

## Business Schools' Students Willingness to Embrace the Principles of Global Ethics in Management Education and Learning

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i4/21254>

DOI:10.6007/IJARBSS/v14-i4/21254

**Published Date:** 20 April 2024

### Abstract

Business schools play a crucial role in the development of societies. It is essential for management education to acknowledge and integrate the Principles of Global Ethic into their teaching, in order to promote a socially responsible and sustainable approach to business practices. This study aims to investigate the willingness of business school students to commit the Principles of Global Ethics in their daily lives, and their ability to apply these principles in the workplace. The methodology used to assess students' commitment is discussed, along with an analysis of the findings. The findings provide a basis for understanding the current lack of emphasis on embedding these principles into management education and training, both in business schools and corporate settings. We contend that researchers and educators in the field of management should contribute to a transformative reimagining of humanity's trajectory and implement the necessary changes to management education and learning towards a more just, peace and sustainable world.

**Keywords:** Principles of Global Ethic, Willingness, Management Education and Learning, Business School, Ethics

### Introduction

Western neoliberal ideology is often misinterpreted as a necessary or desirable form of 'development'. It is a way of organizing human societies that are pervasive worldwide. This ideology is driven by instrumental institutional logic, which prioritizes the interests of a privileged few at the expense of the majority (Bauman, 2012; Stiglitz, 2017). This creates a paradox, as Lewis (1998) explains that modern industrialized civilization can both lead to successful global development and be the cause of its downfall. Bauman (2012) illustrates this

paradox by stating that globalization both unifies and divides, with the same factors promoting both unity and uniformity on a global scale.

This mode of human organization is evident globally, and critics argue that it resembles a form of corporate colonization that exacerbates social disparities and environmental degradation. In light of this, Bauman and Donskis (2013) propose maintaining an "ethical gaze" (p.9) when considering actions to change our world. Korten (2015) calls for a transformation in the model of global development, one that incorporates our understanding of the universe and our relationship with it. This shift involves moving away from viewing money and markets as the sole sources of success and well-being. Instead, we should prioritize economic inclusion, cooperation, and our relationships with one another and the Earth as central to achieving prosperity and well-being.

It can be challenging to remain focused on pressing issues when there seems to be no immediate remedy, when recommended actions appear daunting, or when overwhelming despair demands attention. Nevertheless, persistence and action are necessary. In September 2019, Greta Thunberg, a 16-year-old climate activist, garnered global attention when she criticized world leaders for their inaction on climate change during the United Nations Climate Session (United Nations, 2019). Thunberg's actions served as an inspiration for countless individuals, including activists and those who have developed an awakened consciousness and conscience, to stand up and speak out. The current surge of enthusiasm for climate change resilience sparks the imagination of a new future. However, these calls for action must also incorporate a critical economic, political, and social narrative. Without a clear understanding of the interconnectedness between global development, environmental stewardship, and social justice, the future may be imbalanced. Religious and spiritual values and teachings have the potential to provide moral and ethical guidance, as stated in the Declaration towards a Global Ethic, which acknowledges that "an ethic already exists within the religious teachings of the world which can counter global distress" (Küng, 1993). These values, rooted in love and compassion, are core principles found in all religious and spiritual traditions. Moreover, they have the power to serve as catalysts for transformation, as advocated by Korten (2015). By integrating religious and spiritual values into the current model of global development, we can counteract its destructive and life-threatening elements and bring about justice, peace, and sustainability to the world.

One area where this integration and transformation can take place is management education and learning. The role of management education goes beyond traditional business practices. It carries a larger responsibility of instilling values that encompass a deep understanding of the interconnectedness between the market, societies, and the environment. Humphries et al (2016) argue that to achieve this, managers and aspiring leaders need transdisciplinary education that focuses on faith traditions, ethics, and global thinking. They call for a greater emphasis on faith traditions and their connection to religious and spiritual dynamics. It is important to note that while faith traditions can offer valuable insight, they alone cannot provide the complete direction needed to reshape global development. However, by incorporating religious values and teachings, we can contribute to the creation of a globally just social order that restores the Earth.

Despite growing recognition in the fields of organizational and management disciplines that religious and spiritual teachings and values can be integrated into corporate operations and activities, the full integration of these ideas into management education and learning has yet to be fully achieved. Initiatives such as the establishment of the Journal of Management Spirituality and Religion by scholars from the Academy of Management, and the collaboration between Harvard Business School and Harvard Divinity School to launch the Business Across Religious Traditions (BART) seminar, demonstrate progress but more work remains. Our hope is that religious values and teachings, when integrated into management education, can make a unique contribution in creating a socially just global order that heals and protects the Earth. In this regard, we turn our attention to the Principles of Global Ethic outlined by Hans Küng.

Hans Küng, a Swiss-Roman Catholic priest and theologian, collaborated with the Council for a Parliament of the World's Religions (PoWR) to draft the Declaration towards a (Global Ethic, 1993). This declaration aimed to articulate common moral and ethical guidelines from various religious, spiritual, and cultural traditions. Despite being introduced over three decades ago, the Principles of Global Ethics are often ignored and met with silence in management education and learning. This lack of attention poses significant implications for the future of the business world. Global ethics can play a crucial role in shaping the behavior of businesses and their impact on society and the environment. Neglecting this important aspect of management education risks prioritizing profit over ethical considerations. It is imperative that management education acknowledges and integrates the Principles of Global Ethic into their teaching in order to foster a more socially responsible and sustainable approach to business practices. Jamil and Humphries-Kil (2017) consider this as an opportunity to enhance people's ability to respond to calls for justice, peace, and sustainability. Therefore, this study aims to explore the willingness of business school students to commit to the Principles of Global Ethic in their daily lives and bring these principles into the workplace. The findings serve as a foundation for exploring the current lack of embedding the Principles of Global Ethic into management education and learning, and further explore the critical catalyst for the transformation of this notions bringing them into the business school's curriculum and corporate training practices.

The paper begins by discussing the institutional paradox and the need for a paradigm shift towards a just, peaceful, and sustainable world. It then sets the context of the Principles of Global Ethics by (Küng, 1993). The role of management education and learning in tackling these challenges is also examined. The methodology used to gauge business school students' willingness to commit to the Principles of Global Ethics is described, along with a discussion of the findings. The paper concludes with a reflection on the future, advocating for more radical responses to achieve global development that is just, peaceful, and sustainable for all, rather than simply being a "voice in the wilderness calling for change."

## **Literature Review**

### **Navigating the Paradox of Institutional Change**

Simultaneous exacerbation of inequalities, disruptions to global peace, and environmental degradation are all indications of systemic issues. These outcomes sharply contrast with the professed commitments to justice, peace, freedom, and environmental sustainability put forth by both neoliberals and proponents of democratic ideals. Furthermore, this pattern of systemic degradation of people and the planet contradicts the values of love, peace, justice,

and righteousness espoused in the faith-based traditions of the most widely practiced religions. Critical organizational theorists (Boje, 2014; Deetz, 1992), numerous global thought leaders (Bauman, 2012; Goodman, 2022; Piketty, 2014; Stiglitz, 2017), and various social and environmental activists (Klein, 2020; Monbiot, 2021) argue that the prevailing institutional logic perpetuating the degradations associated with neoliberal capitalist ideology must be contested and transformed.

An organizational system that excludes, yet can also be identified as an integrated system, creates a paradox that necessitates further examination. Smith and Lewis (2011) define a paradox as the coexistence of contradictory yet interrelated elements that persist over time. These elements may seem logical in isolation but become irrational, inconsistent, and absurd when juxtaposed. When there are two or more contradictory elements within the same issue, tension arises. Paradox theory posits that tensions are integral to complex systems, and that addressing contradictory yet intertwined demands is crucial for sustainability. However, practical solutions for effectively managing these tensions remain elusive. Hence, paradox theory is indispensable for organizations to navigate and respond to these complex and conflicting dynamics.

Institutions are a central concern in institutional theory. How can social actors change institutions in a manner that allows for the evolution and adaptation of organizational systems? This question has been the subject of extensive research and theorizing within the field of institutional theory. One way to approach this apparent paradox is by perceiving institutional contradiction as a catalyst for driving institutional transformation. This concept builds upon the "learning paradox" proposed by Smith and Lewis (2011), which suggests that dynamic systems encounter learning paradoxes as they evolve. These paradoxes emerge as systems strive to change, rejuvenate, and innovate, necessitating the construction and deconstruction of the past to shape the future. By collectively recognizing institutional contradictions and taking actions that may lead to institutional change, individuals within institutions can address these paradoxes and propel transformative processes. Contradictions and paradoxes often arise when actors act rationally against institutionalized beliefs, implying the limitation of rational choice in favor of institutionalized logics (Powell & DiMaggio, 1991; Seo & Creed, 2002). Understanding and addressing these contradictions can pave the way for meaningful institutional transformations. One possible approach to addressing institutional contradictions and paradoxes is to adopt a framework proposed by Seo and Creed. As noted by Berger and Luckmann (1991), change is instigated by the actions of individuals and groups, who shape and define it through their decisions and activities.

### **Towards a Commitment to the Principles of Global Ethic**

Long before the call for Sustainable Development Goals, faith communities and people of faith consistently advocated and took action to promote the well-being of all individuals and the planet. They have been committed to ensuring that no one is left behind when addressing the world's escalating challenges. According to Karen Armstrong (2006), while religious and spiritual traditions are distinct, they all share the essence of love, compassion, and peace. These values exemplify the Golden Rule principle: "We must treat others as we wish to be treated" (Charter for Compassion, 2017). The Golden Rule is a commonality found in many religious and spiritual teachings and serves as the foundation for Hans Küng's (1993) Declaration towards a Global Ethic. This declaration was developed to address the escalating war and violence in the world, which not only destroys lives but also disrupts the Earth's

ecosystems. Küng asserts that without peace between religions, there can be no peace in the world. The Declaration towards a Global Ethic argues that most people, in their pursuit of capitalism, ignore religious, spiritual, and ethical values.

Re-evaluating the principles and teachings of faith is essential because many religious traditions emphasize that the pursuit of wealth does not lead to true happiness, and that growing inequality erodes ethical and moral standards. According to Dixon (2008), Sacks (2009); Service and Carson (2009), spiritual and religious doctrines offer ethical guidance in a world marked by corruption, greed, and immorality. This wisdom encourages followers to live lives of simplicity, compassion, and generosity. Those who adhere to these faith principles play a crucial role in promoting the common good and fostering humanity's well-being by advocating for equitable distribution as well as virtues such as love and compassion.

In the Declaration of Global Ethic, Küng (1993) states that there are core values inherent in all religions. The declaration proclaims that this truth is already known but has yet to be lived in our hearts and actions (p. 1). According to the declaration, our inner orientation, mentality, and hearts need to undergo a transformation (Küng, 1993, p. 6). This transformation within ourselves is a crucial step towards addressing pressing global issues such as climate change, inequality, and conflicts. While it may not single-handedly solve these complex problems, it lays a moral foundation paving the way for a new global order. Economic policies, political programs, or legal regulations alone cannot achieve this. Our inner change is a powerful starting point in the fight against climate change, inequality, and the prevalence of war, violence, and hate crimes. In the Declaration there are the Principle of Global Ethic that involves a commitment to various universal values including nonviolence and respect for life, solidarity and a just economic order, tolerance and a life of truthfulness, and equal rights (Küng, 1993). The commitment to a culture of sustainability and care for the earth was added in 2018, following the initiation of the Declaration in 1993 (Parliament of the World's Religion, 2018). Climate change issues have been a focal point for the gathering of PoWR since 1999. The latest report from the Intergovernmental Panel on Climate Change (IPCC) suggests that the impacts and costs of a 1.5-degree Celsius increase in global temperatures will exceed earlier projections, and difficulties will arise sooner than anticipated, despite efforts to address climate change (Intergovernmental Panel on Climate Change, 2022). However, significant, and rapid advancements are crucial. Recognizing the importance of addressing the deterioration of both individuals and our world is a vital step in creating a just, peaceful, and sustainable global community. The Declaration towards a Global Ethic not only involves making commitments but also signifies an evolution in consciousness.

### **The Role of Management Education and Learning**

Management and leadership development institutions, business and management schools play a significant role in nurturing the talents and mindsets of future leaders. The UN's Principles for Responsible Management Education (PRME), established in 2007 under the United Nations Global Compact (UNGC), aims to transform participating organizations into more inclusive, responsible, and internationally sustainable entities. These principles serve as a platform for educational reform Forray & Leigh (2012) and empower educational institutions to prepare a new breed of business leaders who are equipped to address the intricate obstacles encountered by both businesses and society in the 21st century (Haertle, 2012).



However, business schools have faced longstanding criticism due to their market-driven approach Bennis & O'Toole (2005); Pfeffer & Fong (2002), the promotion of amoral and immoral ideals Podolny (2009); Starkey & Tempest (2008), and their focus on achieving academic rankings and ratings (Adler & Harzing, 2009; Muff et al., 2013; Rhodes, 2022). Muff et al (2013) argue that business schools cultivate a culture of greed and self-enrichment, disregarding the wellbeing of society and the environment. Parker et al (2014) contend that business school students are taught a worldview that prioritizes consumerism while neglecting crucial social, political, and environmental concerns. Moreover, students are not encouraged to critically evaluate the risks and consequences associated with conventional business practices. In his book 'Shut Down the Business School: What's Wrong with Management Education', Parker (2018) claims that business schools serve as advocates for neoliberal capitalism, developing business leaders whose self-interest leads to "environmental catastrophe, resource wars and forced migration, inequality within and between countries, the encouragement of hyper-consumption as well as persistently anti-democratic practices in work organizations" (p. 158). Shah et al (2022) argue that despite numerous calls for reform, the notion of responsible business is overshadowed by the narratives of student employability and profit maximization within the global management education supply chain. This parallels Giroux's (2007) critique of 'universities in chains,' in which universities are seen as factories that confine graduates to a limited understanding of themselves and society.

Jamil et al (2024) posit that there is a fundamental contradiction in the way management education and learning typically prioritize justice through market mechanisms, which ultimately support the prevailing neoliberal ideology. Graduates of management programs are often expected to adhere to this approach, regardless of its consequences. This contradiction may be viewed as a fruitful paradox, a point of focus for our attention, and a starting point for our search for an ethical solution. If business schools are to become centers of creative talent capable of solving global crises rather than contributing to them, radical changes are needed. Adler and Hansen (2012) demonstrate that leadership in scholarship and education involves courage, conviction, and compassion, particularly in circumstances in which the consequences may have a direct impact on life or death, such that "whatever we choose to do, the stakes are very high" (p.128). According to Lin and Oxford (2013), higher education must be a venue not only for knowledge creation and transfer but also for the investigation of wisdom and the fundamental principles of the universe, such as integrity, connection, peace, collaboration, and mutuality. Jamil and Humphries-Kil (2017) argue that the reinvention of management education and learning provides the opportunity to create an education that fosters the ability to be accountable for and sensitive to the paradoxes and ambiguities that we will encounter. Shah et al (2022) also advocate for responsible management education as a means of promoting morality in the market. They propose that alternative theories of responsibility can inspire the re-responsibilities of management education in the future.

Furthermore, Waddock (2016) advocates for reimagining the role of business in society, incorporating the interconnectedness among societies, businesses, and nature in the pursuit of well-being and dignity for all. She proposes that the new narrative should embody values such as well-being, dignity, inclusion, diversity, and environmental stewardship. These concepts align with Korten's (2015) call to rewrite the grand narrative of the current global

development model, which is based on neoliberal capitalist ideology. Systemic support for the financial gain of the elite at the expense of others must be presented as a degrading narrative. Human beings should be positioned within a story of immense moral courage, with different origins and objectives than the characters depicted in the current trajectory of global development.

With our eye on the students before us, we know we are not alone in thinking these crises have not (yet) generated their transformative potential in the realms of exacerbating global inequality, intensification of climate-change disruptions to human and planetary wellbeing, and the manipulation of global political and economic instability that inhibit the achievement of a just world for all. Despite significant efforts to promote cooperative action on urgent social issues, such as climate change, there is a simultaneous fragmentation of the global political landscape. This division is partially driven by competing demands for resources, both natural and human made (Lepard, 2021). Thus, the incorporation of the Principles of Global Ethic into management education and learning becomes paramount. These principles have the potential to address the criticism leveled at business schools, which are often criticized for being market-driven and promoting amoral and immoral ideas rooted in neoliberal ideology. These ideas foster a culture of greed and self-enrichment without due regard for the well-being of society and the environment. According to Paeth (2021), K ung's Global Ethic calls for a set of ethical norms that can foster a sustainable global future, where both political and economic structures prioritize the common good rather than the interests of a few. A truly global ethic draws inspiration from spiritual and moral principles shared by various religions and spiritual traditions, and it can be embraced by leaders and individuals of all faiths or no faith. As such, Lepard (2021) states, the Principles of Global Ethic possesses a spiritual motivation, and this spiritual dimension is essential in counteracting excessive greed and self-interest.

### **Methodology**

The purpose of this study is to explore the willingness of business school students to commit to the Principles of Global Ethics in their daily lives and bring these principles into the workplace. To gather our answers, we utilized qualitative research methods and distributed open-ended questionnaires to the students. This approach allowed us to obtain a comprehensive understanding of individuals' perspectives on a specific topic or situation in a flexible and adaptable manner (Smyth, 2016). It enabled participants to freely express their thoughts and opinions without any assumptions or predetermined answer options. By analyzing these responses, we can identify common themes and gain insights into the behaviors, reactions, and characteristics of this particular group of students (Braun & Clarke, 2006). This research approach aligns with the interpretivist paradigm, as open-ended questions enable us to capture the diverse and nuanced perspectives of the participants. This approach is consistent with the interpretivist belief that individuals and groups construct their own meanings and interpretations of the world.

### **Analyzing the Students' Understanding and Willingness**

The open-ended questions were answered by 73 freshman students enrolled in a Business Ethics course. These students were chosen as they are part of a business school and are currently studying business ethics for the semester. Each student provided their answers to the following three questions:

- 1) What is your understanding of the Principles of Global Ethics?
- 2) Why are the Principles of Global Ethics important?
- 3) Will you practice and commit to the Principles of Global Ethics in your daily life and workplace? Why?

We used the Feedback mode in our Moodle system to distribute the questions to the students. The students' interpretations of the open-ended questionnaire were systematically analyzed using thematic analysis with the assistance of Atlas.ti, a computer-assisted qualitative data analysis software. The initial step in data analysis involved creating a coding system. We assigned codes and categorized the replies provided by the respondents, which are considered as raw data, into a comprehensive compilation of initial coding that reflected our research objective. These data were reviewed, and the codes were refined by merging, splitting, renaming, and deleting them as necessary. The frequency and relevance of the coded data were used to identify features coherent with the understanding and commitments of students in practicing the Principles of Global Ethics. The analysis identified four themes that reflected the students' willingness to commit and practice the Principles of Global Ethics: (1) inherent in religious and spiritual teachings, (2) respect for life, (3) learning and advocacy, and (4) creating positive impacts. These findings will be discussed in the next section.

### **Findings**

All students agree that the Principles of Global Ethic are shared moral values and ethical standards practiced by various faiths, religions, and cultures worldwide. According to the students, these principles are important because they help us analyze and address significant moral problems, such as poverty, environmental issues, and human rights. By following these principles, we can ensure the well-being of all living beings and create a safe and peaceful world. They also emphasize that these principles promote cooperation, respect, and understanding among different races and religions. Without global ethics, conflicts can arise, leading to negative consequences for our planet and its inhabitants.

Many students believe that they can incorporate the Principles of Global Ethic into their daily lives and workplaces due to their upbringing in a specific religion or culture, their willingness to help others, their commitment to equality and non-violence, and their belief in the importance of moral values and ethical standards in guiding their lives. They believe that practicing global ethics can create a better world for current and future generations, foster harmony among different cultures and religions, and ensure justice, respect, and protection for all living beings.

### **Inherent in religious and spiritual values and teachings**

The moral and ethical principles found in different religious and spiritual traditions lay a solid groundwork for establishing a global ethic (Küng, 1993). This ethic would foster harmony, compassion, and understanding among all individuals. By incorporating teachings from various faiths and spiritual beliefs, it is possible to develop a global ethic that surpasses cultural and geographical boundaries. This would encourage a collective sense of responsibility for the welfare of everyone on our planet. According to Renaud (2021), even though Huns Küng's Global Ethic have a religious foundation, however, in order to be inclusive, it would not use explicitly religious or theological language.



The students' responses in practicing the Principles of Global Ethics due to their religious and spiritual practices:

*"Yes, I believe I can practice the Global Ethic. This is because everyone has their own religion, and so do I. I can practice the Global Ethic through my religion. For example, I am a Christian. In the Bible, there is a chapter called Exodus in the Old Testament."*

*"The answer is yes, I can definitely practice the Global Ethic. This is because Islam itself teaches Muslims to love peace and live peacefully. Practicing the Global Ethic does not require any cost, it only requires us to treat others well, just as we would like to be treated".*

*"I believe I can practice the Global Ethic because it is part of the moral values of my religion. If we start by practicing the moral values of our religion, it will not be difficult to practice the Global Ethic as well. The Global Ethic can bring a positive effect to the world, especially in times when the world is plagued by immoral values."*

### **Respect for Life**

In his Declaration towards Global Ethic (1993), Hans Küng emphasizes the importance of respecting and valuing life. Küng argues that the fundamental principle of respecting and valuing life should be the cornerstone of global ethics. This principle extends beyond human life to encompass all forms of life on Earth.

The students' responses show a willingness to practice the Principles of Global Ethic due to their commitment to respecting others:

*"Yes, I can practice global ethic in my daily life by respecting others, even though we have different races, religions, and cultures. We must treat others as we would want to be treated."*

*"Yes, I can practice global ethics because it is already included in my daily life. In global ethics, there is a golden rule which is often referred to as the principle of reciprocity. For example, we should treat others as we would like to be treated, and avoid treating others in a way we would not want to be treated. The first thing I practice in global ethics, as stated in the golden rule, is respecting the life that exists in this world, such as humans, flora, and fauna. We must respect each other and resolve conflicts through peaceful discussion."*

*"Yes, I can practice global ethics. We live with 7 billion people on Earth, with different faiths and races. In order to be respected, we must respect others in return."*

Küng emphasizes the interconnectedness of all living beings and the need to acknowledge the inherent value of each individual and the collective whole. He proposes that a global ethic rooted in the respect for life can serve as a unifying framework for addressing the ethical challenges facing the world today. This principle invites individuals and societies to cultivate a deep sense of reverence for life in all its manifestations, guiding actions and policies toward greater harmony and sustainability. This upholds the Universal Declaration of Human Rights endorsed by the United Nations, affirming that all individuals are entitled to the same rights and should treat each other with a sense of brotherhood (Universal Declaration of Human Rights, 1948).

### **Learning and Advocacy**

The Principles of Global Ethics provide individuals with a guiding framework to participate in learning and advocacy. The aim of the principles is to promote ethical behavior and foster societal well-being worldwide. This is one of the reason Hans Küng selected the term "ethic" to convey that he was not pursuing a moral theory, but rather an "ethos" - a way of life guided

by moral principles that could promote peaceful coexistence (Renaud, 2021). These principles underscore the significance of equality, fairness, compassion, and justice in every facet of life. By incorporating these principles, individuals are encouraged to continually broaden their knowledge and comprehension of diverse cultures, perspectives, and global challenges.

The students' willingness to learn and advocate for the Principles of Global Ethic in their life: *"I think I can practice global ethics because it is compulsory for me to carrying out responsibilities by guaranteeing community cohesion. I believe that one person is important to global ethics because if we want to help other to practice global ethic, we must learn and understand what global ethic is and how to spread awareness to other for learn the global ethics. I think I can practice global ethic because of I had learn it on my education also in my religion. I believe that these two ways can lead me to a global ethic which are shared by all faiths because we have moral value and basic moral convictions. we can embrace and respect our differences. we have a standard for judging and evaluating people's good and bad behavior."*

*"Yes I think I can practice global ethic in my life because it is very important for each and every one of us. It will help me promote integrity among people and when I follow or practice it people will trust. Moreover when I practice global ethics I am able to respect other people and their culture which will help create a harmonious situation and world. It will also be a guideline for me in this life where I will be able to understand the moral values and apply it daily in my life."*

*"I think I can practice global ethic because if you want to change a situation, we should learn something to deepen into it. This global ethics teach us to understand the surrounding conditions that occur in the world."*

### **Creating Positive Impact**

Hans Küng's Principles of Global Ethic provide a foundation for creating a positive impact in the world. By embracing the five principles of Global Ethics of nonviolence and respect for life, solidarity and a just economic order, tolerance and a life of truthfulness, equal rights, and commitment to a culture of sustainability and care for the earth, we can contribute to a more just, peaceful, and sustainable global community.

The students' responses on creating a positive impact by practicing the Principles of Global Ethics:

*"I think I can practice global ethics because it is part of the moral values in religion. If we start practicing our religious moral values, it won't be difficult to practice global ethics as well. Global ethics can bring a positive effect to the world, especially when the world is suffering from bad moral values."*

*"Yes. Global ethics help unite everyone from different backgrounds to solve global issues that occur around us. I believe the first step to practicing global ethics is accepting people from different backgrounds without any discrimination. There should be no prejudice or injustice when it comes to global ethics. Growing up in a multicultural country has made it easier for me to connect with people of different races, classes, and nationalities. By sharing the same values, I am confident that I can contribute my best to cooperate with the people around me in practicing global ethics."*

*"Yes. I believe I can practice global ethics because I am aware that I don't live in this world alone. We all coexist in this world, so we need to learn to live together. All regions and religions*

*should be guided by moral values that our religions promote, such as peace and cooperation. The need for global ethics arises from our increasingly interconnected world, which presents both opportunities for cooperation and conflicts. Many conflicts we face require suitable solutions to avoid misunderstandings. Therefore, we should practice moral values that already exist in our daily lives to live in harmony. This includes respecting others, speaking honestly and truthfully, and promoting peace between women and men without selfishness. Lastly, we should protect and care for all animals and plants."*

*"Yes, I will practice global ethics because it helps create an environment where sustainable development, meeting human needs, and international cooperation can be achieved. Global ethics also promote the economic prosperity of all nations."*

We discuss the significance of our findings that form the groundwork for our deeper understanding of the state of inactivity of embedding the Principles of Global Ethic into management education and learning as one of acceptance and being taught in our business schools and corporate training boardrooms in the next section.

### **Discussion**

As business practices continue to have extensive impacts on society and the environment, it is imperative for future leaders to possess not only strong business acumen but also a profound commitment to ethical decision-making and responsible leadership. The contemporary world necessitates graduates who perceive the theory of the firm in a broader context beyond mere short-term profit maximization, and who comprehend the idea of "business as a force for good" (Hoffmann, 2022). This integration not only fosters a more sustainable and ethical global business environment, but also equips future leaders to address pressing global challenges pertaining to society and the environment. It demands a fundamental shift in our approach to education, encompassing not only what we learn, but also how we perceive ourselves and the world—a transformative vision and an elevated consciousness.

In our capacity as educators, we often find that when prompted, many students acknowledge the existence of marginalized populations experiencing hardship in society. However, those who express concern about systemic inequality tend to content themselves by focusing on popular "win/win" cases that may benefit individuals or groups previously marginalized, without considering the enduring implications of such responses for perpetuating the system. Conversely, students who find systemic concerns discomfiting may completely disengage, believing they are powerless to address the situation. In this study, our central focus has been to advocate for a reformation of management education and learning, and to shape the identity formation of our students as compassionate human beings who value justice. Giacalone and Promislo (2013) underscore the significance of fostering students' ethical decision-making skills and mitigating the negative associations with ethics. They also emphasize the necessity for students to actively lead virtuous lives and contribute to the establishment of a virtuous world, which they refer to as "a care ethic" (p. 86)—one that necessitates an understanding of "the benefits of interconnection, caring, and shared interests" (p. 86).

Our aim is to develop educational leaders who possess the knowledge, courage, and a deep commitment to justice necessary to contribute to the realization of these aspirations. Jamil

et al (2024) advocate for management educators to be driven by values such as deep democracy, relationality, and love. Therefore, we are exploring the Principles of Global Ethic as a means to achieve these aspirations. The concept of implementing the Principles of Global Ethic may be dismissed as an idealistic fantasy. However, recent events have undeniably shown the significant importance of Küng's vision over the past three decades. Researchers such as Klein (2014); Monbiot (2016); Stiglitz (2017) accurately predicted that neoliberal values would exacerbate inequality, degradation, and civil unrest on a global scale. The Israeli-Palestinian conflict and the Russo-Ukrainian war are escalating, while countries like Yemen, Afghanistan, and South Sudan desperately seek assistance with their humanitarian crises. Additionally, Syria is experiencing protests due to a worsening economic crisis (Sinjab, 2023). According to Paeth (2021), our institutions have failed to adequately address the challenges of terrorism, war, economic collapse, and global pandemics due to a collective lack of determination to embrace the Principles of Global Ethic.

The Global Ethic not only addresses practical necessities but also fulfills a profound spiritual longing for clear moral guidance in essential aspects of human existence and behavior. Küng did not introduce a groundbreaking framework but instead offered a thorough and ongoing examination of the implications of a moral self-understanding within the context of a diverse global society, encompassing both religious and cultural diversity (Paeth, 2021). This recognition acknowledges that genuine transformation extends beyond legal statutes and societal norms. It requires a fundamental shift in individuals' mindsets, emotions, and awareness.

Every major religion recognizes the presence of universal loving relationships. Love and compassion are not exclusive to religious and spiritual values, but are rather universal values that should be integrated into our daily lives. One important aspect of compassion is the recognition and appreciation of others' rights and perspectives. It also involves considering the impact on others when making decisions and taking action. According to Armstrong (2006), all faith traditions share the fundamental concepts of compassion, respect, and universal care for others. These characteristics can be understood as manifestations of love. This idea forms the foundation of the Principles of Global Ethic. Embracing these principles has the potential to foster a culture of empathy and understanding among future leaders, equipping them with the ability to navigate diverse business environments with respect and mindfulness.

Furthermore, integrating the Principles of Global Ethic into management education and learning can help to address the challenges posed by globalization. As businesses operate within a global context, future leaders must possess an understanding of and respect for diverse cultural, social, and economic perspectives. By incorporating the ethos of Global Ethic, students can develop a deep understanding of the interconnectedness of global issues, as well as the imperative of ethical decision-making within a multicultural and transnational business environment.

The acknowledgment and incorporation of universal values such as love and compassion, as represented by the Principles of Global Ethic, hold great potential in cultivating a more inclusive, responsible, and sustainable market mechanism. This not only promotes economic

success but also contributes to social and environmental well-being. It also paves the way for effectively addressing the challenges brought about by globalization in the realm of business.

### **Conclusion**

Recognizing the pressing need to transform contemporary globalization is imperative for restoring, safeguarding, and enhancing the well-being of the planet and its inhabitants. Many individuals are contemplating how this change should be conceptualized and implemented. We argue that researchers and educators in the field of management should contribute to a radical reimagining and reenvisioning of humanity's trajectory, as well as the requisite changes to management education and learning, in order to actualize this vision. In recent decades, as crises have unfolded, it has become increasingly evident that businesses must embrace more ethical and socially responsible thinking. This form of education would redirect aspirations from a short-term focus on individual accomplishments to a bold and innovative commitment to protecting the common good and ensuring the planet's sustainability for future generations. By rekindling public discourse regarding the pivotal role that business schools can and must play in shaping tomorrow's business practices for the better, we can shape the capacities and sensibilities of today's students towards more responsible, ethical, and sustainable endeavors.

Based on our findings, students demonstrate a strong inclination to embrace the Principles of Global Ethics. Therefore, we strongly advocate for the incorporation of these principles into management education and learning. It is crucial to reassess the moral and ethical foundations that underlie businesses and the global economic framework. According to the Principles of Global Ethics, a shift in individuals' inner mindset and perspective is essential for a new way of life (Küng, 1993, p.6). While this transformation may not directly resolve issues such as climate change, inequality, war, violence, and hate crimes, it can establish a moral groundwork for personal growth as well as a new global structure. Economic strategies, political agendas, and legal protocols alone are insufficient to achieve this objective; however, this inner transformation represents a significant stride towards addressing these challenges.

Incorporating the Principles of Global Ethics into responsible management education and learning is essential for cultivating future leaders who are not only proficient in business practices but also committed to ethical decision-making and responsible leadership. By integrating Global Ethics Principles, such as respect for life, solidarity, and a culture of nonviolence, with responsible management education principles, such as corporate sustainability, social responsibility, and stakeholder engagement, we can nurture a new generation of business professionals who prioritize values and ethics in their decision-making processes. This integration can contribute to the creation of a more sustainable and ethical global business environment, which is increasingly crucial in today's interconnected and interdependent world. Considering that management and leadership educators worldwide educate thousands of graduates, much work needs to be done to pave the way for a future of justice, peace, and a sustainable world.

### **Acknowledgments**

The authors appreciate the support by Universiti Malaysia Sabah, Grant no. SBK0459-2021 for fully funding this research.



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