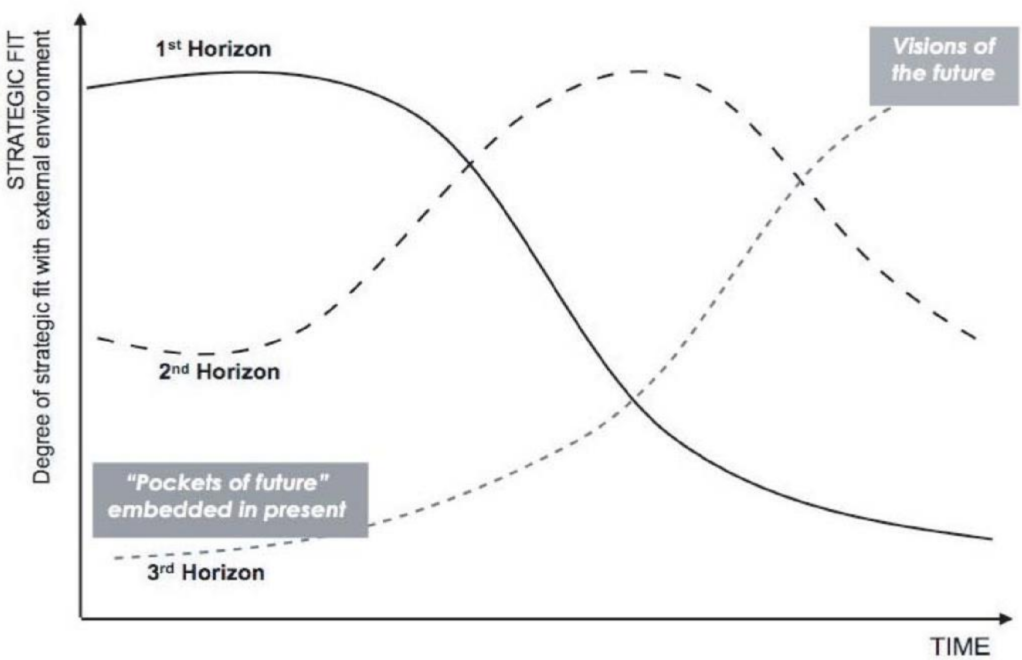

Figure 2: Three Horizons Model [Image Source: Curry & Hodgson, 2008]

Because the Three Horizons Model "enables the futures analysis to be connected to underlying systems and structures, "(Curry & Hodgson, 2008, p. 2), it was a useful tool to frame the emerging movements and practices uncovered during the environmental scan which exist in the Triangle of Choice (see Figure 3). The Triangle of Choice "is the space where the first horizon has started to fall away, the second horizon is close to its apex, and the third horizon is still gaining influence," (Curry & Hodgson, 2008, p. 11). It is used to illuminate how these movements have the potential to address the underlying systems and discourses identified in the CLA and how policy, strategy, and values-based choices have the potential to enable a new horizon to emerge.

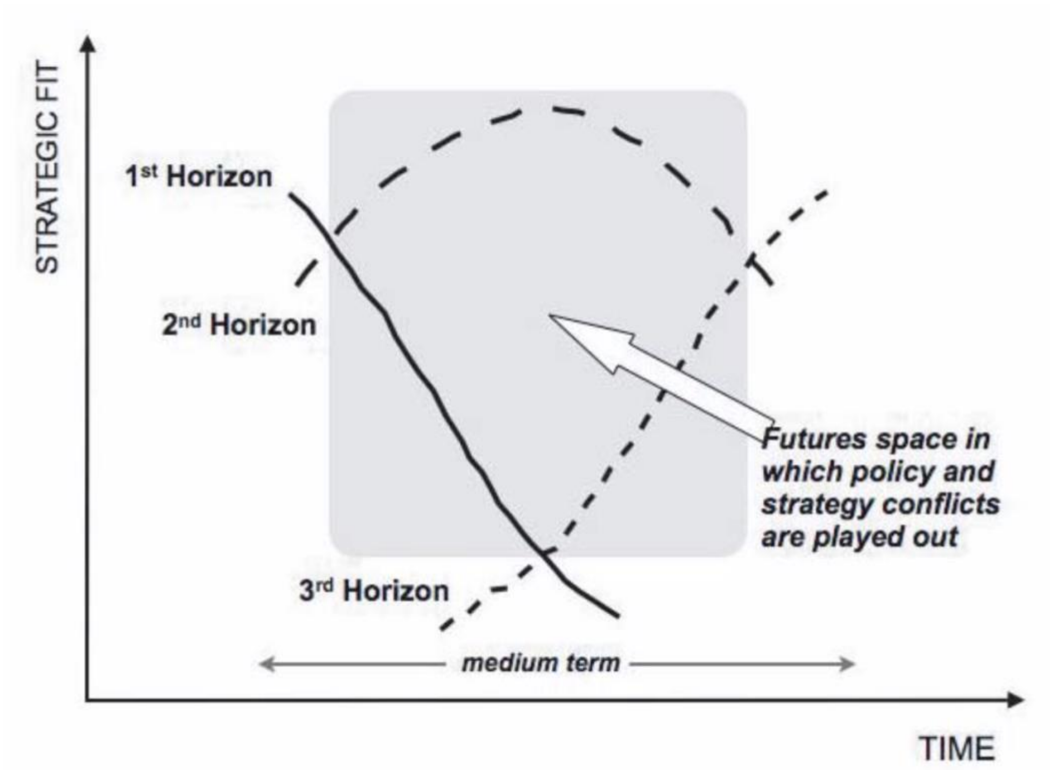

Figure 3: Triangle of Choice in the Three Horizons Model [Image Source: Curry & Hodgson, 2008]

The Three Horizon's framework helped to contextualize the inputs from the environmental scan and demonstrate positive shifts within the world of business that are currently emerging in our systems. By highlighting promising shifts within our current liminal space and connecting them to the different levels of the CLA, the hope is to demonstrate meaningful ways to truly shift our systems.

Summary

The literature review developed my understanding of the evolution of vehicles for corporate social responsibility both as a concept and how it has been operationalized. The historical viewpoint highlighted the role different manifestations of relationships, motivations, regulations play in the success of accountability practices. The CLA, which focuses on problem finding, helped to further deconstruct the surface level problems and patterns to illuminate "Why current vehicles of corporate social responsibility have failed to meaningfully address the social and environmental challenges of our time?" I was then able to direct my environmental scan towards practices that address these problematic areas with the aim of beginning to answer the question “What practices may enable businesses to more effectively create a more just and sustainable future for people and the planet?” Contextualizing these findings within the Three Horizons Triangle of Change, pointed to the fact that we are currently in a liminal space where, if we pay attention to certain practices and let go of others, we may be able to build a flourishing future.

Understanding Corporate Social Responsibility

"It is not only what we do, but also what we do not do, for which we are accountable,"- Molière, Playwright, n.d.

Various definitions of corporate social responsibility were explored along with theoretical, conceptual, and operational developments in the field, in order to better understand the basis from which it is functioning (or not functioning) today.

Defining Corporate Social Responsibility

The concept of CSR is ambiguous and there lacks consensus regarding what constitutes virtuous, responsible corporate behaviour (Vogel, 2005). It can manifest in a multitude of ways, impact a variety of stakeholders, and, if examined closely enough, present some striking contradictions. With definitions and concepts being so diffuse, there is a general consensus that no one knows what it really is or what it really means (Marrewijk, 2003).

"Corporate social responsibility means something, but not always the same thing to everybody. To some it conveys the idea of legal responsibility or liability; to others, it means socially responsible behavior in the ethical sense; to still others, the meaning transmitted is that of 'responsible for' in a causal model; many simply equate it with a charitable contribution; some take it to mean socially conscious; many of those who embrace it most fervently see it as a mere synonym for legitimacy in the context of belonging or being proper or valid; a few see a sort of fiduciary duty imposing higher standards of behavior on businessmen [sic] than on citizens at large'' (Votaw, 1972, p. 25).

In addition to a broad set of definitions and forms, the research highlighted myriad terms used interchangeably. These include social issues management, stakeholder management, corporate accountability, corporate citizenship, corporate social performance, corporate social responsibility, corporate sustainability, Triple Bottom Line, Shared Value, and Purpose. All of these terms somehow signal business being responsible, ethical, virtuous, or socially-minded and are frameworks that fit under the umbrella discourse of business doing good while some begin to encompass the idea of doing good to do well.

In a broad sense, CSR is a framework of self-regulation that accounts for a company's commitments to its customers, employees, suppliers, society, and the environment, beyond its own economic interest, and accounted for in a firm's decision making, policies, and actions. For some, this means acting responsibly and in line with public expectations to do no harm (or as Google's vision puts it- Don't be Evil) and for others, it means going beyond the status quo to promote flourishing for the people and the planet.

Of all the definitions I came across in my research, Smith's (2001) definition of CSR seems to encompass the spirit of corporate responsibility the most fulsomely. He defines CSR as "the obligations of the firm to its stakeholders – people affected by corporate policies and practices. These obligations go beyond legal requirements and the firm's duties to its shareholders. Fulfillment of these obligations is intended to minimize any harm and maximize the long-run beneficial impact of the firm on society," (p. 142).

With the hopes of better understanding CSR's current role in North America's capitalistic society and how we have arrived at its multitude of iterations that still fail to support corporations in addressing the wicked problems of today, I explored its evolution from both a conceptual and cultural standpoint.

The Chronology of Corporate Social Responsibility

The late 1800s-1950s

The late 1800s and early 1900s were shaped by the Industrial Revolution in which business owners took a paternalistic approach to protect employee welfare, exemplified by the introduction of employee-specific hospital clinics and lunchrooms (Carroll, 2008) and in some cases, entire company towns (see Pullman Car Company Town example below). With labour unions, churches, and the 'moral majority' concerned with the impact large scale production would have on religious and family values as well as small businesses, some business leaders started organizations, such as the Civic Federation of Chicago, to promote better working conditions and address issues related to the economic, political, and moral climate of the time (Heald, 1970). It is unclear whether these actions were taken to drive maximum production by supporting employee health or if they were out of genuine concern for society's problems.

Philanthropy, one of the earliest forms of CSR, also appears around this time (Carroll, 2008), initiated by the rise of the community chest movement. This movement, driven by educated and respected social workers, collected money for the purposes of charitable giving. As the movement became more prominent, so did business owners' understanding of the social problems within their communities (Heald, 1970), which in turn promoted philanthropic giving. John Rockefeller Sr. was one of the business people paving the way for philanthropy; earning a fortune in the petroleum industry before the age of 40, he believed he had an obligation to put his money to good use. Following years of haphazard giving, he designated a department to manage his company's philanthropic efforts, making large donations to institutions he believed held great promise, such as educational and public health operations (The

Philanthropy Roundtable, n.d.), setting a charitable precedent still echoed by many well-off business people today.

During the 1940s and World War II, there was a large concentration of economic power and society increasingly began to view corporations as institutions similar to the government. With this shift came a hint of managers being seen as trustees for employees, customers, and the community. This can be captured by business owners' response to a 1946 survey in Fortune magazine in which 93.5% of respondents said they recognize their responsibilities to society beyond their profit margins and that they should do their best to fulfill them (Carroll, 2008).

Example: Pullman Palace Cars Company Town

In 1881 Pullman Palace Cars, a railroad car manufacturer in Chicago, welcomed residents to its 4,000-acre company town, which was said to be built with the hopes of attracting high calibre employees and limiting any harmful external influence from their lives. In addition to residential buildings, the town included a theatre, park, church, and a hotel which was also the only place where alcohol could be served and consumed (Buder, 1967). By 1884, the population exceeded 8,600 and the company town was praised for its design and landscaping that provided pleasant living conditions for its residents and promoted consistent and efficient work for the company.

The 1950s

In 1953, Howard R. Bowen, known to many as the Father [sic.] of corporate social responsibility (Carroll, 1999), released his book 'Social Responsibilities of the Businessman,' marking the beginning of modern literature on the subject by asking the question "What responsibilities to society may businessmen [sic.] reasonably be expected to assume?" (Bowen, 1953, p. xi). In addition to noting the predominant mindset that female-identified individuals did not conduct business, Bowen took the stance that businesses that hold great power need to consider their tangible impact on society. He ascertained they do this through Social Responsibility, which he defined as "the obligations of businessmen [sic.] to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society," (Bowen, 1953, p. 6). He then proposed ways to operationalize Social Responsibility including considering the composition of the Board of Directors, using a social audit system, hiring managers who hold the viewpoint of/educating managers on the importance of Social Responsibility, and developing business codes of conduct (Bowen, 1953). Although there is not much evidence that businesses acted on these ideas at the time, they were foundational to future considerations related to CSR (Carroll, 2008).

Business actions that somewhat resembled Bowen's sentiments were primarily carryovers from the early 1920s. It was a time that William C. Frederick, one of the founders of the study of CSR, termed Corporate Social Stewardship (Frederick, 2008), a period when corporate managers viewed themselves as public trustees and social stewards and when social responsibility primarily manifested as voluntary philanthropy driven by top executives. Heald's 1970 book The Social Responsibilities of Business: Company and Community, 1900-1960 affirms that prior to the 1960's most businesses if at all focused on social matters, did so mostly through philanthropy and community relations. Increased philanthropic giving was facilitated by the 1950 Supreme Court decision to remove restrictions that limited corporate contributions to social issues, putting increased pressure on companies to demonstrate their social responsibility through foundations and giving programs (Kotler & Lee, 2008). As we will see later, these foundations and giving programs, which are now widespread throughout large corporations, have been one of the main reasons regulating business accountability has been so difficult.

The 1960s

The 1960s saw a growing protest culture that centred issues of civil rights, war, pollution, and resource depletion. Books like Rachel Carson's The Silent Spring (1962) illustrated the adverse impact business and society were having on the environment. There were calls for revolution as businesses and financial institutions, especially those connected to the Vietnam War, were more clearly being seen as part of the establishment that was driving these harms (Latapí Agudelo et al., 2019).

It was during this decade that Keith Davis, a business person and management scholar, noted that as social, political, and economic aspects of culture evolve, so too must businesses role in society (Davis, 1960). He wrote that a company's social responsibility exists in two realms- as "a broad obligation to the community with regards to economic development affecting the public welfare... (and as an) obligation to nurture and develop human values," (Davis, 1960, p. 70). Taking a systemic perspective, he acknowledged that businesses exist within a pluralistic society in which they influence and are influenced by other groups within it. Importantly, he stated that the "social responsibilities of businessmen [sic.] need to be commensurate with their social power," (David, 1960, p. 71). Davis wrote that businesses cannot afford to overlook this, as the "avoidance of social responsibility leads to the erosion of social power," (Davis, 1960, p. 73), being an early adopter of the view that 'doing good is good for business' which becomes prominent in later CSR related conversations. Davis formalized these thoughts as the Iron Law of Responsibility: "those who do not take responsibility for their power, ultimately shall lose it," (Davis, 1967, p. 49), which is very similar to what is now known as the social licence to operate.

Fredrick (1960) brought a different, yet important, systems perspective to the role of the business person. He illuminated the historical viewpoints and institutional forces that reinforce a business person's systems of values and ethics that define their actions, leading to the role of a business person being defined primarily by private gain and private profit. He acknowledged that this historical viewpoint and the institutional forces that reinforce it lock businessmen into a system of values and ethics that define his actions. Challenging the prevailing notion that other parties are responsible for balancing businesses power, Fredrick (1960) proposed that a new theory of business responsibility must meet five requirements:

1) to enhance socio-economic welfare through production and distribution;
2) to be based on the emerging concepts of management and administration;
3) to acknowledge the historical and cultural traditions upon which the current systems have emerged from;
4) to acknowledge that a business person's role is influenced by society and his social context; and
5) that responsible business behaviour takes deliberate and conscious effort.

The 1960s has been defined by CSR scholars as the Awareness Era, a time in which society as a whole started to view and talk about the responsibility businesses had to society (Murphy, 1978). As this occurred, philanthropic donations expanded to include more health, arts and culture, and civic and community organizations but as the nomenclature of awareness points to, it was still a period of more talk than action beyond philanthropy (Carroll, 2008). We also begin to see the emerging themes of acknowledgement that business operates in relationship with society and that being responsible requires intentional effort and mechanisms on the part of business owners and managers.

The 1970s

The burning of the Cuyahoga River in Cleveland, the Santa Barbara oil spill of 1969 that killed and endangered large swaths of wildlife, and the declining bald eagle population attributed to the use of pesticides were key drivers of the first Earth Day on April 22, 1970. Initiated by Wisconsin Senator Gaylord Nelson, over 20 million people across the USA protested to demand sustainable practices by corporations (Latapí Agudelo, 2019). These protests eventually led to the creation of the Environmental Protection Agency and accompanying regulations that would influence corporate behaviour including the Consumer Products Safety Commission and the Occupational Safety and Health Administration in the early 1970s (Latapí Agudelo, 2019). It was during this decade that businesses' impact on society and 'the role of the businessperson' were beginning to be institutionalized and regulated.

In 1971 the Committee for Economic Development released 'Social Responsibility of Business Corporations', a report acknowledging the evolution of the social contract between business and society and their ensuing obligations (CED, 1971). It noted that "business functions by public consent and its basic purpose is to service constructively the needs of society- to the satisfaction of society," (CED, 1971, p. 11). It also provided a framework of three concentric circles (see Figure 4) to represent the expectations of these responsibilities. The inner circle, similar to Fredrick's first requirement, represents the basic responsibilities to execute economic functions by providing products, jobs, and economic growth. The intermediate circle represents the expectation that the first circle considers changing social values and priorities, such as the environment and employee and customer protection. The outer circle is of particular interest as it points to the emergence of growing, broader expectations of business: that they harness their considerable resources and skills to actively improve the social environment (CED, 1971). The report proved particularly influential in advancing the public debate around the social responsibility of business in part because it was written by both business people and educators, reflecting that business people were too acknowledging the evolving contract between society and business (Carroll, 2008). The framework acknowledged the growing themes of businesses needing to act in a manner that reflects and responds to changing societal values and brings to the fore that they should go beyond this and use their resources to actively improve the environment within which it operates.

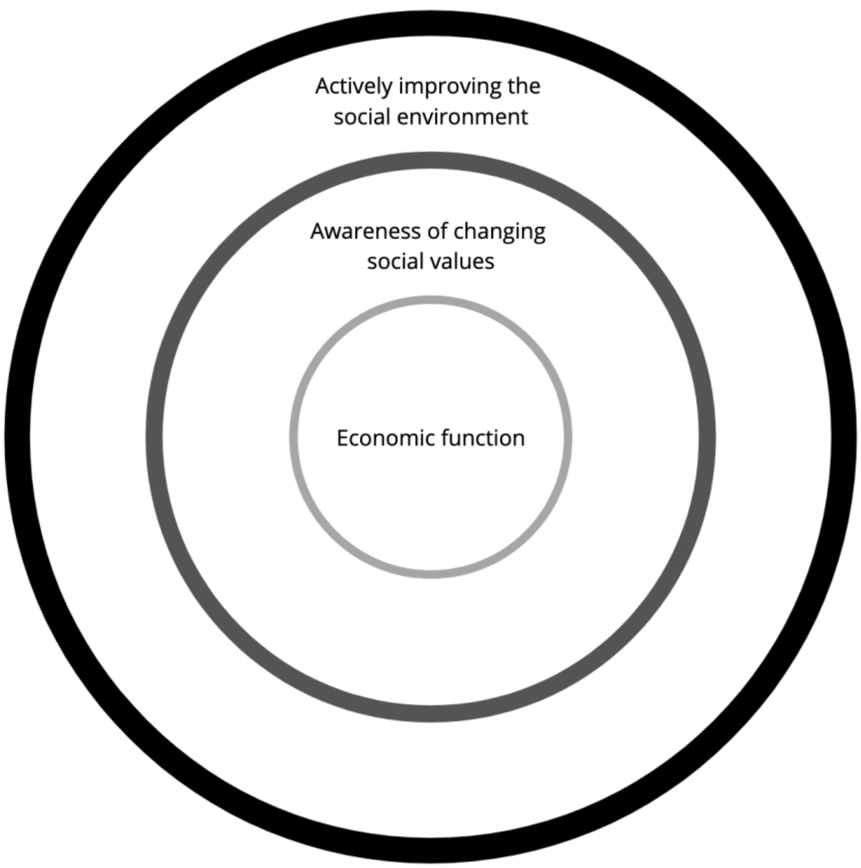

Figure 4: Three Concentric Circles Framework for Business Responsibility [Source: CED, 1971]

The early 70s also saw the release of two foundational books that shaped perspectives of business' responsibility to society. In 1971, Johnson released Business in Contemporary Society: Framework and Issues, asserting that firms must balance multiple interests in order to achieve their goals and long-term profit maximization, planting early seeds to what would later become known as Stakeholder Theory. Around the same time, Steiner released Business and Society (1971) in which he echoed the Iron Rule of Responsibility (Fredrick, 1960), stating that a company's level of responsibility should equal its size and added that companies can simultaneously contribute to social responsibility. It noted that these contributions can lead to long-term profit maximization, laying the groundwork for shared value models that would arise in the early Aughts.

During this decade, scholars began to present models and criteria to facilitate the analysis of corporate social performance activities, with the hopes of providing stable frameworks to examine these activities across industries. The performance perspective, which assesses the quantity, quality, effectiveness, and efficiency of social responsibility related activities, made it clear that the social responsibility frame must be integrated into all levels of decision making, policies, and actions (advice that has not often been headed by modern CSR practices) and that social goals and programs must be formulated and implemented in an observable way. The development of models was a vehicle to bring some legitimacy to CSR, as there was a risk that a lack of cohesive narrative and frameworks could dilute, or even negate, the practice (Sethi, 1975).

In addition to noting that social responsibility should always be evaluated against the current social climate, Sethi (1975) delineated between three dimensions of the phenomenon. Social obligation refers to "corporate behaviour in response to market forces or legal constraints," (Sethi, 1975, p.70), meeting only economic and legal criteria and focusing solely on what corporations should not do, being primarily proscriptive in nature. Social responsibility goes beyond this to adapt to and meet changing social expectations and norms. It is prescriptive in nature and adjusts to tacit ideals before they are codified into laws and regulations (Sethi, 1975). Social responsiveness is anticipatory and preventive; as businesses consider their role within the social system, they take the long view to consider what policies and programs they might initiate to "minimize the adverse effects of their present or future activities," (Sethi, 1975, p.63) anticipating changes that may occur in the system's future. The framing of responsiveness here is of interest as it points to an emerging pattern of accountability being more about risk mitigation for businesses than about creating the conditions within which stakeholders can flourish.

Ackerman's work can be seen as clarifying the concept of responsiveness through assigning distinct behaviours to it. He notes that a responsive firm a) monitors and assesses the external environment, b) attends to the stakeholder demands placed on the firm, and c) responds to these changing conditions through the design of policies and plans (Ackerman, 1975). This is important as it provides guidance as to how businesses build a reciprocal relationship with society and puts the onus on these entities to enter into the conversation and then move into action via their response. Like Sethi (1975) Ackerman's notes that businesses must be consistently monitoring the external environment and, although he does not say so explicitly, seems to point to the fact that accountability does not mean waiting for a crisis to emerge but instead to be in consistent dialogue with all relevant stakeholders.

Carroll (1979) also added to the growing body of frameworks by providing a three-dimensional conceptual model (see Figure 5) of corporate social performance that integrates responsibility, responsiveness, and social issues. Responsibility refers to the economic, legal, ethical, and discretionary expectations society has of business at any point in time (p. 500). Responsiveness exists along a philosophical continuum by which to evaluate a company's actions on the social issues that they are addressing within these categories: do nothing, reaction, defence, accommodation, and proactive, which are similar to Sethi's (1975) categories of obligation (do nothing), responsibility (reaction, defence, accommodation), and responsiveness (proactive). Although many CSR related activities lacked coherence with internal activities and their host environments (Preston and Post, 1975), Carroll's definition of Corporate Social Performance (CSP) as "the social responsibility of business encompasses the economic, legal, ethical, and discretionary (philanthropic) expectations that society has of organizations at a given point in time" (Carroll, 1979, p. 500) did provide some unity as it could be adapted under any business context and was an integral part of, and not separate from, the business framework of total social responsibility.

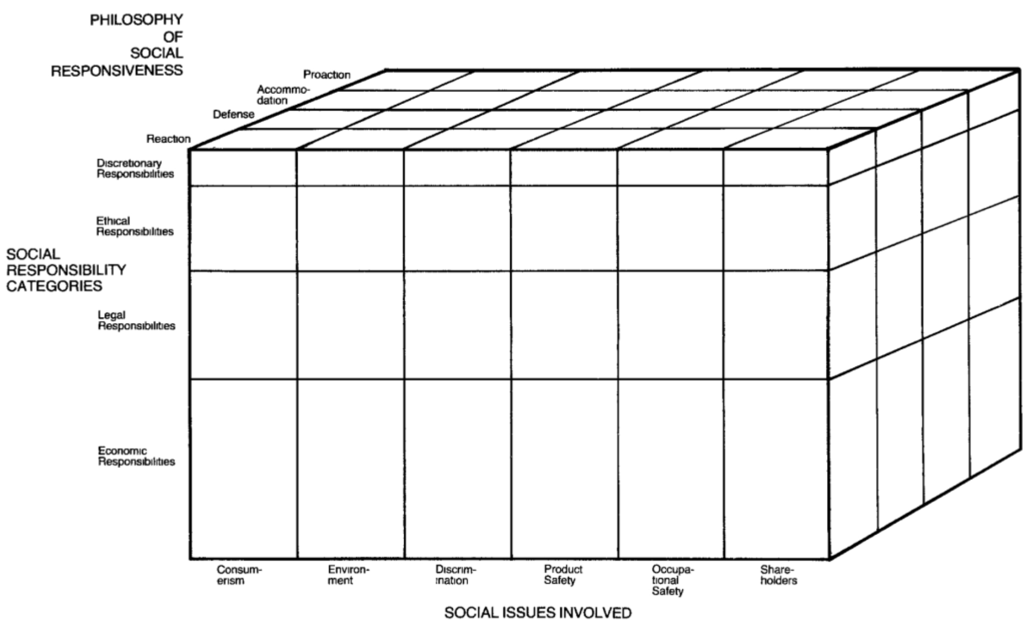

Figure 5: Carroll's Three-Dimensional Conceptual Model [Image Source: Carroll, 1979]

Primarily defined by an emphasis on responsiveness over responsibility (Frederick, 2008), in addition to

CSR, terms that proliferated during this time included Corporate Social Responsiveness (Ackerman, 1973; Ackerman and Bauer, 1976), Corporate Social Performance, social action, corporate citizenship, public service, and public responsibility (Latapí Agudelo, 2019). Whatever the term used, stakeholder pressures and government regulations pushed businesses to go beyond philanthropy directed by a manager's values system to take tangible action to address social problems. The focus of these actions was both internal and directly related to business (minority hiring and protection from discrimination, employee training, workplace safety, fair pricing, product reliability, fair treatment of suppliers, strategy incorporating socially responsible goals) (Frederick, 2008) and externally focused (contributions to education, civil rights, pollution) (Holmes, 1978). These pressures are key to the rise of the stakeholder paradox, an emerging theme in CSR in which managers have a fiduciary duty to their shareholders and an ethical responsibility to the other stakeholders, whose ultimate interests often run counter to one another (Goodpaster, 1991).

The 1980s

As both the United Kingdom and the United States looked to strengthen their economies, they minimized regulation on business to spur the market and proselytized the potential power of what is now known as trickle-down economics. With this, the United States' President Reagan emphasized that corporations should be taking a leading role in social responsibility (Latapí Agudelo, 2019), but provided no additional regulation to tie them to this, keeping accountability in the voluntary realm, a theme that continues to emerge in the area of responsible business.

Overall, the 1980s was an era in which conversations around business accountability shifted from conceptualization to operationalization (Latapí Agudelo, 2019). Jones (1980) is one of the first authors to assert that CSR is a decision-making process regarding how corporations are going to fulfill their obligations "to constituent groups in society other than stockholders and beyond that prescribed by law and union contract," (Jones, 1980, p. 59). The reference to groups in society beyond shareholders points to the arrival of Stakeholder Theory, which has been a key consideration in discussions about business ethics since its introduction by R. Edward Freeman in his 1984 book Strategic Management: A Stakeholder Approach. Stakeholder Theory is a view of capitalism that posits that a firm must consider the entire ecosystem that is interconnected with their business when making decisions about creating value both out of ethical obligation and because these stakeholders are integral to a firm achieving its objectives (Freeman, 1984). Stakeholders here can include shareholders, employees, customers, suppliers, communities of operation, and the environment.

Operationalizing Carroll's Three-Dimensional Model of CSP (1979), Wartick and Cochran (1985) proposed a framework for CSP as principles (social responsibility), processes (social responsiveness), and policies (social issues management). They also clarified the difference between social responsibility principles and social responsiveness processes. They defined the former as emphasizing the macro ethical responsibilities business has as the unit of analysis, with a focus being ‘ends’ of a firm's CSP ‘means.’ Responsiveness, on the other hand, emphasizes the micro pragmatic actions a firm takes, with the focus being on the ‘means’ of how they actually respond to and fulfill their ethical responsibility to society (Wartick and Cochran, 1985, p. 766). In summary, responsibility is about reflection and responsiveness is about action, a distinction which had the potential to push business owners to enact their commitments to society.

This framework was deepened by Strand’s (1983) systems thinking perspective (see Figure 6) that proposed a paradigm of organizational adaptations to the social environment, demonstrating the exchange of information and action between the firm and the environment (p. 92). He noted that an organization's social responsibilities filters into an organization and are first defined by a hierarchy of the cultural and economic environment which is manifested in the social, ideological, religious, and economic values of society. This filters down to the material and psychological experience of the current conditions which in turn shapes the social demands and expectations placed on an organization as it relates to legal, economic, and social pressures placed on them. These demands shape the environment in which the organization functions and acts as the boundary between social responsibility and social responsiveness, which filters both inwards and out. The inward flow of social responsiveness is determined by “the extent to which an organization currently receives, interprets, and processes social demands and expectations,” (Strand, 1983, p.93) which is shaped by and manifests in a downward hierarchy of internal processes such as environment monitoring processes, management social values and goals, social response mechanisms, decision processes, and social policies and activities. Once inwardly shaped, social responsiveness actions move back out from social policies and activities to ultimately shape organizational social responses which are the actual responses of the organization to the external demands and the cascading results of these responses (Strand, 1983). Adaptive social responses impact the environmental texture (e.g. developing alternative suppliers and customers, controlling resources and technology), attends to stakeholder demands and expectations (e.g. through lobbying, public relations), affect the experience of stakeholders via physical, social, and psychological means, which in turn impact the general cultural and economic environments, which tend to represent the “accumulation of long term responses lower-level subsystems that affect the structures of commerce and governance and the role of work and business in society,” (Strand, 1983, p. 95). This framework is useful as it notes the entanglement and multiple layers of connection between business and society and that they shape one another in a multidirectional manner. It also actively positions business within the environment it operates as opposed to separate from it, a perspective that is currently coming to fruition in the form of sustainable business models.

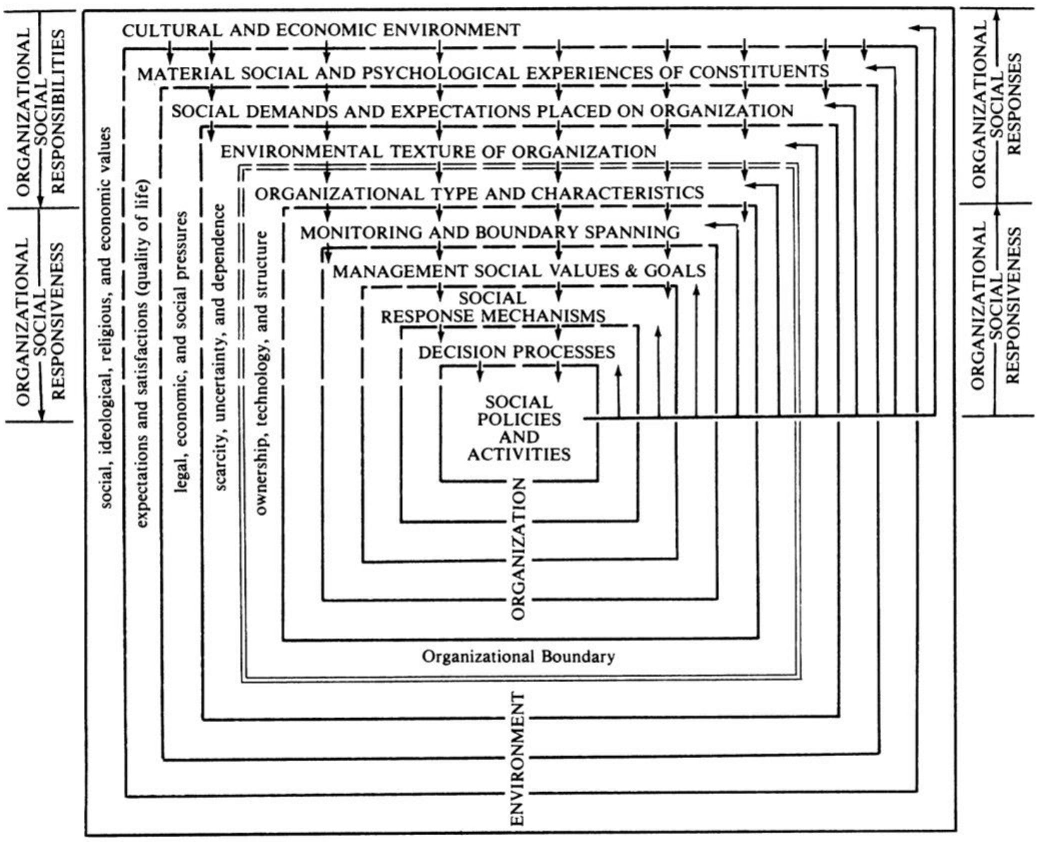

Figure 6: Strand's Systems Model of Organizational Social Responsibility, Responsiveness, and Responses [Image Source: Strand, 1983]

Sustainable development and universal human rights discussions motivated much of the conversation around business ethics and CSP during this decade. These conversations shaped and were shaped by events such as the establishment of the World Commission on Environment and Development (1986), the Chernobyl Nuclear Disaster (1986), the Our Common Future report (1987) by the Brundtland Commission which provided a definition of sustainable development, the United Nations adoption of the Montreal Protocol in 1987 that proposed a commitment to phase out the use of ozone-depleting substances, and the creation of the Intergovernmental Panel on Climate Change in 1988 (Latapí Agudelo, 2019). The Panel is still functioning today and continues to release reports pointing to the Seneca cliff we are quickly approaching, urging all actors to take immediate and significant action toward climate solutions. 1987 was also the year that Social Venture Network, a group of cross-sectoral individuals, who wanted to build a network to support a new economic model that demonstrated the potential of valuing the people, planet, and profit (Social Venture Circle, n.d.), came to fruition. They currently offer innovation awards to assist emerging social entrepreneurs to help scale their impact and have been the catalyst for several other successful organizations in business ethics and corporate social responsibility (Matusiak, 2011), including B-Labs, which plays a prominent role in the corporate responsibility space today. Here we see an emerging theme of organizations being developed in place of legal obligations, with the hopes of facilitating the adoption and enactment of responsible business behaviour.

The 80s were very much a time when CSR became fashionable, with business mission statements and ethics codes developed by businesses themselves arising as the manifestation of responsible business behaviour. These codes and statements embodied universal human rights and acknowledged that businesses must create and maintain an ethical corporate culture and treat all stakeholders with respect and dignity (Frederick, 2008). One example of this is the Sullivan Principles, developed in the late 70s and adapted in the early 80s by Reverend Leon Sullivan, a minister and a member the board of General Motors. The principals consisted of seven requirements of a corporation as it relates to the treatment of employees, with a focus on equal treatment regardless of race (Sullivan, n.d.). It was also the beginning of cause-related marketing (CRM), a marketing program that strives to achieve two objectives- improve corporate performance and help worthy causes- by linking fundraising for the benefit of a cause to the purchase of the firm's products and/or services," (Varadarajan and Menon, 1988, p. 59). The American Express example articulated below is one of the first major examples of CRM, which remains a prominent practice today.

Example: American Express and the Statue of Liberty

In 1983 American Express launched a campaign in which they promised to donate one cent per use of its card and one dollar for each new card issued to the restoration of the Statue of Liberty. The campaign led to a 28% increase in card usage and a significant increase in new cards issued, which was accompanied by a $1.7 million contribution to the Statue of Liberty-Ellis Island Foundation, (Varadarajan and Menon, 1988, p.59).

The 1990s

As globalization continued so too did international conversations about climate-related issues (such as air and ocean pollution) and, indirectly, social responsibility. With this, we see the beginning of more widespread acknowledgement that the environment is an important stakeholder for businesses to consider. As corporations' global footprint grew, they achieved greater visibility and with it increased reputational risks as they worked to meet the varying regulatory and stakeholder demands of the countries in which they were operating. Internationally, CSR became a fundamental mechanism by which corporations were, theoretically, able to balance the challenges and opportunities of globalization (Latapí Agudelo, 2019).

This decade also saw the creation of the European Environment Agency (1990), the UN Summoning on Environment and Development (1992), the United Nations Framework Convention on Climate Change

(1992) which was extended by the Kyoto Protocol (1997) to reduce greenhouse gas emissions (Latapí Agudelo, 2019). In Canada, The Employment Equity Act (1995) and the Environmental Protection Act (1999) were also passed by the Parliament of Canada, regulating some aspects that were once seen as CSR activities.

CSR explicitly took centre stage when the European Business network for Social Cohesion (later named CSR Europe) gathered business leaders who aimed to enhance the practice within their organizations (Latapí Agudelo, 2019). 1991 brought the formation of Business for Social responsibility, which served as a voice of progressive businesses in policy formation and later evolved to its current iteration of working with companies to integrate social and environmental considerations into their core business in 1994 (Business for Social Responsibility, n.d.).

In 1991, Wood introduced a definition of CSP as a “business organization's configuration of principles of social responsibility, processes of social responsiveness, and policies, programs, and observable outcomes as they relate to the firm's societal relationships,” (p. 693). What’s most novel about this definition is the concrete acknowledgement of outcomes in conjunctions with the principles and processes to determine if they are “good outcomes from bad motives, bad outcomes from good motives, good motives but poor translation via processes, good process use but bad motives, and so on,” (Wood, 1991, p. 693). The three types of outcomes one should be concerned with are the social impacts of the corporate behaviour regardless of the motivation or process, the short- and long-term programs the companies use to implement their CSR/CSP, and the policies developed to manage stakeholder interests and social issues (Wood, 1991, p.708). Wood’s proposed definition also directly acknowledges that CSP is not distinct from business performance and that having a CSP lens is not implicitly good in and of itself but instead is a guide to evaluate business outputs (Wood, 1991).

Wood (1991) goes on to outline that with respect to responsibility, one must consider the Principle of Legitimacy (that society grants power to business), The Principle of Public Responsibility (that business must assess their unique responsibility to the public based on the sphere in which they operate and adapt to fit this environment), and The Principle of Managerial Discretion (that managers are moral actors whose individual discretions have a wider impact and that all units should be encouraged to fulfill CSR) (Wood, 1991). She also proposed that responsiveness can be accomplished primarily through environmental assessment, stakeholder management, and issues management via corporate codes of ethics (Wood, 1991). What is most notable about Wood’s contribution is the idea that one should not consider the motivation for CSR related activities when evaluating its efficacy. It points to a growing theme in the field that the motivation is not connected to the outcome of the action, which is a mindset that continues to shape CSR.

In 1991, Carroll also proposed the Pyramid of Corporate Social Responsibility (see Figure 7). In this framework, the economic responsibility of the firm is the foundation upon which legal responsibilities, ethical responsibilities, and, ultimately, philanthropic responsibilities lie (Carroll, 1991). Legal and ethical responsibilities are always in interplay with one another, with the former being codified into formal laws while the latter embodies the standards, norms, and expectations that all stakeholders regard as right, just, and fair but with no legal consequences for ignoring. Ethics can be difficult for companies to manage as they are constantly in flux and can even be ill-defined, but they cannot be overlooked as they tend to be the driving force behind new regulations and laws (Carroll,1991). Philanthropic responsibilities go beyond the moral ethics of what is right and point to actions that enhance the quality of life, separate from any direct connection one may have with the cause. To note, some scholars feel that the inclusion of philanthropic contributions in the conceptualization of CSR has "diluted the scope for introducing regulation within CSR," (Tamvada, 2020, p.2) and reduced the effectiveness of any potential laws to protect stakeholder interests (Tamvada, 2020).

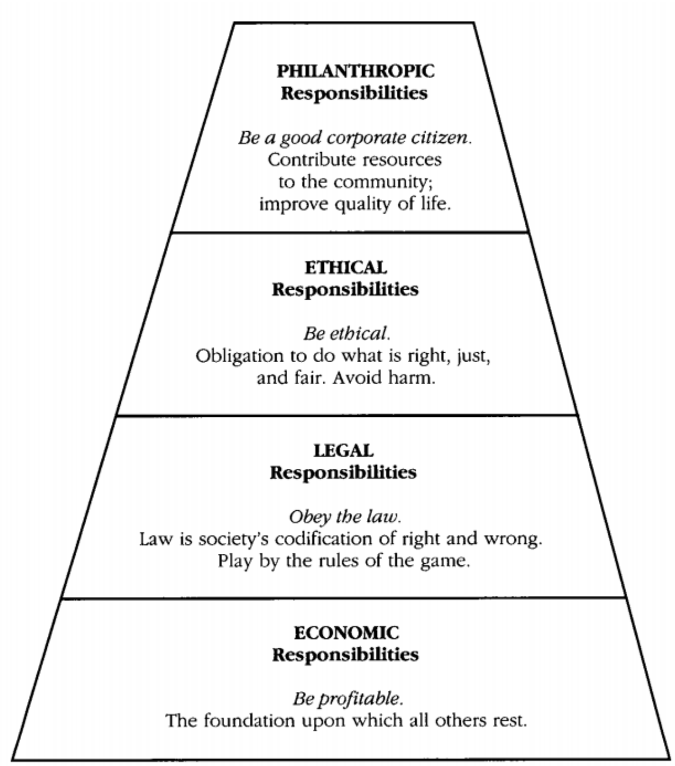

Figure 7: Carroll's Pyramid of Corporate Social Responsibility [Image Source: Carroll, 1991]

Carroll has also acknowledged that one of the main challenges as it relates to the discretionary ethical and philanthropic responsibilities is considering stakeholders during decision making (Carroll, 1991), which aligns with the Stakeholder Paradox. He then goes on to differentiate between three types of managers: immoral, amoral, and moral, whose mindsets and actions ultimately shape the role of business in society (Carrolll, 1991), and point to the fact managers operating logics have immense impact on how businesses fulfill their roles as good corporate citizens.

This decade was also when academics attempted to link CSR to positive financial performance, pointing to it as a strategic choice to support firms in achieving their main objectives. Burke and Logson (1996) identified CSR as being strategic “when it yields substantial business-related benefits to the firm, in particular by supporting core business activities and contributing to the firm's effectiveness in accomplishing its mission,” (p.496). They identified five dimensions that are critical to a firms success in harnessing CSR for value creation: centrality (fit between CSR activities and the firm's mission and objective), specificity (firms ability to capture value from their CSR work as opposed to it contributing to collective good that can be shared by others), creativity, volunteerism (if the work is done without externally imposed pressures), and visibility (Burke and Logson, 1996, p. 497). Nowhere here is there a questioning of the implications of linking CSR to positive financial performance on society and the environment, an ongoing theme that contributes the vehicle’s ineffectiveness.

Harrison and Freeman (1999), however, did bring a critical eye to stakeholder orientation. They delineated between two models of stakeholder management: an instrumental approach where concern for stakeholders is motivated solely by the impact it will have on financial performance and intrinsic commitment in which a firm is morally committed to advancing stakeholder interests. They suggest that in both cases stakeholders only matter to managers based on the degree of power, legitimacy, and urgency they have. In their assessment, moral activity is mostly guided by external pressures and top management commitment and when guided by the former, ethics and CSR program are more easily decoupled from organizational processes (1999), pointing to one of the ways the vehicles of CSR maintain the status quo power systems that exist throughout capitalism.

It was during this time that John Elkington, a British management and sustainability consultant, proposed the framework of the Triple Bottom Line (TBL). TBL aimed to measure a company’s financial, social, and environmental performance over time, nothing that a businesses impact on people, planet, and profit must be consider in order to truly understand the full cost of doing business (Elkington, 1998). Elkington (1998) acknowledged that measuring TBL can be difficult but proposed long term partnerships between stakeholders, public, and private sector as being an effective way to achieve positive TBL outcomes.

Overall, CSR in the 90s was mainly a building block for complementary, and mostly synonymous, concepts such as Corporate Social Policy, stakeholder theory, business ethics, sustainability in business, TBL, and corporate citizenship. Philanthropy continued to globalize and positions specific to CSR, corporate giving, and public and community affairs began to multiply (Carroll, 2008), which point to a pattern of CSR related activities existing as a peripheral department, removed from core business practice and decision making.

The 2000's

The early Aughts were defined by a strategic focus of CSR (SCSR), that is, CSR becomes strategic when it is part of management's plan to generate profits and must be integrated top-down throughout an entire corporation to deliver sustainable competitive advantage. Making the business case for CSR led to more of an integration into a company's structure as opposed to just an add-on. This, however, was driven by profit motives as opposed to altruistic and principled ones, a recurring theme in the field.

Many management scholars of this time explored SCSR and its ability to both create a competitive advantage for the firm and provide social benefits to its stakeholders. The most prominent contribution to this field came in 2006 with Porter and Kramer's Shared Value framework (Porter and Kramer, 2006, Porter and Kramer 2011). They believed a focus on the tension between business and society, as opposed to the interdependence between the two, was the weakness of current CSR models. Their remedy to this was to operate from a place of Shared Value, meaning "policies and operating practices that enhance the competitiveness of a company while simultaneously advancing the economic and social conditions in the communities in which it operates. It focuses on identifying and expanding the connections between societal and economic progress," (Porter and Kramer, 2011). They believed "a narrow view of capitalism prevented business from harnessing its full potential to meet society's broader challenges (and that) businesses acting as businesses, not charitable donors, are the most powerful force for addressing the pressing issues we face," (Porter and Kramer, 2011). They purported that if business' main purpose is to create Shared Value then capitalism would be reshaped to "drive a new wave of innovation and growth in the global economy," towards a higher form that "creates a positive cycle of company and community prosperity," (Porter and Kramer, 2011). (See Nestlé Case Study below).

The Shared Value model proposed three ways to create value: by reconceiving products and markets, redefining productivity in the value chain, and building supportive industry clusters at company locations by harnessing a company's assets to overcome local weaknesses that are constraints to a business' growth. Although much of their thinking positioned business as being best positioned to drive social change, Porter and Kramer (2011) did acknowledge that the best forms of Shared Value are driven by cross-sectoral partnerships, with NGOs and foundations often acting as relationship brokers.

2006 also saw the foundation of B-Corps, a third-party validation from the non-profit B-Labs. Certified Benefit Corporations, or B-Corps, are held to the "highest standards of verified social and environmental performance, public transparency, and legal accountability to balance profit and purpose," (Certified B-

Corporation, n.d.). With this development we again see non-governmental parties attempting to facilitate corporate accountability in the absence of government regulation. The aim of B-Corps is to refine success in business and build a more inclusive and sustainable economy, through rigorous assessment of a company's impact on its workers, customers, community, and environment, legally empowered to pursue positive stakeholder impact alongside profit. There are currently over 2,500 Certified B Corporations in more than 50 countries (Certified B-Corporation, n.d.).

In 2005 Kotler and Lee outlined 25 best CSR practices, organized into six categories, which included cause promotion, cause-related marketing that contributed to causes based on sales, corporate social marketing that promotes behaviour change initiatives, corporate philanthropy, employees volunteering in the community, and socially responsible business practices. Despite the growth of CSR initiatives in the 2000s, research found that the value created from CSR initiatives was mostly retained by the company as opposed to the stakeholders its initiatives were meant to benefit, mostly via increased customer loyalty and attracting new customers who purportedly cared about the ethics of a company (Husted and Allen, 2007), affirming that despite its developments CSR was unable to produce meaningful value for non-shareholder stakeholders.

Example: Nestlé's Shared Value Initiative

Nestlé is one of the companies that often comes up when discussing Shared Value. Their website states that they are "best positioned to create shared value in three areas: nutrition, water and rural development," and that they "live up to (their) commitments to environmental, social and economic sustainability through business practices embedded at the core of (their) operations...delivering better financial results for (their) shareholders by improving working conditions for (their) suppliers, instilling environmental practices that both benefit the planet and cut costs, and enhancing products to meet the specific needs of (their) customers," (Nestlé, n.d.).

Some concrete examples of their Shared Value work include the company redesign of their procurement for their Nespresso product by helping small farmers guarantee bank loans and measuring quality at point of purchase. These initiatives resulted in greater yields per hectare and higher production outcomes, which led to both an increase in grower incomes and a decrease in environmental footprint (Porter and Kramer, 2011). They also enabled local cluster development by building "agricultural, technical, financial, and logical firms and capabilities in each coffee region, to further support, efficiency and high-quality local production," (Porter and Kramer, 2011, p. 13). By increasing access to agricultural inputs, helping farmers receive financing for facilities, and providing advice on growing techniques, farmers adopted more sustainable practices and increased their income and Nestlé's overall production improved (Porter and Kramer, 2011).

The 2010s

Immediately after the Financial Crisis of 2008, there was a reduction in CSR programs across the US, pointing to their role being seen as a nice-to-have as opposed to being integrated in the DNA of a company. However, research shows that by 2010, CSR programs were again on the rise, attributed to businesses recognizing CSR as a mechanism by which to re-establish trust between the corporation and society (Giannarakis & Theotokas, 2011) and win more business, as opposed to a mechanism to build a more flourishing society.

Following the failure to reach the eight Millennium Development goals set by the United Nations (UN) in 2000 (Clemens, & Moss, 2005), in 2015 the UN released their Sustainable Development Goals for 2030, “a shared blueprint for peace and prosperity for people and the planet, now and into the future,” (United Nations, n.d.) by addressing extreme poverty, inequality, and climate change. Although the UN acknowledged that governments will be the primary vehicle by which these goals will be met, they also called on the private sector to drive success. To support these efforts, the UN launched their SDG compass, a tool to support business in aligning their strategies to contribute to the goal, from learning about the SDGs to reporting and communicating their progress (United Nations, n.d.).

In line with the idea that ‘being good is good for business’ thinking, the Business and Sustainable Development Commission released a report specifically making a business case for companies to work towards the UN’s Sustainable Development Goals. It argued that if the goals are reached there will be greater, more widely shared prosperity and, as a result, businesses will see greater returns. Specifically, they suggest that by moving towards these goals there is a $12 trillion opportunity that will create 380 million jobs by 2030. The $12 trillion opportunity lies in the opening up new markets, driving of innovation, and improved reputation with employees, investors, and consumers (Business and Sustainable Development Commission, 2017).

In line with the Shared Value initiative, the Business and Sustainable Development Commission linked this growth opportunity to building the SDGs into every aspect of strategy including: “appointing board members and senior executives to prioritize and drive execution; aiming strategic planning and innovation at sustainable solutions; marketing products and services that inspire consumers to make sustainable choices; and using the goals to guide leadership development, women’s empowerment at every level, regulatory policy and capital allocation,” (Business and Sustainable Development Commission, 2017, p.8) as well as ensuring all jobs generated, both directly and within the businesses supply chain, are safe and pay a living wage. It also encouraged collaboration between businesses, regulators, and civil society to shape fiscal and regulatory policies that not only internalize externalities, such as carbon taxing, and promoting progressive business practice, like reducing taxes on labour income. Other measures they suggested include working with investors to understand the benefit of longer-term sustainable investment and being transparent in their practices (Business and Sustainable Development Commission, 2017).

Project Breakthrough arose from this initiative in which UN Global Compact, the “world’s largest corporate sustainability initiative,” and 5000 corporate members, work to promote the exponential, as opposed to incremental change, to support the $12 trillion opportunity for both business and the planet. They proposed doing this through new mindsets that reconceive challenges as opportunities, thinking about ambition exponentially, ‘falling in love’ with the problem to understand the market needs created by the problem, and to collaborate with other businesses to support innovation prior to competition (Elkington and Johnson, 2018). The other two levers are to use technology to liberate resources and to design TBL business models that are “exponentially more lean, integrated, and circular,” (Elkington, 2017).

Throughout the 2010s terms and measurement tools continued to proliferate as the business for good space grew. These included the Environmental, Social, and Governance (ESG) frameworks to assess environmental, social, and governance performance, Environmental Profit and Loss approaches, and impact investing (Elkington 2019). Centred in all of these is still the mindset that if companies strategically leverage their core business models to contribute to society, they can generate profit, or rather “doing good to do well.” The Boston Consulting Group’s (BCG) model of Total Societal Impact (TSI) suggests that this can be done primarily by reducing the risk associated with negative events and opening opportunities to increase corporate longevity (Beal et al., 2017). In line with most modern CSR arguments, they suggest that this strategy can open new markets and customer segments, spur innovation, create more resilient and cost-effective supply chains, inspire customer loyalty, energize the workforce and retain talent, and strengthen relationships with government, lobbyists, and regulators (Beal et al., 2017). Although the rise of measurement tools may point to growth in the area of accountability, it is again important to ask about the motivation behind their use. If it is used to track progress for the business to ensure they are continuing to make a positive impact it is one thing, but if it is used solely a marketing technique it is another.

During this decade, 25 years after proposing the TBL framework, John Elkington published an article in the Harvard Business Review suggesting that it was time to rethink the concept as the movement had not proven to significantly shift the dial towards the SDGs. He had originally hoped the concept would “provoke deeper thinking about capitalism and its future,” (Elkington, 2018). He attributed its failure to do so to the fact that companies were still prioritizing profit targets and that the TBL concept was diluted by sustainability consultants and accountants to the point that aggregated data could not be used to help decision-makers make systems-level change (Elkington, 2018). Instead, he called for the Triple Helix of Value Creation, saying there must be a fundamental shift in the genetic code of capitalism to truly regenerate economies, societies, and the biosphere (Elkington, 2018).

Example: Volkswagen's Drive Towards Clean Diesel

Between 2009 and 2015, Volkswagen embarked on a North American print and magazine campaign to promote clean diesel (Pemberton, 2015). Touting their innovative technology and their commitment to dedication to building a more sustainable planet, they committed to making low emission cars that reduce the environmental footprint of driving. They also set out to inform the public about alternative fuel sources through their website to promote more widespread adoption of clean fuel cars (Voelcker, 2009).

Summary

Corporate social responsibility comes in many forms including policies that promote ethical business practices, programs that benefit employees, environments, and communities of operation, and philanthropy. The reasons for undertaking it vary, including strategic, defensive, public-spirited, and altruistic (Vogel, 2005), with firms being either pushed towards accountable practices by political and social pressure or pulled towards society and the environment by the firm itself (Bedawy & Shawky, 2013).

Overtime, the idea of business contributing to the wellbeing of society and the environment has existed along a wide spectrum. From doing the bare minimum in order to fulfill the Iron Rule of Responsibility and maintain a social license to operate to taking overt actions to mitigate or address the negative externalities of business and capitalize on the opportunities this affords, there are a variety of motivations that drive this behavior. Benefits for companies range as well depending on the industry and form CSR takes to include positive reputations among consumers driving increased loyalty and revenue, increased operational efficiency, the mitigation of risk, employee satisfaction and the retention of top talent, as well the opening of new markets (Carroll, 2008). There are also a wide range of manifestations and despite theorists and scholars providing frameworks of analysis and measurement, the field of CSR remains diffuse, harkening back to Votaw's observation that "Corporate social responsibility means something, but not always the same thing to everybody," (Votaw, 1972, p.25).

CSR's wide scope has diluted regulation interventions and kept it in the realm of voluntary activities that lack legal accountability and rely on self-regulation through internal codes of conduct (Tamvata, 2020). Lacking clarity, direction, and legal accountability, corporations have been free to take liberty when deciding how to be responsible, rather than focusing on the needs of stakeholders impacted by their negative externalities. Despite the disparities and its voluntary nature, however, what is promising about the historical review is that 'being a good corporate citizen' and moving from a shareholder to a stakeholder primacy has increasingly been on the minds of society at large.

As we look back at the development of CSR, there are some common themes woven throughout. The first is the theme of relationships and the understanding that business exists in relationship with society and the environment, which has continued to influence the evolution of the accountability conversation. Business requires a social licence to operate and therefore must act in a manner that society finds acceptable. What is interesting here, then, is what, overtime society has deemed acceptable. This theme of relationships also manifests when considering the manager who exists in relationship to a variety of stakeholders; the decisions they must make within the Stakeholder Paradox are shaped by how they relate to these stakeholders. Who (and what) these stakeholders are has also continued to evolve over time, with environmental considerations entering the fold worryingly late in the game. That being said, the thoroughness of responsibility has been evolving to bring more internal and external actors into the fold when making decisions. Using the CLA we will work to uncover the underlying factors at play that have shaped these relationships and, ultimately, the effectiveness of CSR.

Another recurring theme is motivations. The motivations behind CSR began as a moral imperative but overtime morphed into a strategic business decision, both to maintain a social licence to operate and to drive increased profit, as opposed to actively building a flourishing society. We will use the CLA to question the role of motivations and the monetization of doing good in the effectiveness of CSR as much of the literature has yet to do this.

Regulation, or lack thereof, was another theme that continued to emerge and influence the evolution of CSR. Motivated by trickle down economic theory, a lack of accountability regulations from the government has led to myriad bodies trying to provide normative frameworks and measurement tools to facilitate accountable business practices, and the multitude of choices contributes to the diffuse nature of the field. Why business has been given the license to operate without guardrails for so long will also be examined as we use the CLA to undefine the future of CSR.

Despite the development of CSR, we are still approaching a Seneca cliff in which the forces of capitalism are driving further environmental degradation and income inequality. That is not to say that businesses have not made some advancements to do less harm, but it has become clear that the current mechanisms for CSR are incremental in addressing society’s complex challenges, not moving the dial in a way that is creating any meaningful change. The CLA will help to uncover the roots of this ineffectiveness and why we have accepted these abysmal attempts for so long and the environmental scan will point to promising shifts that may be able to address these issues.

A Critical Analysis of CSR: CLA

"When we try to pick out anything by itself, we find it hitched to everything else in the universe,"- John Muir, Environmental Philosopher, 1911

The CLA is used here as a framework to better deconstruct why most CSR practices have been ineffective, moving from surface level observations to a more critical perspective of the systemic issues that have spanned the chronology above. What starts to become clear is that CSR exists within the broader system of capitalism, which has shaped and is shaped by our broader cultural logic. Any efforts to improve CSR practices on the surface will be anemic if we do not radically rethink the models and paradigms upon which they are built. Following the CLA we will do just this, looking within the Triangle of Choice to acknowledge how we can move closer to mindsets, systems, and therefore accountability practices that truly serve humanity.

The CLA is divided into four layers representing different levels of reality and ways of knowing. The first level is the litany, which are the most observable aspects of our constructed reality (Inayatullah, 2009). The second level is the system, which are the social, economic, cultural, political, ecological, and historical factors that shape the litany. The third layer is the worldview, which represents the discourses that legitimize the systems level above it. The deepest layer of the CLA is the myth and metaphors, "the deep stories, collective archetypes, the unconscious dimensions of the problem of the paradox," (Inayatullah, 1998, p. 820). The CLA does not favour one level over the other, but rather moves both vertically between the layers to analyze influence and horizontally to integrate discourses (Inayatullah, 1998). Shifting discourses at increasingly deeper levels becomes longer-term, more difficult work but leads to the persistence of alternative futures and lasting change. This method was chosen particularly because it focuses on problem framing and the aim of the research is to better understand why the current vehicles of CSR are not living up to their purported ability to support business in 'doing good.'

Before diving into the CLA, it is important to know that CSR exists within the meta-system of capitalism, configured and constrained by it. In this system, private ownership, profit maximization, and competitive markets dictate decision making. It is being named here as the umbrella under which the systems which guide CSR exist and as an important reminder that actors (in this case CSR practices and their executors) are constrained by the system in which they are inhabiting.

Litany

Contradictions

The world of CSR is littered with companies that say they are putting people and the planet first while simultaneously engaging in behaviour that is unquestionably detrimental to them. To demonstrate, let us return to some of the previously mentioned examples of CSR related activity.

Pullman Car Company

Although their company town initially received praise for its design and living conditions, Pullman Palace Cars had a monopoly on all income produced within the town and, with all dwellings being solely for rent, residents were not able to enter the housing market to amass wealth (Ely, 1885). Any underlying unrest of residents and employees came to a head when, in response to the depression of 1893, wages were cut by 25 percent with no reduction to rent or community fees. When workers brought their concerns to management they were fired (Urofsky, n.d.).

Although Pullman's actions may have initially appeared to be benevolent and focused on improving the lives of workers, the investment was made with financial returns in mind; Pullman believed in the 'commercial value of beauty' and predicted the town would provide a 6% return on investment (Ely, 1885). This, in conjunction with the response to articulated worker concerns, highlights an extractive relationship with unequal diffusion of benefits hidden under the guise of employee welfare.

Nestlé

Despite touting and being touted for their Shared Value initiatives, Nestlé is also known as one of the most corrupt companies in the world. Importantly, Nestlé is an oligopoly, holding one of the largest portions of confectionery and global processed food sales; with 447 factories across 194 countries and employing over 300,000 people (Andrei, 2020), their unethical business practices are far-reaching.

Despite preaching water as a basic human right, Nestlé drains clean drinking water for their bottled water business from places plagued by lack of access to clean drinking water (Andrei, 2020). In 2008, they ran a Canadian ad that claimed bottled water was the most environmentally responsible consumer product in the world, while their bottles created millions of tons of garbage that end up in landfills and oceans (Watson, 2016), a striking example of greenwashing. Their chocolate business has relied on human trafficking and child labour and in 2005 the International Labour Rights Fund filed a suit against them for trafficking, enslaving, and beating children in Cote d'Ivoire (Andrei, 2020). Nestlé also falsely advertises the benefits of formula to less educated mothers in developing parts of the world and uses manipulation tactics to get them reliant on their product (Andrei, 2020).

It is also worthwhile to critically examine their Nespresso Shared Value initiatives. By supporting farmers to develop skills specifically related to their products, Nestlé is tying farmer's livelihood strictly to their business. Much like Pullman Cars, this prevents these communities from developing skills and wealth that are not connected to Nestlé's business. If Nestlé ever pivots their strategy or operations from these areas, there is a high probability that these farmers will be left with equipment and skills that are no longer capable of generating income.

So, it may be true that Nestlé has done *some* work to move towards more ethical business practices but many aspects of their business are far from demonstrating a commitment "to environmental, social and economic sustainability through business practices embedded at the core of (their) operations," (Nestlé, n.d.) and actually seem to run to counter to these promises.

Volkswagen

Volkswagen's Drive Towards Clean Diesel campaign ended in the now infamous emissions scandal known as Dieselgate. In 2015, the Environmental Protection Agency (EPA) found that Volkswagen used software to activate emissions controls in their engines during emission testing, improving results and cheating emissions tests. As a result, the engines emitted 40 times the amount of nitrogen oxide pollutants allowed by the United States (Hotten, 2015). This behaviour is far out of line with their aforementioned commitment to making low emission cars that reduce the environmental footprint of driving and is a prime example of cause washing.

Cause-washing

Cause-washing is when a company advertises and markets alignment and commitment to a certain cause, such as LGBTQ rights (Pride washing) or sustainability (greenwashing), but their demonstrated practices do not authentically align with the values they're purporting (Conscious Company, n.d.). It fundamentally a mechanism for virtue signalling through a variety of marketing exercises.

In addition to Nestlé's broken water promises and Volkswagen's Dieselgate, there are myriad examples of cause washing. In the mid-80s, the oil company Chevron ran its "People Do" campaign, broadcasting their dedication to the environment, while spilling oil and harming wildlife, violating both the Clean Air and Clean Water Acts. Some critics even pointed out that the actions they were taking were mandated by law and by no means demonstrated a voluntary commitment to virtuous business practices (Watson, 2016).

Another example is the endless number of pink-ed products sold in the name of breast cancer awareness, which has become known as 'pink washing'. Medical experts and survivors have spoken out about the fact that, although products bring awareness to the disease, they do nothing to truly educate the public. As it is difficult to track if the percentage promised to be donated to cancer research and awareness was donated, many feel the disease is being exploited to grow profits (Lieber, 2018).

Peripheral CSR Departments

Shared Value attempted to address the fact that many companies place CSR issues and departments at the periphery of their business, not their core (Porter & Kramer, 2011). As CSR managers have indicated, the reasons these programs remain on the periphery are related to the primary motivations behind their inception: mitigating risk and improving brand reputation (Sawhney, 2011). Without deontological reasons for undertaking socially-minded practices, there is no reason for companies to integrate CSR into their DNA. A lack of top management commitment keeps CSR departments on the periphery and results in disjointed, underfunded CSR practices (Visser, 2010), making them vulnerable to cuts in light of economic downturns. The peripheral nature of accountability prevents any meaningful change towards flourishing that necessitates long term, strategic commitments from the firm.

Systems

Legal Commitments to Shareholders, Voluntary CSR

The inconsistencies listed above are partially driven by the biggest contradiction of all: that a business' commitment to CSR is voluntary while companies are legally bound to increase shareholder profits. Because these shareholders are at no risk if the business is prosecuted for human rights violations (Connolly, 2012), they have very little motivation to promote responsible corporate behaviour. The lack of legal accountability, instead, has allowed corporations to pick and choose how to be responsible and ignore the impact they are having on non-owner stakeholder groups. It has also "paved the way for companies to propagate CSR practices for strategic interests while blatantly violating human rights," (Tamavada, 2000, p. 4).

To drive the market, businesses have been given the job of putting guardrails on themselves and are made responsible for their actions that go beyond basic human rights law and shareholder primacy. Some corporations do learn their lessons once litigations are filed against them, with other companies following suit, which has been termed the 'education function of human rights' (Schrempf-Stirling and Wettstein, 2017). This means, however, that society must wait for a company to violate their rights before any meaningful action is taken, which can have devastating consequences.

There is currently an emerging body of literature that seeks to establish regulation for corporate accountability (Buhmann, 2011, Okoye, 2016, Tamavada, 2020) and some countries have been working to formally legislate CSR obligations. India has a mandatory CSR Law, France has legislated compulsory sustainability reporting, and the United States and the UK have some context measures in place (Tamavada, 2020). That being said, many scholars have pointed to the limitations of these regulations, stemming from a “lack of conceptual clarity on the optimal nature of such regulations,” (Tamvada, 2020, p.5). This has been attributed to the wide scope of corporate accountability practices (Tamavada, 2020) and results, instead, in cause washing, contradictions, and impacted stakeholders being left out of consideration. When legally bound to put profit first and CSR functioning on an opt-in model, it is no wonder that corporations have yet to substantially fulfill more sustainable and humanitarian commitments.

The Internalization of Negative Externalities to Appease

Much like religious confession and the carbon tax, the implementation of CSR can reinforce harmful business practices and, in the long run, be counterproductive to driving necessary systems change. Companies with exorbitant amounts of money are content to pay their CSR dues if it allows them to continue with their harmful business as usual, or even better if it masks their poor behaviour and boosts their public image. Instead of fixing a situation, they are quite literally throwing money at it, with the hope that it appeases enough parties (including themselves) and leads to a clean enough image that they are not forced to invest in making any real change.

Figure 8: Causal Loop Diagram of CSR and harmful business practices

It should be noted that Shared Value and Purpose initiatives should, in theory, prevent this from occurring but all too often companies sign commitments and hide behind their solidarity statements without making true change.

Worldview

Win-Win Mentality in a Status-Quo Time Horizon

“Win-win dynamics should be viewed skeptically when their terms are defined by power-brokers,”- Denise Hearn, Author, 2019

In the past, CSR-like activities gave businesses the license to operate in society (as per The Law of Responsibility). More recently, SCSR and Shared Value proponents suggest that doing well and doing good are not mutually exclusive, arguing that a company’s competitiveness and profitability can be increased by solving social problems (many of which businesses contributed to or created). In both cases, then, profit and virtuous behaviour are inextricably linked. Despite the Business Roundtable declaration that doing well and doing good are not mutually exclusive (Business Roundtable, 2019), when looking at the state of the world today, ripe with inequity and not even close to meeting emission targets, it does not seem far-fetched to ask if it is truly possible to create companies that produce perpetual profit AND broad value creation for the majority? (Hearn, 2019).

Although CSR and Shared Value Initiatives have been praised for their approach to promote business ethics and drive systemic change, as Thomas Beschorner wrote in his 2014 piece ‘Creating Shared Value: The One-Trick Pony Approach’, they fall within status quo economic arguments that don’t have the capacity to reinvent capitalism. Sometimes, making decisions that truly benefit society and lead to system-level change require trade-offs, which in the case of business means forgoing profit for the betterment of society. That being said, with more and more consumers thinking critically about what businesses they support, some companies may actually see a return on investment in the long run when taking a moral stance on an issue. Such was the case when Dick’s Sporting Goods stopped selling assault rifles following the Parkland shootings. Although they initially saw a $150 million decrease in annual revenue, one year later their stock price rose by 3.2% (Peck, 2019).

The fact that more companies don’t follow suit and radically change their practices to create true systemic change is partially rooted in status-quo capitalism’s time horizon of demonstrating shareholder value through quarterly reporting. Overall, incentivizing CSR and Shared Value perverts the practice of responsible business and interferes with any possibility the business can be the driving force of change in our society.

Neoliberal Free Market Economics and the Profit Maximization Paradigm

"So many of us have been trained into the delusion that we must accumulate excess, even the cost of vast inequality, in order to view our lives as complete or successful,"- adrienne marie brown, Author and Organizer, 2019

The idea of 'winning' in today's society is overarchingly tied to financial growth, which drives an obsession with the dynamics that manifest in our systems and prevent CSR and 'virtuous' business activities from driving real systems-change. Capitalism favours continuous (financial) growth and monetization, efficiency, and productivity.

Despite an increasing orientation towards multiple stakeholders (as opposed solely to shareholders), a company's financial growth is still the primary marker by which they measure success. This is due to deeply entrenched beliefs that success is directly correlated to growth and that it is difficult to measure other forms of capital. When speaking about a country's growth, we still lead with its Gross Domestic Product (GDP) despite the fact that it ignores many aspects of a country's welfare. But with both the status-quo bias and deeply entrenched beliefs in free-market capitalism, profit continues to be the predominant indicator of value creation, which can stalwart efforts to focus on people and the planet. What we measure is what we value and to commit to building and then determining how to measure this value would take the investment of effort, time, and money that most companies are not willing to invest.

Infinite and Extractive Growth

"Our economy is at war with many forms of life on earth including human life." -Naomi Klein, Author and Activist, 2015

"Extractive economies deplete resources and downgrade capital," (Hinton, 2018). Extractive businesses, the backbone of extractive economies, believe that resources are to be exploited in order to produce goods and services that will then be sold at a profit. As resources become concentrated, power is built by the extractor, reinforcing the behaviour and allowing them to absorb risk (Goerner, 2015). As time has often demonstrated, "overly concentrated wealth tends to corrupt institutional behaviour, pushing activity...away from the institution's authentic role in service to society," (Goerner, 2015, p.2). The mindset here really positions all resources for the taking, despite the fact that they may be finite or better serve someone else, or that the process of extracting, processing, or using them has negative consequences. As growth is measured linearly, with none of these consequences considered in their metrics, we reinforce a system where everything and everyone is seen as disposable.

This extractive mindset is fueled by the belief that infinite growth drives capitalism and that accumulating more is the definition of success. It is also tightly tied to the trickle-down economics belief that the short-term investments in businesses and tax reductions for businesses and the wealthy will have a long-term benefit on society, by spurring new investments and technologies that drive productivity and growth. It also suggests that as the wealthy spend more they generate demand, which requires more workers. These workers then amass money and spend more, driving economic growth that trickled down from the initial investment in the private sector and the already wealthy. The belief is basically that growth brings jobs, jobs build income, income permits increased spending and investment, which perpetuates the growth cycle and this growth becomes the holy grail of success, or rather “The American Dream.” Nowhere in this mindset does it account for who or what is negatively impacted or lost by this drive towards growth.

If those indoctrinated into the infinite growth mindset are making decisions, it is clear that they are not focused on negative externalities. When CSR decisions are primarily motivated by growth (via brand love, risk mitigation, and permission to operate) it is no wonder business has yet to be a meaningful part of the solution.

Patriarchy and Status-Quo Relationship to Power

“When I use the phrase ‘imperialist white-supremacist capitalist patriarchy’ to describe our nation’s political system, audiences laugh. No one has ever explained why accurately naming this system is funny. The laughter is itself a weapon of patriarchal terrorism.”- bell hooks, Author, Professor, and Activist, 2004

CSR and Shared Value initiatives cannot possibly change our systems when they do not question power dynamics. Yes, many organizations have said they now orient towards their stakeholders but decision-making power still sits with a business’ top management and board. When making CSR related business decisions, those with the financial resources continue to be the ones who decide how ‘winning’ is defined and who gets to share in said winning. Nowhere in the writing of Shared Value and purpose does it say there needs to be a in shift where power sits. Instead it says businesses need to use their power to better society and because of this, the relationships between stakeholders and businesses remain extractive in nature. It becomes easy for a company to say they consulted with their stakeholders but demonstration cannot possibly be revolutionary if one of the key reasons a company is even asking is because they want to maintain their power within the systems within which all parties operate. When working to mitigate risk and find new opportunities, any conversation of ‘helping’ exists through the very narrow lens of what can benefit the business instead of what the stakeholders truly need to actualize and thrive.

As feminist business scholars have pointed out, conventional practices emphasize extraction (vs. regeneration), profit for owners (vs. financial and other value for everyone), and transactions (vs. relationships). When it comes to control, dominance is achieved through hierarchical structures (vs. mutuality via flat networks), competition (vs. cooperation and collaboration), and ownership for few over many (vs. shared ownership) (Harquail, 2019). With these conventions at play, it is clear why power has been so consistently maintained by the same demographic of white, cis-gendered, heterosexual men. Feminist entrepreneurs and managers, on the other hand, are defined as “change agents who exemplify entrepreneurial acumen in the creation of equity-based outcomes that improve women’s quality of life and well-being through innovative products, services, and processes,” (Orser & Leck, 2010, p.242). But because many women intentionally turn away from rapid expansion (Orser & Hogarth-Scott, 2002) it’s no wonder these perspectives have yet to permeate at scale.

Individualism and Scarcity Thinking

> *“How do we take care of each other and simultaneously practice satisfaction, challenging the insatiability we’ve developed under capitalism?” Dr. Rachel Zellars, Professor, 2020*

The Western world has long been known as a place where individualism reigns. The political scientist C.B. Macpherson illuminates this with his theory of possessive individualism, in which the individual is solely an owner of themselves and their skills and owes nothing to society for them. The skills are commodified and propagate selfishness and consumption, mindsets that impede moral judgement and a collective mindset (Macpherson, 2010). Within the capitalist system, individualism leads players to think only of themselves and ignore the impacts their decisions have on others. This is tied closely to the scarcity mindset, the belief that there will never be enough and that in order to survive one must actively seek out and hoard as many resources as possible, despite the impact that may have on the wider ecosystem. The narrow focus on the individual is reinforced by the fear of never having enough, driving more competition for resources. The problem, however, isn’t really that there aren’t enough resources, it is the way we distribute them that is, but fear impedes the ability to see and act from this truth.

The mindset of self-interest and individualism is deeply entrenched in capitalism and is a fundamental reason CSR practices have been ineffective. Gaining market share is the main priority for most businesses and with a manager’s individual ability to drive profitability being directly correlated to their success (through compensation and positioning), they tend to make decisions regardless of the impacts on groups outside of their immediate concern. This is reinforced by the fear that if they don’t, someone else will, which will lead to them losing access to the scare resources available. Accountability and considering how to create conditions of flourishing for all stakeholders most often means slowing the profit train. The mindsets of individualism and scarcity prevent this from being imaginable and lead to

CSR efforts that end up being mere window dressing or so tied to profit that it doesn't promote thinking that truly disrupts our current systems.

Myths and Metaphors

Winners means Losers

"The idea that global change produces winners and losers has become more or less accepted in the common discourse," (O'Brien & Leichenko, 2003, p. 89). The notion of winners and losers permeates a variety of fields, including social and technical sciences, history, technology, economics, and politics. Throughout these areas, winners and losers can result from voluntary events or larger structural processes (O'Brien & Leichenko, 2003). The notion that both winners and losers will exist can possibly be traced to the Darwinian "survival of the fittest" evolutionary theory (and commonly used metaphor) of natural selection. Although the concept can be ecologically determined it can also be socially and politically generated (O'Brien & Leichenko, 2003).

Marxian political-economic perspectives suggest that winners and losers in the free market system are generated by biases that favour the owners of their means of production (O'Brien & Leichenko, 2003), meaning those who have the capital to invest and weather risk. This furthers inequities as workers (vs. owners) are deprived of control of the means of wealth production (as was the case for the Pullman Car Company).

Although trickle-down theory suggests that private sector growth is a 'win-win' opportunity, it does not account for the cost of non-financial costs, especially for non-human actors, such as the environment. And even if benefits did trickle-down, it would not do so equitably and would only be possible if the top of the hierarchy continues to amass more power, inadvertently generating losers, without power, in the process.

If the myth that there will always be winners and losers shape our perspectives, having someone lose due to a business decision becomes the status-quo cost of doing business. It feeds into the idea that there is competition for scarce resources and reduces the drive to ensure value is not destroyed for any stakeholders and pushes CSR related activities further from building equity and justice into our systems. Instead, the winners see themselves as saviours, who will lift others out of despair through their generosity, as opposed to questioning the systems and structures that led to the inequities in the first place. If the system is built on the premise that there will be winners and losers, there will always be winners and losers.

Apathy

When players believe they are unable to change the system, they make little effort to disrupt it. This, in turn, leads to self-justification from people when they play the game and fall into and perpetuate harmful realities. If a business executive or CSR manager believes that they cannot work towards true system change then their efforts to address the inequities of our time will remain in the realm of surface-level interventions. To change systems takes an immense amount of work that will only be taken on if there is the fundamental belief that this work will pay off.

Currently, over half of Millennials believe it is too late to repair the damage done by climate change (Delloite, 2020), giving them grim prospects for their future. These feelings of hopelessness are likely contributing to the mental health issues on the rise among youth and young adults (including rates of depression and suicidality) (Rosenberg, 2019). As the struggle with their mental health (albeit in underfunded mental health systems) it may be difficult to motivate this group to try to change the systems in which they exist.

Christian Capitalism

It has been said that Christianity created capitalism (Novak, 2010) and that capitalism is driven by libertarian Christian gospel (Kruse, 2015). In the Middle Ages (110-1300), the Catholic Church owned nearly a third of the land in Europe and in order to administer it they "established a continent-wide system of canon law that tied together multiple jurisdictions… (and) provided local and regional administrative bureaucracies," (Novak, 2015). This led to the distinction between office and person in the church which loosened the feudalistic ties that once governed decision making. Through this work, the monks and nuns became a "highly motivated, literate, specialized, and mobile labour force," (Novak, 2010). As their enterprises grew, so too did their need for labour-saving technology which provided the conditions for the "spontaneous order" of the market to emerge, which operated under new rules that attempted to govern predictable economic activity. This new code of canon law allowed communities to operate as legal individuals and freely associate in civil society (Novak, 2010). Christianity's sense of linear time and progress and their respect for the market (Novak, 2010) that grew out of their industriousness in the Middle Ages has also shaped many of the worldviews and discourses in today's capitalistic society.

Not only did Christianity shape capitalism, but proponents of capitalism have also harnessed Christianity to enshrine their wealth (Kruse, 2015). By "assuring wealthy Christians that their riches were evidence of virtue rather than vice," (Bruenig, 2015) and attempting to diminish Christian support for the welfare state, pastors and ministers advanced a new theory of Christian libertarianism (Bruenig, 2015). Fueled by ample financial resources, the narrative of "continued dominance of the monied class" (Bruenig, 2015) was delivered and reinforced by the gospel of the most dominant world religion. The notion of "freedom under God" fueled capitalism's web of self-justification and the primacy of the individual over the collective (Bruenig, 2015), which has driven harmful business behaviour ever since.

The Christian Church has also historically subjugated and dominated women (Ruether, 1978), propagating patriarchal structures and systems that manifest in the above layers of the CLA. With so many shaped by the dominant world religion, it becomes easier to see why those who hold power see now reason to share and it among those who are different than them.

Overall, the power and influence of the church have deeply contributed to the workings of today's market and play a role in the failure of CSR. We know that when addressing systemic oppression and inequities, growth and change do not happen linearly, running counter to the Christian notions of linear progress, making long term investments in 'doing good' seem counter to the logical workings of the world. Combine this with a business leader believing that their wealth has been generated solely as a result of their virtue, a deeply entrenched framework by which one can justify their behaviour, and the belief that women are less than, decision-makers are guarded against any sense of urgency to reflect on how they can make meaningful change.

Summary

Figure 9 shows the Causal Layered Analysis of corporate social responsibility. What becomes clear from this deconstruction is that the reason CSR has been ineffective is because its conception has arisen from and been shaped by deeper discourses that do not centre a flourishing, connected ecosystem. The myths that there winning and success means there will inevitably be losers and that the current state of affairs is immovable has led to mindsets that prioritize infinite growth for the individual, within status quo power structures and an extractive culture as the norm. The our current systems emerges from this in which voluntary and strategic accountability practices, motivated by avoiding risk and capitalizing on opportunity, produce a reality in which short-term, ineffective, disjointed CSR practices are widespread.

Returning to the research question "Why have current vehicles of corporate social responsibility failed to meaningfully address the social and environmental challenges of our time?" the CLA demonstrates that current iterations of corporate social responsibility are ineffective because they are not built upon ideologies which centre connectedness and flourishing for the people and the planet. This is very similar to the perspective Fredrick took in 1960 in which he named that institutional forces reinforce a business person's systems of values and ethics that define their actions. It does not seem, however, that many CSR actors have questioned these institutional forces. Instead they turn a blind eye to the fact that they are operating within the constraints of contemporary capitalism, being taken by and benefiting from its biases.

Harkening back to Elkington's reflection of the Triple Helix of Value Creation, true change will only come when there is a fundamental shift in the genetic code of capitalism (Elkington, 2018). This will involve shifting paradigms to build new models and ultimately new realities. What is promising, however, is there are change agents who have thought beyond surface level interventions and are actively building new realities by testing, scaling, and demonstrating the effectiveness of practices that can build more prosperous, equitable, and just futures for people and the planet.

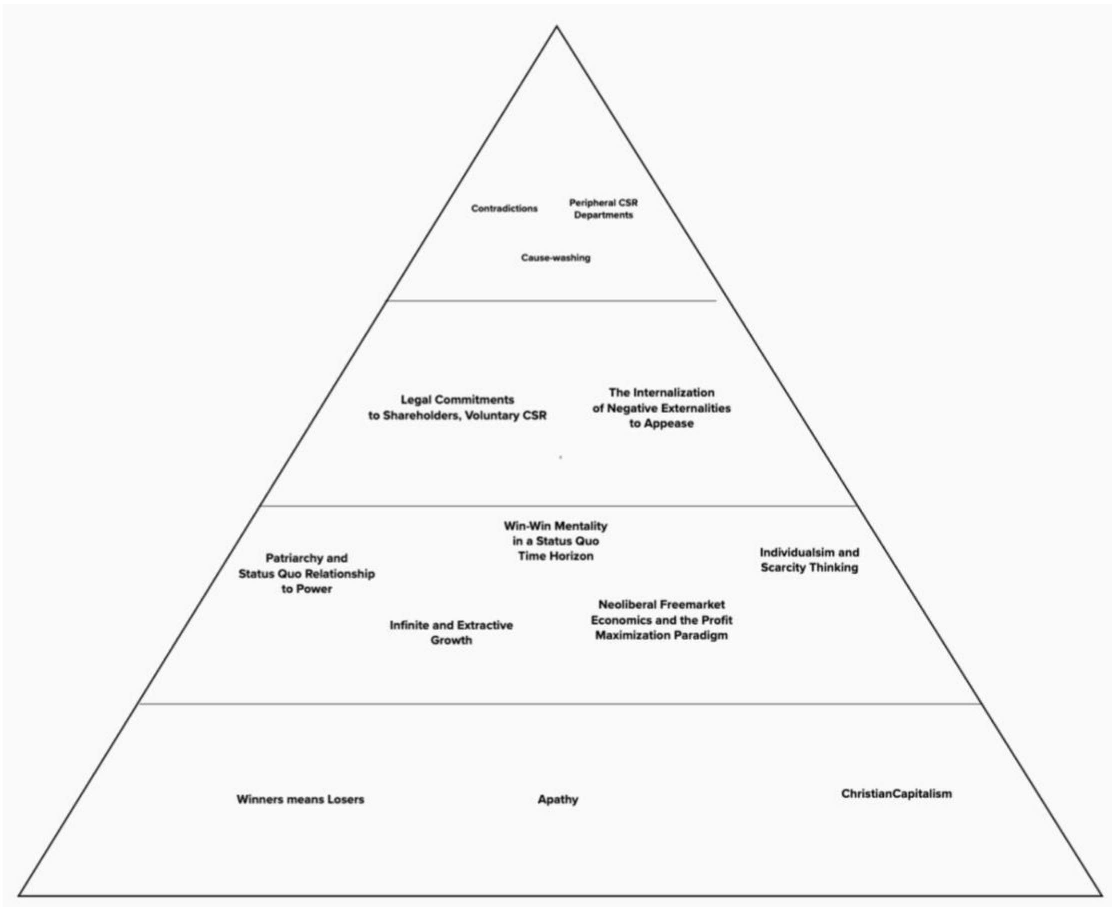

Figure 9: Causal Layered Analysis of Corporate Social Responsibility

Exploring Shifts on the Horizons

"There are limitless ways to hospice out the parts of the old system that no longer serve humanity, and to mid-wife in the new models, paradigms, and realities…We can all push this work forward. Pick something that matters to you and do your piece. We won't all agree on what it looks like or how it's done and that's okay. We can agree on core tenants of the dignity, equity, and the interconnectedness of all living things."- Denise Hearn, author, 2019

The CLA demonstrates that the only way businesses are truly going to affect meaningful change in society is if we collectively rethink and reimagine how we do business. Returning to the research question "What practices may enable businesses to more effectively contribute to a more just and sustainable future for people and the planet?" it has become clear that the answers do not lie in novel CSR practices.

If businesses are going to truly address the complex challenges of our time and build towards a more prosperous future they will need to rethink and reimagine the ways they do business. This will involve active effort and choice. All stakeholders on the planet will need to make a conscious effort to address our deeply held beliefs so that the biases shaped by the current system are not directing the future. We will need to disrupt these biases by changing our relationships to one another, the planet, and capitalism.

What is hopeful is that there are bold new ideas on the horizon- one's that, if adopted at scale by businesses of all sizes, have the potential to address the underlying layers of the CLA, shifting paradigms, changing mindsets, and reinventing systems in a manner that manifests truly virtuous businesses. Using the 12 Places to Intervene in the System we are able to demonstrate why these ideas have the potential to be effective, as they address the underlying levels of the CLA, the areas that predicate how we know what we know. They are interventions that impact gain around driving positive feedback loops, the information flow in the system (who does and does not have access to information), the rules of the system, the power to add, change, evolve, or self-organize system structure, the goals of the system, the mindset or paradigm out of which the system arises, and have the power to transcend paradigms (Meadows, 2018)

Using the Three Horizon Model to demonstrate why these are connect the "present with the desired (or espoused) future," (Curry & Hodgson, 2008, p. 2), we are able to note that our systems are always in flux and as a society we are navigating the tension between the current paradigms, assumptions, and data at play with the potential futures of transformative change. The following shifts that emerged from the environmental scan exist in the Triangle of Choice, "the space where the first horizon has started to fall away, the second horizon is close to its apex, and the third horizon is still gaining influence," (Curry & Hodgson, 2008, p. 11). By highlighting the shifts that have the potential to reshape capitalism, the hope is to inspire business leaders and consumers to notice that there are tangible ways that are already working to build new realities and harness the power of business for good. If this is to grow, we will need to work to educate people about these new ways of operating, demonstrate the impact of these shifts, reinforce their existence, and reduce barriers and resolve tensions to their scaling and flourishing.

Below is a non-exhaustive list of some of the exciting shifts that are emerging from innovative business leaders, economists, and even banks. The end of the section demonstrates which areas of the CLA these shifts have the potential to disrupt.

Conscious Consumers and Employees

"The corporate revolution will collapse if we refuse to buy what they are selling- their ideas, their version of history, their wars, their weapons, their notion of inevitability. Remember this: We be many and they be few. The need us more than we need them."- Arundhati Roy, War Talk (2003)

As the depth and breadth of society's issues continue to be exposed, businesses have shifted from being bastions of aspiration to objects of scrutiny. Millennials and Gen Zs are increasingly losing trust in business, recognizing the negative impact they have had on society. Values are beginning to shift, with young people demanding immediate action on a variety of social issues. Social media and perpetual connectivity are amplifying their critiques and demands, influencing the choices of a group that will constitute over 40% of consumer spending in 2020 (CGS, 2019). They are becoming conscious consumers, supporting companies they view as authentically aligned with their values and making a positive impact. As profit and purpose become inextricably linked, business must get on board or risk irrelevance. Climate change, racism, and gender equity are just a few examples of the causes holding this group's attention and the demand for sustainability will fundamentally shift the future of business going forward. 70% of consumers say sustainability is somewhat important to them and more than 50% of Gen Zs are willing to pay more for a sustainable product (CGS, 2019). Efforts will need to go beyond greenwashing and sustainability reporting, as this generation of young consumers are skeptical and empowered by the information available to them online.

This consciousness is also showing up when people make decisions about who they work for. A recent study demonstrates that three quarters of Millennials would take a pay cut to work for a socially responsible company and 88% say their job is more fulfilling when they are able to focus on social and environmentally conscious issues (Cone, 2016). Therefore, if companies want to attract and retain good talent, they will need to operate in conscious and virtuous ways.

Example:

Didtheyhelp.com is a website that catalogues how companies have reacted during the Coronavirus pandemic, the Black Lives Matter Movement, and on LGBTQ rights (Did They Help?, n.d.). Their leaderboard highlights Zeroes and Heroes in this realm, provides a rating, and access to supporting information.

Radical Transparency

"We learned about honesty and integrity- that the truth matters… that you don't take shortcuts or play by your own rules. Success doesn't count unless you earn it fair and square"- Michelle Obama, Attorney, Author, Former First Lady of the United States, 2012

Coined by Bridgewater Associates' hedge fund founder Ray Dalio, Radical Transparency is the belief that companies should be open, honest, and straightforward and that by doing so they promote integrity and enforce justice. Radical transparency encourages meaningful dialogue which can bolster the success of an organization (Dalio, 2018).

Although initially applied to internal culture, some companies are moving beyond greenwashing and embracing an authentic commitment to sustainability and ethics by being radically transparent with consumers. By being honest about how their products are made and how much they cost to produce, they are making it easier for conscious consumers to make decisions based on their values. As more companies follow suit, a lack of easily accessible information about a product will be increasingly more suspicious, leading consumers to wonder what is being kept in the dark and reducing trust that can be key to company success. If more businesses engage in radical transparency, it may shift to be an expectation of businesses, which will in turn drive more ethical business behaviour.

Examples:

Patagonia: One cannot write a paper about virtuous business behaviour without mentioning Patagonia, a company that has supported grassroots environmental initiatives and been a leader in ethical business practices since its founding in 1973. They are extremely open about the source of their materials and how they are made and this information contributes to why consumers who care about protecting our environment are willing to pay higher prices for products that are made ethically. They also have clearly outlined goals and provide seasonal updates on their website (Patagonia, n.d.). Their Common Threads Initiative works to partner with consumers to ensure they work together to support a flourishing planet. They encourage reduction (by making useful gear that endures and asking consumer not to buy what they don't need), repair (with a generous repair policy and asking consumers to commit to fixing what is broken before buying new), reuse (by providing access to resell platforms and asking consumers to commit to finding a new home for their product when they are finished with it), and recycling (by offering drops for worn out products and asking consumers to keep their products out of the landfill). Patagonia is so committed to protecting the planet that in 2011, on Black Friday, they ran an ad in the New York Times urging readers NOT to buy their jacket. In line with their commitment to reduce their environmental footprint, they wanted to reduce consumerism by encouraging consumers to think critically before they buy (Patagonia, 2011).

FitBit: FitBit is a fitness tracker that supports wearers on their fitness and health journeys (FitBit, n.d.). To do so, they have access to vast amounts of their consumer's data. From the beginning, FitBit addressed privacy and data use concerns by being fully transparent about what data they collect, how it is shared, and how data collection differs between children and adults (Marzullo, 2018).

Precompetitive Collaboration

"Alone we can do so little. Together we can do so much." -Helen Keller, Author and Activist, n.d.

Precompetitive collaboration occurs when two or more competing companies collaborate towards a common goal. Bringing together their resources and knowledge, they work to address a common pain point and overcome barriers that are plaguing an entire industry from making progress (Holland, n.d.). By creating universal frameworks, methodologies, and tools that can be used across stakeholder groups, the output of the partnership is accessible across the industry to then make use of on their own terms. It also allows for the development of robust metrics and reliable databases that are integral to the quality decision making necessary for true social progress (Quantis, 2018). Engaging in this work involves companies taking a long-term mindset, using a systems-thinking lens, and taking a more inclusive approach to innovation (Montgomery, 2019).

In this manner a whole industry sector can move forward as one, overcoming an operational hurdle or lowering a barrier to innovation that enables all to make progress, often including those who did not directly participate in the creation of the solution. Although some organisations may ultimately benefit more from the collaboration than others by making more clever or strategic use of the output, the defining principle of pre-competitive collaboration is that the output should be accessible to all parties to use on their own terms (Holland, n.d.).

By pooling knowledge, resources, and capabilities and acknowledging the true scope and complexity of the challenges it seems more feasible for businesses to drive real progress and long-term change in spaces that matter beyond profit. We are starting to see this as companies set and work towards sustainable goals in areas such as regenerative agriculture, water stewardship, land-use change, and product and packaging innovation (Quantis, 2018).

Examples:

Next GenConsortium: To address the 250 billion fibre cups that end up in landfills each year, the NextGen Consortium, which is managed by Closed Loop Partners and powered by OpenIDEO, some of the world's most powerful food and beverage companies are collaborating to design a new cup. The group "assembles partners across design, supply, demand, recovery, and resuse to develop solutions that benefit the entire value chain," (NextGen Consortium. n.d.).

Sustainable Packaging Initiatives for Cosmetics (SPICE): L'Oreal is bringing together international beauty brands to "develop and publish business-oriented methodologies, eco-design criteria and data to support resilient decision-making and improve the environmental performance of the entire packaging value chain," (Quantis, n.d.)

New Business Model Canvas'

"The fundamental value to sustain a new economy should be that no economic interest, under no circumstance, can be above the reverence of life." – Max Neef, Economist, n.d.

A business model canvas is a visual tool to develop new business models. The traditional canvas links nine building blocks of a business, including a company's value proposition with their infrastructure, finances, and customer channels, to align activities and highlight potential tradeoffs (see Figure 10) (Osterwalder & Pigneur, 2010). Innovative business scholars are now recognizing that focusing solely on these nine pillars is not enough and that new tools with sustainability and social justice at their core can support businesses to make decisions that revolutionize how companies operate within and for society and the planet at large.

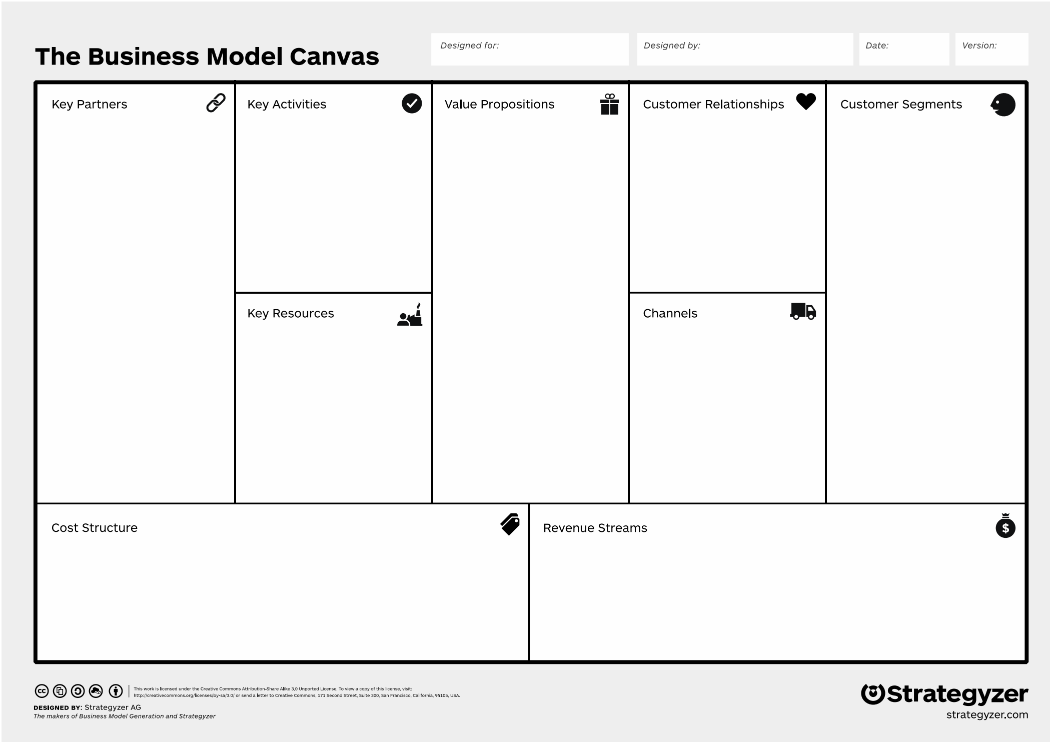

Figure 10: Traditional Business Model Canvas [Image Source: Strategyzer.com, n.d.]

Examples:

Feminist Business Model Canvas: Management scholar CV Harquail writes about how "feminism has challenged conventional business thinking," (Harquail, 2019, p. 81). She believes that we should be "working towards an economy shaped to end oppression in all its forms and work to establish equity and justice and supporting the values and goals of feminism," (Harquail, 2020). Contrasting conventional business practice with the feminist view, she believes that applying feminist values and practices to businesses can help to drive a prosperous business and move towards social justice at the same time. Among other goals, the feminist viewpoint centers regeneration (vs. extraction), relationships (vs. transaction), and community orientation (vs. market orientation). It believes coordination is achieved through mutuality (vs. dominance), flat structures (vs. hierarchies), and abundance thinking (vs. scarcity). Values driving a feminist business include flourishing for everyone (vs. individual achievement), intrinsic value (vs. value for utility), and gender multiplicity (vs. hegemonic masculinity) (Harquail, 2019). Using the feminist point of view, she has designed a business model canvas (see Figure 11) that makes organizations better for everyone by being inclusive so that all people and beings are able to flourish.

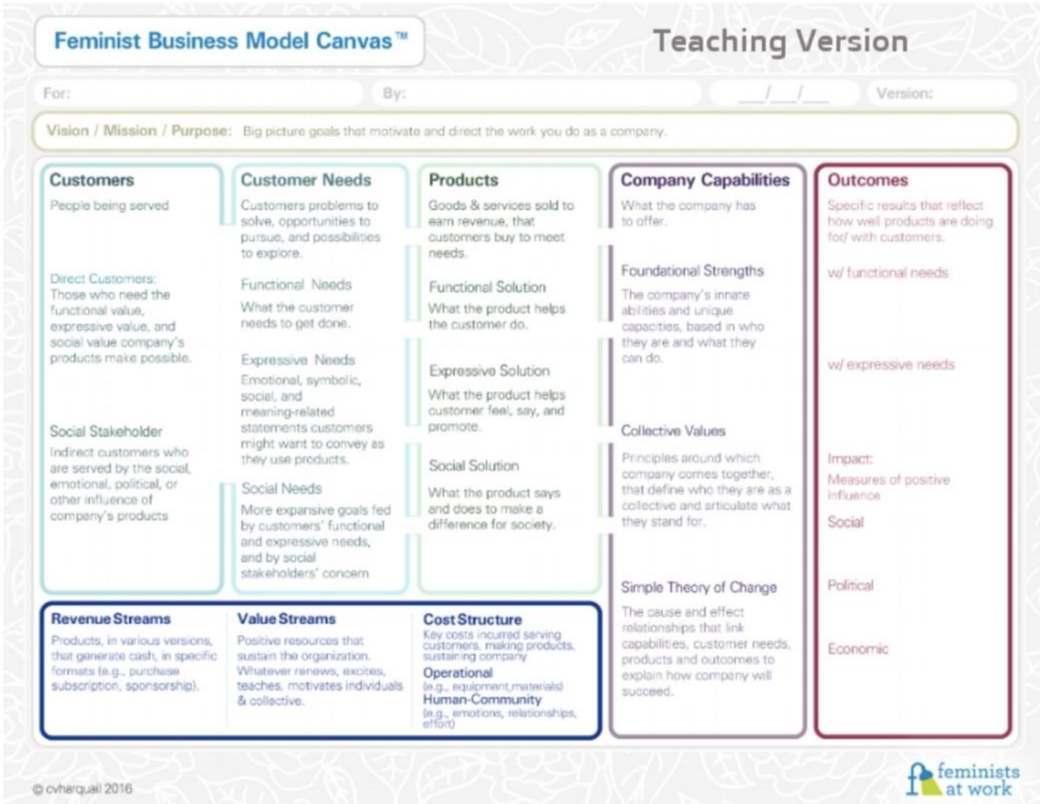

Figure 11: Feminist Business Model Canvas [Image Source: Harquail, 2019]

Flourishing Business Canvas: The Strongly Sustainable Business Model Group, founded in 2012, has designed a business model canvas (see Figure 12) that helps organizations become sustainable in economic, social, and environmental dimensions in a manner that builds a new, strongly sustainable economy. Harnessing their canvas, business leaders can make both a positive social and environmental impact while increasing their financial sustainability. The canvas contextualizes business within society, which exists within the environment. Sections include: biophysical stocks, ecosystem services, resources, activities, partnerships, governance, value co-creations, value co-destructions, relationships, stakeholders, channels, ecosystem actors, needs, costs, goals, and benefits. The tool uses common language so that any group of stakeholders are able to collaborate on a flourishing path forward (The Flourishing Enterprise Innovation Toolkit, n.d.).

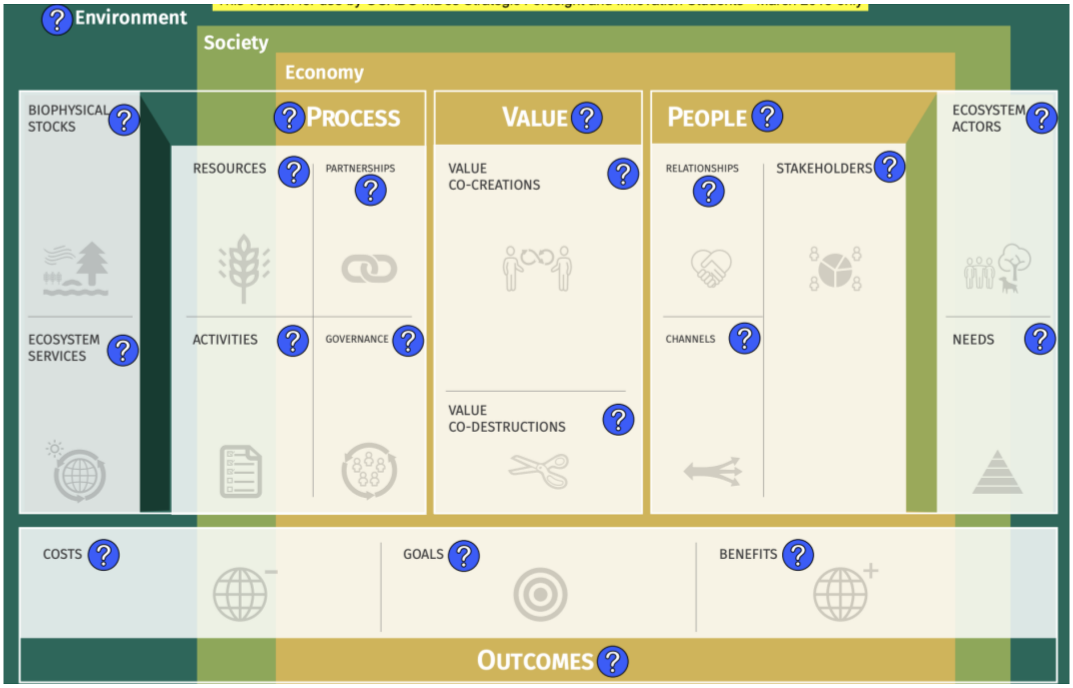

Figure 12: Strongly Sustainable Business Model Canvas [Image Source: The Flourishing Enterprise Innovation Toolkit, n.d.]

New Ownership Models

"There is no power for change greater than a community discovering what it cares about." -Margaret J. Wheatley, Author and Management Consultant, 2002

In addition to the more familiar Employee Stock Ownership Plans (ESOPs) and worker co-operatives, new forms of broad-based ownership models are being tested.

Examples:
Distributed Ownership is "a company ownership model in which an enterprise is owned and jointly run by its members, who then share its profits and benefits. It offers tremendous robustness, flexibility, and when properly executed, massive scalability," (Chiber, 2019). While the first two Industrial Revolutions depended on mass production, rigid manufacturing, and centralized decision making, advancements in digital connectivity and blockchain have created space to bring distributed models of production to the forefront. Combined with the fact that there is a move towards sustainable consumption, distributed ownership offers a scalable path toward inclusive growth. Producers of products, who are essentially

micro-entrepreneurs, not only earn wages but profit share at the producer company level and from the ownership of their brand (Chiber, 2019).

This model has the potential to promote skill development, create jobs, and more equitably share wealth amongst stakeholders, closing the wage gap between employees and owners to support increasing social equity (Chiber, 2019) and build an inclusive economy.

An example of distributed ownership is Bangalore GreenKraft, a producer owned company that uses natural fibres to manufacture home and lifestyle products. They employ 1700 producers, 90% of whom are women, who all have a stake in the company. Supplying to both domestic and international brands, members consistently earn three times more than their previous income (Chiber, 2019).

Steward Ownership is an ownership model that “permanently secures a company’s mission and independence in its legal DNA” (Purpose Foundation, n.d., p.2) by committing to two key principles: their profits serve their purpose and they are self-governed. In line with profits serving a purpose, profits generated are used to repay investors, shared with stakeholders, reinvested in the business, or donated to charity. Self-governance ensures that control and decision making are in the hands of those who are actively engaged with or connected to the business (stewards) as opposed to shareholders (external shareholders, private equity firms, or parent companies). “Voting shares can only be held by stewards… and the business itself can never be sold,” (Purpose Foundation, n.d. p.11). These principles support companies in remaining independent, committed to their purpose and values, and centres the idea that profits are the means to achieve purpose (as opposed to the Shared Value initiative which harnesses purpose to make a profit). These businesses cannot be bought or sold and instead are passed down to trusted stewards who are aligned with the values of the company. To note, steward ownership is more common in Europe while a few North American companies are beginning to adopt it.

Steward ownership eliminates the short-term pressures that result from shareholder primacy, allowing companies to take the long view and explore what is best for their business, employees, and braod stakeholders. As companies are able to invest in research and development, there is greater potential for innovation and improved service, which directly benefits consumers and partners. Employees experience greater job satisfaction due to fairer pay, job security, and governance representation (Purpose Foundation, n.d.). By remaining mission driven and having access to “patient- non-extractive capital” these companies are able to “fight the burgeoning trend of centralization of capital and market power,” (Purpose Foundation, n.d., p. 109). Instead of being a wealth-building engine for founders or speculative investors, steward owned businesses create non-financial forms of value for all stakeholders involved.

In 2018, the *Organically Grown Company (OGC),* transitioned to purpose trust ownership structure (a form of steward ownership) with the goal of putting purpose over profit. Founded in 1978, they are the largest distributor of organic produce in the Pacific Northwest of the United States (Organically Grown Company, n.d.). With over 200 employees they were faced with the challenge of maintaining their mission while scaling and transitioning its founders and early employees without selling or going public. Their solution was to transition to Perpetual Purpose Trust (PPT) ownership structure. Using a combination of debt and equity they bought back all of their shares from stockholders to transfer them to a Sustainable Food and Agriculture Trust that will “hold 100 percent of its ownership rights and will ensure that the company delivers positive, economic social, and environmental impact and maintains its independence into perpetuity, never to be sold,” (Organically Grown Company, n.d.). Overseen by a broad range of stakeholders, including employees, growers, customers, and community representatives, the Trust reduces pressure to maximize quarterly profits, removes exit value for shareholders, and ensures stakeholders realize the company's purpose while also sharing in its profits (Purpose Foundation, n.d.).

Multiple Capital Measurement

“Economic growth accompanied by worsening social outcomes is not success, it is failure,”- Jacinda Ardern, New Zealand Prime Minister of New Zealand, 2020

Multicapitalism, as opposed to monocapitalism that prioritises economic capital and shareholders, is an inclusive form of commerce in which stakeholders and multiple forms of capital are considered (Thomas & McElory, 2020). Evolving from Context-Based sustainability, a performance accounting method that interprets performance through a sustainability lens. New measurement tools have heralded this non-financial management tool into the financial domain, and makes measuring social, environmental, and financial gains possible. By creating easy to adapt tools that provide norms related to substantiality, companies are increasingly able to measure, report, and respond to the needs of a variety of stakeholders.

The Multiple Capital Scorecard is a tool that organizations can use to measure and report their performance as it relates to the Triple Bottom Line. It measures the performance in terms of impact on multiple vital capitals compared to norms for what they would need to be if they were to be truly sustainable (Thomas and McElory, 2017). Vital capitals exist within five broad categories: natural (natural resources and ecosystem services), human (knowledge, skills, values, and attitudes), social and relationship (teams, networks, and hierarchies of individuals working together to share their human capital), constructed (material objects, systems, and ecosystems and the functions they perform), and economic capital (Thomas and McElroy, 2017). The tool uses a 7-point progression performance scale and has been configured for countries such as Argentina, the United States, and Rwanda, and to economic models such as Doughnut Economics. The Multiple Capital Scorecard is open source and has been endorsed by the United Nations for global use (Thomas and McElroy, 2020), which supports the adoption of the normative SDGs.

Non-extractive Regenerative Finance Models

"We need to move from a world that is optimized for greed and growth, to one that is optimized for wellbeing and inclusion. Our new challenge is to figure out how to redistribute capital to strengthen communities and reduce inequality and make a return – both financial and social."- Vicky Saunders, Founder of SheEO, 2020

Innovative groups are rethinking traditional venture capital and investing processes that have long been hailed as old boys clubs that focus solely on high return investments. With only 2% of venture capital funds going to female identified folks and 0.2% going to women of colour (Weisul, n.d.) it seems strikingly clear why the top earners in North America are white, cis-gendered males. With a primary focus on investor returns, it is no wonder that there are so many profit prioritizing ventures destroying the planet and perpetuating inequity. This is even true of impact investing and social finance, models meant to be for the social good. Rooted in capitalism and the patriarchy, they are still eager to demonstrate high levels of financial return. They position people with power (and capital) as stewards, deciding on who will be funded (Fram, 2018). New groups, however, are working to redesign the funding system to become more inclusive and equitable so that new businesses have the potential to truly address the wicked problems we are facing. Different groups take different approaches but all are rethinking how they define wealth and capital to support the building of movements and the shifting of paradigms. They are investing in a manner to build a new world by investing to "solve problems without replicating the structures that created them," (Fram, 2018).

Examples:
ShEO: Launched in 2015, ShEO is a "radically redesigned ecosystem that supports, finances, and celebrates female investors," (ShEO, n.d.). Rooted in radical generosity, each year ShEO receives non-incentive-based donations of $1,100 from women (called Activators) from across the country, meaning they receive no charity receipts and no return on their investment. The money is pooled together and then loaned out to five female-led Ventures at zero percent interest to be paid back over the course of five years. The Ventures, which all have revenue generating potential and whose business models, product, or service are committed to creating a better world, are selected by the Activators. When paid back, the loans are then loaned out again, generating a perpetual fund for more female-led ventures (as opposed to

returning more of it to few hands). Throughout their journey, the Activators support the ventures to grow by contributing their expertise, advice, and access to their networks (ShEO, n.d.).

The ShEO model fundamentally shifts traditional funding mindsets that have led to the unfettered growth and wealth inequality of today, believing that we have more than enough money to address these challenges and that it is how we distribute it that is the problem; it is a fundamental mindset shift from scarcity to abundance thinking. Funds are distributed in a manner that puts trust in the knowledge of a collective of women, as opposed to a few expert's, and instead of delivering returns to Activators, the model prioritizes a collective economy that keeps funds in perpetual flow and always focused on building a better world. This roots the funding in relationship as opposed to transaction. Although Ventures must repay their loans, not having the pressure of shareholder primacy promotes ventures to grow at a self-directed and thoughtful pace, ensuring their mission remains at the forefront of everything they do (ShEO, n.d.).

RSF Integrated Capital Fund: RSF has acknowledged that a thriving social enterprise sector (businesses that solve social and environmental problems) is integral to building community resilience and improving the lives of those made marginalized by our current systems. They also recognized that these businesses do not have obvious short-term profit potential, making them less appealing to traditional investing from both venture capital and charitable foundations. To address this, RSF employs an integrated capital strategy, which is "the coordinated and collaborative use of different forms of capital (equity investments, loans, gifts, loan guarantees, and non-financial support in the forms of network connections and advisory support), often from different funders, to support a developing enterprise that's working to solve complex social and environmental problems," (RSF Staff, 2018). By breaking down silos between sectors and combining a mix of investment and philanthropic/grant funds, RSF reduces the burden on companies to quickly deliver returns and by bringing together multiple community partners they develop a local commitment to the success of the enterprise (Shaffer, 2014).

The Working World Seed Commons: The Working World Seed Commons (WWSC) harnesses a model that combines non-extractive finance with custom made business support to build cooperative businesses in low-income communities. They work with cooperative businesses (a form of distributed ownership) to design specific loan projects for them and tie loan returns solely to a project's success, meaning they do not make returns on any money they did not help generate. They see this as transforming the extractive economy to a democratic one, bringing the power of finance under local community control (The Working World, n.d.).

Next Economies

"Today we have economies that need to grow, whether or not they make us thrive. What we need are economies that make us thrive, whether or not they grow." – Kate Raworth, Economist, 2018

We are currently seeing widespread discussion and some serious adoption of economic models that challenge traditional orthodoxies by "questioning the meaning of everything from 'value' and 'debt' to 'growth' and 'GDP,'" (Wittenberg-Cox, 2020). Modern economists, many of them women, are telling new stories about capitalism, and questioning how we create wealth as opposed to how we distribute it.

Examples:
Maria Mazzucato: In her books The Entrepreneurial State: Debunking Public vs. Private Sector Myths (2013) and The Value of Everything: Making and Taking in the Global Economy (2018) economist Maria Mazzucato advocates for rewarding value creation over value extraction and destruction. She also provides evidence that it's the public sector, not free-market capitalism, that has driven strong economies but "whose risks were socialized while rewards were privatized," (Mazzucato, 2013). She challenges the state to be an 'investor of first resort' and provides suggestions for how to rethink current dynamics so that economic growth is both smart and inclusive (Mazzucato, 2013).

Doughnut economics: In her book Doughnut Economics: Seven Ways to Think Like a 21st-Century Economist (2017) Kate Raworth explains that the primary challenge of the 21st Century is to meet the needs of all within the planet, without exploiting the Earth's life supporting systems. By pointing out flaws in the concept of GDP and linear conceptions of progress, she challenges society's obsession with growth. Instead, Raworth proposes a regenerative and distributive model (see Figure 13) that is bounded by nine planetary boundaries which we should remain within. Within those boundaries are twelve dimensions of the social foundations that we must pursue while thriving in balance with the planet. In April 2020, Amsterdam adopted the donut model to guide their post pandemic recovery (Boffey, 2020).

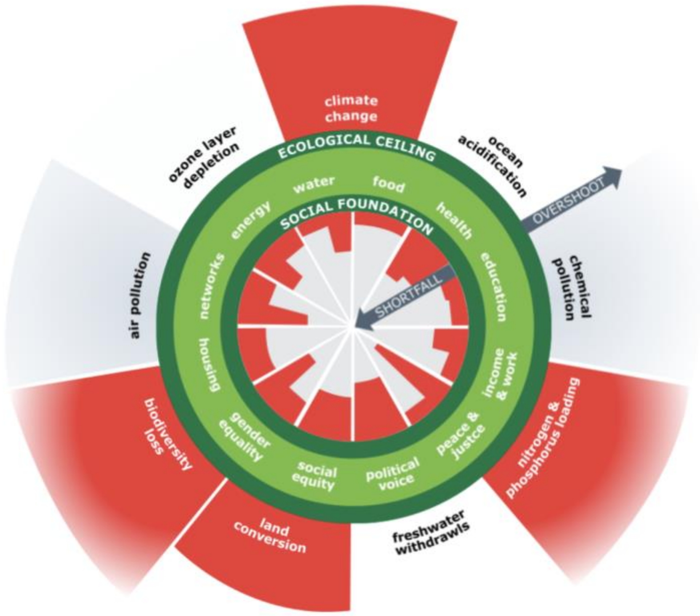

Figure 13: Doughnut Economics Model [Image source, kateraworth.com/donut, 2017]

A new approach to debt: In her book the Deficit Myth (2020), Stephanie Kelton works to debunk myths that have shaped our approach to debt. Based on Modern Monetary Theory (MMT), which suggests that monetarily sovereign countries are not constrained by revenues when it comes to federal government spending because they can print more money to pay off their debt. This then allows governments to increase spending in a manner that decreases unemployment, spurs spending on green energy, and increases access to healthcare and education. (Edwards & Mohammed, 2020). In this way, the economy is able to work for the many as opposed to the few.

Summary

The interventions highlighted above represent some of the more promising shifts on the horizon, models that sit within the Triangle of Choice. It is these models that, if more widely adopted and scaled, have the opportunity to move us away from our current horizon in which social inequities and environmental degradation prevail towards a third horizon in which people and the planet flourish within a system shaped by equity, sustainability, and justice. Table 1 connects these shifts to the CLA and Meadow's Places to Intervene in the System, demonstrating their robustness in terms of shifting our realities. To note, by function of existing all of these shifts have come to fruition because their originators and implementers have transcended the myth of apathy and that nothing can be done to change our systems, moving beyond paradigms all together and ushering in a future built on a fundamental belief that change is possible.

The list of shifts is by no means exhaustive; circular production, the wider adoption of the Seven Grandparent Teachings, and novel organizational structures such as Teal, holocracy, and those based on biomimicry are among other shifts in the area of business that are also pulling us away from Horizon One and towards Horizon Two. I admire all of these shifts because they actively disrupt our current ways of being by centering collaboration and connection and they do so in manner that help me actively sensemake towards new ways of being. They do not involve any fancy technology or training and instead require a values-based commitment towards a greater good.

Paraphrasing the author and activist Toni Cade Bambara, those of us who know about and are involved in these, and other, promising shifts must “make the revolution irresistible” by talking about demonstrating their impact. It is in this way that we can disrupt society’s biases, drop what is not working and build towards a more promising horizon. It is in this space that we must actively and vocally reimagine the future that can arise out of harnessing and amplifying these shifts so we can mobilize towards more flourishing futures.

Shift	CLA area of intervention	Meadow's Lever
Conscious Consumers and Employees	-Status Quo Relationship to Power -Individualism	-power in the system -mindset shifts
Radical Transparency	-Status Quo Relationship to Power -Extractive Economy	-access to information -power in the system
Precompetitive Collaboration	-Winners means Losers -Individualism and Scarcity Thinking	-access to information -rules of the system -goals of the system
New Business Model Canvas'	-Status Quo Relationship to Power -Extractive and Infinite Growth -Individualism and Scarcity Thinking	-goals of the system -mindset shifts
New Ownership Models	-Status Quo Relationship to Power -Profit Maximization Paradigm -Individualism	-access to information -power in the system -mindset shifts
Multiple Capital Measurement	- Extractive and Infinite Growth -Profit Maximization Paradigm -Individualism	-goals of the system -mindset shifts
Non-extractive Regenerative Finance Models	-Patriarchy and Status Quo Power Structures -Extractive and Infinite Growth -Profit Maximization Paradigm -Individualism and Scarcity Thinking -Christian Capitalism -Winners means Losers	-gain around positive feedback loops -rules of the system - power in the system -mindset shifts
Next Economies	-Extractive and Infinite Growth -Neoliberal Free market Economics and the Profit Maximization Paradigm -Individualism and Scarcity Thinking -Winners means Losers	-rules of the system -goals of the system -power in the system -mindset shifts

Table 1 Connecting Shifts of the Horizon to the CLA and Meadow's Levers

Summary of Findings

"No problem can be solved by the same level of consciousness that created it," -Albert Einstein, theoretical physicist, n.d.

The CLA helped to answer the research questions "Why have current vehicles of corporate social responsibility have failed to meaningfully address the social and environmental challenges of our time?" by demonstrating that current accountability practices are rooted in mindsets that do not centre equity, sustainability, and justice, and are therefore ineffective in supporting meaningful change. Most CSR activities are motivated by driving profit despite the cost, which has led them to be ineffective. Deprived of deontological motivations, meaning acting in a manner the promotes flourishing, decoupled from the intention to drive profit and reduce business risk, CSR remains ineffective in driving any meaningful change for society. The entrenched biases that there will inevitably be losers in our system and that we are powerless to change it has resulted in the vast majority accepting surface level efforts as enough to provide businesses with a social licence to operate. These worldviews have manifested behaviours that are pushing us towards exacerbated human inequality amidst a climate crisis that will only continue to deepen the destruction and pain felt by many.

When considering the research question "What practices may enable businesses to more effectively contribute to a more just and sustainable future for people and the planet?" it is now easy to turn away from status-quo CSR practices as a meaningful area of focus to drive lasting change. Instead, we must focus on addressing the entrenched beliefs that dictate our behaviour, as businesses, consumers, and as humans who relate to one another. This will involve moving towards higher order complexity thinking, in which we all recognize that we are entangled, with one another and our environment. It is once we begin to see one another as interdependent that we will be able to truly adopt a "common good" world view, "which places human equality, flourishing, and regenerative nature at its apex," (Jayne Engle, 2020). This can be facilitated by the normative frameworks we have in the SDGs, but only if we lean into an abundance mindset in which we acknowledge that we have enough resources to meet everyone's needs and then distribute them equitably.

Foresight will be an invaluable tool on this journey to build a social imagination in which we can cultivate the capabilities to live the values of a common worldview. Storytelling and art, based on the promising futures that may already be on the horizon and those we have yet to imagine, will be integral to disrupting the status quo at the level of myths and metaphors so that we can act from new levels of consciousness.

It is also worthwhile to point out that using the CLA, the Three Horizons Framework, and Places to Intervene in the system allowed me to make connections between our current realities and possible futures. The CLA is both a foresight and systems thinking tool that allowed me to conduct inquiry into how we know what we know. The Triangle of Choice and Places to Intervene allowed me to link hopeful movements to our current ways of knowing, helping to make connections and sensemake why these movements may actually have longer lasting impacts on current systems than current CSR practices.

Conclusion

"(Being in capitalism) doesn't mean we choose it, want it, or defend it. Capitalism breeds inequality. Knowing this, as business owners, means that we need to be more radical, more effective, and more intentional in building our businesses so that we can do our part to dismantle the inequalities inherent in the system."- Jennifer Armbrust, Founder and Director of Sister and the Feminist Business School, 2020

This research aimed to understand "Why current vehicles of corporate social responsibility have failed to meaningfully address the social and environmental challenges of our time?" A literature review supported a more fulsome understanding of the roots and evolution of CSR and the growth of virtuous business practices over time. Recurring themes of relationships, motivations, and regulation that arose from the chronology were further deconstructed using the Causal Layered Analysis (CLA). This post-structuralist Critical Futures foresight tool uncovered the roots of today's accountability practices and provided insight into its ineffectiveness. This highlighted that accountability practices have grown from and have been shaped by deeper discourses that do not centre a flourishing, connected ecosystem and are instead built upon the myth that harm is inevitable in light of someone else's success. Immobilized by the myth that we are powerless to make change, mindsets that prioritize infinite growth for the individual, within status quo power structures and an extractive culture as the norm continue to proliferate. The capitalist economic system emerges from this in which voluntary and strategic accountability practices, motivated by avoiding risk and capitalizing on opportunity, produce a reality in which short-term, ineffective, disjointed CSR practices have become the norm. In short, CSR exists within and is constrained by the capitalistic system, merely propagating harm under the veil of virtue. In short, current iterations of CSR are ineffective because they are not built upon ideologies which centre connectedness and flourishing for the people and the planet.

This analysis provided a launching point from which to start to answer the question "What practices may enable businesses to more effectively create a more just and sustainable future for people and the planet?" An environmental scan highlighted emerging business-related trends that have the potential to reimagine the future of responsible business practices, which were then contextualized within the 12 Places to Intervene in a System and Triangle of Choice of the Three Horizons Framework, tools used to connect future analysis to the underlying systems and structures uncovered in the CLA. What became clear from the research is that these movements and practices centre people and the planet and act from a mindset of common good, and promote flourishing, not to extract profit and drive growth, but instead to create favourable conditions for the other species that they are deeply interconnected with.

This will involve moving towards higher order complexity thinking, in which we all recognize that we are entangled, with one another and our environment. When we thinking of ourselves as part of one organism, beating together, it then may be possible to have empathy and compassion for the people and things that only appear to be separate from us, reminding us that our wellbeing's are inextricably linked. Through this perspective, then, we may be able to more mindfully consider the consequences of inactions and actions, and take steps towards building a world in which we are all positioned to actualize.

Acknowledging our entanglement will mean not seeing ourselves in competition with one another but instead in relation to one another, living mutually. To this end, we have a lot to learn from mycelium, bacteria, and trees that swap nutrients between a vast fungal network. The network allows plants to communicate and distribute resources in a way that maximizes benefit for the entire community of fungi, bacteria, and trees (Wohlleben, 2016). If we were able to live and conduct business through this lens, then we may truly be able to harness business to address the wicked problems of today. The movements and practices on the horizon are already operating from a perspective of greater interconnectedness and it is now time to share the benefits widely so others get on board.

These findings come at a time when CEOs of large corporations are making strong statements to deliver value to all of their stakeholders through the purpose of their corporation, building a healthy environment and economic opportunity for all. This research demonstrates that this will not happen through accountability window dressing and afterthought. If these CEO's and their managers want to truly live up to their belief that stakeholder capitalism can resolve the world's urgent challenges, they will need to take a hard look at their biases and values in order to fundamentally reformulate the DNA of their organization.

Amidst a global pandemic and perpetual climate emergencies, we are continuing to see an exacerbation of income inequality and its consequences. Now is the time, then, to resist legacy structures, dream of better futures, and be bold in our actions towards them. We must take immediate action to disrupt our biases and start to act in a manner that positions ourselves in relationship with one another and our environment so that we build more constructive patterns in our cultural discourse. It will take a collective effort from governments, businesses, and individuals as we shift deeply entrenched paradigms towards a system where we centre the common good.

Future Research

This paper is just the beginning- the foundation to understand the systemic issues and paradigms that are shaping how businesses approaches responsibility. This, then, can provide a launching point to harness strategic foresight to reimagine and redefine how we build and conduct business and understand the implications that flow from that. It would be interesting to examine the role of foresight in supporting large corporations to shift current practices to build this reimagined future and to uncover the barriers and motivators that support action in this realm. Uncovering how to address barriers and resolve tensions to the shifts on the horizon scaling and flourishing would also help usher in a more promising future. But these ideas are for another paper, at another time

For now, by highlighting the shifts that have the potential to reshape capitalism, the hope is to inspire business leaders and consumers to notice that there are tangible ways that are already working to build new realities and harness the power of business for good. If this is to grow, we will need to work to educate people about new ways of operating, demonstrate the impact of these shifts, reinforce their existence, and reduce barriers and resolve tensions so they are able to scale and flourish.

References

Ackerman, R. W. 1973. How Companies Respond to Social Demands. *Harvard Business Review*, 51(4): 88–98.

Ackerman, R. W. (1975). *The social challenge to business*. Cambridge, Mass.: Harvard University Press.

Ackerman, R.W. and Bauer, R. A. 1976. *Corporate social responsiveness*. Reston, Va.: Reston Publishing Co.

Agudelo, M. A. L., Jóhannsdóttir, L., & Davídsdóttir, B. (2019). A literature review of the history and evolution of corporate social responsibility. *International Journal of Corporate Social Responsibility*, *4*(1), 1.

Andrei, M. (2020, January 28). Why Nestlé is one of the most hated companies in the world. ZME Science. https://www.zmescience.com/science/Nestlé-company-pollution-children/

Ardern, J. (2019). 2019 Goalkeepers speech [video file] https://www.youtube.com/user/GatesFoundation

Armbrust, J. (2020). *Feminist Business School.* Sister. https://sister.is/feminist-business-school

Beal, D., Eccles, R., Hansell, G., Lesser, R., Unnikrishnan, S., Woods, W., Young, D. *Total societal impact: A lens for strategy*. BSG. https://media-publications.bcg.com/BCG-Total-Societal-Impact-Oct-2017.pdf

Bedawy, R., & Shawky, Z. (2013). Upholding competitive advantage through endorsing social responsibility: Case Study Pepsico Egypt. *Procedia-Social and Behavioral Sciences*, *106*, 3216-3234.

Beschorner, T. (2014). Creating shared value: The one-trick pony approach. *Business Ethics Journal Review*, *1*(17), 106-112.

Brown, a.m. (2019). *Pleasure activism: The politics of feeling good*. AK Press.

Business and Sustainable Development Commission. (2017). Better Business Better World (Executive Summary).

Business Roundable (2019). Statement on the Purpose of a Corporation. Business Roudtable. Retrieved May 20, 2020 https://opportunity.businessroundtable.org/wpcontent/uploads/2020/04/BRT-Statement-on-the-Purpose-of-a-Corporation-with-Signatures-Updated-April-2020.pdf

Bowen, Howard R. 1953. *Social responsibilities of the businessman.* New York: Harper & Row

Boffey, D. (2020, April 8). Amsterdam to embrace 'doughnut' model to mend post-coronavirus economy. *The Guardian*. https://www.theguardian.com/world/2020/apr/08/amsterdam-doughnut-model mend-post-coronavirus-economy

Bruenig, E. (2015, April 20). *Gods and profits: How capitalism and Christianity aligned in modern*

America. New Republic. https://newrepublic.com/article/121564/gods-and-profits-how-capitalism-and-christianity-aligned-america

Buder, Stanley (1967). *Pullman: An Experiment in Industrial Order and Community Planning 1880-1930*. New York: Oxford University Press

Buhmann, K. (2011). Integrating human rights in emerging regulation of Corporate Social Responsibility: The EU case. *Int'l JL Context*, *7*, 139.

Burke, L., & Logsdon, J. M. (1996). How corporate social responsibility pays off. *Long Range Planning, 29*(4), 495–502.

Business for Social Responsibility. (n.d.). *Our story: Building business for a better world*. Retrieved July 20 https://www.bsr.org/en/about/story

CSG (2019). CGS survey reveals sustainability is driving demand and customer loyalty. *CGS.* https://www.cgsinc.com/en/infographics/CGS-Survey-Reveals-Sustainability-Is-Driving-Demand-and-Customer-Loyalty

Carroll, A. B. (1991). The pyramid of corporate social responsibility: Toward the moral management of organizational stakeholders. *Business Horizons, 34*(4), 39–48.

Carroll, A. B. (1999). Corporate social responsibility. *Business & Society, 38*(3), 268–295.

Carroll, A. B. (2008). A history of corporate social responsibility: concepts and practices. In A. M. Andrew Crane, D. Matten, J. Moon, & D. Siegel (Eds.), *The Oxford handbook of corporate social responsibility* (pp. 19–46). New York: Oxford University Press.

Certified B-Corporation (n.d.). About B Corps. Certified B-Corporation. Retrieved August 20 https://bcorporation.net/about-b-corps

Chiber, N. (2019, January 15). Distributed ownership: what it means and how it could transform India. *World Economic Forum. https://www.weforum.org/agenda/2019/01/distributed-ownership-can-create-inclusive-growth-in india/#:~:text=Distributed%20ownership%20refers%20to%20a,share%20its%20profits%20and%20benefits*

Choo, C. W. (1999). The art of scanning the environment. *Bulletin of the American Society for information Science and Technology*, *25*(3), 21-24

Chopra, D. (2007). *The path to love: Spiritual strategies for healing*. Harmony.

Committee for Economic Development (CED). 1971. *Social Responsibilities of Business Corporations.* New York: CED.

Cone (2016, November 2) *Three-Quarters of Millennials Would Take a Pay Cut to Work for a Responsible Company, According to the Research from Cone Communications.* Cone https://www.conecomm.com/news-blog/2016-cone-communications-millennial-employee-engagement-study-press-release

Connolly, N., 2012. Corporate social responsibility: a duplicitous distraction? *International Journal of Human Rights*, 16 (8), p.1228.

Conscious Company. (n.d.). *The Cause Company glossary: Cause washing.* https://consciouscompanymedia.com/glossary/cause-washing/

Curry, A., & Hodgson, A. 2008. Seeing in Multiple Horizons: Connecting Futures to Strategy. *Journal of Futures Studies.* 13, 1-20.

Davis, K. (1960). Can business afford to ignore social responsibilities? *California management review*, *2*(3), 70-76.

Davis, K. (1967). Understanding the social responsibility puzzle. *Business horizons*, *10*(4), 45-50.

Dalio, R. (2018). *Principles for Navigating Big Debt Crises: German Debt Crisis and Hyperinflation (1918-1924); US Debt Crisis and Adjustment (1928-1937); US Debt Crisis and Adjustment (2007-2011). Detailed Case Studies*. Bridgewater.

Deloitte (2020). The Deloitte Global Millennial Survey 2020. Deloitte. https://www2.deloitte.com/global/en/pages/about-deloitte/articles/millennialsurvey.html

Did They Help?. (n.d.). *Did they help?.* https://didtheyhelp.com/

Edelman (2020). *Edelman Trust Barometer 2020*. Edelman. https://cdn2.hubspot.net/hubfs/440941/Trust%20Barometer%202020/2020%20Edelman%20Trust%20Barometer%20Global%20Report.pdf?utm_campaign=Global:%20Trust%20Barometer%202020&utm_source=Website

Edwards, J., & Mohamed, T. (2020, March 2). *MMT: Here's a plain-english guide to 'modern monetary theory' and why it's interesting.* Business Insider. https://www.businessinsider.com/modern-monetary-theory-mmt-explained-aoc-2019-3

Einstein, A. (n.d.). *Albert Einstein Quotes.* Brainy Quotes. https://www.brainyquote.com/quotes/albert_einstein_130982

Elkington, J. (1998). Partnerships from cannibals with forks: The triple bottom line of 21st-century business. *Environmental Quality Management, 8*(1), 37–51.

Elkington, J. (2017). Saving the planet from ecological disaster Is a $12 trillion opportunity. *Harvard Business Review*, *4*.

Elkington, J. (2018) 25 years ago I coined the phrase “triple bottom line.” Here’s why it’s time to rethink it. *Harvard Business Review*, *25*.

Elkington, J, Johnson, R. (2018, February 7). *The breakthrough mindset: 5 Keys for exponential innovation to solve global problems* Fast Company. https://www.fastcompany.com/40527035/the-breakthrough-mindset-5-keys-for-exponential-innovation-to-solve-global-problems

Engle, J (2020). *Sacred Civics.* The Site Magazine. Retrieved July 6, https://www.thesitemagazine.com/jayne-engle

FitBit. (n.d.). Fitbit official site for activity trackers & more. Retrieved July 29, 2020, from https://www.fitbit.com/en-ca/home

Frederick, W. C. (1960). The growing concern over business responsibility. *California Management Review*, 2(4), 54–61.

Frederick, W. C. (2008). Corporate social responsibility: deep roots, flourishing growth, promising future. *The Oxford handbook of corporate social responsibility*, 522-531.

Freeman, R. Edward. 1984. *Strategic Management: A Stakeholder Approach.* Boston: Pitman.

Friedman, M. (1970). A Friedman doctrine: The social responsibility of business is to increase its profits. *The New York Times Magazine*, *13*(1970), 32-33.

Frum, S. (2019, July 23). *The next step in impact investing: Breaking the shackles of extractive thinking.* Stanford Social Innovation Review. https://ssir.org/articles/entry/the_next_step_in_impact_investing_breaking_the_shackles_of_extractive_think

Giannarakis, G., & Theotokas, I. (2011). The effect of financial crisis in corporate social responsibility performance. *International Journal of Marketing Studies*, *3*(1), 2.

Goerner, 2015. Regenerative development: The art and science of creating durably vibrant human networks. Capital Institute.http://capitalinstitute.org/wp-content/uploads/2015/05/000-Regenerative-Devel-Final-Goerner-Sept-1-2015.pdf

Goodpaster, K. 1991. Business Ethics and Stakeholder Analysis. Business Ethics Quarterly, [online] Available at: https://www.jstor.org/discover/10.2307/3857592?sid=21106271952373&uid=2&uid=4&ud=3738032 [Accessed 8 August 2020).

Harquail, C. V. (2019). *Feminism: A Key Idea for Business and Society*. Routledge.

Harquail, C.V. (2020, March 25). *Transforming to a feminist economy.* CV Harquail. https://www.cvharquail.com/transforming-to-a-feminist-economy#

Harrison, Jeffrey S., and Freeman, R. Edward. 1999. 'Stakeholders, Social Responsibility, and Performance: Empirical Evidence and Theoretical Perspectives'. *Academy of Management Journal,* Oct.: 479–85.

Heald, M. (1970). *The social responsibilities of business: company and community 1900–1960*. United States of America: Pr. of Case Western Reserve Univ.

Hearn, D. (2019, October 14). Win-win dynamics: neither scourge or savior of modern capitalism. *Medium.* https://medium.com/@denisehearn_/win-win-dynamics-neither-a-scourge-nor-savior-of-modern-capitalism-a4e6c6027859

Hearn, D. [@denisehearn_] (2020, August 8). There are limitless ways to hospice out the parts of the old system that no longer serve humanity, and to mid-wife in the new models, paradigms, and realities…We can all push this work forward. Pick something that matters to you and do your piece. We won't all agree on what it looks like or how it's done and that's okay. We can agree on core tenants of the dignity, equity and the interconnectedness of all living things. Twitter. Retrieved from https://twitter.com/denisehearn_/status/1292176243534622720

Hinton, S. (2018. May 20). Explainer: what is the extractive economy? *Medium.* https://medium.com/@stephenjhinton/explainer-what-is-the-extractive-economy-65172f28bd6

Holland, R. (n.d.). The benefits of pre-competitive collaboration in the pharmaceutical industry. *Drug Discovery World.* https://www.ddw-online.com/business/p304800-the-benefits-of-pre-competitive-collaboration-in-the-pharmaceutical-industry.html

Holmes, Sandra L. 1976. 'Executive Perceptions of Corporate Social Responsibility'. *Business Horizons,* 19, June: 34–40.

Hooks, B. (2004). *The will to change: Men, masculinity, and love*. Beyond Words/Atria Books.

Hotten, R. (2015, December 10). Volkswagen: The scandal explained. *BBC.* https://www.bbc.com/news/business-34324772

Husted, B. W., & Allen, D. B. (2007). Strategic corporate social responsibility and value creation among large firms: Lessons from the Spanish experience. *Long Range Planning*, 40(6), 594–610.

Inayatullah, S. (1998). Causal layered analysis: Poststructuralism as method. *Futures*, *30*(8), 815-829.

Inayatullah, S. (2005). Questioning the future: Methods and tools for organizational and societal transformation.

Inayatullah, S. (2009). Causal layered analysis: An integrative and transformative theory and method. *Futures Research Methodology, Version*, *3*.

International Labour Office (2019, July). *The Global Labour Income Share and Distribution*. International Labour Office. https://www.ilo.org/ilostat-files/Documents/LIS%20Key%20Findings.pdf

Johnson, H. L. (1971). *Business in Contemporary Society: Framework and Issues*. Belmont, CA: Wadsworth.

Jones, Thomas M. 1980. 'Corporate Social Responsibility Revisited, Redefined'. *California Management Review*, spring: 59–67.

Keller, H. (n.d.). *Helen Keller Quotes.* Good Reads. https://www.goodreads.com/quotes/9411-alonewe-can-do-so-little-together-we-can-do

Kelton, S. (2020). *The deficit myth: modern monetary theory and the birth of the people's economy*. Hachette UK.

Klein, N. (2015). *This changes everything: Capitalism vs. the climate*. Simon and Schuster.

Kotler, Philip, and Lee, Nancy. 2005. *Corporate Social Responsibility: Doing the Most Good for Your Company and Your Cause*. Hoboken, NJ: John Wiley & Sons, Inc.

Kotler, P., & Lee, N. (2008). *Corporate social responsibility: Doing the most good for your company and your cause*. John Wiley & Sons.

Kruse, K. M. (2015). *One nation under god: How corporate America invented Christian America*. Basic Books.

Lieber, C. (2018, October 17). Breast cancer awareness products profit off survivors' suffering. Vox. https://www.vox.com/the-goods/2018/10/17/17989624/pinkwashing-breast-cancer-awareness-products-profit

Meadows, D. H. (1999). Leverage points: Places to intervene in a system.

Macpherson, C. B. (2010). The political theory of possessive individualism: Hobbes to Locke.

Van Marrewijk, M. (2003). Concepts and definitions of CSR and corporate sustainability: Between agency and communion. *Journal of business ethics*, *44*(2-3), 95-105.

Marzullo, D. (2019, August 31). Modern Companies That Are Winning At Radical Transparency. Retrieved July 29, 2020 from https://www.zenefits.com/workest/modern-companieswinningradical-transparency/

Matusia, A. (2011, August 8). From "senioritis" to sustainable solutions. *The White House.* https://obamawhitehouse.archives.gov/blog/2011/08/08/senioritis-sustainable-solutions

Mazzucato, M. (2013). *The Entrepreneurial State: Debunking Public vs. Private Sector Myths.* Anthem Press London.

Mazzucato, M. (2018). *The value of everything: Making and taking in the global economy*. Hachette UK.

Meadows, D. H. (1999). Leverage points: Places to intervene in a system.

Meadows, D. H. (2008). *Thinking in systems: A primer*. Chelsea Green Publishing.

Molière, J.B. (n.d.) *Molière Quotes.* Good Reads. Retrieved August 17, 2020 from https://www.goodreads.com/quotes/49256-it-is-not-only-what-we-do-but-also-what

Montgomery, N. (2019, December 30). *Does capitalism need a radical redesign to become more inclusive.* Fast Company. https://www.fastcompany.com/90448178/does-capitalism-need-a-radical-redesign-to-become-more-inclusive

Mugamar, R. [@raniawrites] (2020, July 23). Jeff Bezos is a looter of the highest orders - you cannot *make* a billion dollars, ever, especially not a in a few hours, you can *take* it in that time though. Tweet. Retrieved from https://twitter.com/raniawrites/status/1286293094074327040

Muir, J. (1911). *My first summer in the Sierra*. Houghton Mifflin.

Murphy, P. E. (1978). An evolution: Corporate social responsiveness. *University of Michigan Business Review*, *30*(6), 19-25.

Neef, M. (n.d.). Max-Neef. The Gaia Foundation. Retrieved June 4, 2020 from https://www.gaiafoundation.org/team-member/manfred-max-neef/

NextGen Consortium. (n.d). *NextGen Consortium.* https://www.nextgenconsortium.com/

Nguyen, T. (2020, June 3). Consumers don't care about corporate solidarity. They want donations. *Vox.* https://www.vox.com/the-goods/2020/6/3/21279292/blackouttuesday-brands-solidarity-donations

Nestlé (n.d.). *Creating Shared Value at Nestlé.* Nestlé. Retrieved July 17, 2020 from https://www.Nestlémena.com/en/csv/creatingsharedvalueatNestlé#:~:text=As%20a%20company%2C%20we%20are,the%20reason%20why%20we%20exist.

Novak, M. (2010, July 20). *How christianity created capitalism.* Acton Institute. https://www.acton.org/pub/religion-liberty/volume-10-number-3/how-christianity-created-capitalism

Obama, M. (2012). Speech at the Democratic National Convention [audio file]. Retrieved from https://www.npr.org/2012/09/04/160578836/transcript-michelle-obamas-convention-speech

O'Brien, K. L., & Leichenko, R. M. (2003). Winners and losers in the context of global change. *Annals of the Association of American Geographers*, *93*(1), 89-103.

Okoye, A. (2016). Legal approaches and corporate social responsibility: Towards a Llewellyn's law-approach. Abingdon: Routledge

Organic Grown Company. (n.d). *Who we are, in a nutshell.* https://www.organicgrown.com/about/

Orser, B., & Hogarth-Scott, S. (2002). Opting for growth: Gender dimensions of choosing enterprise development. *Canadian Journal of Administrative Sciences/Revue Canadienne des Sciences de l'Administration*, *19*(3), 284-300.

Orser, B., & Leck, J. (2010). Gender influences on career success outcomes. *Gender Management.* http://doi.org/http://dx.doi.org/10.1108/17542411011056877

Osterwalder, A., & Pigneur, Y. (2010). *Business model generation: a handbook for visionaries, game changers, and challengers*. John Wiley & Sons.

Patagonia (n.d.). Environmental & social footprint. Retrieved August 17, 2020 from https://www.patagonia.com/our-footprint/

Patagonia (2011, Novemeber 25). *Don't buy this jacket, Black Friday and The New York Times* https://www.patagonia.ca/stories/dont-buy-this-jacket-black-friday-and-the-new-yorktimes/story18615.html

Peck, A. (2019, August 25). Dicks Sporting Goods removed guns from their stores, and sales climbing. *Think Progress.* https://thinkprogress.org/dicks-sporting-goods-sales-rise-gun-ban-78e1cbb7b23c/

Pemberton, N. (2015, September 23) *VW's clean diesel ads now make us feel dirty.* New York https://nymag.com/intelligencer/2015/09/vws-clean-diesel-ads-now-make-us-feel-dirty.html

Peter, K. (2017). Alternative Narratives on the Future of Growth (MRP). Retrieved from: http://openresearch.ocadu.ca/id/eprint/1994/7/Peter_Kimberley_2017_MDes_SFI_MRP.pdf

Piketty, T. (2015). About capital in the twenty-first century. *American Economic Review*, *105*(5), 48-53.

Porter, M. E., & Kramer, M. R. (2006). Strategy & Society. Harvard Business Review, December, 1–16.

Porter, M. E., & Kramer, M. R. (2011). The Big Idea: Creating Shared Value. How to reinvent capitalism—and unleash a wave of innovation and growth. *Harvard Business Review*, *89*(1-2).

Preston, L. E., & Post, J. E. (1975). In S. U. Press (Ed.), *Private management and public policy: the principle of public responsibility*. United States of America: Pearson Education Inc.

Purpose Foundation (n.d.). *Steward Ownership.* Purpose Foundation. Retrieved May 20, 2020 from https://purpose-economy.org/content/uploads/purposebooklet_en.pdf

Quantis (2018, June 27). *Farther, Faster, Together: The Value of Pre-Competitive Collaboration.* Quantis. Retrieved July 20, 2020, from https://quantis-intl.com/pre-competitive-collaboration/

Ramos, J. M. (2003). *From critique to cultural recovery: critical futures studies and casual layered analysis*. Australian Foresight Institute.

Raworth, K. (2017). *Doughnut economics: seven ways to think like a 21st-century economist*. Chelsea Green Publishing.

Raworth, K (2017). *What on Earth is the Doughnut?* Kate Raworth https://www.kateraworth.com/doughnut/

Raworth, K. (2018). *A healthy economy should be designed to thrive, not grow.* [video file https://www.ted.com/talks/kate_raworth_a_healthy_economy_should_be_designed_to_thrive_not_grow?language=en

Richard T. Ely, "Pullman: A Social Study," *Harper's New Monthly Magazine* 70 (1885): 452-66. Retrieved from https://web.archive.org/web/20140923160620/http://darrow.law.umn.edu/documents/Pullman_cial_Study_Harper_s_Magazine_1885.pdf

Rosenberg, J. (2019, March 19). Mental health issues on the rise among adolescents, young adults. = *AJMC*. https://www.ajmc.com/view/mental-health-issues-on-the-rise-among-adolescents-young-adults

Roy, A. (2003). *War talk*. South End Press.

RSF Social Finance (2018, July 9). *Organically grown company pioneers ground-breaking ownership structure to maintain mission & independence in perpetuity*. https://rsfsocialfinance.org/2018/07/09/organically-grown-company-pioneers-groundbreaking-ownership-structure-to-maintain-mission-independence-in-perpetuity/

Ruether, R. R. (1978). The Subordination and Liberation of Women in Christian Theology: St. Paul and Sarah Grimké. *Soundings*, 168-181.

Saunders, V. (2020, May 13). *A radical rethink of venture capital.* LinkedIn.

https://www.linkedin.com/pulse/radical-rethink-venture-capital-vicki-saunders/

Sawhney, Gabe (2011) *Exploring conscious capitalism: identifying barriers to creating socially -- value (MRP).* http://openresearch.ocadu.ca/id/eprint/133/1/sawhney_gabriel.pdf

Schrempf-Stirling, J., & Wettstein, F. (2017). Beyond guilty verdicts: Human rights litigation and its impact on corporations' human rights policies. *Journal of Business Ethics*, *145*(3), 545-562.

Senge, P. (1996). Systems thinking. *Executive Excellence*, *13*(1), 15-16.

Sethi, S. P. (1975). Dimensions of corporate social performance: An analytical framework. *California Management Review, 17*(3), 58–64.

Shaffer, D. (2014 (2014, Jul7 17). *Integrated Capital for Social Enterprises.* SSIR. https://ssir.org/articles/entry/integrated_capital_for_social_enterprises#:~:text=Integrated%20capital%20is%20the%20coordinated,complex%20social%20and%20environmental%20problems

SheEO (n.d.). *A radically generous community.* SheEO. https://sheeo.world/about-us/

Shepert, E. (2019, November 20). Canadian billionaires: Here are the 41 richest people in Canada 2019. *Business in Vancouver.* https://biv.com/article/2019/11/canadian-billionaires-here-are-41-richest-people-canada-2019

Slaughter, R. A. (1996). Futures studies: From individual to social capacity. *Futures*, *28*(8), 751-762.

Social Venture Circle (n.d.). *History.* Social Venture Circle. Retrieved July 6, 2020 from https://svcimpact.org/about/history/

Steiner, George A. (1971). Business and society. New York: Random House

Stiglitz, J. (2019). *People, power, and profits: Progressive capitalism for an age of discontent*. Penguin UK.

Strand, R. (1983). A systems paradigm of organizational adaptations to the social environment. *Academy of Management Review, 8*(1), 90–96.

Strategyzer (n.d.). *The Business Model Canvas.* Strategyzer. https://www.strategyzer.com/canvas/business-model-canvas

Sullivan, Rev, Leon. . The Sullivan Principles Archived 7 January 2010 at the Wayback Machine, The Rev. Leon Sullivan Website. (Sullivan, n.d.)

Tamvada, M. (2020). Corporate social responsibility and accountability: a new theoretical foundation for regulating CSR. *International Journal of Corporate Social Responsibility*, *5*, 1-14.

Tepper, J. & Hearn, D. (2018). The myth of capitalism: monopolies and the death of competition. John Wiley & Sons.

The Flourishing Enterprise Innovation Toolkit (n.d.). About Us. Retrieved July 11, 2020 http://www.flourishingbusiness.org/about/

The Philanthropy Roundatble (n.d.) John Rockefeller Sr. The Philanthropy Roundtable. Retrieved May 21 2020 from https://www.philanthropyroundtable.org/almanac/people/hall-of-fame/detail/john-rockefeller-sr

The Working World. (n.d.).Non-extractive Finance for Worker Cooperatives. Retrieved July 29, 2020, from https://www.theworkingworld.org/us/

Thomas, M. & McElroy, M. (2017). Vital capital and the 7-point progression scoring scheme used in the mutlicapital scorecard. Retrieved Augsut 10, 2020 from http://www.sustainableorganizations.org/Vital_Capitals_and_TBL.pdf

Thomas, M. & McElroy, M. (2020). Multicapitalism. Retrieved August 10, 2020 from http://www.multicapitalism.com/Multicapitalism.pdf

United Nations (n.d.). The 17 Goals. United Nations. Retrieved July 20, 2020 from https://sdgs.un.org/goals

Urofsky, M. (n.d.). Pullman Strike. *Britannica.* Retrieved July 7, 2020 from https://www.britannica.com/event/Pullman-Strike#ref201213

Yalnizyan, A. (2010). The rise of Canada's Richest 1%. Canadian Centre for Policy Alternatives. https://www.policyalternatives.ca/sites/default/files/uploads/publications/National%20Office/2010/12/Richest%201%20Percent.pdf

Varadarajan, P. R., & Menon, A. (1988). Cause-related marketing: A coalignment of marketing strategy and corporate philanthropy. The Journal of Marketing, 58-74.

Visser, W. (2010). The Rise and Fall of CSR, Shapeshifting from CSR 1.0 to CSR 2.0. *CSR International Paper Series*, (2). http://www.waynevisser.com/wp-content/uploads/2012/05/paper_rise_fall_csr_-wvisser.pdf

Voelcker, J. (2009, May 5). *Dare to be diesel? Volkswagen launches TDI truth and dares site.* Green Car Reports. https://www.greencarreports.com/news/1020440_dare-to-be-diesel-volkswagen-launches-tdi-truths-and-dares-site

Vogel, D. The Market for Virtue : The Potential and Limits of Corporate Social Responsibility. Washington, D.C.: Brookings Institution Press, 2005. ISBN 9780815790761. Retrieved from: http://search.ebscohost.com.ocadu.idm.oclc.org/login.aspx?direct=true&db=e000xna&AN 142733&site=ehost-live. Accessed on: 12 jun. 2020.

Warren, K. (2020, April 1). *Jeff Bezos is the only one of the world's five richest people who hasn't lost money in 2020.* Business Insider. https://www.businessinsider.com/how-rich-is-jeff-bezos-mind-blowing-facts-net-worth-2019-4

Watson, B. (2016, August 20). *The troubling evolution of corporate greenwashing.* The Guardian. https://www.theguardian.com/sustainable-business/2016/aug/20/greenwashing-environmentalism-lies-companies

Wartick, Steven L., and Cochran, Philip L. 1985. 'The Evolution of the Corporate Social Performance Model'. Academy of Management Review, 10: 758–69.

Weisul, K. (n.d.) *Venture capital is broken. These women are trying to fix it*. Inc. Retrieved August https://www.inc.com/magazine/201611/kimberly-weisul/new-face-of-funding.html

Wittenberg-Cox, A. (2020, May 31). 5 economists redefining… everything. Oh yes, and they are all women. *Forbes*. https://www.forbes.com/sites/avivahwittenbergcox/2020/05/31/5-economists-redefining-everything--oh-yes-and-theyre-women/#73b0ae52714a

Wheatley, M. (2002). Turning to one another: Simple conversations to restore hope to the future. *The Journal for Quality and Participation*, *25*(2), 8.

Wood, D. J. (1991). Corporate social performance revisited. The Academy of Management Review, 16(4), 691–718.

Wodrich, N., & Worswick, A. (2020). *Estimating the top tail of the family wealth distribution in Canada.* Office of the Parliamentary Budget Officer. https://www.pbo-dpb.gc.ca/en/blog/news/RP-2021-007-S--estimating-top-tail-family-wealth-distribution-in-canada--estimation-queue-superieure-distribution-patrimoine-familial-au canada

Wohlleben, P. (2016). *The hidden life of trees: What they feel, how they communicate—Discoveries a secret world*. Greystone Books.