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Mission Statement

The mission of the *Journal of Multidisciplinary Research* is to promote excellence by providing a venue for academics, students, and practitioners to publish current and significant empirical and conceptual research in the arts; humanities; applied, natural, and social sciences; and other areas that tests, extends, or builds theory.

Journal of Multidisciplinary Research

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Editorial

Dear Colleagues,

One of the features of the *Journal of Multidisciplinary Research* (JMR) is the "Life Forward" section, where we interview leaders, thinkers, and business figures about life, leadership, and success. In this issue, our interviewee Alejandro Lapland, founder and CEO of a technology company, talks about clever advice he received from his father: "Time is the ultimate equalizer – and perfectly democratic. We all have, on average, the same amount of time – what we do with it sets us apart." Another great equalizer is education, knowledge, and research. As we approach our 12th anniversary of the JMR, I am happy to reflect on all past contributions, collaborations, and publication of current research that contributes to the body of knowledge, influences society positively, encourages debate on important issues, and contributes to learning. Thus, JMR is part of the great equalizer.

This Volume 11, Number 2, edition of the JMR features five thought-provoking collaborative research papers from around the globe. An article from Ohalo Academic College and Ariel University in Israel discusses the migration of sports administrators from Central Europe to Pre-statehood Israel, focuses on the circumstances surrounding their migration, the absorption in a new society, and their efforts to maintain their status as sports administrators. Another study from Harbin Finance University in China discusses individuals in state governance and their characteristics such as interest-orientation, social interaction, and cultural continuity. Then, there is a multidisciplinary review providing a summary of important philosophical positions, theories, and models on ethical decision-making presented by authors from Ontario Tech University and the Foundation for Individual Rights in Education in Canada. Another qualitative research from Levinsky College of Education in Israel, aims at identifying Strengths, Weaknesses, Opportunities, Risks, and Threats for academic graduates experiencing their first year teaching. Finally, an article from Westcliff University in the U.S. examines the complexity of challenges facing today's corporations and their stakeholders, and the dire need for more ethical, socially responsible, and sustainability-oriented practices and organizations.

We also review the book *Soccernomics (World Cup edition)* by Kuper and Szymanski, and the book *Digital citizenship in a datafied society* by Hintz, Dencik, and Wahl-Jorgensen.

As we approach the end of 2019, I wish you Merry Christmas, Happy Chanukah, and a happy, productive, and successful 2020!

Onward,

Hagai Gringarten, Ph.D.
Publisher & Editor-in-Chief

"Stairway to the Sky"
2018

Black and White Photography (film) by Susan Buzzi

Migration of Sports Administrators: The Case of Heinrich Kuhn

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Abstract

This article discusses the migration of sports administrators from Central Europe to Palestine, focusing on the circumstances surrounding their migration, their absorption in their new society, and their efforts to maintain their status as sports administrators. Dr. Heinrich Kuhn is a case in point. Kuhn, a member of revisionist organizations in Germany, served as the first President of the World Maccabi Union. In 1936, Kuhn immigrated to Palestine and discovered that the approach to sports was very different than in his homeland Germany. In Germany, sport was a means of social integration and Jewish identity development, while in Palestine sports were intertwined with politics and consequently contributed to social divisiveness. The political clashes between Maccabi and its rival sports association Hapoel also impeded the proper development of sports. Upon Kuhn's arrival in Palestine, he became Head Instructor of Hapoel Squads, which pitted itself against the revisionists. Concurrently with his activities in Hapoel, Kuhn continued to play a role in the World Maccabi Union. This article discusses Kuhn's concurrent activities in the two organizations as a case study of the unique challenges facing Central European athletes who immigrated to Palestine, their absorption process, and their desires to preserve their cultural capital.

Keywords: immigration, sports administrators, Palestine, Israel, Hapoel, Maccabi

Introduction

This article explores the underlying social significance of immigrants' sports activities in their countries of origin, and how this significance changed after they immigrated to their destination country. Focusing on these meanings may shed new light on immigrants' motives and actions to preserve their familiar sport rituals despite the change in their cultural environment. Dr. Heinrich Kuhn (1893-1963) of Germany, the primary figure this article explores, serves as a model of the original ways of coping of sports administrators with the new circumstances imposed on them by their migration. Kuhn, a psychologist by training, made his first public appearance at the 12th Zionist Congress that convened in August 1921 in Carlsbad, Czechoslovakia. During the Congress, the heads of the Jewish sports associations convened to establish the World Maccabi Union and elected Dr. Kuhn as the first President of the Union, although he served only briefly in this capacity. In the 1920s, Kuhn was engaged in politics, actively representing the Jewish right-wing revisionist movement and establishing defensive groups in Berlin against anti-Semitic harassment.

In 1936, Kuhn immigrated to Palestine as part of a large wave of immigration from Eastern and Central Europe that included many sports administrators (Tabler, 2006). Upon his arrival, Kuhn became Chief Instructor of defensive sports in Hapoel Squads, the militia of the country's largest workers' union, the Histadrut. This article discusses Kuhn's activities in Germany and his aspiration to continue his involvement in defensive sports in Hapoel Squads, which was the bitter rival of the revisionist movement of which Kuhn was a member. Through his biography, we trace the changes that immigrants experience upon their arrival in their destination country, and specifically the means they employ to preserve their former lifestyle. The article clarifies the different attitudes to sports and body culture in Germany and in Palestine, and describes the political relations between these two major sports associations, Maccabi and Hapoel, in the period in question. Such a review is critical for understanding the decisions and actions made by Kuhn and other immigrants who sought to preserve their cultural capital in their new country. First, we review the role of sports in the migration process.

Sports, Migration, and Identity

The various studies on the role of sports in human migration divide into sport labor migration studies, on migrants for whom sport is both a profession and the motive of their migration, and studies on migrants for whom sport is a hobby. Studies of the first type, reflecting a Marxist and neo-Marxist perspective, describe sports migrants as a commodity and discuss their exploitation at the hands of capitalist mechanisms (Bale & Maguire, 2013; Bale & Sang, 2013; Klein, 1991). Material motives explain why professional athletes, coaches, team owners, and sports administrators move from one team to another. In the era of unrestricted commerce and declining symbolic significance of loyalty to a team, it is not surprising to view players, coaches, and even fans as currency, based on cost-benefit considerations (Maguire, 1999; Maguire & Falcous, 2010). Accelerated commodification in sports creates split identities that allow sports professionals to prefer their personal interests over loyalty to a team, thus undermining national identification with a team (Ben-Porat, 2006).

The complex nature of identities in the sports arena becomes even more complicated with respect to sports migrants. Several studies describe how athletes and fans refuse to adopt a single coherent identity. Sports migrants' unique standing in the absorbing countries allows them to

present an identity comprising multilayered loyalties to their country of origin, absorbing country, local community, and even to their "imagined" communities (Andersson, 2007). In response to this complexity, Maguire and Falcous (2010) distinguished between different types of sports migrants, such as the distinction between settlers and mercenaries. Settlers tend to integrate into the absorbing society and adopt its culture, while mercenaries focus on gaining short-term benefits and manifest little identification with the absorbing community and its culture. Both types of migrants use their complex identity to cope with the challenges of the migration and absorption process, which frequently involves being a target of animosity expressed by fans, sports institutions, and the state systems that host the athletes.

Studies of the second type, on migrants for whom sport is a hobby, mainly focus on the integrative role of immigration. The current study belongs to this group, yet it is distinct from them. While most studies explore the role of sports in the absorbing country only, the current study examines the social significance of sports activities for migrants in their countries of origin, and the changes in these meanings after migration to the absorbing country. Focusing on these meanings may shed new light on migrants' motives and methods to preserve their sports-related rituals even as they change their cultural environment completely.

By analyzing the account of Dr. Heinrich Kuhn, this article wishes to contribute several insights to the theoretical literature on the migration and sports. First, this article focuses on the migration of a sports administrator. Sports administrators, especially senior-level administrators, migrate across sports markets less frequently than do elite professional sports athletes, and rather tend to retain the power they wield in local sports institutions. The discussion of the migration of sports administrators sheds light on the unique migration considerations of this group and the challenges they face in their host countries and sports institutions.

Second, the case study before us involves a migrant who, like many Jewish migrants, immigrated to Palestine mainly for existential push factors rather than pull factors. The theoretical discussion of migration allows us to extend the category of "settlers" (Maguire, 1999) to include sports migrants who seek to settle in the absorbing society and who do not view their migration as means for gaining material benefits. Heinrich Kuhn represents sports administrators who migrated to Palestine from Europe (mainly Central Europe). To understand the sports, social, and ideological contexts in which Dr. Kuhn evolved and operated, we first present the significance of body culture for Jewry in Germany, Kuhn's homeland.

Body Culture among German Jews

In the early twentieth century, slightly more than 500,000 Jews lived in Imperial Germany, constituting a tiny minority of less than 1 percent of the total population. Before WWI, one-half of the Jewish population lived in major cities, in contrast to 20 percent of the general population. Urbanization of the Jewish population reflected not only geographic mobility but also social mobility and an ascent up the social ladder to the bourgeoisie (Richratz, 1998).

The rising standard of living and adoption of a bourgeoisie lifestyle led to demographic changes in the Jewish population and threatened the future of German Jewry. Birthrates dropped and the rate inter-faith marriages rose, reaching 19 percent of all married individuals by the beginning of WWI. The popularity of religious conversion spread rapidly and a total of 25,000 Jews converted to Christianity during the Second Reich (Richratz, 1997). The waning of the Jewish community in the two decades preceding WWI, however, did not prevent the proliferation of anti-Semitic ideologies (Poltzer, 2005). The domination of mainstream German

nationalism by conservative Folkist ideas created fertile ground for a reversal of Jewish emancipation. In response to these developments, new Jewish identities formed: One of these was a nationalist Jewish identity. National consciousness and appreciation of the formative role of body training in the development of the nation led to the establishment of mass ***athletics*** movements, which the Deutsche Turnerschaft – which Freidrich Jahn (1778-1852) founded – influenced significantly (Zimmerman, 1998).

Max Nordau (1849-1923), a leader in the Zionist Movement and the Zionist forefather of the term *muskeljudentum* [Muscular Judaism], gained his inspiration from the ideas of the Zionist Movement; the low self-image of Jews, and his own tendency toward romanticization and nostalgia for a heroic Jewish past were sources of his motivation. Nordau, who adopted the common Christian image of Jews as weak and feeble-bodied, believed that developing Jewish muscles was the decisive solution to European Jewry's sense of inferiority and humiliation in its anti-Semitic environment (Nordau, 1936).

In 1903, Nordau founded the Jüdische Turnerschaft*, an umbrella organization for the Jewish gymnastic associations that flourished in Central Europe. Beginning from 1906, Zionist sports associations were also established* (Carmi, 2012). *The activities of the national sports associations in Europe were means of reinforcing national consciousness and identity and cultivating the concept of Muscular Judaism*. Some athletics and sports clubs took names after Jewish mythological heroes such as Samson, Bar Kochva, and Bar Giorah, while other clubs chose names that expressed power and force, such as Maccabi, Hagibor, and Hakoach (Kaufman, & Galili, 2009).

The practice of sports was a major element in the leisure culture of the German Jews. Most Jews were practiced a sport, which they considered a means to facilitate their cultural assimilation in German society. Due to the integrative dimension of sports, 40,000 German Jews preferred to join 250 "general" sports clubs rather than exclusively Jewish associations (Mandell, 1975). Nonetheless, many Jews belonged to Jewish clubs. Between the two world wars, 11,000 Jews were founders and active members of sports and soccer clubs: 8,000 in Maccabi (the Zionist club) and 3,000 in apolitical Jewish sports associations (*Verband jüdisch neutraler Turn- und Sportvereine Westdeutschlands*, or VINTUS; Association of West German Neutral Jewish Gymnastics and Sports Clubs), which operated mainly in the Ruhr region. Jewish athletes were also active in the sports club known as "Schild," which operated under the Reichsbund Jüdischer Frontsoldat (RjF). This club served less as an expression of Jewish nationalism and more as an instrument of recruiting Jews for the war effort in service of the German nation (Zimmerman, 2017). Achievements in sports afforded Jews the recognition they lacked in other fields. Through these achievements, the Jews hoped to curtail the mounting anti-Semitism in the mid-1920s.

After the rise of the Nazis to power, Jewish athletes could no longer participate in the bourgeois sports movement, and thereafter the new laws permitted them only to join Jewish associations. No joint sports events for Jewish and non-Jewish clubs took place after the mid-1930s, and Jewish athletes concentrated in a quasi-ghetto of sports. Despite persecution and harassment, or perhaps because of them, many Jewish communities recognized the enormous benefits of sports, and like many other cultural fields, Jewish sports activities blossomed in the Third Reich. In the mid-1930s, every tenth Jew living in the Reich practiced some sport and many were members of Zionist sports associations (Zimmerman, 2002). In 1937, Maccabi had 20,000 members in Germany (Ashkenazi, 2017).

The Jews' negative image in Europe and the anti-Semitism in the non-Jewish sports associations encouraged Jewish youngsters to join the Jewish clubs, which afforded a national

atmosphere, drew them closer to Zionist ideas, and reinforced their body image as a counterweight to racist charges. The Jews' fortitude and courage to confront Christian youngsters reflected the Jews' assimilation of the German culture and a validation of their status as citizens with equal rights. Their determination in confronting anti-Semitic harassment had a dual purpose: First, self-defense — the physical confrontation was a response to anti-Semitic provocations, and second, symbolic — the physical confrontation placed both contenders on an equal footing. Provocation and response to provocation implied recognition of the opponent's status as a legitimate rival. Consequently, the physical confrontations functioned as a ritual of emancipatory merits. Jews encountered challenges in their efforts to integrate into European society and had to insist on their right to be considered persons of honor — who are worthy of fighting to defend their trampled dignity. Jewish student unions adopted the practices of Christian unions and their members fought against anti-Semitism (Zimmerman, 2000).

These physical confrontations, which included duels, assumed national significance as an element in the evolving Jewish identity. The Jewish student union members and defense groups such as the group established by Dr. Heinrich Kuhn battled against anti-Semitic harassments and members of the Christian unions. The discussion on Kuhn is part of a broader debate on emigration from Central Europe to Palestine.

Heinrich Kuhn and the Wave of Emigration in the 1930s

Heinrich Kuhn was born in Germany in 1893. He enlisted in the German army and received two Iron Cross medals for his service in WWI. Kuhn was one of the founders of the Zionist youth movement *Blau-Weiß* ("Blue-White") in 1912 and a member of Club Herzl in Berlin.[1] Blue-White combined nature hikes with discussions of Jewish heritage and culture. In the 1920s, the movement provided agricultural training to Jewish youngsters and encouraged them to emigrate to Palestine. The official goal of Club Herzl in Berlin, which opened in the early twentieth century, was to disseminate Hebrew culture and literature.[2]

In addition to his Zionist activities, Kuhn practiced fencing and even opened his own club after WWI. In this period, fencing coaches concurrently engaged in dueling and modern fencing and we may assume that Kuhn specialized in both disciplines. A letter that Kuhn sent to Ze'ev Jabotinsky in 1921 regarding the establishment of a group of Jewish youngsters skilled in dueling, as a defense force to protect Jews supports this assumption of Kuhn's skills. Jabotinsky, who had met Kuhn on one of his numerous visits to Berlin, had spoken to his assistant Shlomo Yaakobi about their meeting:

> I met a very important person in Berlin – a German Jew, age 30, a soldier and gentleman throughout. He is kind and careful, and was awarded two Iron Cross medals. . . In 1921, he was elected chairman of the World Maccabi Union...Now he is the director of a Jewish fencing club in Berlin...I have been negotiating with him for some time. He proposed a very good training program to me (for Jewish youngsters that would be organized under Brit Hashomer) and I hope to obtain the funds for that.[3]

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[1] Zeev Jabotinsky to Paul Diament, December 8, 1923, Jabotinsky Institute, File A1-13/2.

[2] For example: Die Altersgrenze im Herzl-Club, *Herzl-Bund-Blätter*, 2 (Marz 1913).

[3] Zeev Jabotinsky to Shlomo Yaakobi, February 21, 1924, Jabotinsky Institute, File A1-14/2.

In November 1923, thousands of inflamed Germans attacked and injured Berliner Jews in the city center, and looted many Jewish stores and homes. Dr. Heinrich Kuhn together with other members of the union of Jewish veterans defended the Jewish civilians.[4] Kuhn's bravery impressed Jabotinsky, who sought to add Kuhn to his close circle. Jabotinsky wrote the following about Kuhn to Dr. Yaakov Hoffman a member of Beitar in Riga: "… about matters of defense, there is an excellent instructor – Heinrich Kuhn (…) He is a man of many talents in all respects. I would like to cultivate him. . . "[5] In 1925, a small group of activists organized by Kuhn, which were known as "the Kuhn Group" joined the Alliance of Revisionist Zionists (Hazohar). The Alliance's founders included author Arthur Koestler, attorney Paul Diamant, and legalist Dr. Benjamin Akzin (Katz, 1993).

The information about Kuhn's activities in the 1930s is fragmentary and incomplete. After Hitler's rise to power, the Gestapo repeatedly arrested Kuhn for his role in Jewish organizations, but ultimately released him. Kuhn served as the last president of the Revisionist labor union in Germany (*Staatszionistische* Organisation). In the first half of the 1930s, he published professional articles on psychology in the Jewish press in Germany, and he was also known to have been active in the Bar Kochva sports club in Berlin until 1936, when he immigrated to Palestine as part of the wave of immigration in the 1930s.

Between 1930 and 1939, 280,000 people immigrated to Palestine, mainly from Poland and Central Europe. Although German Jews accounted for only one-fifth (60,000) of the immigrants in that period, their important contribution to the development of the country's society exceeded by far their weight in the immigrant population. These Jews came to Palestine with no preparation or training, and occasionally without motivation to adapt to the local conditions (Gelbar, 1995). The differences between the immigrants in this wave of immigration and the Jewish settlement in Palestine into which they were absorbed are topics of extensive documentation (Gelbar, 1989; 1990; Miron, 2004; Niderland, 1983). The immigration from Central Europe created the foundation for the new bourgeoisie in Palestine, which was unique in its knowledge capital (Ben-Porat, 1993). The composition of the wave of immigration from Europe in the 1930s did not identify with the socialist Zionist ethos. In effect, this immigration earned its title as alienated, non-Zionist intellectuals (Galili, 2006). The image of the pioneer, albeit the distance of this image from reality, developed through years of effort, and the straight-laced German "Olim" (new immigrants) (Elroy, 2003) strongly contradicted this image. The "Vatikim" (the local Jewish population, literally, "the veterans") were concerned that these "unsuitable" immigrants would cause damage not only by failing to put down roots in Palestine, but also through the moral impact that their failure would have on the entire Zionist project (Gelbar, 1995). The new immigrants did not always receive a friendly welcome, and some felt rejected and even unwanted. In general, however, the bourgeois image that attached to these immigrants was not accurate. Many arrived with no funds and required the support of the absorption services (Gelbar, 1990), and their former occupations in their country of origin helped little to ease their absorption (Arel, 1985). Although a considerable percentage of the immigrants successfully acquired an urban occupation of some type, the process was difficult and painful.

The average age of immigrants from Central Europe was relatively high and their motivation to learn a new language was more limited compared with younger immigrants. Not even Hitler or Germany's Nazi past diminished their enormous appreciation of German culture.

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[4] Zeev Jabotinsky to Yisrael Trivash, February 26, 1924, Jabotinsky Institute, File A1-14/2.
[5] Zeev Jabotinsky to Yaakov Hoffman, January 29, 1924, Jabotinsky Institute, File A1-14/2.

For these new immigrants, the Hebrew language represented a culture that was inferior to the German culture to which they were connected.

Their rich cultural life and their efforts to preserve their former lifestyle in the Diaspora accounted for this immigrant group's image of prosperity (Sela-Shefi, 2003). The local population viewed these immigrants as an isolated group that kept to themselves, failed to conform to the East European Zionists' ethos of cultural transformation, and instead conservatively adhered to the patterns of the old culture (Gelbar, 1995) in which sports constituted an important element (Zimmerman, 2017). For many of these German Jews, sports were not merely a leisure activity: As part of the lifestyle that they left behind in their homeland, sports had deep significance. Like other Olim who sought opportunities to practice sports, Kuhn discovered that sports activities have close associations with local politics: The structure of sports reflected the power relations between the political parties in the Jewish settlement. Before returning to Kuhn, we first outline the organization of sports in Palestine in order to understand the significance of Kuhn's decision to assume a role in a specific sports association.

The Political Structure of Sports in Palestine

Maccabi was the first sports association established in Palestine. In 1906, the first gymnastics club (known as Rishon Letzion, and later known as Maccabi Tel Aviv) commenced its activities, and additional Maccabi groups were subsequently established throughout the country. In 1912, the local Maccabi Federation of Israel was founded, with 33 representatives from 10 branches, preceding the establishing of the Maccabi World Union, which was established in 1921 in Carlsbad. Maccabi initially presented itself as an apolitical organization whose mission extended beyond sports to include national, educational, and security goals (Harif, 2011). Maccabi's neutral stance on political issues prompted many of the major labor party activists to express their support for the nascent national Hebrew sports association, and in fact, many Maccabi members joined Hapoel when they immigrated to Palestine and even became senior officials in that association (Kaufman, 1994).

The statist conception of the Association, which suited many of the older Maccabi leaders, was too abstract and general for the younger members, who were not attracted to join Maccabi. The notion of a muscular Jewish body, standing upright against attempts to humiliate it, had been relevant in Europe, but in Palestine, there was need for a new conception that aligned with the needs of the Jewish settlement. These needs included Hebrew labor, "hagshama," a pioneer way of life, and the development of a military force.

The first cracks in Maccabi Sport Union emerged even before WWI, when Maccabi members sought to leave the organization "for class-related reasons." The first Hapoel club emerged in Tel Aviv in 1923 but was short lived. Hapoel's first club that maintained regular activities was established in Haifa on April 24, 1924 by 35 males and one female. Following the establishment of this group in Haifa, additional sports teams of workers were established. In the mid-1920s, disputes intensified and Hapoel finally split from Maccabi. Hapoel offered an ideological alternative to Maccabi, and from its inception tied sports activities to political activism. The halo of the labor movement's pioneering work also contributed to Hapoel's appeal. According to Hapoel, "apolitical" sports of the kind that Maccabi espoused was aimed at excellence and achievements but failed to meet the true needs of workers, who engaged in sports for reasons of health and recreation. The founding council of Hapoel Union convened on May 15, 1926.

The establishment of Hapoel heightened class friction between the proletariat and bourgeoisie, and this tension expressed itself on the sports fields. Sports matches between Hapoel and Maccabi teams frequently became sites of assaults involving fans and even players. The press repeatedly reported the clashes between the teams representing the two associations, and to violent altercations involving players and spectators led to the suspension of soccer games and other sports tournaments. In effect, these brawls went beyond sports (Kaufman, 2006). In the 1940s, despite its self-proclaimed apolitical nature, Maccabi grew closer to liberal political parties such as the General Zionists, while Hapoel represented the socialist parties such as Mapai (Workers' Party of the Land of Israel). Most Central European immigrants joined Maccabi associations, which represented the liberal values that they supported.

The rivalry between Maccabi and Hapoel escalated due to their respective commitments to international organizations. Maccabi sought to integrate its sports activities into world sports organizations (such as the Olympic Committee) while Hapoel established ties with SASI (Sozialistische Arbeiter Sport Internationale, the international socialist sports organization). Maccabi supporters argued that Hapoel's ties with SASI proved that it preferred a class association over its commitment to the Zionist idea. Indeed, Hapoel assigned sports an ideological role in society: rather than sport for sport's sake, sport was an instrument in service of workers' health and unity of all laborers, creating alertness and positive mood, and combating fatigue and exhaustion. Leaders of the labor movement expressed contempt for sports activities for their own sake and considered such activities to be destructive, unproductive, and a source of discord among participants — in contrast to the ideal of companionship and solidarity that dominated its own sports activities (Sorek, 2002). In effect, Hapoel also contributed to two additional missions: defense missions, through the physical training of athletes as combatants in the Hagana (Jewish paramilitary organization in the British Mandate of Palestine), and political missions, by operating as a loyal, skilled militia fighting against the members of the revisionist movement, who were considered "Jewish fascists" (Kaufman, 1993). The campaign against the revisionist movement and its Beitar Squads was a critical factor in establishing the Hasadran Troops that eventually became Hapoel Squads (Goldstein, 2002).

Kuhn's Role in Hapoel Squads

In 1930, David Ben Gurion sought to establish an organization that would protect the General Union of Labor in Israel (the Histadrut) and its institutions. To this end, the Histadrut established a militia known as Hasadran Squads, which later became known as Hapoel Squads. The Squads were established on the model of European organizations such as the Austrian Republikanischer Schutzbund, also known as the Schutzbund (Kaufman, 2003), a military and para-military force operating under pre-military organizations that served and defended Austria's labor movement. Hapoel Squads were established in a period that was rife with social clashes between right-wing and left-wing advocates. The troops, whose members trained to be disciplined, obedient, and loyal, filled a number of roles including participation in actions to defend the Histadrut's decisions and respond to anyone who dared disobey its orders, campaigns against Beitar groups, defense of settlement activities, campaigns against the black market in food, protection of public order, and others (Harif, 2011). In 1938, the troops had 1,500 members, most from Haifa. The Executive Committee (Hava'ad Hapoel) of the Histadrut recruited young adults healthy in body and in spirit between the ages of 18 and 25, with ardent Zionist socialist consciousness, to stand firmly at the militia's disposal for a period of at least

two years. The troops developed "applied sports" such as Krav Maga ("contact-combat") and fencing with sticks, which were designed to achieve the Histadrut's political aims.[6]

Although it was not surprising that Maccabi was fiercely opposed to Hapoel Squads due to their aggressive operations, Dr. Heinrich Kuhn, former World Maccabi Union President, who meanwhile immigrated to Palestine, served as instructor of fencing with sticks of the Labor Union's militia, Hapoel Squads. In effect, Kuhn applied the training methods of modern fencing with little modification to fencing with sticks, and even used fencing terminology. Kuhn applied the techniques of dueling, its relevant elements (use of sticks), and its goal (to cause injury to the opponent).[7]

Heinrich Kuhn wrote several articles on dueling, under his own name or his pen name H. Saifa or H. Cohen. In these articles, Kuhn made a case for the critical significance of fencing with sticks for Hebrew soldiers. Kuhn argued, for example, that "fencing offers the benefits that a soldier requires," and mentioned three main benefits that fencing offers to soldiers:

> Through the point of the thrust sword, fencing illustrates the enemy's reality in the most natural manner....The main intent of fencing is to learn the enemy's orientation and intercept it in advance, in other words to prevent the enemy from executing his intention and to force him to accept your plan of action." To transition from "pure fencing" to "fencing with sticks" requires one to "deviate slightly from the rules of the sport of fencing. (Saifa, 1990)
> In another article by Kuhn published in 1941, he determined that the duel is:
> The best training for military education, it develops familiarity with combat situations, and trains them in the spirit of sports and comportment. It also should be adapted to the attributes of the Jewish mind, in other words, it should also require mental effort and crate opportunities for individual action. (Cohen, 1940, 24)

Kuhn remained an instructor in fencing with sticks at the Tel Aviv branch of Hapoel Squads, and apparently instructed other troops as well, until 1939. Concurrently with his work with Hapoel Squads, Kuhn continued his work in the Maccabi Union, which he also represented in international forums on occasion. In November 1938, Kuhn traveled to Germany to speak to the attendees of the Maccabi-Germany convention on training for and migration to Palestine. To the best of the authors' knowledge, Kuhn was the most senior official who was concurrently active in both associations.

Summary

Dr. Heinrich Kuhn, the focus of this article, was a revisionist and served as the first President of the World Maccabi Union. When he immigrated to Palestine, he assumed a senior position with Hapoel Squads. This article discusses the apparent contradiction between Kuhn's political views and his work for an organization that actively campaigned against these views. Kuhn did not relinquish his political worldview and saw no contradiction between his work with

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[6] See for example: W. Zashabatinski Yo Brochen Heint, November 4, 1932; Hazit Ha'am, December 3, 1982, p. 3; Haim Kaufman, "Ben Gurion, the National Sports Associations, and Physical Activities," Ruach Hasport, 1 (2015) 43-59.

[7] See Emanuel Gil's lesson plan notebooks, Nishri Archive, File 5.16/5; Shlomo Popper, "Lesson Plans," 1930, Nisri Archive, File 1.10/9.

Hapoel Squads and his principles. Kuhn's belief that defensive sports were beyond the political sphere allowed him to work for the two rival organizations concurrently. The organizations' acceptance of the situation was highly exceptional in view of their tense relationship, and it is difficult to explain how they permitted such a senior official to straddle both sides of the political fence. Kuhn's role with Hapoel was apparently instrumental: training its members in the acquisition of combat skills from an outstanding instructor. In any case, it appears that Kuhn's revisionist worldview was not a consideration in his own involvement in the pursuit of defensive sports and his decision to retain defense sports in his lifestyle in Palestine.

This article sheds light on the different meanings of defensive sports in Europe and in the Jewish society of Palestine. In Germany, Kuhn implemented the European interpretation of the "muscular Judaism" concept: Jewish self-defense and defense of Jewish honor. Anti-Semitism was a problem that engaged the Jewish student unions in Europe in the late nineteenth and early twentieth centuries but there was no need to defend Jewish honor against anti-Semitic attacks in Palestine. Aristocratic honor had no place in the lives of the pioneers in Palestine, for whom a life of labor and work was the ticket into the new society's local aristocracy. The aristocratic gestures of honor that defensive sports represented were alien to the pioneers' practices in Palestine. Their unsophisticated conduct and shunning of formalities aspired to repair the physical and moral decay that the Diaspora forced upon the Jews.

Moreover, occupations that Jews considered emancipatory in the Diaspora had little value in Palestine. In Palestine, the Jews no longer fought for emancipation and equality as individuals, and as a result, defensive sports ceased to be a emancipatory practice. In Europe, dueling, an element of defensive sports, functioned as an agent of high culture. In contrast, against the backdrop of the culture that dominated Palestine, the term "self-defense" took on two new meanings: security – defense against Arab attacks and harassment; and political – in the struggle against rival militias.

The manner in which Kuhn chose to continue his pursuit of defensive sports as part of his lifestyle created seemingly paradoxical situations. Kuhn adapted his activities to a new reality. Sports administrators who transferred from Maccabi organizations in Europe to Hapoel organizations in Palestine did so for pragmatic reasons. The cultural capital that the new immigrants' had acquired in their homeland was far more important to them than their political orientations. For them, sports constituted an apolitical sphere, detached from everyday life, outside time and place. Consequently, they easily crossed political and ideological barriers.

Kuhn's involvement and the involvement of more junior administrators in the two rival sports associations also illustrates the significance of the divided identities of sports migrants. In the case of Kuhn and other sports migrants who emigrated to Palestine from Germany, their divided identities served as a means to bridge conflicting motivations — toward integration and separation in the host Jewish society. German Jewry viewed sports as a primary means of integrating into German society, and some continued to subscribe to this belief after their immigration to Palestine. In view of the challenges they encountered in their immigration and absorption process, and especially the hostile attitude of Palestine's socialist elite, who considered them members of the bourgeoisie who might undermine the efforts to establish an egalitarian workers' society in Palestine (Carmi & Kidron 2018), sports served to demonstrate identification with and commitment to the government. From the 1920s to the late 1970s, the socialist movement, including its political, military, economic, and sports arms, had an image of being exclusively responsible for the establishment of the State of Israel and the revival of Jewish independence. Joining the socialist movement's organizations, albeit in the sports field,

potentially signaled one's desire to integrate into the host country and accept the dominant ideology, whether it was opposed to the notions that the German immigrants held or whether it convinced the immigrants of the need to combine their sports activities with political activism.

At the same time, the German immigration considered sports a major element in the German culture they wished to preserve in their new country. Within the context of the East European culture of the absorbing Jewish settlement and the Levantine cultural in and around Mandatory Palestine, the German immigrants considered sports as yet another means through which they could distinguish themselves culturally from other cultural groups in that space (Carmi and Kirdon,2018; Sela-Shefi, 2003: 299). The view that sports are an element of one's culture and identity allowed many German immigrants to preserve and celebrate their German culture, and downplay the ideologies of the local sports associations.

In view of the complexity of identity-related issues and the opposing motivations of the sports migrants from Germany to Palestine, we propose to add a new element to Maguire's (2011) typology. By incorporating two issues that emerge in this study, we may enhance the reliability and sensitivity of the category of "settlers," those sports migrants who wish to integrate into the host country. First, we should distinguish between sports migrants who wish to integrate into the host country because they find life in the host country more comfortable than in their country of origin, and sports migrants who wish to integrate for reasons of survival, or out of ideological, national, or other considerations. The analysis presented above finds that sports migrants of the second type, who sought to join the Zionist revolution, were willing to compromise on some of their political principles and even support the political camp that considered them to be a liberal bourgeois threat. Second, defining labor migrants as settlers may overestimate these individuals' willingness to adopt the host culture. The analysis presented above reinforces findings of other studies on the Olim (Bruce, & Wheaton, 2010;), which show that this willingness (and the divided identities of the sports migrants) did not contradict their aspiration to preserve the culture of their country of origin or their need to distinguish themselves from the local community as they assimilate themselves into it. Future studies on sports migration might address the hybrid complexity of the identity of sports migrants.

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Discussion Questions

1. What is the social significance of immigrants' sports activities in their countries of origin, and how this significance changes after they immigrated to their destination country?
2. Can athletes practice sports as an apolitical activity in a highly politicized society?

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"Under the Overpass"
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Color Photography (film) by Susan Buzzi

The Individual Behavior Impact on State Governance Ecology

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Abstract

Individuals in state governance are of interest-orientation, social interaction, and cultural continuity. By knowing the three characteristics of individuals, it is possible to develop activities targeting state governance and make beneficial references and guidance for improving the effectiveness of state governance.

Keywords: state governance ecology, individual behavior, interest-orientation, social interaction, cultural continuity

Introduction

Governance is significantly different from traditional ruling models: (1) The subject of authority is different (Rhodes, 1997; Bevir, 2003; Colebath, 2014). The ruling has a single subject – that is, the government or other state public powers; the governance has a pluralistic subject. In addition to the government, it also includes enterprise organizations, social organizations, resident self-governing organizations, individuals, etc. (2) The essence of authority is different. Governance can be compulsory but is more about negotiation (Bingham, Nabatchi, & O'Leary, 2005). (3) The source of authority is different. The source of governance is compulsory state law. In addition to the law, the source of authority also includes various non-compulsory contracts and subjective consensus (Bingham, Nabatchi, & O'Leary, 2005). (4) The operation dimension of power is different. The power of ruling is issued from superior departments, and the power of governance can be issued from superior departments or lower departments, but it is more parallel. (5) The impact scope is different. The the domain of government power bounds the scope of the ruling, while the public domain bounds the scope of governance, and the latter is much broader than the former.

In conclusion, the essence of state governance is the multi-center of the coordination and cooperation of government, market, and society to face new situations and new problems. In the continuous exploration of the theory of state governance and the continuous attempt to practice of state governance, it is inevitable that cooperation in state governance activities should

strengthen. This requires developing from an ecological perspective of interconnection and interaction, and it is necessary to return to the individuals and to explore the effectiveness and value of state governance.

State Governance Ecology

It is visible from the essence of state governance that it is a system, which is not an isolated but a multi-party participation and coordination activity. The definition of ecology in this article refers to an organic, systematic, and dynamic space-time status. The state governance ecology consists of three types of ecology: macro-ecology, meso-ecology, and micro-ecology. The classification of the three types of state governance does not refer to the implementation of state governance. It does not mean that, "macroscopic" is the large number of people involved nor the "microscopics" is trivial affairs involved. From the dynamic and organic ecological perspective, each state governance activity has macro-, meso-, and micro-ecology.

According to the elements involved in governance activities, this researcher has used the concept of the ultimate limit for reference. The macro-ecology means all the elements in the state governance, which cannot extend further. In the case of the improving of saline-alkali soil land in Heilongjiang Province in China, the macro-ecology refers to the maximum extension with all the factors involved in this governance activity, China's laws and regulations on the management of saline-alkali soil land, existing policies, and references to similar experiences in China. Various elements associated with it are all parts of the macro-ecology. The implementers who play a major role here are the subjects of state governance in the macro-ecology. Previously, the subjects of state governance emphasized the participation of many parties, but only the participation was not enough. If such participation is passive, blind, and non-autonomous, such participation is inefficient. The carrier of state governance behaviors who actively, proactively, consciously, and autonomously implement actions can be the subjects of state governance. The state government mainly guides state governance, which involves the active participation of various subjects besides the state government.

The meso-ecology of state governance derives from macro-ecology. Due to the implementation of state governance activities, various elements in macro-ecology have been downgraded, and various indicators have been retracted when the state governance activities can be produced from the perspective of meso-ecology. In the above example, the implementation gradually will be incorporated into the decision-making departments, executive departments, companies, and even agricultural organizations of the saline-alkali land in a certain place. In action, there has been a retreat and downgrade of various elements, and such elements constitute an organic dynamic system. This system is a meso-ecology.

The micro-ecology of state governance again uses the concept of the ultimate limit for the reference where the occurrence of governance cannot be further narrowed to a defined scope: that is, individuals. The state governance can reach to the individuals who ultimately experience their effectiveness through direct or indirect impact. They can be direct participants or receivers of the effectiveness of state governance. The existence status of independent individuals and their interaction with the state form the micro-ecology.

State governance can use this framework to conduct macro-, meso-, and micro-ecological analysis for research, thus identifying these relevant factors and studying the influence of these dynamic elements on the governance ecology to prepare active response. Since governance ultimately requires impact and interaction with micro-subjects it is necessary to examine the state

of micro-subjects in governance from the perspective of micro-ecology, thus defining and recognizing micro-subjects, to explore the characteristics of individuals in state governance and to summarize laws of their activities. Therefore, it can provide a basis for the optimization of state governance ecology.

Microscopic Individual Characteristics

In the micro-ecological system, the existence status of independent individuals and the interaction with the state can form the micro-ecology of state governance. Studying individual characteristics can be conducive to the enhancement of governance efficiency and achievement of governance goals.

Interest Orientation of the Individual

The difference between means and mechanisms for obtaining life sustaining and self-development necessities determines the variation of individual behaviors. Obtaining by planting and collection method means the direct labor of the individual obtains the direct agricultural income; Obtaining by power mode means the individuals who have the power use the power to exchange the goods they need; Obtaining by the market mode means individuals get the reward by labor and the exchange the necessities in the market. In modern life, the survival of individuals is increasingly dependent on personalized personal items provided by the market, as well as providing the necessary public goods by the public sectors. Individuals exchange freely in the market for their own needs. Some necessities the market cannot satisfy, such as a stable social environment, sound educational and medical care, excellent natural ecological environment. This requires obtaining from the public sectors and relates to the supply of public goods.

The market makes the survival of individuals pay for the cost. To some extent, the survival of individuals must be accounted for costs, and the individual behavior becomes the behavior after calculating the cost-benefit ratio. The hypothesis prerequisite of such characteristic of the individuals is the existence of the market and the market mechanism. Individuals get the reward with labor and exchange with market to maintain their diversified needs. In this process, individual behavior is also the result based on input and cost accounting. When an individual is involved in some governance activity, he or she may not be satisfied with the proportion of the income and the labor. Instead, he or she may secretly give up the opportunity to participate in the activity or agree outwardly but disagree inwardly or be worldly-wise and play safe.

In the state governance activities and influence by market conditions, individuals will first compare the cost-benefit of their own behaviors, thus affecting individual behaviors. The participation in public affairs, effective actions on public affairs, the consideration of the responsibility and obligation for public affairs all make the individuals to compare the cost and benefit before the action. This cost-benefit comparison behavior for individuals imposes many restrictions on the mechanism arrangement. For example, the establishment of the people's jury system in China is the restriction and constraint on such phenomena, and strong evidence of the existence of interest oriented characteristics on the individuals. This argument can, to some extent, explains the reason why many non-cooperators appear, non-participants, or many commentators, but fewer real actors and cooperators in some public affairs. Such economic

analysis is limited to the fact that individuals now can simply and quickly estimate the costs and benefits of participating in public affairs. When it comes to future-anticipated decisions, deeper psychological expectations also affect individual decisions, and situations that are more complex arise.

The premise hypothesis of analyzing the individual psychology of state governance is the individual perception of the future: the future is dynamic and uncertain, and the strategies chosen by people will jointly produce results in the external world and affect the future benefit and cost expectations of actions.

The norms shared with others in a particular environment influence individual intrinsic norms. If the individual takes actions that seem to be wrong by others, he or she may receive social criticisms or even pay the price. It will restrict him or her. Some long-established ethics, social customs, spiritual beliefs, and emotions all contribute to the restriction of human behavior. In the case of the formation of law, it is to institutionalize certain norms with state disciplinary action as a binding force, which is mutually abode by each other. And it clarifies consequences (costs) of violating the agreement, so that the individual or organization can see the cost or price of violating the agreement, thus playing a role in restraining bad behavior. This is also the meaning of the institutionalization.

The discount rate solves the problem how future activities can be evaluated today. When weighing the growth and expecting higher risks in the future, a high discount rate for future returns will be provided. If whatever action is taken, public pond resources will be destroyed by the actions of others, a very high discount rate of future returns will be provided. In the state governance activities, the above points can well explain aspects such as the conclusion of the multi-party consensus the way of cooperation, and the mechanism of consultation which have been emphasized in the state governance activities.

Individuals will make current and expected cost-benefit accounting under market conditions, whether they are government officials, enterprises, or members of social organizations and ordinary people as individuals, thus deciding whether to work for governance activities related to public affairs, and the quantity and quality of paid cost. Only individuals who are connected by interest will be able to take actions in public governance activities, and will be truly active participation in the activity.

Therefore, it will benefit more forward-looking governance issues and action plans, will gain more effective cooperation of more powers, and ultimately will achieve state governance goals.

Social Interaction of the Individual

State governance activities occur in an environment similar to ecology. It is an organic, systematic, dynamic ecological environment. There are also a series of changes with each involved element. Therefore, sociological analysis is still needed for the individuals of state governance, to reveal the activity rules and interaction mechanisms of individuals in state governance activities.

From the perspective of micro-ecology of state governance, individuals are currently interest-oriented, but at the same time, they pay attention to the expected benefits of the future. The expected benefits in the future are expressed as the liquidity and development of individuals. Liquidity refers to the fact that individuals can move from one social unit or class to another according to individual will and effort in the system of society. Meanwhile, the individual can

develop himself/herself through efforts according to individual will and obtain benefits matching the efforts.

To achieve the benefits of liquidity and development, individuals must interact with the society, where society can be understood as the ecological condition of the micro-subject (individuals). Theoretical and empirical research is increasingly focusing on the social interaction issues, and interaction effects (both "good" and "bad") will be magnified in the proportion of social multiplier due to social interaction between actors. There can be a lot of social interactions in state governance which is itself an interactive state and process. State governance activities and effectiveness can be expressed in the form of social multiplier through social interaction. The examples include experiences sharing, public opinion information, circulate erroneous reports, etc. Information such as the behavior of bureaucrats in a higher position will form a model of emulation in the way of social interaction, and the social multiplier will be amplified into a large proportion under the condition of the information society, which will play a positive or negative role in the realization of state governance activities. Meanwhile, in an environment of incomplete information, individuals will rationally act in the same way as their predecessors, and the established experience is absorbed by individuals in the form of social multiplier. The absorbed experience will gradually lock in the rational judgment analysis of individuals and affect the decision-making and behavior of individuals.

Cultural Continuity of Individuals

In state governance, it is undoubted that individuals' native culture affects them, especially when individuals receive the effects of political culture, social morality, customs, religion culture, and behavior codes. These factors belong to culture, and one can understand the category of these cultures as the cultural ecological environment of individual activities. Individuals can both inherit the norms of existing cultures and develop cultural connotations in practice, allowing culture to become a continuous variable. The extent of cultural change can be very small, and it may take some time for perceived changes. Individuals are the carrier of cultural continuity and social multipliers form through social interaction. Therefore, the culture is inherited and expelled, thus obtaining the development and replacement of culture.

Some experiences will gradually lock in the rational judgment analysis of individuals, affecting the decision-making and behavior of individuals while becoming an important part of culture, which profoundly affect the inheritance of culture. For example, in an ecological project for the benefit of both the country and the people, the introduction of enterprises into Heilongjiang Province in China to develop transformation of saline-alkali soil. However, the introduction of enterprises also will be affected by the social atmosphere of relationship dependence. The progress can be difficult by worrying the bad relationship. Even if they make success investment, they may fear that the results will be overwhelmed due to the complexity of the relationship. Entrepreneurs as individuals in the above case can be influenced greatly by the regional culture on whether to make a decision to implement an action. This kind of cultural disadvantages can be severe, but culture, as a continuous variable, though of very small extent of the change, will eventually lead to the choice of survival of the fittest in culture on account of social interaction. No cultural content can be perfect from the birth. Under the influence of social interaction, it is always in the process of long-term fine-tuning, which makes it more suitable for the development and needs of society.

The cultural continuity of individuals in state governance is not only reflected in social interaction but also in the influence of history.

Political events that occurred in history, because of their far-reaching influence, will gradually lock in the experience and memory of individuals, which become potential influencing factors and affect the judgment and words and deeds of individuals. The closer to the incident, the more profound the impact. In the case of the disciplinary of relevant personnel after the occurrence of the problem, people will remember the lesson and strictly restrain the behavior. In the case of the punishment of corrupt personnel, the external damage will result in serious losses, which will make people more vigilant and strive to avoid such things. As the practice progresses, culture is changing. The old culture is the social interaction in the old history and is left by the social multiplier. The new culture can gradually expel the old culture and affect micro-subjects according new social practice and interactions and social multiplier. In the case of the regulatory culture under the royal power system, the management culture under the traditional public administration will gradually be expelled and replaced by the governance culture under the modern public management practice.

Conclusion

The observation of individuals in state governance activities is of great significance. The premise of this article is that state governance activities are carried out in an organic ecological environment. In such ecological environment, the differences between individuals exist objectively, and individuals are independent. Meanwhile, individuals cannot completely empathize with each other. This becomes an urgent need to form the consensus. The convergent characteristics of many individuals should be seen while individual differences can be seen, which becomes the possibility of forming consensus. In modern society, the differences or variations in individuals are affirmative. On the contrary, the common ground is needed. It is meaningless to focus on differences. Instead, we only need to accept these differences. Under this hypothesis, there are three sub-hypotheses.

The first sub-hypothesis is that the individuals are all rational. Under the influence of various external conditions, especially the market conditions, the current and expected cost-benefit comparison and accounting of their own behaviors should be conducted, which is The starting point and destination of the micro-subject participation in governance activities. However, it is not comprehensive to view this point only as economic benefits. The elements such as law, ethics, and development can all be converted into the comparison of future costs and benefits. The second sub-hypothesis is that the micro-subjects can communicate instead of being occluded. The information can be free to flow. The third sub-hypothesis is that micro-subjects are dynamic. It is possible to absorb positively the experience and take actions to improve and promote new changes and new practices.

By understanding the interest-orientation, social interaction, and cultural continuity of individuals, the three similarities of individuals can be used in the process of state governance. The positive role of individuals can be completely functioned to build consensus and promote cooperation from the perspective of three similarities. How to guide individuals to optimize the governance ecology is an important stance of this paper. In the state governance ecology, it is necessary to consider the current and expected benefits of individuals. The wider the scope of current and expected benefits, the longer the timeliness and the easier it is to get the active participation of individuals. For example, the higher and longer the public interest covered by

state governance, the more legitimacy and the easier it is to obtain the support and positive action and participation of individuals, and the easier it is to reach consensus, such as environmental protection and abundant material life and cultural life.

Moreover, the individuals are engaged in active social interaction in the state governance ecology, which makes the social multiplier ratio magnified, and the emergence of such social diffusion effect can be utilized. Positive and active magnification of social multiplier will play an active role in state governance activities, such as achieving goals through reasonable and legal procedures. This experience can be delivered to more micro-subjects according to social interaction through social multiplier, thus promoting the micro-subjects to develop activities within the framework of the law; they can also establish consensus through social interaction, and all parties can make positive compromises on the multi-party consensus. Finally, cultural continuity of individuals depends on both the influence of the existing culture on micro-subjects and the positive effects of individuals on cultural development. By exerting the innovation and creativity of individuals, it is possible to enhance the distinction and selection of various elements in the new culture that conforms to the practice development among individuals and the organizations of individuals. Therefore, it can finally achieve the purpose of inheriting the excellent cultural factors, expelling the old unsuitable cultural factors, and creating a positive and good cultural atmosphere in the state governance ecology.

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Second-Career Teachers Looking in the Mirror

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Abstract

The research highlights the voice of novice-teachers in Israeli high schools, relating specifically to academic graduates who have chosen teaching as a second career. The research aimed to identify Strengths, Weaknesses, Opportunities, Risk, and Threats (SWOT model) and the dreams of those experiencing the first year of their induction into teaching. This was a qualitative research analyzing learning products collected from 119 novice-teachers.

The findings reveal two main paths: novice-teachers with personal strengths succeeded in identifying opportunities, embroidering dreams, and enjoying a sense of success. Contrastingly, novice-teachers whose weaknesses impeded their strengths experienced disappointment and a sense of failure.

Keywords: induction in teaching, novice-teacher, second career, SWOT

Introduction

One of the issues that occupies teacher training policy-makers is the determination of suitable characteristics for those who choose a career in teaching. Traditionally, the population that studied in the period of teacher training seminars was mainly composed of young women following their completion of high school or compulsory military service. Over the years, a more varied population has turned to the Israeli teaching profession including academic graduates who have decided to retrain as teachers after studying or working in another profession.

Approximately ten years ago, teacher-training colleges in Israel began to offer master's degree retraining programs for this population, granting graduates M.Teach. degrees together

with a teaching certificate. This is a relatively new stream for Israeli teacher training institutions that exists in other countries and has begun to penetrate developing countries. It offers an intensive course of studies and has enabled the teaching profession to progress to an advanced level; also contributing to improvement of the image of the profession and the work conditions of the novice teacher. This format enables graduates of academic disciplines appropriate for the teaching subjects in the education system to qualify as teachers. The students learn towards a teaching certificate in different disciplines, while the studies of the pedagogy and teaching method for their discipline and also their practicum, its processing and field research, which are also part of their course, are tailored according to the discipline in which the student studies for the teaching certificate (Council for Higher Education, 2006).

The Ministry of Education has invested efforts to attract high quality academics to this program by offering significant incentives. The ministry's policy relies on the assumption that these candidates' professional experience, personal maturity, and motivation to work in teaching will improve the quality of teachers entering the education system. There is little research data to affirm this assumption. Research that studied M.Teach. students in Israel during the training stage focused on their choice of the teaching profession and their self-efficacy. There are just few studies of the characteristics of this population's integration in schools. When they enter the school and its classrooms, the M.Teach. graduates begin a new career and find themselves facing a double challenge: the first being the need to cope with their induction into teaching, a stage professional literature describes as a "shock." At this stage, the novice teachers attempt to survive, while needing to shoulder responsibility in the new environment that replaces the protected environment of their training. The second challenge involves coping with their "novice" status in the workplace after they have acquired experience and status in their previous occupation.

Theoretical Background

Second Career-Induction into Teaching

Recently, more graduates have turned to teaching as a second career. Academics who retrain for teaching are have motivation from a sense of mission and a desire to contribute to other individuals and society, and to work in a profession that allows them ample autonomy, personal initiative, and self-realization (Sperling, 2018). They usually have strong motivation to teach, strong abilities to communicate with pupils and parents, and ability to express empathy toward them and express significant interest in continuing their training and professional development (Troesch & Bauer, 2017).

Second-Career Teachers (hereinafter SCTs) have a positive influence on what happens in the classroom and school, due to their ability to react well in new situations, to develop approaches focused on the pupils' needs, to teach according to a problem-solving approach, and to continue to teach for many years (Tigchelaar, Brouwerb, & Korthagen, 2008; Williams, 2013; Zuzovsky & Donitsa-Schmidt, 2014). Repetitive experience of success and filling different tasks in their previous career before undertaking teaching, reinforce the perception of these teachers as people able to cope with the challenges of the teaching profession, with high self-efficacy, enjoying a stronger sense of satisfaction and contributing to the optimal advancement of processes (Troesch & Bauer, 2017). Additionally, having studied advanced academic degrees

they have acquired skills and knowledge such as technological skills, sense of self-efficacy, reflective thinking abilities, and understanding of pupils' learning processes (Ran, 2017).

The Transition into Teacher-Training

Research literature indicates three types of motivations for choosing teaching as a career: (1) extrinsic motivations: attaining better work conditions and financial security as a result of advancing age and a change in family status and the desire to establish the family's economic status; (2) intrinsic motivations: deriving some sort of spiritual benefit from the choice to work in teaching – pleasure, interest, and creative realization; and (3) altruistic motivations: seeing education and teaching as a means to help children to advance and contributing to improving society (Richardson & Watt, 2005; Theriot, 2007). However, in the transition from training to actual teaching, the novice-teacher senses a gap between the theory they studied in their training setting and the reality in the field, and they may feel unprepared.

Extant research indicates that various difficulties face novice-teachers during the transition from pre-service training to in-service teaching including: managing diverse learners, managing pupils' behaviors, managing a time-table and multiple tasks, pedagogic and teaching content issues, relations with parents, pupil evaluation, improving learners' motivation, a lack of learning materials, organization of the assignments in the class, pupils' personal difficulties and dictated policies that were difficult to implement (Meister & Melnick, 2003; Romano & Gibson, 2006). Another source of difficulty may arise since they belong to the "digital immigrants" generation, which began to use digital technology only at a mature age in comparison to "digital natives" who have grown up with the Internet language and culture (Prensky, 2001). This creates "digital gaps" hindering their technological skills and abilities, which they need for teaching and transmitting reports, and as a means of communication.

Sabar Ben-Yehoshua (2001) described the experience of novice-teachers as an experience similar to that of immigrants entering a new land. The frustrating reality that they encounter smashes the dreams and fantasies the teachers bring with them when they come to specialize at school. Novice-teachers feel like foreigners and are not familiar with the internal codes of the school, like immigrants who leave a familiar culture and move to a foreign culture. Even if the language they use is identical, the meaning and interpretation that others give may be different. They feel isolated and insignificant in the teachers' lounge (a sense of alienation and marginality) and are not familiar with cultural norms. Often, the fresh approach and innovations that the novice-teacher brings may threaten veteran teachers, which necessarily increase their sense of isolation. Sabar Ben-Yehoshua (2001) described three stages in the process of socialization to the teaching profession: (1) enthusiasm that fantasy characterizes and a sense of euphoria, (2) shock in the transition and a survival crisis, and (3) assimilation and acceptance with an increase in self-confidence.

Absorption into the Education System

Novice teachers experience the process of integration within the education system and induction into teaching as a heavy burden. Often, they also have difficult feelings of disappointment and helplessness. Nevertheless, it is also a period when there are moments of success and satisfaction (Timor, 2017). Shimoni et al. (2002) identified six components needed for the teacher's absorption in the education system: (1) guidance on first entering the role, (2)

social acceptance in the teachers' lounge, (3) endorsement when a problem arises, (4) consistent counseling over the year, (5) empowerment, and (6) emotional support.

   Agents assisting absorption. When teachers begin their teaching career, they receive individual support from their mentor-teacher, and in their group circle, they enjoy support from their specialization workshop in the teachers' training college. In parallel, they participate in a systematic process of formative and summative assessment the school principal and the mentor-teacher perform. The definition of a mentor-teacher is an educational colleague, an agent of change, and a model for imitation (Runyan, 1999). The mentor-teacher is an experienced school teacher and plays an essential role in guiding the novice-teacher, providing feedback, encouragement, and professional and emotional support. However, difficulties exist relating to the choice of the mentor-teacher, and his or her role definition (Fantilli & McDougall, 2009). In many cases, novice teachers see mentor-teachers as part of the system, inter alia because they perform the midterm assessment and observe the novice-teacher, so the novice-teacher avoids turning to them for help or fears asking too many questions so the mentor-teacher will not see the novice teacher as weak (Butler, 2007; Timor, 2017).

   Factors that support or hinder optimal absorption of novice-teachers in school. The relative strength of the commitment teachers have undertaken to teach, but also the type of support they receive in school, both influence teachers' ability to succeed at the inception of their teaching career (Hong, Day, & Greene 2018). This includes receiving assistance from their colleagues, participating in weekly staff meetings, and receiving support and help with their professional development from the school principal—factors that help their successful integration and professional development (Fantilli & McDougall 2009). Absorption agents in the school assist the novice-teacher's induction process including the superintendent, the principal, the mentor-teacher, and the teaching staff. A study by Shimoni et al. (2002) found a positive correlation between these support factors and the level of support by socialization agents in school and the level of novice-teachers' role satisfaction. The principal's support and initial guidance are factors that predict the novice-teacher's satisfaction and commitment to teaching in their training year (Shimoni et al., 2002).

   Friedman (2005) suggested that three main aspects may contribute to novice-teachers' disappointment in their first year of teaching: social, organizational, and psychological aspects. Timor (2017) reported teachers' difficult feelings of professional and social isolation, deep frustration, a sense of utter helplessness and humiliation-degradation, disappointment concerning their performance, a sense of rejection, inefficacy, and inability to meet expectations in this period. However, Butler (2007) noted that novice-teachers do not ask for help at all, especially if they believe this will lead the system to see them as failing. Novice-teachers with low self-efficacy beliefs prefer not to ask for help, but when the low self-efficacy belief appears together with a desire to conceal things, this predicts a call for help in order to cope quickly (Butler, 2007).

   Factors that support or hinder optimal absorption of novice-teachers outside school. In their first year of teaching, teachers must participate actively in a workshop that accompanies their practical specialization (internship) for two annual academic hours. The purpose of the workshop is to listen to the novice-teachers' voices, and to provide group and individual support to cope with difficulties that arise in the field. Additionally, the support of family and friends can assist their absorption (Fantilli & McDougall, 2009).

   Trust between parents and teachers is an influential factor influencing the extent of teacher-parent cooperation. One of the teachers' main expectations with regard to relations with

parents is to be able to gain their trust. In contrast, teachers perceive the trust parents give them as a central influence on their functioning. In the past, parents would stand by the teachers and support them. However, today the situation is very different. Teachers often see parents who attempt to become involved in what happens at school as interfering in schoolwork, so the school tends to be defensive and tries to hold off the parents (Schectman & Busharian, 2015). The result is that teachers do not gain parents' trust and have to invest much time to cope with them. A situation develops in which the teachers are afraid to confront the parents because they fear abusive parents (Bryk & Schneider, 2003).

With the introduction of technology and the use of mobile instruments, a significant change has occurred in the frequency of parent-teacher communications because of the easy access to instant messaging at any time and place. The use of these instruments dictates a norm of accessibility, obliging teachers to be available at any place and time for parents. This creates excessive communication and blurring of the boundaries between the teachers' and parents' private time, and the educational duties of the teachers and reciprocal expectations for immediate response, undermining teachers' abilities to comply with parents' expectations. Teachers report a burden and injury to their private lives because of the difficulty to set a boundary between work and their private lives (Schectman & Busharian, 2015; Wasserman & Zwebner, 2017). To maintain professional teacher-parent communication, there is a need to keep boundaries between what is private and what is public (Thompson, 2009).

The purpose of the research was to enable the voices and testimony of M.Teach. graduates, concerning their induction into teaching in Israeli high schools, to be heard in their own words.

The Research Questions

1. Which strengths support the M.Teach. graduates' (SCTs) absorption in the school?
2. Which weaknesses hinder the SCTs absorption in the school?
3. Which opportunities help the SCTs in their induction into teaching?
4. Which risks threaten and hinder the graduates during the induction into teaching?

The Research Methodology

Data

The workshop instructor (one of the researchers in the present study) collected written research materials from 119 novice SCTs, in their initial year of teaching. All were participating in a "Specialization guidance workshop" in online distance learning. From 2015 to 2018, they studied in an M.Teach. retraining program for academics who chose teaching as a second career. They all taught in high schools in the following disciplines: mathematics, English, humanistic studies, sciences, and music. The workshop instructor collected the data in May before the principals' summative assessment. She presented the model and examples of its implementation to the novice-teachers and then asked them to write their responses through Google.docs on a structured questionnaire relating to the four dimensions of the SWOT model, expressing their viewpoints on their experiences as novice teachers in the education system. These materials constituted an inseparable part of their studies in the workshop, and they did not produce them especially for the research. The workshop instructor collected the materials after giving final grades for workshop.

Data Analysis

The research employed qualitative methodology relying on the analysis of novice-teacher's learning products. In order to listen to their voices, the researchers used a familiar terminology to serve as a means for a qualitative SWOT analysis. The SWOT model examines an organization's strategies through the consideration of four dimensions: Strengths, Weaknesses, Opportunities, and Threats. Recently, several studies in schools and higher education institutions have used this conceptual model (Zahav & Hazzan, 2017; Sabbaghi & Vaidyanathan, 2004).

The collected data underwent thematic theory-guided content analysis. As the researchers noted, the theory for data-analysis was the SWOT model. The analysis aimed to enable the identification of sub-categories, constituting different practices in each of the four dimensions. At the first stage, all the data underwent a holistic reading to enable a general familiarization with the contents and allow initial thinking about the division into main categories. Next, the researchers reread the materials to identify repetitive "units of analysis," which the researchers defined as categories and characterized. Then the researchers drew a comparison between the presence of unique units (categories) the different participants repeatedly mentioned in order to identify characteristics of sub-categories (Shkedi, 2005). Two external judges also read the data to identify categories, in order to crosscheck the information from two sources and to reach a final list of categories. The analysis the researchers used predetermined main categories in line with the dimensions of the SWOT model: Strengths, Weaknesses, Opportunities, and Threats. Nevertheless, during the data-analysis, contents emerged that did not fit any of the four categories, and they served to identify an additional dimension. This dimension expressed participants' desires, wishes, yearnings, plans, and possibilities for the future. These components merged to form the definition of a new dimension the researchers dubbed as "dreams." The final model that served the analysis and organization of the findings is in visual form in Figure 1 (below).
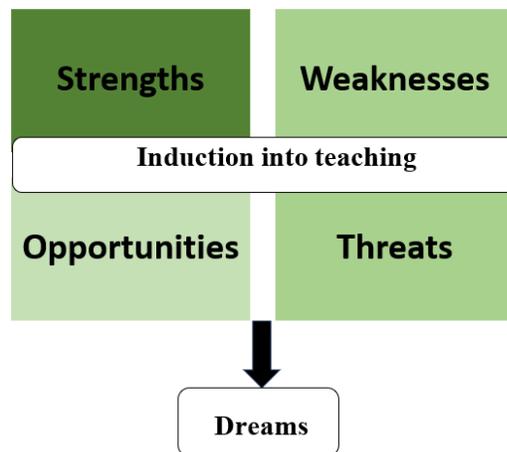

Figure 1. Components of the research model

The use of qualitative methodology allowed the researchers to respond to the research questions from the viewpoint of the participants acting in the research field (Shkedi, 2005). Table 1 below describes the main categories and sub-categories.

Ensuring Participants' Rights

The researchers analyzed the collected data at the end of the workshop after giving grades to the SCTs, taking care to maintain the rights and confidentiality of the participants, and after receiving their informed consent.

Findings

The researchers presented the findings that emerged from analysis of the findings in line with the four SWOT dimensions and the fifth dimension, which the analysis yielded – dreams. Following Table 1 is a description of the emergent sub-categories in each of these dimensions, including citations from the research materials and interpretations.

Table 1
SWOT Categories that emerged from Analysis of the Learning Products

Strengths	Weaknesses
Personal strengths	Personal circumstances
Strengths in teaching work	Weaknesses stemming from teaching work
Strengths in the school	Weaknesses derived from the environment

Opportunities	Risks and Threats
Opportunities open up with the completion of academic studies	The SCTs occupational security
Opportunities connected to teaching work	Risks and threats from the teaching field
Opportunities connected to the school	Risks and threats at the school
Opportunities for the long-term	

Dreams
Personal dreams
Personal-professional dreams
Dreams relating to teaching

1. Strengths

Personal strengths

Many of the studied SCTs entered teaching at a mature age. They had formed their perceptions before entering teaching, and these perceptions were in part crystallized, reinforced, and altered according to their experiences as novice-teachers. Striving to reach perfection and excellence, they faced many challenges, and the result was professional, higher quality, and better teaching. Their prior experience in personal communication with superiors provided them with a broad view on conditions in the employment market and its hierarchy, and they were able to apply this to their experiences in schools. The SCTs were not afraid to ask for help if needed, and were able to accept criticism and to learn from it. Due to their cognitive ability, they understood and valued the school as a workplace.

> As a creative manager in my past, I bring my knowledge and experience in creative thinking and writing, a marketing approach and ability to wrap things in a marketable packing, I bring a broad perspective and viewpoint from the "free market" and a lot of knowledge and ability to continually keep up to date with new trends and fields.

This SCTs brought various strengths to their teaching work, such as hard work, diligence, determination, carefulness, precision, flexibility, accurate time keeping, and personality abilities – they were able to learn new material quickly and independently, humor, strong communication abilities, creativity, organizational skills and ability to manage and lead projects, politeness, a smiling face, calmness and inner peace, sensitivity to others, and patience. All these qualities enable the graduate from another discipline to create a pleasant atmosphere with those around him or her and to reduce tension, pressure, and anxiety, so that the immediate environment is amenable and open for learning.

Personal characteristics contribute to the shaping of professional world perceptions, out of a sense of mission when choosing teaching as a life profession. This perception associates with a high level of motivation, a desire to excel, professional thinking, and patience in all areas of teaching, combined with continual personal feedback on their work.

> I devote three times more time than on frontal teaching, on preparation of the lesson values, assignments, exams, checking exams and assignments.

The young SCT, who is technology-literate, knows all about his or her pupils' practices and learning in the digital era. He or she is amenable to making changes and has not yet become stuck in fixed practices. However, even the SCTs who are not technology-literate feel they have the ability to learn this area and to integrate it into their teaching and learning. They have not yet formed the blocks that characterize veteran teachers who find it difficult to become technology-literate.

Strengths in teaching work

The SCTs explained that they had made the right choice for their life, out of love for the profession, enjoying interest and professional satisfaction. Their retraining had given them a

sense of happiness and a response to their psychological needs. They had good instructional and teaching skills, were able to mediate and explain when transmitting learning materials, using different teaching methods, and managing and leading thought-provoking discussion. They create a significant space for pupils' autonomous and constructivist learning, and are able to answer associative questions on the studied topic, have constructive ability, and know how to assist the pupils with contents that interest them.

Teaching is a significant component of my sense of personal happiness

The SCTs felt it was important to prepare well before the lesson, devoting time to thinking about the preparation of a high-quality lesson, to complement it with different teaching and learning means, using various representations of the information, and alternative teaching and assessment methods. They helped to make thinking methods and better understanding accessible to their pupils.

His professional expertise and academic abilities aim for perfection in [giving] explanations. He does not simply give a technical explanation…he is good at "alternative learning," allowing a variety of teaching methods, even those that the school has not thought of.

Thanks to this manner of operation, the SCT succeeds in managing a lesson that empowers the pupils' learning experience and the profession, enabling their pupils to take an active part in the lesson and to acquire broad viewpoints on the studied area of knowledge.

Coming from the field of mathematics and computers, I am able to contribute much to the pupils, both for the development of mathematical thinking and also for broader abstract observation in mathematics.

The SCT devotes thought and time to his or her interpersonal relations with the pupils, in a concerned manner, and pays attention to them, providing support and personal consideration for the weak, demonstrating patience and tolerance for the pupils, and ability to understand diversity and to contain a large variety of needs and behaviors in the pupils' lives, even outside the school.

During the learning process, I feel that I am dealing not only with mathematics but also with education.

Strengths in the school

The strengths of the SCT in the school stemmed from the system, and colleagues supplied them, especially the school principal, who supported their absorption in an optimal manner, knowing how to value their skills and quality of teaching and empowering them.

I was assessed as excellent three times by the school principal.

The SCT's mature age, life experience, and lack of fear to ask for help contributed to successful cooperation with the school staff. The staff saw the SCT as an anchor contributing positively from the "dowry" they brought with them. The SCT was an equal colleague with whom they could consult. Additionally, this particular SCT was a father with children. He was unafraid to talk to parents, and he treated them with patience and respect. He was able to transform them from interfering parents to involved parents, and to harness them to problem-solving for their children.

2. Opportunities

Opportunities open up with the completion of academic studies

Academic training at a high level accompanied the transition to teaching and branded it with a Master's degree. This enables the SCTs to innovate and lead. Opportunities for professional development, success, and interest open up for them. They participate in academic conferences, read professional articles, and bring their theory to the school, to the staff, and to the classroom. They participate in supplementary professional courses, adopting life-long learning. They study independently and join communities of practice of teachers and other educators.

I read a lot of academic materials, articles and research, and I go to conferences on educational matters.

Opportunities connected to teaching work

One of the reasons that SCTs choose the teaching profession as their second career is that the work hours allow them time to spend with their children. In most schools, they are also able to teach the discipline for which they trained, especially in those disciplines where there is a lack of teachers. This enables them to find work close to home, to save time and money on long journeys to their workplace.

A new direction in my career, a permanent and orderly workplace, independence, new challenges for me, the ability to work in a profession wherever I live.

Opportunities connected to the school

Opportunities that participants mentioned included the development of learning programs, or trends, or both, as well as entering the research and development team. The school needs to develop its teaching to become more professional and to fill its management posts; also, new schools open following population growth. SCTs have high academic grading and have the potential to attain these posts, and the school principal assesses their abilities and skills. The teaching staff receives them with warmth, affection, and acceptance, and they are willing to guide them, and to share and support them in their professional development. Some teaching staffs see them as a learning source due to their skills, training, and knowledge as well as their use of innovative teaching methods. Schools that have installed progressive technological environments allow these novice-teachers an opportunity to express their teaching abilities in

better, more varied, and novel ways for greater success. Class teaching also contributes to their professional development and to the establishment of a firm status in the school. SCTs see their dialog with pupils and their influence on them as a positive anchor and a positive lever to success.

> This is a new project in school, and the very fact that they gave it to me to develop testifies that they trust me and believe in me.

Opportunities for the long-term

The SCT is happy to use the variety of possibilities the Ministry of Education developed for teaching, learning, and preparation of pupils to function successfully in coming decades. The principals of schools allow the SCTs to teach in alternative, creative ways, their initiatives and encourage them to adopt things that they are good at and believe in. Moreover, there may be transition to the desired role of "mentor" that allows role variation beyond the classroom walls, peer-mentoring in the school or in other schools, joining mentor communities, and innovative learning open additional doors and possibilities for professional advancement.

> I am investigating the possibility of studying next year in the Ministry of Education program training teachers to teach 5 [Matriculation] units in mathematics.

3. Weaknesses

Personal circumstances

The SCTs arrive in school with their previous experience of practices in employer-employee relations, work habits, work hours, and previous work experience. However, they now have to attune themselves to other demands from those they were familiar and comfortable with from their previous workplace.

> My practices over years of work as an independent contractor and entrepreneur make it difficult for me to accept the system's demands.

> Mothers of young children find it difficult to adjust to the present school hours. Thus, some SCTs wish to work part-time, but they notice this weakens their status if they wish to develop professionally and undertake roles in the school that are more prestigious.

Personality characteristics

These include low self-esteem, fear of turning to colleagues, lack of assertiveness and initiative, constant fear of failure and lack of confidence opposite superiors, parents and pupils, all of which can undermine the SCT's ability to become a good teacher. Additionally, their pupils' failures may upset them to the extent of personal offence. The multiplicity of tasks and very intensive timetable create daily pressure, high personal stress, making it difficult to function and engendering a sense of failure.

> I am very sensitive, a lesson that does not go as expected, a difficult conversation with a parent or pupil…is liable to influence me and haunt me even after work hours.

This weakness is greater for SCTs working with learning disabilities, those who have difficulty organizing time management and giving exams back in time to pupils or are forgetful.

Weaknesses stemming from teaching work

The weakness most evident in the findings was the effort needed by the SCTs to cope with class management, learning contents, teaching methods, the school, and dialog with parents. Their lack of experience makes them afraid to make mistakes or to teach the learning contents, concepts, and ways of thinking in a mistaken way. In some cases, they lack knowledge concerning the integration of technology in teaching and learning.

The SCT feels a lack of confidence in adapting familiar teaching methods and especially new, less familiar methods. They feel that they lack skills to impart learning strategies, something that may prevent them from providing a suitable response for pupils with different learning abilities.

> I sometimes shout when I can't gain control of the class and hate it and think its not the right way. I sense that I am acting in a way that I don't believe in, with no control.

Additionally, they encounter difficulty in planning lessons and assessment, coping with the scope of material that they have to teach in a single lesson and how to transfer instructional materials from one lesson to another. They have difficulty completing the teaching of the learning syllabus, The SCT's weakness is even greater when they feel isolated without support and guidance and this has a direct influence on their ability to succeed in class management. This situation leads to significant frustration, lack of patience, lack of control and personal harm. Also, pupils may lack the ability and willingness to learn a wide range of contents and new knowledge. The afternoons crowded with activities prevent them from devoting time to learning and increases their weakness. They encounter complaints regarding the pupils' lack of success from the school, and pupils and their parents. Even the SCTs who overcome this phenomenon may have difficulty deriving pleasure in teaching since they face the requirement of having to teach uninteresting materials.

Weaknesses derived from the environment

Schools do not have uniform characteristics, e.g., there may be different equipment accessible to teachers. Thus, a SCT familiar with the integration of technology in teaching and learning and trained to do this over their studies in college may not be able to teach in this way because the school does not have the necessary resources. A similar problem arose among science teachers who were teaching in schools where there was no laboratory.

The reality that the SCT encounters during their first year of teaching can engender various weaknesses. The SCT needs to fill in reports and forms independently or have reports filled concerning their work and to get to know the "pupil management" software, and update information on the pupils each day. The school expects them to connect to groups on the school teachers' social networks, and comply with the principal's demand to maintain a relationship

with pupils and parents through WhatsApp. They need to maintain contact and ensure they receive information from the professional community of teachers in their discipline. All these requirements create tension. Despite these complex demands, most schools do not provide instruction, explanation, and guidance on these issues. Covert information may supersede overt information and weaknesses stem from the lack of provision of information concerning the school as an organization.

The SCT often feels helpless opposite the system and does not know their basic rights. They lack knowledge concerning the system's rules and regulations in dialog with role partners. The educational system arranges the assignment of the SCT at the last moment, so that they find themselves overwhelmed by the fears, anxieties of their initial year of teaching, and usually limited professional knowledge, lacking time to plan and prepare learning materials for the coming year over the summer vacation.

The SCTs often see the teachers' lounge as a threatening environment, a place where there are strong covert rules determining where and with whom to sit, discerning which staff members welcome or prevent them sitting near them etc. Thus, SCTs may even feel isolated and unable to relax, to drink, and to eat in a dignified manner.

> As a working teacher,…I am almost invisible in the scenery.
> I am afraid of some of the teachers and the school management and so I don't go to them for help. I am scared to refer to them and lose all my confidence. I know that they see this and that influences how they perceive me.
> I fall in line with the mathematics staff's ideas and don't push my ideas.
> Inappropriate functioning by the mentor-teacher, who may not be available for the SCT increases their sense of weakness and sometime even causes the SCT's failure.
> I make mistakes in so many cases that could be avoided if I had someone to guide me.

Even professional and hard-working SCTs, with initiative, who undertake or receive senior roles in the school, and are determined to do optimal work and succeed, may collapse under the demands of the teaching role and feel they are unable to perform the many tasks appropriately as they would wish or as they believe the system expects from them.

Finally, SCTs see the parents as one of the most threatening factors. Thus, instead of including them in educational dialog concerning the child, they distance the parents, and do not develop contact or sharing with the parents.

> Parents are sometimes seen as threatening, and there is a fear to enter into dialog with them in case it leads to a confrontation,
> I am hurt by parents who don't respect the boundaries.

4. Risks and Threats

The SCTs occupational security

Many of the SCTs have left a well-paid job. In the transition to teaching, they endure financial deficits as their income reduces radically, and their living style receives the effects. Regrets may arise.

> There is serious frustration because of the low wages and the drastic blow to my economic independence. Fears regarding the economic aspect … I am frustrated by my income, I feel that there is no appropriate reward and it's difficult to earn a living! And in order to be a teacher in Israel I have to supplement my income with extra work … instead of fully focusing all my abilities on my teaching.

Because they lack a permanent post in the system and the school during the initial years of work, the SCT is continually under threat regarding the continuation of their job. They are first on the list to suffer dismissal, in case of superfluous teachers or the need to appoint a teacher from outside the school, with no promise for their continued work and income.

Given the development and accelerated introduction of technology, it becomes essential to use the computer in order to input *Mashov* (educational management software) data and to guide innovative teaching and learning that is more interesting, challenging, and creative. Some of the SCTs feel they lack technology-literate skills. The use of technology threatens them and they feel this lack of skill hinders their work and threatens their continued professional work and advancement.

> I feel lost in a sea of technological information.

Mothers of young children or women who intend to have an additional child feel another type of threat to the SCTs' occupational security. They sense a threat to the continuation of their employment. Their maternity leave interrupts their professional development. They fear competition with the replacement teacher, whom the school may assess as better than them. They may be afraid that their maternity leave will delay their promotion and damage their status in the school and that it may force them to cut short their maternity leave.

> Extending maternity leave…my place in school was not ensured…before I received an assurance that I could retain it…I was really fearful of the future.

Risks and threats from the teaching field

Veteran teachers with professional knowledge, and rich experience in teaching and class management may hold the more prestigious posts. Additionally, there is a large supply of teachers in particular disciplines and the education system sometimes has decided to reinforce one discipline at the expense of another. This situation leads to difficult competition, pushes the SCTs to work in posts that do not interest them, and prevents them from altering or choosing their preferred discipline. The SCT teaching English and mathematics is only "allowed" to teach in lower grades or to teach pupils studying fewer units of the Matriculation exams, with pupils with learning difficulties, behavioral problems, or those uninterested in learning their discipline. The SCT becomes frustrated, coping with class management difficulties, therefore may not find satisfaction in their work or any possibility to demonstrate their professional skills in their chosen discipline.

> I would like to teach groups…but I am afraid that it would lead to a reduction in my financial state.

Risks and threat at the school

Some high schools have thousands of pupils, hundreds of teachers and several managerial roles. The novice SCT often finds it difficult to get to know this large organizational structure, and so many managerial roles and to understand their fields of responsibility. The SCT may find it difficult to "read the map" of the formal and informal school structures, rules, regulations and goals. This constitutes a threat especially initially and causes fears concerning optimal absorption. One SCT voiced fears that they had not acted appropriately according to the principal's perceptions and that the principal may punish them, remembering that the size of their post also is subject to the principal's discretion.

> The principal threatened that she would "ruin my internship" because I was ill at a time when there was a lack of staff.

The SCT faces competition opposite the other school staff. The school gives extra hours to teachers who teach "preferred" disciplines. The system may appoint Teachers to posts outside the school due to the system's demands, such as when a teacher with permanent tenure moves home. Other teachers compete for the same roles and distribution of teaching hours in the school. The SCTs have a low profile for receiving teaching hours. They are the last on the list for appointment for reasons unconnected to the quality of their work or their contribution to the school. Their fragile status and positioning increase their sense of personal and occupational uncertainty with economic consequences and often cause emotional vulnerability.

> A teacher returned from maternity leave and another teacher received a larger post. Where would that leave me? Would I have a post for the next year?

The mentor-teacher is the figure that should provide encouragement and support, but sometimes they too can constitute a threat for the SCT, especially when it comes to observations, report filling, and assessments. The SCT fears what the mentor-teacher will write about them and how this may affect their future. Additionally, veteran teachers have much knowledge in their fields and constitute a professional threat, a point of inferiority when they need to compete for the same role, positions or classes. In contrast, veteran teachers may perceive the SCT as a young innovative teacher bringing change to the school. This may create a feeling of threat in veteran teachers - a fear that the SCT may introduce new work norms and that they may need to change accordingly. They may resist and try to neutralize the innovations of the SCT.

> I felt threatened by some of the staff…veteran teachers, who didn't always like or bond with new teachers, whether from envy, or fear that they would take their places, fearing change or sometimes simple reticence.

The injury to the SCTs may continue after school hours. Others could find and publish in social media material or information that may expose them or their personal pictures or other materials from the past before they became teachers, thus judging them publicly. The SCT may feel lost and helpless, and their reputation may be constantly under threat.

They exposed me without my knowledge in the social media…as a young teacher … the pupils tend to be occupied with my external appearance and there was a case where the pupils found my photograph…it bothers me that my privacy has been invaded.

5. Dreams

Analysis of the participants' products according to the SWOT model yielded an additional dimension that emerged from the four dimensions of the original model. The new dimension expresses the aspirations and dreams for the SCTs future professional development.

Personal dreams

They hoped for short school days and a timetable that offered a rich vacation that would enable them to spend more time with their families.

Dreams relating to professional development

The college studies exposed the SCTs to the academic world and research, and they felt a desire to broaden their academic activities. With the completion of their studies, they were able to devote time to professional development through participation in supplementary professional courses, further professional specialization in teaching in a PBL environment, and deepening of their disciplinary knowledge in order to prepare for new vocational opportunities.

I want to study for a doctorate…high level mathematics studies.

This professional development allowed them to work in their preferred field and to engender change in the education system.

To develop in my new profession, to progress in life…to deal with something that I like the most, literature, to do something that has a very deep meaning and to try to engender change.

Dreams relating to teaching posts and contents

The dream is to become a homeroom teacher, with the ability to influence and become a meaningful figure for adolescents. The SCT dreams of broadening their personal knowledge, strengthening their status in the class, and undergoing professional development so they can develop new learning programs, which necessitates thought and planning. They may feel they have professional ability and can lead this move, providing pupils with an alternative learning experience that will help them to love the subjects they teach.

To educate the next generation, to help them to know the literature and to see the beauty it embodies, to teach them what is literature beyond just "another poem" or "another story."

But they also tighten the relationship with the mentor-teacher, with urgent meetings to receive more meaningful support and guidance.

Dreams emanating from the education system

Many SCTs aspire to study the subjects for which they specialized in college and in their previous career as a lever to broaden the pupils' general knowledge.

> Introducing my field of occupation into the school – education for health and correct nutrition…writing learning programs on nutrition…business and professional promotion.

The SCT wants to contribute knowledge to experience learning and love of the profession, to avoid the phenomenon of a teacher who just transmits sometimes uninteresting materials for the Matriculation exams. They dream of receiving managerial roles, developing and leading projects and initiatives, leading groups of managers, and teachers and pupils so as to influence larger populations. But, they also often mentioned the payment component, and they dreamed that this would improve in order to help them decide to remain in the education system. However, the greatest dream was to have positive dialog with parents and gain their support.

To summarize, the SCTs saw the school as the main component in all the four studied dimensions, but they did not mention the school at the stage of dreams. In contrast, they saw the education system as a source of threats and risks, and a component in the realization of dreams depending on change that the system is undergoing now and has the expectation of undergoing in the future. The SCTs saw personal, personality, and social characteristics as factors for their success or failure as teachers but not as a factor for Risks, Threats, or Dreams. They noted that teaching work was an element that Weaknesses affected and was a dominant factor in Strengths, Opportunities, and Dreams but not in Risks and Threats. However, there was a strong representation of the teaching field in Risks and Threats.

Discussion

The original contribution of this study is that it elicits the voices of novice SCTs in Israeli high schools. These novices with previous vocational experience chose teaching as a second career, at a mature age, but in their initial year of teaching found themselves coping with a difficult school reality, attempting to survive, to understand, and to succeed.

The research these authors describe here applied a well-known organizational model, SWOT, to the induction stage in teaching in order to clarify the experiences and trials of retrained second career novice teachers in schools. The SWOT model consists of four dimensions, two of which (Strengths and Opportunities) associate with positive feelings of success, while the other two (Weaknesses and Threats) associate with negative feelings due to difficulties and crises. The research findings indicate that both dimensions were strikingly evident in the novice teachers' reports. This finding shows that the positive and negative dimensions are not mutually exclusive, meaning the Strengths, Opportunities, Weaknesses, and Threats together form a collage of the novice teacher, while each teacher has his or her own particular collage. The notion that both positive and negative dimensions can exist simultaneously for an individual is in line with Two Factor Theory of satisfaction in the workplace (Herzberg, 1959). Herzberg (1959) argued that the sense of satisfaction and

dissatisfaction do not connect epistemologically – one does not overshadow or alter the other. Work satisfaction and dissatisfaction also are not two extremes at the ends of a scale; rather, they are two separate phenomena that different factors influence.

Research on novice teachers' induction to teaching indicates that this stage involves two forces acting in different directions: on the one hand, demands from the environment and external pressures, which can become most disturbing experiences, leading to crises and the decision to leave. On the other hand, teaching is by nature a rewarding experience, involving a sense of satisfaction, meaning, and self-realization. In the mutual affinity, it is perhaps possible to see these two forces as a hierarchy, such that successful coping with the attendant pressures constitutes the necessary condition in order to attain an experience of realization and fulfillment. So long as pressures demand the teachers' coping, they will not be available to invest in the development of their abilities and realization of their inner potential. The findings of the research the researchers describe here map the factors that assist the novice teachers' coping with pressures and reinforce the inner core of Strengths, and increase enthusiasm and meaningfulness. This mapping relates to each of the four components of the SWOT model. The analysis clarifies how second-career teachers cope with external pressures and reinforce their inner resources. The teachers' success or failure at the inception of their teaching career depends on the difficulties and successes of external factors but also on the realization of their inner motivational forces. It is possible to identify the encouraging factors that facilitate the teachers' coping with external pressures and the forces that reinforce their inner motivation. When coping with external pressures, the teachers express their Strengths, especially their personal professional experiences help them, as in the case of communication with parents. There are Strengths that assist coping with pressures and Strengths that contribute to work enjoyment.

Job-related satisfaction and experience of difficulties can coexist in the professional world of novice teachers, whether their teaching career is their first or second career. The findings support and exemplify this duality. On the one hand, the interviewees reported that their practice in teaching is highly rewarding and meets their needs such as meaningfulness, mission, and self-actualization. On the other hand, they described stressful experiences, using an abundance of metaphors, like those the literature reports on novice teachers. The present study also employed the well-known metaphor of survival (Burden, 1980), in addition to expressions such as "a shaking experience," "I'm a slave," and "my life is ended." A major characteristic of the induction to teaching phase is probably the co-existence of professional satisfaction with stressful experience in a shaking intensity. This dual experience does not depend on the previous background of the novice teacher, and is present in their professional and personal world, whether teaching is their first or the second career.

Sabar Ben-Yehoshua (2001) noted three stages of socialization to teaching: (1) enthusiasm that fantasy and a sense of euphoria characterize, (2) shock in the transition and a survival crisis, and (3) assimilation and acceptance with an increase in self-confidence. The present study revealed that each SCT experienced success at the initial stage, but only SCTs with Strengths who identified Opportunities achieved success in the next two stages. The risk is that if the education system and school do not act to assist the SCT to survive and integrate then they will leave the system. Thus, professional support and guidance are critical for an optimal absorption process. The present study identified many Weaknesses, yet the system can help the SCT to integrate more successfully, with sensitivity to their unique characteristics and their previous background, of which principals are not always aware. In characterizing Opportunities and Threats, two identical factors emerged as important: teaching work and the school. When

they were able to identify Opportunities for the long term, the teachers felt a desire to remain within the system, with a sense of job security for the long term.

The research found SCTs with personal Strengths, who succeeded in identifying Opportunities, embroider Dreams, and enjoy a sense of success. This finding is in line with previous findings (Tigchelaar, Brouwerb, & Korthagen, 2008; Troesch & Bauer, 2017; Williams, 2013; Zuzovsky & Donitsa-Schmidt, 2014). The research also found that previous skills shaped the SCT's career planning, beyond the initial years of teaching. In contrast, there were SCTs whose Weaknesses impeded the expression of their Strengths, and they experienced disappointment and failure. These teachers experienced an accumulation of Weaknesses, such as insufficient knowledge in a discipline, lack of confidence in handling pupils in investigative learning and integrating technology, and a sense of inferiority among veteran teachers. These elements may weaken the SCT's struggle for survival and lead him or her to leave. Since this is their second career, SCTs always have another career to compare.

The school and teaching work are very complex environments and can be a positive resource for success and Opportunities, but they also can constitute a source for Weaknesses, Risks, and Threats. The SCTs mentioned schools mainly as affording Threats and sometimes Strengths. The school is, therefore, a threatening, rather than encouraging, factor. Risks and Threats involve tensions, stemming from the SCT and from the system: between the SCT and the principal, or the Ministry of Education, or the parents, or other teachers, etc. Additionally, the possession or lack of technological skills (Prensky, 2001) constitutes one of the factors for success or disappointment.

Freidman (2005) identified three main aspects of teaching that contribute to teachers' disappointment in their initial year of teaching: the social, organizational, and psychological aspects. The present study revealed additional difficulties: the economic factor and future occupational security. However, these findings contradict previous findings, which found that alteration in age and family status and the desire to establish the family's economic status attained better work conditions and economic security. The present study revealed dissatisfaction regarding wages, a subject that casts a shadow on continued teaching work and a career in education. Gilat and Wengrovitz (2018) noted one main reason for this, reporting the social status of teachers in Israel is lower in comparison to other similar professions.

The school is composed of overt and covert characteristics including many role demands. The voices of the SCTs help us to understand the difficulties they encounter in this context. Providing appropriate support can strengthen their desire to remain in the system and positively contribute to education in Israel.

The findings indicate two main forces acting on the SCTs. A strengthening force that brings success and power, and a hindering force that impedes strengths. Both forces can influence the SCT's integration or alternatively their failure to integrate in school, to survive and succeed, or to resign.

The SCTs perceived school principals, school staff, and mentor-teachers in two ways: supporting and hindering their absorption process. This contradicts the findings of Kwok (2018), which indicated that teachers saw this population solely as a resource for support. There are many reasons for this, and the model of Shimoni et al. (2002) indicates that each of the five components of school support and activities they mention can decide the success or failure of the SCT.

The SCT, who in most cases is also a parent to children studying in school, feels that this gives him or her a point of Strength: an ability to understand and cope with parents. But, in the

test of reality, they see parents as a Risk factor, as visible in previous research (Bryk & Shneider, 2003; Schectman & Busharian, 2015). This phenomenon is more powerful due to increased use of social networks such as Facebook and WhatsApp. The parents expect teachers to be accessible every day and find it difficult to draw a boundary between their work and private lives (Schectman & Borstein, 2015; Wasserman & Zwebner, 2017). Only very successful teachers were able to envisage dreams. To summarize, thanks to the mapping this research performed, it was possible to identify a typology of the position of the novice teacher according to the forces that support or hinder his or her induction into teaching. This typology can serve as a foundation for future research that will examine whether it is possible to predict novice teachers' successful integration in the school according to their type – that Strengths, Opportunities, Weaknesses, and Threats define. It also would be interesting to examine whether all the novice teachers who succeeded in overcoming the pressures found themselves amenable to go on to the Dreams stage.

The Typology
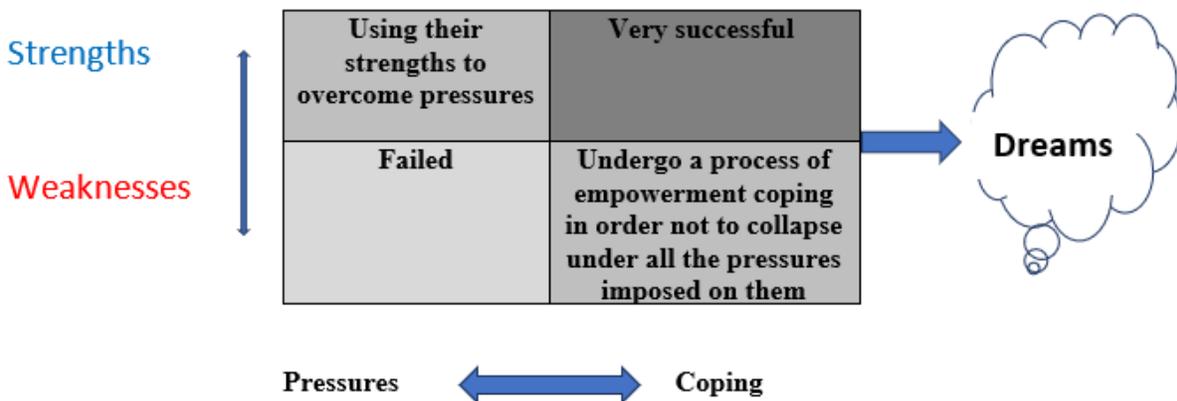
Figure 2. Typology of novice teachers according to the SWOT model

The School Management

The SWOT analysis yielded evidence that the graduates noted fewer Strengths in comparison to Threats at the school. This means that at the stage of induction into teaching, the SCTs perceived the school as an arena that was more threatening than helpful. Additionally, they mentioned the school mainly as a source of Threats, rather than Opportunities. Consequently, the researchers offer the following recommendations to schools receiving these graduates for teaching posts:

1. The members of the management should have a personal relationship with the SCT. Do not negatively exploit the novice teacher.
2. There should be continuous guidance and support for pedagogy issues and in the discipline taught throughout the academic year.
3. Reduce the work burden imposed on the novice teacher.
4. Delay the role of homeroom teacher until the following years.
5. Identify the SCT's unique abilities and skills and prior professional knowledge that could contribute to the school.

Recommendations for preparations before the SCT begins to work:

1. Familiarize the SCT with the school structure, role holders, and organizational rules.
2. Present a track for advancement within the school.
3. Present a possibility for transfer from junior high school to senior high school.
4. Assign teaching hours at various levels of matriculation units.
5. Explain the school teachers' duties and rights.
6. Understand the economic value of the teacher (mother's working hours), and do not split the position between two employers.

Recommendations for implementation at the beginning of the school year:

1. Follow-up of the induction process.
2. Help in receiving wages according to work hours.
3. Welcoming support, guidance, and absorption by management staff.

Characterization of the Mentor-teacher

The following are recommended characteristics for the mentor-teacher that supports and guides the novice teacher (some already exist today):

1. The principal should choose a mentor-teacher with a consolidated perception of his or her professional identity and of mentorship together with role-holders in the qualifying academic institute.
2. Define the role and coordinate expectations with all those participating.
3. Regular weekly personal supervision sessions with the mentor-teacher defined in the timetable.
4. Mentor-teachers must participate in special mentor training (that already exists today) as a condition for assuming the role of mentor-teacher.
5. The mentor-teacher needs skills in mediation and managing interpersonal relations.
6. The mentor-teacher should be knowledgeable in the SCT's discipline.

Acknowledgements

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Discussion Questions

1. Given the findings concerning the SCTs' Strengths, what can school principals do to exploit these Strengths positively?

2. How can novice SCTs help their colleagues for whom teaching is their first career, in identifying Opportunities and in coping with Threats and Weaknesses?

3. How can the teacher training system foster the SCTs' dreams and encourage them to realize those dreams?

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Ethical Behavior and Decision-Making:
An Interdisciplinary Review

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Abstract

The breadth and depth of literature examining ethics is considerable, and spans numerous disciplines. As a result, a multidisciplinary review would be helpful, particularly from related fields such as developmental psychology, social psychology, and marketing. The present review begins to fill this need by providing a summary of important philosophical positions, theories, and models on ethical decision-making. The review also highlights some of the more important organizational and cultural factors as well as empirically tested individual difference variables that impact ethical judgments and behaviors. By providing a summary that spans across multiple disciplines, the present review can serve as an important resource to researchers and decision-makers who are interested in a broad understanding of both the historical, and more recent important findings on unethical behavior and decision-making.

Keywords: ethics, moral judgment, decision making, empirical

Introduction

Abstract, concrete, and in between, the questions about ethics abound. What constitutes moral progress? What criteria should we use to evaluate conduct? Can I morally justify my actions? Should I do the so-called right thing if it is against my self-interest? What is the right thing anyhow? … What is ethics? (Marino, 2010)

Some of the greatest minds for thousands of years have pondered the preceding questions, which Gordon Marino posed in his recently published anthology of ethics and morality. Despite this, there remains very little agreement about the answers to any of these questions. Indeed, while this article reviews academic literature from the fields of philosophy, psychology, and marketing, it will become apparent that any consensus on these issues is as elusive today as it ever was.

Only one issue has been constant over the past several thousand years of writing on the issue of morality and ethics – the existence of three paradigms: deontology, teleology (or, consequentialism), and virtue ethics. The present review confirmed that much of the research in psychology and marketing over the last century is based on these three moral philosophies. Possessing a basic understanding of each, therefore, is useful for understanding the current literature in ethics and morality.

The first two philosophies, deontology and consequentialism, are action based. They focus entirely on the actions that a person performs. Specifically, deontological philosophies are based on the belief that the consequences of one's action are outside the actor's control and, therefore, irrelevant to moral judgment. A deontological philosophical approach is rules-based, and as a result, it relies heavily on the actor's motive and free-will in determining the morality of the action (e.g., did the actor intend to lie). In contrast, consequentialism, which is a teleological or ends-focused philosophy, emphasizes the outcome of an act. As a result, moral judgments have a basis in the consequences of an action. In contrast, consequentialism, which is a teleological or ends-focused philosophy, emphasizes the outcome of an act and bases moral judgments on the consequences of an action. An important distinction between these two philosophical positions involves the weight of internal and external factors in determining morality of actions. Deontologists place greater weight on the actor's *internal* motivation to follow the rules that distinguish right from wrong. Consequentialists, however, judge morality is based more on the direct and peripheral results of an action. Finally, a third philosophy, virtue ethics, places less emphasis on the rules that individuals follow or on the consequences of their actions. Instead, it focuses on an individual's character – an actor's traits, such as his or her honesty and kindness. Virtue ethics helps us to understand seemingly counterintuitive findings. For example, we found that while communicators felt that it was more desirable to omit information, rather than tell a pro-social lie, the targets believed the opposite was more ethical (Levine et al., 2018). They also found that people who told pro-social lies meant to benefit others appeared more moral than those who would tell the truth (Levine & Schweitzer, 2014).

Morality and Ethics in Social Psychology

Depending on whether an individual approaches an ethical dilemma as a deontologist (e.g., Kant), a consequentialist (e.g., Bentham), or a virtue-ethicist, judgments of morality will vary significantly. Beyond these philosophical principles, recent literature also has underscored the importance of a more heuristic and affect-based human judgment of moral transgressions, which needs incorporation.

For the most part, philosophers and psychologists adopt very different foci in their inquiry into moral judgment. Philosophers strive to define morality and identify the criteria for use in determining whether a person's judgments or actions are moral. In contrast, psychologists as well as marketers rarely endorse any single philosophical position concerning this matter, offer no clear definition of what is moral or ethical, and largely skirt this entire issue. Instead,

their interest lies in understanding the development of moral judgment and shedding light on the psychological processes that prompt people to render judgments or behave in a manner with the assumption of signifying appropriate moral or ethical conduct.

The findings that psychology and marketing have generated shed light on why identifying a distinct definition of morality and ethics remains elusive. For example, in an investigation into the role of mindfulness on ethical decision-making, Ruedy and Schweitzer (2011) uncovered a malleable individual difference that impacts the moral philosophy that one uses. These authors measured participants' reliance on deontological (principled) and consequentialist (teleological) approaches to ethical judgments and found that people who scored higher on mindfulness relied more on deontological judgments and that they cheated less. Importantly, mindfulness can suffer manipulation, and people can increase mindfulness through meditational practice (Baer, 2003), suggesting that a person's reliance on a deontological or consequential philosophy is not fixed. Another example of the elusive nature of a clear definition of morality occurs in four studies that sought to evaluate another person's consequentialist or deontological decision. When the actors undergoing evaluation made a decision with minimal effort, the observers regarded the deontological decision as more ethical than the consequentialist decision. When perceiving the effort as high, though, they found no significant difference (Robinson, Page-Gould, & Plaks, 2017). In another example, research demonstrated that high-stress moral dilemmas cause conflict between utilitarianism and general social values such as "Do not harm others." However, when an individual connects socially to a moral dilemma, the choice to approach the dilemma with a utilitarian perspective increases (Lucas & Livingston, 2014).

Together, these two sets of studies illustrate some of the messiness that is inherent in adopting a single philosophical position about moral judgment. Such work also sheds some light on why psychologists, marketing researchers, and business academicians frequently avoid taking any philosophical position at all. In the next section, we turn to the work of Piaget and Kohlberg, two of the most influential 20th century psychological researchers who have studied morality and ethics. After discussing the work by Kohlberg and others who investigated cognitive moral development, we provide a brief review of a relatively new area in the literature, one that concerns cultural psychology. This body of work provides some evidence that what some consider moral may not be as universal as most early philosophers assumed. Finally, our review will conclude with a discussion of a very recent and exciting look at moral judgment that associates closely with the work of Hume. This nascent area draws heavily on work in evolutionary psychology and concerns the impact of affect and automatic processes on moral judgment.

Review of the Cognitive Moral Development Literature

In psychology, the chief investigators of the study of cognitive moral development are Jean Piaget, a developmental psychologist whose research began in the 1920s and continued until his death in 1980, and Lawrence Kohlberg, the first "moral psychologist" whose research overlapped with Piaget's, spanning four decades from the 1950s until the 1980s. Kant influenced heavily both of these researchers. This is evident given the unique position that many people give to human beings. That is, Piaget and Kohlberg posited that, unlike other animals, humans possess a unique ability to develop morally because of their ability to improve the cognitive skills required to assess morally complex issues.

Piaget's classic study, *The Moral Judgment of the Child* (1932), has provided the basis for much research on moral judgment by offering a conceptual framework for the study of the development of moral thought. Piaget's research introduced a two-stage theory. Younger children (i.e., age 11 or lower) think about rules in fixed and absolute terms. They believe that rules come from adults or God and thus cannot change. Further, they are consequentialists, drawing moral inferences from the consequences of actions. In contrast, older children begin to make judgments based less on the consequences of an action and more on the intentions of the actor (i.e., they become more Kantian or deontological). Echoing a classic example, when a young child hears about a boy who broke 15 cups trying to help his mother and about another boy who broke only one cup trying to steal cookies, the younger child views the first boy's offense as worse or less moral, while the older child regards the second child as having committed a more immoral offense. Recent findings also suggest that, during the transition from very young to older, children may view their internal moral conflict as a negative attribute because of a poor understanding of the role and value of willpower and self-control (Starmans & Bloom, 2016).

Kohlberg first proposed these changes in moral development, expanding on the work of Piaget primarily by delineating in greater detail the stages of moral development. This resulted in an expansion of the framework from two to six stages of moral development. Kohlberg's first stage is similar to that of Piaget, while Kohlberg's second and third stages overlap with Piaget's second stage. The fourth through the sixth stages of moral development reflected entirely new conceptualizations of levels of moral development. The following briefly explains the most important aspects of each stage of Kohlberg's theory of moral development.

The first two stages are egocentric in nature. Stage one judgments center on an assessment of the direct consequences of the person's actions for him or herself. The most common cue at this stage is punishment: The worse the punishment (e.g., the length of the child's "time-out"), the more immoral the act is judged to have been. Stage two judgments center on the question, "What's in it for me?" In this stage, the presumed "right" action is whichever activity is in the individual's best interest.

The third and fourth stages have the characteristics of a shift in attention to the individual's social groups. In stage three, the need to balance the requirements of mutual social roles (e.g., the need to be a good student and a good son or daughter) influence moral judgments. In stage four, the influence of the self reduces further as the implications of action for the broader society become more important. In this stage, judgments center on the need to uphold societal institutions. This results in people becoming more concerned with obeying laws and respecting authority in order to ensure the maintenance of social order.

The final two stages signify Kohlberg's highest levels of moral reasoning. At stage five, the individual makes judgments with the concept of a better society in mind. This means that moral decisions come with the recognition that different social groups within a society have different values and that the consideration of these values is necessary for making the best judgments. Hence, at this stage, people recognize a need to protect individual rights and settle disputes democratically. Democracy, however, does not always result in just outcomes. At stage six, individuals recognize a higher order of moral laws that define the principles by which a society can achieve justice—a justice that calls for sacrifice of status, or power, or wealth, or combinations of these. Although some people may achieve this level of moral reasoning (e.g., Mahatma Ghandi and Mother Teresa), people typically view stage five as the highest level that anyone can attain (Crain, 1985). For this reason, Kohlberg later adjusted his model by dropping

stage six from his scoring manual and calling it a theoretical stage (Colby, Kohlberg, Gibbs, & Lieberman, 1983).

The influence of Kohlberg's model in moral psychology remains evident in the current literature (Trevino, 1986; Jones, 1991; Goolsby & Hunt, 1992; Krebs & Denton, 2006), despite the difficulty of administering Kohlberg's tool for assessing his vision of moral judgment (Colby & Kohlberg, 1987). In the decades that followed, a great deal of empirical evidence has accumulated – some in support of, and some in opposition to various aspects of the model. For example, Kohlberg focused on moral judgment more than moral behavior. However, the underlying belief was that people should make moral judgments about actual everyday moral issues in the same way they judge hypothetical dilemmas (Krebs & Denton, 2005). Research has generally failed to confirm this position (e.g., Wark & Krebs, 1996). This is not surprising given the insights learned from decades of research on the relationship between attitudes and behaviors, which finds that general attitudes rarely predict specific behaviors (e.g., Fishbein & Ajzen, 1975).

Of greater importance to Kohlberg's model is his position that people progress through each stage of the model in order, and do not skip a stage or regress to a lower stage once they achieve a higher stage. Support for this position is weak (Kurtines & Greif, 1974). For example, in an investigation of a cross-cultural sample, Holstein (1972) found that while this tenet generally holds, exceptions are not uncommon.

In addition, Harre (1983) provided an updated model of moral cognitive development. The model arises from the notion that different aspects of our social worlds derive from different rule systems and roles, which impact what one may deem as appropriate behavior. Harre offers an example that draws on Kohlberg's stages of moral development:

> The business world is guided by a Stage 2 moral order based on instrumental exchange; marriage is guided by a Stage 3 moral order based on the fulfillment of mutual role expectations; and the legal system is guided by a Stage 4 moral order based on maintaining the institutions of society. (Krebs & Denton, 2005, p. 633)

These observations suggest that because of the different roles and expectations inherent in each situation, people move in and out of moral orders – not stages of moral development. This conceptualization is inconsistent with the notion that moral cognitive development progressively improves.

A review of cognitive approaches to moral thinking would not be complete without a brief summary of the work of Forsyth and his colleagues (e.g., Forsyth & Pope, 1984; Forsyth, 1980). Although Forsyth's taxonomy of ethical ideologies has received far less attention than Kohlberg's model, Forsyth's work has been influential for two reasons. First, Forsyth introduced cognitive individual differences that influence moral judgment; in contrast, deontological and utilitarian philosophies hypothesize that the basis of moral judgment is unvarying. Second, Forsyth provided evidence that ethical ideologies impact moral judgments as a result of the emphasis that people with different ideologies place on various factors.

Consistent with the latter premise, Forsyth (1980) introduced a scale called the EPQ (Ethics Position Questionnaire) that classifies individuals according to their ethical ideology. In contrast to Kohlberg's model, the EPQ does not classify ethical ideologies solely on the basis of their reliance on principles and, therefore, serves as a more general typology. The EPQ classifies people based on the extent to which they make judgments in accordance with the theories of

relativism or idealism. As a result, the EPQ has proven useful in empirical investigations that explore more practical implications of these two theories (e.g., Aleassa, Pearson, & McClurg, 2010; Al-Khatib, Malshe, Sailors, & Clark, 2011).

According to Forsyth and his colleagues, idealists assume that good consequences can always be obtained, while less idealistic individuals hold that bad consequences often are mixed with good ones. Relativists believe that universal moral principles are of little value when making moral judgments because every situation requires the assessment of a completely different set of factors, whereas less relativistic individuals rely on important fundamental principles. Forysth's scale identifies four combinations of high and low levels of each of these two factors that result in four ethical ideologies. A brief description of each follows.

Situationists are high in both idealism and relativism. As a result, they advocate a contextual analysis of morally questionable actions. Absolutists, in contrast, also are idealistic, but they are not relativistic and thus they use inviolate universal moral principles to formulate moral judgments. Subjectivists, like situationists, are relativistic and, therefore, are skeptical of moral principles. However, they are less idealistic, which leads to a greater expectation of negative consequences, so they prefer to rely on their own personal values when making judgments. Finally, exceptionists are neither relativistic nor idealistic. Although they adhere to moral principles, these individuals admit that exceptions sometimes are necessary to moral absolutes.

In this way, the preceding typology provides a systematic way to measure the impact that these individual ideologies have on important issues (e.g., ethical views in social psychology research; Forsyth & Pope, 1984). This typology also accommodates findings that suggest people's moral philosophical ideologies are fluid and subject to change.

Evidence of the Malleability of Morality – The Role of Culture

Empirical research on morality and ethics has relied greatly on the use of vignettes that depict morally ambiguous dilemmas (e.g., Kohlberg 1958, 1969). The underlying assumption in such studies has been that people generally agree on what is moral or ethical and what is not—a view that contrasts with many findings. Recently, research in cultural psychology (e.g., Miller, Bersoff, & Harwood, 1990; Shweder, Mahapatra, & Miller, 1987; Shweder & Sullivan, 1993) has investigated the validity and implications of this assumption. For example, processing information in a non-native language diminishes the severity of moral judgments and increases leniency in moral judgments (Geipel, Hadjichristidis, & Luca, 2015).

Language, however, is only one aspect of culture, which one can define in many ways. The preponderance of the research the present researchers reviewed, however, investigates culture with respect to shared practices and norms.[8] For example, Mazar and Aggarwal (2011) used correlational data to study the propensity to offer bribes in 26 different countries. Their analysis revealed a significant negative correlation between a country's position on the collectivism-individualism continuum and the countries' explicit acceptance of the practice of bribery; more collectivistic cultures were more receptive to the acceptance of bribes as acceptable business practice. In a second study, experimental evidence affirmed the results of these correlational data: individuals who had a collectivistic, rather than an individualistic,

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[8] In cultural psychology, the term "culture" implies a set of meanings, ideas, and practices that individuals within some definable population largely share (Chiu & Hong, 2006; Chiu, Leung, & Hong, 2010).

mindset were more likely to engage in bribery. Further, differences in people's perceived sense of responsibility mediated the relationship.

While most research in morality and ethics has focused on acts that are negative, that is, immoral or unethical (Janoff-Bulman, Sheikh, & Hepp, 2009), some work has examined the impact of culture on *positive* morality. Positive morality is behavior evaluated as ethical or moral, rather than neutral or negative.

Specifically, Miller et al. (1990) investigated people's perceptions of helping others within both a South Asian (Indian) and a North American population. These researchers found that, while North Americans perceived the decision to help friends and strangers in various situations as a matter of personal choice, almost all individuals in the sample in India perceived that offering such help constituted a moral obligation.

An issue that has received scant attention in the literature involves harmless, yet offensive moral violations. Relevant to this, a series of studies by Eyal, Liberman, and Trope (2008) examined the impact of psychological distance (i.e., temporal or social distance) on people's judgments of immoral acts. While they evaluated a number of transgressions (e.g., incest, eating the family pet), people viewed one of the moral offenses as harmless albeit culturally repugnant: using a nation's flag as a cleaning cloth. In an investigation of Israeli undergraduates, the authors found that greater psychological distance (i.e., using an Israeli flag as a cleaning cloth a year from now, as opposed to tomorrow) resulted in harsher judgments of the immorality of the act. These researchers hypothesized that this occurred because participants relied more greatly on moral principles in evaluating distant events than near ones. Haidt, Koller, and Dias (1993) also explored these types of moral violations (i.e., cultural) and investigated the impact of affect on moral judgments, another relatively neglected topic. By focusing on individuals of relatively high and low socio-economic status (SES) within Brazil and the United States, they examined culture. The results of this research indicated that the domain of morality varies cross-culturally and that even social class status can elicit differences in perceptions of morality. Specifically, findings indicated that high SES Philadelphians exhibited a harm-based morality that had the limitation of the ethics of autonomy (i.e., people did not moralize or view as belonging in the domain of morality disgusting and disrespectful actions) as long as they perceived these actions as having no harmful *interpersonal* consequences). But, for lower socio-economic status (SES) Philadelphians (and especially Brazilians), morality appeared to be conceptualized more broadly. These individuals moralized stories that involved disgust and disrespect, even when they perceived them to be harmless. In more recent research, SES related to ethical behavior. Specifically, researchers found that lower SES individuals were more willing to behave unethically and that income, not education level, correlated significantly with unethical decision-making. Moreover, perceptions of these effects from SES seem pervasive in society (Dubois, Rucker, & Galinsky, 2015). According to *Wealth and Welfare: Divergent Moral Reactions to Ethical Consumer Choices*, people perceive those who receive financial assistance from the government to have lower moral standards, even when people see them purchasing ethical products (Olson, McFerran, & Morales, 2016). Research that explores these kinds of cultural differences in issues involving morality raises the broader question of whether goodness exists independently of the norms of a particular culture or society. That is, most people would agree that what people perceive to be right or wrong should be independent of one's culture. When we condemn slavery or torture, we do not do so simply because the conventions of our culture no longer condone such practices. The conventional view is that there is something more profound at stake when we refer to issues of morality. Although academic research rarely studies the

universality of certain views given that doing so amounts to trying to prove the null hypothesis, some research speaks to this issue. Lysonski and Gaidis (1991), who investigated people's reactions to ethical dilemmas in the United States, Denmark, and New Zealand, found that regardless of whether the dilemmas concerned issues of coercion and control, conflicts of interest, the physical environment, paternalism, or personal integrity, respondents' reactions toward them tended to be similar, regardless of individuals' country of origin.

While the preceding work seems to imply that our barometer of moral behavior may be relatively insensitive to external factors such as one's culture or the particulars of the social situation—a view that generally concurs with older models of moral thinking that Kohlberg (1958) and Piaget (1965) espoused, much other research calls this thesis into question. Along these lines, some social scientists (e.g., Van den Berghe, 1981; Nettle & Dunbar, 1997) suggest that cultural markers (e.g., social norms of moral behavior) serve a useful evolutionary purpose. Designations of cultural membership can play a vital role in facilitating altruistic and cooperative behavior toward in-group members. For example, McElreath, Boyd, and Richerson (2003, p. 123) drew on a mathematical model to propose that norms regulate social behavior in groups such that interactions among those sharing common versus those with discordant beliefs about appropriate behavior yield higher payoffs. This seems to suggest that people not only may base many moral judgments on these norms but also may render them in an automatic or heuristic manner. This has advanced a recent Humean perspective of morality, one asserting that moral intuitions anchor primarily from emotions, not reason. Research by Schaumberg and Mullen found that new evidence for the role of emotion has demonstrated that people see volunteers who experience some hardship (e.g., a bee sting) as possessing higher moral character than others who participated in the same volunteering activity who did not experience any hardship (Schaumberg & Mullen, 2017). Other work has more directly investigated the relationship between intuition and moral judgment. A series of studies revealed that those who have faith in intuition provide increased condemnations of moral violations (Ward & King, 2018). Next, we turn our attention to evolutionary psychology, an area that has been at the forefront of this characterization of moral judgment (e.g., Greene & Haidt, 2002; Haidt, 2001; Rozin et al., 1999).

Automaticity and the Emerging Literature from Evolutionary Psychology

In *The Descent of Man* (1871), Darwin introduced evolutionary biology to the domain of morality. Darwin's thesis centered on the role of sympathy as a social instinct (DeScioli & Kurzban, 2009). He argued that sympathy evolved into morality because of group selection; groups that displayed morality had an advantage over those that did not because group success ensues from the cooperation that agreed-upon (i.e., moral) behavior spawns. Recently, this view of morality has surfaced in psychology, with proponents arguing that the study of morality needs to account for both cooperation as well as the rivalry between those who cheat, versus those who aim to catch and punish cheaters (Alexander, 1987). Because of such thinking, much of the research in evolutionary psychology that concerns morality associates morality with pro-social attitudes (e.g., De Waal, 2009; Moll et al., 2006). To paraphrase Richards (1987, pp. 623-624), evolution constructed human beings to act for the common good, and to do so is what it means to be moral. The implications of such evolutionary influences on morality are significant. They help to explain why people appear to make many moral judgments in a very automatic fashion – namely they are render them using limited or no discernable cognitive effort. In an influential model of moral judgment, Rest (1983) relegated cognitive processes involved in rendering moral

judgment to a limited role, for he proposed that evolutionary forces encourage human beings' tendency to cooperate. Morality thus involves "the equilibrium of individuals in society . . . each reciprocating with other individuals according to rules that balance the benefits and burdens of cooperation" (Rest, 1983, pp. 572-573). Rest further posited that much of this process occurs quite automatically, with very little need for deliberation. A recent study using fMRI supports this view about the automaticity of some moral decisions and bolsters evidence that evolutionary forces play an important role. Specifically, Greene and his colleagues (Greene et al., 2001) asked people to make a series of life or death decisions that involved the popular trolley car scenario.[9] By demonstrating differences in the activation of brain regions that correlate with emotional engagement and cognitive reasoning, their research demonstrated that the extent to which a person was involved in a moral dilemma influenced the engagement of emotions during their judgment. For example, participants' decisions to sacrifice one person in order to save five others were more difficult if the single sacrificed person was a family member, versus a stranger. Results also indicated this emotion-laden factor affected women more than men. That is, women were less likely than men to throw a switch and kill only their brother, rather than to not throw the switch and thereby kill five people.

Perhaps the most influential and controversial research in this area has come from the work of Jonathan Haidt and his colleagues (e.g., Greene & Haidt, 2002; Haidt & Bjorklund, 2008; Schnall, Haidt, Clore, & Jordan, 2008). Over the past decade, Haidt's "Social Intuitionist Model" has generated dozens of articles that examine the role of affect and automatic-heuristic processes in moral judgment. The model centers on the contention that moral judgments and actions are the product of an evolutionary process in which decisions arise from simple and basic processes that are more akin to perception than to higher order cognition (Haidt, 2004). Indeed, Haidt claims that the way people make distinctions between what is right and wrong is very similar to the way they decide what is beautiful.

Borrowing from recent research in cultural psychology and in direct opposition to Kohlberg's view of moral reasoning (e.g., Miller et al., 1990; Shweder et al., 1998), Haidt suggests that people do not reach a moral judgment as a result of private moral reasoning. Instead, they rely on some gut feeling, which quickly and automatically delivers a moral decision. Moreover, he holds that contextual cues, such as social or cultural circumstances, often influence these judgments (Haidt, 2004). Although the model recognizes that reasoning can affect judgments, it contends that such reasoning plays an extremely limited role. Rather, people think others use reasoning as a tool to provide a post-hoc justification of decisions. Hence Haidt notes that "moral reasoning is an effortful [or 'controlled'] process, engaged in after a moral judgment is made, in which a person searches for arguments that will support an already-made judgment" (Haidt, 2001, p. 822).

This is an important point because it suggests that the reasons people give to explain or support their moral judgments may not accurately reflect the mental processes they use to derive

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[9] A runaway trolley is headed for five people who will be killed if it proceeds on its present course. The only way to save them is to hit a switch that will turn the trolley onto an alternate set of tracks where it will kill one person instead of five. Should you to switch the trolley to the other tracks to save five people at the expense of one? Most people say yes. Now consider a similar problem, the footbridge dilemma. As before, a trolley threatens to kill five people. You are standing next to a large stranger on a footbridge that spans the tracks, in between the oncoming trolley and the five people in its way. In this scenario, the only way to save the five people is to push this stranger off the bridge and onto the tracks below. The stranger will die if you do this, but his body will stop the trolley from reaching the others. Should you to save the five others by pushing this stranger to his death? Most people say no.

their choices. This concurs with a long-standing belief in social psychology that suggests people have difficulties articulating their own internal feelings, thoughts, and reflections (e.g., Nisbett & Wilson, 1977). Hence, given that ethical judgments tend to be inherently complex, that individuals' ability to articulate their internal thought processes is learned and not innate, and that individuals differ in their ability to engage in such articulation, Haidt advocates caution in interpreting evidence for or against his claim concerning people's post hoc justification of their moral decisions.

Recall that a key distinction between the work of Hume and his predecessors concerns the role that emotion plays in rendering moral judgments. Much of Haidt's theory has as its basis this notion that emotion or desire can supersede reason in moral judgment and action and, thereby, may result in immoral action. Several of Haidt's studies have sought support for this position (e.g., Haidt et al., 1993; Schnall et al., 2008). However, people do not yet fully understand or accept the role of affect in making moral judgments. For example, Fine (2006) criticized this position, and Kennett and Fine (2009) offered evidence to support such criticism by looking at a context wherein the automatic moral judgment was itself morally objectionable. In these studies, when reading scenarios involving negatively stereotyped individuals, people were able to override successfully their negative automatic moral judgments through moral reasoning, despite the negative affect that automatically resulted from reading the scenarios. Thus, counter to Haidt, Kennett and Fine would argue that even the additional weight of emotion seems to be insufficient to eliminate the element of reasoning in all moral judgment.

Summary of Psychological Literature on Morality and Ethics

The current review of the psychological literature on the topic of morality offers an overview of the approaches social scientists adopt in their investigations of morality and ethics. In general, this review illustrates that research has concluded moral action to be either the result of deliberate moral reasoning (e.g., deontological or Kohlbergian research) or the immediate result of automatic action tendencies (e.g., evolutionary psychology research), which the moral definitions and beliefs embedded in an actor's social environment (e.g., prevailing norms, the actor's social class, or his or her culture) may mediate. A line of psychological investigation with a great history of research has supported the Kohlbergian, or deontological, view of moral reasoning, which emphasizes the underlying role of cognitive deliberation. Based on this perspective, moral functioning is rational and centers on the need to understand the fundamental goals of human beings and the means they use to pursue them. The crucial elements of this line of thought are rules and principles for human behavior and attention to the predicted or observed consequences of moral behavior.

In another view of moral action, behavior is the result of action tendencies. Significantly, less empirical research has supported this position, which emerged in large part from the recent application of evolutionary theory in psychology. This research generally emphasizes the role of cooperation and pro-social attitudes as an adaptation to one's physical and social environment. As a result, evolutionary psychologists view the function of moral tendencies as serving the singular purpose of the species' survival. This line of research suggests the existence of an innate mechanism in which people use cognitive deliberation to the extent that it produces post-hoc justifications of morally relevant behavior. Hence, from this point of view, moral action is essentially irrational; rather, it comes from "moral emotions and moral intuitions that are not anchored in reason" (Kahneman & Sustein, 2005). This logic suggests that moral action is

different from morally neutral action only in terms of specific content categories. Action is moral because of its "good" content (e.g., helping) or because of the social function that is served (e.g., enhancing social cohesion; Hogan, 1973); it differs from morally neutral action that offers neither. Next, we turn our attention to an overview of both the models of moral judgment researchers in marketing offer, and several important individual and environmental factors that some have identified as having important influences on moral decision-making.

Review of Literature in Marketing

Introduction: The Paucity of Theory Driven Research in Business and Marketing

As is the case in the psychology literature, research in marketing uses the terms morals and ethics quite interchangeably, making little attempt to distinguish the two. For example, four of the models we discuss in this section (those by Ferrell & Gresham, 1985; Trevino, 1986; Hunt & Vitell, 1986; Dubinsky & Loken, 1989) offer no definitions of the terms. This treatment of the two topics appears to stem from a lack of consensus about what distinguishes the two (for discussions of this, see Cavanagh, Moberg, & Velasquez, 1981; Beauchamp & Bowie, 1979; or Jones, 1980). In our review of the literature, the study of ethics appears to be more concerned with the rules and norms that provide decision-making guidelines and frameworks, while morality researchers are more concerned with the underlying personal or cultural values and principles that guide judgments and decisions.

Regardless of how one defines the two terms, people typically view morality and ethics as particularly relevant to marketing. Several researchers have speculated about a unique role that ethics plays in marketing. Miles (1980) suggested that marketers assume boundary-spanning responsibilities that necessitate assimilating the needs of multiple parties with competing interests. Environments of this sort may be particularly conducive to unethical behavior. Others argue that marketing practitioners are more visible to persons external to the organization they represent, making them more susceptible to criticism (Ferrell & Gresham, 1985). Still others contend that marketing simply attracts individuals who have questionable ethics (Cox, Goodman, & Fichlander, 1965). This last point led Goolsby and Hunt (1992) to compare the cognitive moral development of managers in marketing to those of other social groups. Contrary to the charge, they found that marketing practitioners compared favorably with the other groups.

Decades of attention from marketing researchers confirm the prevailing view that morality and ethics are of considerable relevance to marketing. Indeed, several decades ago Murphy and Laczniak (1981) could already list nearly 100 articles in marketing that dealt with morals and ethics. Most of these investigations focused on the practical implications and applications of ethics in marketing. Although such inquiry can be of value, there appears to be a clear dearth of research that is either theory driven or empirical. Unfortunately, researchers have not addressed this gap adequately. Indeed, a computerized search we conducted on the topic of morality and ethics that included the major consumer and marketing journals over the last 40 years uncovered the following. The *Journal of Consumer Research* published a total of six such articles, and only two were empirical; the *Journal of Consumer Psychology* offered three papers on this topic, and two of these were empirical; the *Journal of Marketing Research* published two papers on this subject matter, and one was empirical and the other descriptive (i.e., survey based); and *Journal of Marketing* reported nine such articles, although only four were empirical and the rest were either descriptive or involved normative models. The relative dearth of theory

driven or empirical research on this topic suggests that our understanding of morals or ethics related issues in marketing remains quite shallow, offering little insight into important "why" or "how" questions and into the underlying mechanisms.

For the most part, the research in marketing has emphasized one of three broad foci and we review each in turn. The first involves non-empirical work that endeavors to provide descriptive or prescriptive models of ethical decision-making for marketing practitioners (e.g., Ferrell & Gresham, 1985). Two other streams of research have investigated pertinent factors that can influence ethical behavior: situational or environmental factors (e.g., Ford & Richardson, 1994; Murphy, Smith, & Daley, 1992), and the role individual differences play (e.g., Hegarty & Sims, 1978; Mazar & Aggarwal, 2011).

Influential Models of Ethical Behavior in the Marketing Literature

A review of the literature in marketing reveals five influential models of ethical behavior. Each of these draws or builds on models scholars in psychology (e.g., Kohlberg, 1958; Fishbein et al., 1975) originally developed. The first model (Trevino, 1986) is a general theoretical model. Three others focus either explicitly on marketing ethics (Ferrell & Gresham, 1985; Hunt & Vitell, 1986) or on individual decision-making within the specific context of marketing ethics (Dubinsky & Loken, 1989). A final model by Jones (1991) represents a conceptualization of individual decision-making of ethical issues, yet this model uniquely takes into account the intensity of the ethical issue.

Trevino's model (1986) is a person-situation interactionist model. It begins with the realization that an ethical dilemma is present. The individual then deliberates on the best course of action. Deliberation is dependent on an individual's level of cognitive moral development (Kohlberg, 1958). An individual makes a moral judgment in the cognitive stage, and individual and situational factors moderate it, which leads directly to an appropriate response (i.e., behavior).

Three other models focus specifically on marketing ethics. Ferrell and Gresham's model (1985) provides a contingency framework for ethical decision making in marketing. In this model, the contingency factors that affect the decision maker concern the individual (i.e., the person's knowledge, values, attitudes, and intentions) and ones that relate to the organization (i.e., significant others and opportunity). Like Trevino's model, the decision subsequently results in an appropriate action on the part of the decision-maker.

Hunt and Vitell's model (1986) is more elaborate than the former and relies on both deontological and teleological thinking. This model consists of several stages. In the first stage, personal experiences and environmental factors (i.e., cultural, industrial, and organizational) influence the individual's ability to identify the existence of an ethical problem, alternative responses to it, and the consequences of the alternative responses. In turn, resulting perceptions together with deontological norms and an evaluation of the potential consequences lead to both deontological and consequentialist evaluations, including the potential consequences of the moral decision and establishing any moral intent. Finally, it is important to note that the authors do not suggest any consequences of this stage on future ethical activities; that is, there is no feed-back loop in their model in which actual consequences impact future evaluations.

The last in the set of the three marketing ethics models is a conceptualization that Dubinsky and Loken (1989) offer. This model is unique for two reasons. First, it is the only model that is theory driven, in that it derives from the theory of reasoned action (Fishbein et al.,

1975). Second, it is the only empirically validated model (using a survey of field sales personnel). The Dubinsky and Loken model begins with an assessment of the variables that affect attitudes towards ethical or unethical behavior: behavioral beliefs and outcome evaluations (i.e., deontological and consequentialist considerations). The model then assesses the two variables that affect subjective norms regarding ethical or unethical behavior, namely normative beliefs and a motivation to comply. Finally, attitude and subjective norms contribute to intentions to engage in ethical or unethical behavior, which in turn affect actual behavior.

Finally, Jones (1991) offered a model of individual ethical behavior that is unique, for it emphasizes the role of the actual moral issue in the decision-making process. Jones' Issue Contingent Model (ICM) posits that moral issues vary in their moral intensity; in contrast to the previous models of ethical decision-making, the ICM explicitly recognizes characteristics of the moral issue itself as either an independent variable or a moderating variable. The ICM identifies six components that determine the moral intensity of an issue: magnitude of consequences, social consensus, probability of effect, temporal immediacy, proximity, and concentration of effect.

To summarize, in all models except that of Ferrell and Gresham (1985), some form of moral judgment stage exists. In Trevino's (1986) model, Kohlberg's model of the stages of cognitive moral development is the critical element in the judgment phase. Hunt and Vitell (1986) and Dubinsky and Loken (1989) rely on consequentialist and deontological evaluations in their models. Also, the models differ in their transitions from moral judgment to behavior. Ferrell and Gresham (1985) and Trevino (1986) suggested that the judgment phase leads directly to behavior, while the other three models include a step in which the individual establishes moral intent before engaging in any behavior (Rest, 1986; Dubinsky & Loken, 1989; Hunt & Vitell, 1986). Finally, Jones' model (1991) makes a unique contribution by delineating the role that a moral issue can itself play in the decision-making process. Jones' model identifies multiple elements that determine the moral intensity of an issue and the impact that each of these has on a persons intention to act.

Individual Differences in Marketing Ethics

The marketing literature has uncovered a number of individual differences that can impact the ethical judgments or actions of consumers and marketing practitioners. For example, McNichols and Zimmerman (1985) found that the strength of a person's religious beliefs relates positively to the strength of his or her ethical standards. In an investigation of the effect of extrinsic rewards on graduate students' unethical behavior, Hegarty and Sims (1978) found that providing such incentives for unethical behavior increased cheating. In addition, these researchers also measured a number of individual difference variables. They found that locus of control, economic and political value orientation, and Machiavellianism all were significant covariates of the unethical behaviors the incentives spawned.

Researchers also have found that individual social factors affect ethics in marketing. Along these lines, Chonko and Hunt (1985) observed that higher-level managers were less likely to perceive ethical problems, while similar research by Delaney and Sockell (1992) found that lower level managers were more pessimistic about the ethical character of the organization. Adding to this, a review by Ford and Richardson reported that, in general, as an employee's level in the organization increases, his or her ethical beliefs and decisions decrease.

Research also has identified three important individual differences from social psychology that can impact ethical behavior in marketing contexts: self-monitoring, social

dominance orientation, and right-wing authoritarianism. Miller, deTurck, and Kalbfleisch (1983) found that high versus low self-monitors were more successful at deceiving others. To explain this, they conjecture that, unlike high self-monitors, low self-monitors use internal cues as their guide and thus possess little experience deceiving others. More recently, Hing, Bobocel, Zanna, and McBride (2007) observed that leaders high, versus low, in social dominance orientation who partnered with agreeable followers made decisions that were more unethical. They also found that followers high, rather than low, in right-wing authoritarianism were more acquiescent and supportive of an unethical leader.

Blasi (1984) proposed that being a moral person could be an important part of a person's self-definition. Building on this, Aquino and Reed (2002) posited that the idea of being a good person—that is, possessing a moral identity—could occupy different levels of centrality in people's self-concepts. Hence, they identified a scale that measures a person's moral identity and found that moral identity relates to the frequency with which people engage in activities that benefit others.

Finally, gender differences in ethics have received more attention than any other (Ford et al., 1994). For example, Betz, O-Connell, and Shepard (1989) found that male business school students were more than twice as likely as female students to engage in actions regarded as unethical. Further, a literature review Ford et al. (1994) reported found that half of the studies they examined revealed that females acted more ethically than males, while the other half reported no gender differences. Finally, although not in marketing, psychologist Gilligan (1982) observed gender differences in children and suggested that boys and girls interpret moral dilemmas differently. Females conceptualize such dilemmas more complexly, viewing them as problems involving interwoven tradeoffs or contingencies that invite empathy and compassion. In contrast, males view moral dilemmas more boldly and perceive them as basic problems that involve right versus wrong.

Environmental Factors in Marketing Ethics

Another major stream of inquiry in marketing within the moral domain has investigated situational and environmental variables. In general, the research in this area has focused on one of three factors: social factors (e.g., peer beliefs-behaviors), organizational factors (e.g., company size), and reward-punishment mechanisms (e.g., the existence of corporate codes of conduct).

In the area of social factors, Zey-Ferrell, Weaver, and Ferrell (1979) found that respondents' perceptions or beliefs about their peers' ethical behavior was the best predictor of their own ethical actions. In a review of the literature, Ford et al. (1994) found that not only the behavior of supervisors and one's peers significantly influenced individual ethical behavior but also one's industry's ethical climate. Specifically, people behaved more ethically when they worked in industries with higher ethical norms.

Substantial evidence also points to the role of organizational size on ethical behavior. Using data from a survey of 149 companies in a major U.S. service industry, Murphy, Smith, and Daley (1992) found that, other than attitudes, company size exhibited the strongest effect on predictions of ethical behavior. Specifically, smaller firms tended to demonstrate more ethical behavior in marketing issues. More broadly, Ford et al. (1994) reported that "as the size of an organization increases, individual ethical beliefs and decision making behavior decreases." (p. 217).

A third area that has received much attention in marketing literature involves the influence of punishment and reward mechanisms. In general, standards, policies, or rules curb unethical behavior in a number of settings and through a variety of methods. For example, while a literature review by Ford et al. (1994) led to the conclusion that formal company policy does influence ethical behavior (p. 216), a survey by Chonko et al. (1985) to more than 400 marketing managers confirmed that this also appeared to be true for individuals involved in marketing. Recent evidence suggests that people must attain some level of cognitive awareness before the aforementioned types of policies can influence ethical behavior. Mazar, Amir, and Ariely (2008) investigated the role that attention to rules or standards has on self-concept maintenance, and they examined actual ethical behavior. In one study, researchers asked individuals to recall either the Ten Commandments or 10 books they had read in high school. Compared to people who recalled high school books, those who recalled the Ten Commandments cheated significantly less.

Discussion

What is clear from the present review of psychology and marketing research is that we are still far from identifying a definitive answer to the question of what is the most accurate representation of the moral judgments and activities in everyday life. One factor that may be contributing to the elusive nature of research in moral behavior is its almost complete reliance on self-reported predictions of behavior and assessments of third party dilemmas. Although few would limit the study of moral issues to objectively observable behavior, a real need exists to assess and evaluate actual behavior. Fortunately, researchers have recently made progress in addressing this issue (e.g., Zhong & Liljenquist, 2006; Vohs & Schooler, 2008; Mazar et al., 2008). Still, the nature of moral action makes real life investigation challenging, and this has contributed to this significant gap in the literature. Moral action is complex as a variety of feelings, questions, doubts, assessments, and decisions accompany it, and all are within a cultural context that can further influence assessments of the morality of any issue. These sources of complexity make the empirical investigation of real moral behavior challenging because it is nearly impossible to account for (i.e., control or vary) all these influences. Presumably, this explains the heavy reliance on normative models and atheoretical research that is evident in the marketing literature.

While the afore-mentioned complexities have an impact on any discipline interested in understanding moral decision-making or behavior, marketing researchers face further constraints because the goal of marketing research typically centers on a better understanding of the actual behavior of consumers and marketing professionals in real-world settings. As a result, the marketing literature has focused a great deal of attention on investigating practical factors (e.g., organizational size, corporate norms, etc.). As a result, like psychologists, these researchers do not endorse any particular philosophical position in their research (i.e., deontological versus consequentialist). The benefit of this approach is that many of marketers' models incorporate both deliberative and automatic processes in moral thinking. Still, this approach has come at a cost because it is often atheoretical. As a result, it provides little evidence about the underlying sources of the relationships identified between predictive variables and behavior. Some empirical work, however, has moved away from this kind of enquiry and, instead, has relied on theory to investigate ethical issues in marketing, (e.g., Mazar et al., 2008; Zhong & Liljenquist, 2006).

Finally, our review of literature suggests that while we possess considerable knowledge of moral philosophies as well as of theories of cognitive development and information processing, more rigorously developed theory-guided research is necessary. Further, nascent work in psychology that explores the role of affect and evolutionary processes in the domain of morality and ethics suggests that this might represent a fertile substantive area of inquiry for researchers in marketing. The unique perspective evolutionary psychologists offer may be particularly useful in overcoming some of the challenges previous researchers have faced because the nature of evolutionary psychology is such that it requires an interdisciplinary approach. Evolutionary theories of behavior require a combination of cultural, emotional, and individual difference (e.g., gender) factors in understanding moral behavior and decision-making. More generally, it is our hope that the interdisciplinary approach of our review provides a broad enough understanding of the more important models and factors in understanding moral decision-making and behavior. As a result, we hope that such an understanding may spur more of the type of theory driven empirical work that incorporates several related disciplines, such as sociology, psychology, and marketing.

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Discussion Questions

1. The recent emphasis on the role of innate, automatic (i.e., irrational) processes on moral decision-making and behavior does not preclude a more deliberate, cognitive role in some circumstances. Could emerging technological tools such as eye tracking, galvonic response, and fMRI, shed light on the potential dual roles of automatic and more deliberative processes?
2. Dual processing models that psychology and marketing researchers introduced in the 1970s and 1980s have the potential to provide useful insight into some of the environmental factors that can influence moral judgments and behaviors. How might some of these models help us understand which contextual factors influence moral behavior?

3. A key weakness that our review has identified is the fact that research to this point has relied almost completely on self-reported predictions of behavior and through assessments of third-party dilemmas. Might the goal of assessing and evaluating actual behavior be more attainable now, as a result of the data available through social media? For example, an emergent area of research (netnography) can provide insight by analyzing online behaviors, such as bullying and shaming, on platforms such as Twitter and Facebook.

To Cite this Article

Sustainability, Ethics, Social Responsibility: Citizenship and the Future Corporation

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Abstract

This article examines the corporation from the framework of Sustainability, Ethics, and Social Responsibility as constituting citizenship behaviors in the "Three Spheres of Human Civilization" that Waddock (2009) proposed, and the principles of the Coalition for Environmentally Responsible Economies (CERES). In examining the complexity of challenges facing today's corporations and their stakeholders, and the dire need for more ethical, socially responsible, and sustainability-oriented practices and organizations, the author proposes a model called the "Strategic Pantheon for Good Corporate Citizenship" in which they equate ethical, socially responsible, and sustainable behaviors by corporations with the actions they must take in the economic, political, and civil spheres of society to become good corporate citizens and evolve into the future corporations that are fully functional, contributing, and productive citizens.

Keywords: Coalition for Environmentally Responsible Economies (CERES), Competitive Advantage, Competitive Priority, Corporate Citizenship, Corporate Social Responsibility (CSR), Ethics, Green Wave, Net Promoter Score (NPS), Now Economy, Profit Maximization, Return on Investment (ROI), Social Vision, Spheres of Human Civilization, Strategic Vision, Sustainability.

Introduction

The many evils and malpractices of 21st century corporations and institutions have drawn our attention to the need for ethics, corporate social responsibility, and sustainability, and the need to recognize that corporations can only give their very best to their stakeholders when they fully and seriously engage citizenship behaviors. Corporations are citizens of society, and like expectations from individuals, they must be functionally productive members who obey the law, act in good faith, respect the rights of others, and function in accordance with society's standards. While profit maximization remains the aim of majority corporations, this motive is not

contrary to being ethical, responsible, and obeying the law. In fact, many of today's evolved corporations that once resisted ethics and socially responsible behaviors including philanthropy and sustainable practices now recognize how these contribute to building strong image or reputation, loyalty relationships and long-term value, and competitive advantage. They now view these as investments, rather than as added costs. This certainly points to a path of the future corporation acting as full citizen of society.

Social Vision, Strategic Vision, and Corporate Citizenship

According to Waddock (2009), vision means to see with the eye, and Senge (1990) defines vision as a picture of the future that one seeks to create. A social vision is a strategic vision of a company's plan to engage its community and effectuate social responsibility, build social capital, and engage corporate-community relations programs and initiatives as part of the company's strategic governance, plan, and overall approach to doing business. A social vision spells out how the company plans to contribute to and strengthen relationships with the community and to build stewardship on several levels.

By having a social vision, a company becomes clear about what it needs to do to become an important corporate citizen and how it will carry out its plan to build an image and reputation as part of community progress and growth. A social vision helps the company to stay focused on those activities that, while they do not bring profits in the short-term, build the credibility and trust that define a business as more than just a place to meet customers' needs and wants. Through social vision, companies act as part of their communities and community values. Social vision is important for individual as it places value on building lasting relationships, and bonds that are part of long-term value and commitment in both business-professional and personal spheres.

Companies that have strategic vision can better map out their future and understand exactly what needs to be done to get there, as they understand where they are now, and the situations and variables they face. A strategic vision guides individuals more effectively toward a planned and coordinated future with more preparations for uncertainly, while a strategic vision prepares a company for environmental changes.

According to Waddock (2009), when it comes to social vision and social capital, "Companies have a choice: They can destroy social capital by economizing at all costs, laying off employees, and devastating their communities when lower-cost opinions arise, or they can develop lasting, trust-filled relationships with local communities and help strengthen those communities" (p. 212). This is what people mean by companies becoming "rooted" in their communities – they must essentially become a part of community social fabric by contributing to community culture, growth, values, development and progress, and do so in ways that matter and represent corporate social responsibility or corporate citizenship behaviors. Companies that are rooted in their communities not only see themselves as necessary and vital to community progress but also see the community as their home and a place where they have planted seeds to take root in terms of building customer loyalty, relationships, positive image, and success.

Companies need to understand certainly how their business affects the community in many different ways, and more importantly, that they depend on the community for so much, including using public goods they do not necessarily incur the cost for, since taxpayers are the ones who pay for these. Vision and value affect corporate citizen behaviors. Vision refers to the future possibilities and potential or plans of organizations. Values are the broad preferences

concerning appropriate course of action or outcomes (Schermerhorn, Hunt, Osborn, & Uhl-Bien, 2012). Vision and values have much to do with corporate citizenship. "Values are the basis of any organization's ability to operate with integrity" (Waddock, 2009, p. 125), and values affect an organization's real and perceived integrity, which is the basis of how society and consumers measure corporate citizenship as seen through social responsibility. Companies that value corporate citizenship and leadership in the area of corporate citizenship understand that they must develop a constructive and positive vision that will inspire and connect people to the vision as well as the organization (Waddock, 2009). For organizations to develop strong corporate citizenship, they must have positive vision with the community endorsing and appreciating the values. Vision and values determine the activities and programs that organizations pursue that demonstrate corporate citizenship.

Visionary companies are highly anticipative and future oriented in their thinking and decision-making. Most importantly, these companies use innovation, and new and emerging technology to add and create value for customers and shareholders. According to Waddock (2009), visionary companies are those with elements of their human origins reflected in some of the strategic and performance bumps and hurdles they face; they attain extraordinary long-term performance because of careful strategic planning and decision-making. Waddock (2009) believes that visionary companies outperform their non-visionary counterparts because they are long-lived companies and because they have meaningful sense of purpose and remarkable resilience. We believe that visionary companies are able to outperform non-visionary companies because they believe in what they do, and they pursue innovation and always seek ways to stay ahead of the competition.

Sustainability and a Healthy Natural Environment

Sustainability has become one of the most important terms in business today. We are hearing so many organizations and individuals talk about sustainability because sustainability matters – and in fact, it is becoming part of the general requirements for organizations to meet stakeholders' expectations. Sustainability means establishing a balance between society, economy, and environment for efficient and effective use of resources in accomplishing organizational goals. Companies and individuals alike must embrace the environment and refine their business practices to reflect increased environmental consciousness and friendliness.

Having a healthy natural environment is extremely important to society, businesses, and individuals because the health of the natural environment affects our well-being and survival. It affects our available natural resources from which we create value, and it affects our ability to enjoy nature's bounty – affecting our leisure activities and many aspects of our lives. A healthy natural environment affects weather and climate, which, in turn, can affect our lives and capabilities as value-creating entities.

Some of the specific problems facing the natural environment include the following: climate change; energy availability challenges; water pollution and shortage; destruction of biodiversity and unhealthy and unsustainable land uses; existence of dangerous chemicals, toxics and heavy metals in land, air, and waterways; air and atmospheric pollution; waste management challenges; ozone layer depletion; pollution and decline of ocean and fisheries; and deforestation (Esty & Winston, 2009; Friedman, 2009). These are the "Top 10" environmental problems by Esty and Winston (2009). They are very serious problems because they are affecting our weather

and climate, our availability of resources, our ability to feed the planet, and wildlife and biodiversity, and they are threatening our survival.

McFarlane and Ogazon (2011) have discussed educational and scientific challenges in dealing with and achieving sustainability. A major challenge that emerges from their extensive treatment of the subject is that the 'Sustainability Concept' and issue is too broad for us as a society when we lack both the philosophy and practical knowledge to fully integrate sustainability into all we do. Moreover, we simply do not collectively have a universal understanding of what sustainability entails. It seems both culture and education would be the most viable and appropriate foundations from which to start integrating sustainability mindset in today's society (McFarlane & Ogazon, 2017). Some people overemphasize green while they are still overusing resources. Sustainability is more than "green"; we need to begin with the environment around us and then examine the inner organizational practices that further aggravate our relationship with nature and the corporation's many stakeholders: shareholders, customers, employees, suppliers, business partners, community, and government.

Corporate Citizenship in a Global Community

One definition of corporate citizenship is "the role business plays in 21st century society. It encompasses corporate activities related to community involvement, philanthropy, environmental, and governance issues" (Boston College Center for Corporate Citizenship, 2014, p. 1). Many companies refer to corporate citizenship as corporate social responsibility (CSR), sustainability, corporate responsibility, or the triple bottom line (Boston College Center for Corporate Citizenship, 2014). Companies display corporate citizenship by engaging in community volunteerism and instituting environmental standards for supply chains or designing products that both meet market demands and help address social problems (Boston College Center for Corporate Citizenship, 2014).

According to Waddock (2009), the term corporate citizenship became more prominent in the 1990s as many companies in the process of globalization began assuming responsibilities that were formerly relegated to governments, and arising out of this today is an expectation that businesses will play a greater role or a more constructive role in society outside of simply doing business. Waddock (2009) believes that corporate citizenship involves more than meeting discretionary responsibilities associated with philanthropy, volunteerism, community relations, and doing social good, which people value and perceive as sufficient in meeting or constituting a company's or corporation's social responsibility. Thus, corporate citizenship refers to the social responsibilities and actions of a company outside of regular business transactions, which it designs and in which it deliberately engages to bring social and other benefits to stakeholders, and most importantly to the community or communities in which it operates; the company sees itself as a citizen of a community or nation, and must strive to be a good citizen similar to the obligation of each individual to be a good citizen of a community or society. Corporations, like teams and individuals in an organization, face the expectation of displaying good organizational citizenship behaviors in the communities in which they operate.

To say a company is a leading corporate citizen in today's world means a company is a leader when it comes to giving back to society, obeying the law, meeting and exceeding the expectations of all stakeholders, and most importantly, volunteering and actively bringing betterment to people and communities, and doing so better than any other competitor. This form of leadership is 'corporate social responsibility leadership.' This means that a company values

going far beyond generating shareholder wealth (Waddock, 2009) in its industry and the business world, and it becomes apparent in initiatives it leads to better society.

A corporate citizen relates to the world around it by viewing itself as a critical part of that world, which is both systemic and interdependent; hence, others affect its role and what it does affects others' well-being. This means it must do good in order to yield good. For example, it sees itself as part of the environment and strives to better that environment by obeying the law, and where necessary, take action to ensure this environment receives protection and is safe for its stakeholders including employees, customers, community, shareholders, and government. The company relates to the world around it by taking a multiple stakeholder perspective.

Socially responsible actions and strategies are the majority of corporate citizenship. Companies nowadays are increasingly recognizing why they must play a greater role in meeting public needs; in fact, they must now take over part of the agenda of government by doing what they can to meet public stakeholder expectations, as this is good for business.

Practicing Responsible Leadership and Management

Managing responsibility is important to organizational success, and Waddock (2009) believes that implementing a process of constant learning and improvement is part of effectively accomplishing this. Learning systems guide managers in encouraging responsible practices and provide an emphasis on continued organizational learning and development, pushing the company toward ever more responsible practice (Waddock, 2009; Senge, 1990); it is part of the system that facilitates constant learning, innovation, and improvement in organizations. Some view learning systems as the mechanisms by which organizations grow and emerge as "learning organizations" that constantly learn and adapt to their environments (Senge, 1990), and through learning and continuous improvement are able to remain current, relevant, innovative, and productive entities that exchange information with their environments as open systems. Responsible management requires companies to understand their purpose, and how contexts and practices shape their performance, success, and growth. Learning systems play this important role by creating opportunities for such and by guiding managers in making appropriate decisions.

Balancing the Spheres of Human Civilization

The three spheres of human civilization constitute the totality of the challenges and opportunities defining our world. These three spheres are the economic sphere, the political sphere, and the civil society sphere (Waddock, 2009). Among these spheres, Waddock (2009) points to how powerful the economic sphere is today, and we can see this in the importance of business, trade, and commerce across the globe. The economic sphere dominates the globe, then the political sphere; the civil society sphere has declined over the last several decades with increased globalization and internationalization. It is, however, very important to establish and have balance among the three spheres of human civilization so we can have balanced growth and development, not lose any of the important values in the process and quest for progress. As Waddock (2009) notes, humans depend on having a balanced ecological environment, and as this balance changes, we can see how our problems and challenges, as well as the opportunities available to us, change.

As Waddock (2009) notes, in the economic sphere, the focus is on production of goods and services, and making efficient use of resources becomes a driving imperative or ideal. In

contrast, the political sphere focuses on governments, on establishing the rules of society, and on creating infrastructure to sustain and govern society. The civil society sphere focuses on the building and maintenance of relationships and community and resonates with the values of relationship and becoming civilized (Waddock, 2009). Unfortunately, currently, there is great imbalance among these three spheres of human civilization because our current world is more preoccupied with economic values, and the production of goods and services, and creation of material wealth is pushing our world to a breaking point and has created opportunities for chaos. Social chaos and social dysfunction as crimes and other social diseases become weapons used in the competition for scarce resources. The economic sphere certainly will continue to dominate as the world's population grows and competition for scarce resources creates wars. The political sphere is important in establishing the balance among the three but unfortunately represents a major sphere with characteristics of ineffective leadership and corruption.

The current imbalance among the three spheres of civilization is problematic because we are not experiencing balanced growth, progress, and development. In the process of focusing more on material wealth, we have lost some of the values and virtues of a civil society, and governmental officials have become corrupt in the process of securing their own survival. This continued imbalance affects us as a society as we forget the key values we need to survive as humans and institutions. Nevertheless, companies can establish a balance in the "Three Spheres of Human Civilization" (economic sphere, political sphere, civil society sphere) by fully embracing ethics, sustainability, and corporate social responsibility as the strategic pathways to good citizenship in these spheres on a global basis (*Figure 1* below).

Ethics matches expected behaviors in the civil society sphere by virtue of norms, laws and rules, and value consensus; sustainability matches expected behaviors in the economic sphere through efficiency practices, effective management, and coordination of actions and decisions with resources needs and constraints that create positive value for stakeholders; and corporate social responsibility (CSR) matches expectations in the political sphere as organizations create power and influence through philanthropy, contributions, and the positive reputation and loyalty following they gain – individuals and customer groups, and multiple stakeholders become loyal constituents (*Figure 1*). Today's companies must recognize these connections and reshape their vision, strategy, and business models and value-creating processes toward these ends.
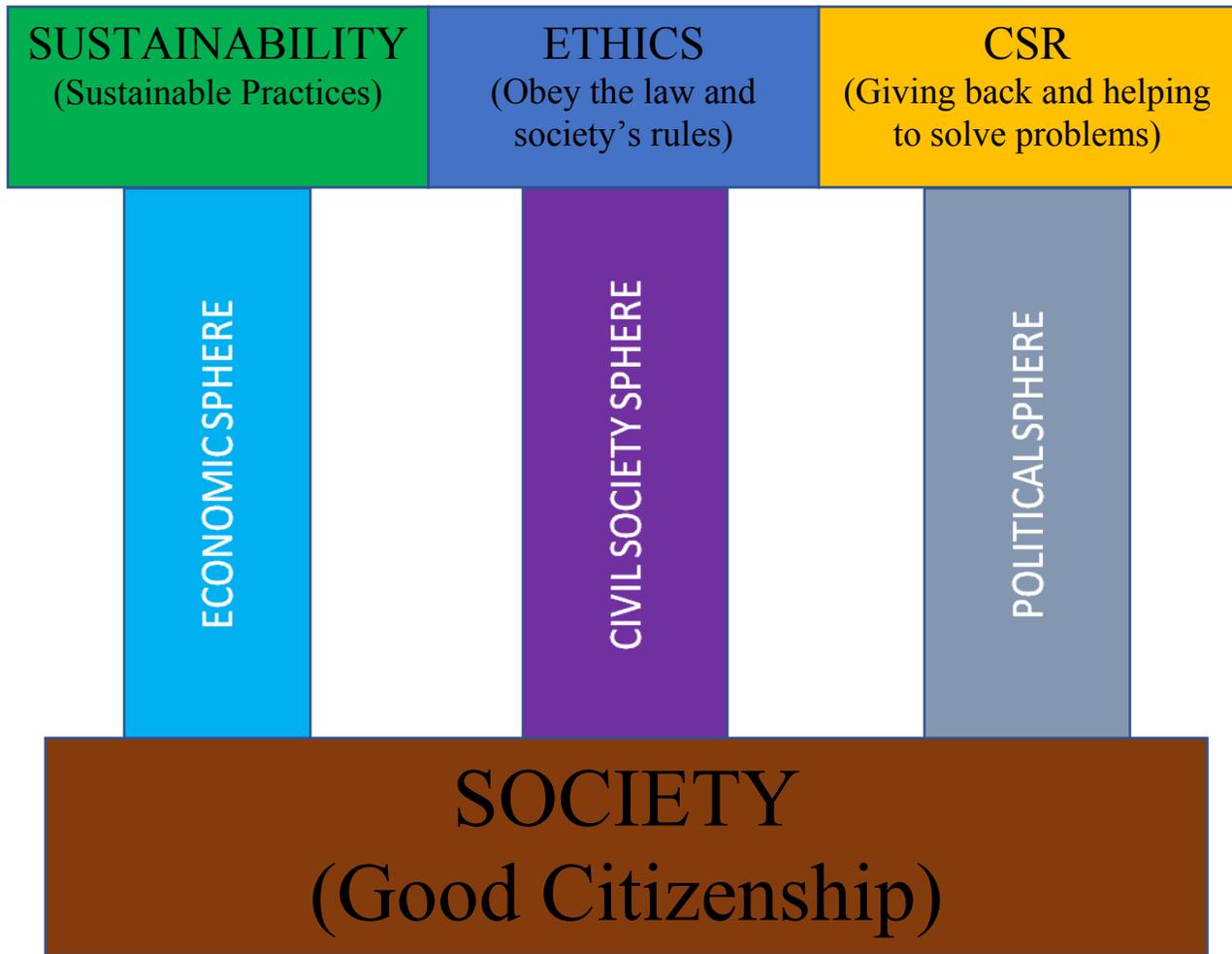
Figure 1. Strategic Pantheon of Good Corporate Citizenship

Positive Corporate Business Trends of Today and the Future

The Social Investment Movement

Organizations in the 21st century increasingly are held accountable and responsible for actions that result in negative externalities (external diseconomies, external costs) or activities that negatively affect public good in terms of community values, interests, and well-being (Johnson, 2005). There is indeed an increase demand for accountability when it comes to corporate citizenship behaviors, and this in part, has stemmed from the various negative accounts of organizational unethical behaviors and actions that have affected adversely community interests, customers, and investors – especially over the last three decades. As a result of this realization, and the recognition that stakeholders are demanding more for the communities in which businesses operate, many organizations and investors are considering programs and initiatives geared toward social investment or investments designed to improve society or community. Emanating from this is the social investment movement, which is the tendency for organizations to engage in community building efforts and in creating and adding value to the

communities in which they do business by having social vision and programs design to give back to or promote their place of residence.

According to Waddock (2009), most of the social investment taking place today emphasizes two important things: (1) improving society or community, and (2) social investors putting pressure on companies to change corporate practices so that certain stakeholders and the natural environment receive better treatment. Waddock (2009) believes the most prominent type of social investment involves using screening techniques to assess how effectively organizations are performing in the stakeholder, environmental, and issues arenas. The movement changed companies' approach to their citizenship and their treatment of stakeholders by imposing higher levels of responsibility and accountability, and furthermore, by making corporate social behavior a part of measuring company performance and public image and reputation. The movement has created awareness among consumers who demand more from companies and translate these into value and quality concepts. Therefore, companies must respond to these expectations and demands, and must change their business models or the ways in which they capture, create, and deliver value (Weinstein, 2019; Kotler & Keller, 2016; Michelini & Fiorentino, 2011; Osterwalder & Pigneur, 2010; Osterwalder, Pigneur & Tucci, 2005; Osterwalder, 2004) – this certainly can affect their bottom line, or performance and success. Hence, ignoring corporate citizenship can be costly in the long term.

Companies should pay attention to social investors, given their power and ability to affect the available resources companies need for growth and innovation. Moreover, many social investors are influential and can affect other stakeholders in how they respond to and react to companies. Social investors can strengthen or break organizational social image by virtue of their endorsement as they act as promoters or detractors of companies, thereby affecting net promoter score (NPS) (Weinstein, 2019). More and more companies are hopping on the social movement bandwagon because they understand it represents long-term investment and has benefits. Companies receive evaluations based on how much they give back, rather than just on how much they earn. Companies just must remember that reputation and image as part of the value element or construct is about three things: (1) what companies say; (2) what companies do; and (3) what stakeholders, especially consumers say about what the companies do and say (Weinstein & McFarlane, 2017).

Population Growth and Global Tribalism

Population growth has long been a major concern and challenge for many nations. Countries such as China and India no doubt have exceeded growth numbers that one could scarcely imagine centuries or even decades ago, with both now having more than one billion people – and still growing. The concern over the world's increasing population has always been one associated with the economic reality of limited resources, and unlimited needs and wants (Mankiw, 2009) as more and more people are born, and our scarce and limited resources on the planet become taxed to a certain degree. The world's population has seen the challenges of dealing with hunger and health issues because of rapidly increasing population overburdening earth's natural resources, causing pollution, increased environmental degradation, and the sort, to include the effect of global warming. Thus, leaders and governments feel a need to manage population, and that population growth should face controls and even limitations in order ensure there is, and will be, enough for everyone.

Humans need to be able to cope with complexity better because complexity is becoming more and more the definition of our existing and future challenges and problems, and we need to understand how to approach solving complex issues in order to survive and avoid further challenges. We as humans need to see how intricate our problems are so we can devise the best strategies and solutions to address and solve them. One of the challenges we face in developing solutions to modern problems is that we fail to see interconnections and intricacies, and as a result, our silver bullets often are only good enough to deal with surface issues, rather than uprooting the nerve that spoils the entire body.

Global Tribalism refers to the increasing tendency of groups to sustain their tribal identities in the face of global pluralism (Waddock, 2009). Many groups – religious, ethnic, cultural, etc. – are putting up various fronts against globalization and its trends as these threaten what they see as their authentic cultural and social values. However, not everyone sees this trend toward global tribalism as welcoming and as a good one because it creates ideological forces or "Jihads" (Barber, 1995) that can create radical social problems such as cultural exclusion, terrorism, and violence, and lead to discrimination, prejudices, and negative practices that restrict technology and other positive aspects of globalization.

Countries such as China, India, United States, Indonesia, Pakistan, and those with the highest and continuously increasing populations should take on humane moderate measures to control their population growth. Decades ago, China activated a "One-Child Policy" to stem population. Despite this, however, China has the world's largest population. Therefore, over the long-term, with increased life expectancy, such a policy seems ineffective. Two major concerns with population growth are economic and environmental problems. With increased population and the problem of scarcity, we are bound to see increased poverty, malnutrition, starvation, and increase in health problems, especially in developing and poor countries. Furthermore, as we press the environment for more and more of our resources and supplies, we will affect nature and the ozone layer more with increased carbon dioxide and other pollutants. The threats from mismanagement of population growth are very real (Sinding, 2009).

Demand for Increased Accountability and Transparency

In the 21st century, increased attention to organizations' relationships with various stakeholders and the environment has led to an increased demand by ordinary people, professional and administrative (non-governmental organizations – NGOs) and governmental agencies, as well as other entities for transparency. Transparency means that the decisions and actions of businesses, individuals, and government are visible in terms of their impact and consequences relative to safety and environmental effect (Bushman, Piotroski, & Smith, 2004). It means there is openness, communication, and disclosure on actions, decisions, and impacts with regard to corporations' activities, products, and processes relative to stakeholders' expectations and environmental impact. As a result of increased transparency, organizations, and their leaders and managers, must have higher accountability. Accountability, according to Businessdictionary.com (2014), is "The obligation of an individual or organization to account for its activities, accept responsibility for them, and to disclose the results in a transparent manner. It also includes the responsibility for money or other entrusted property" (p. 1). Accountability means having the domain of responsibility, and the willingness and capacity to accept responsibility and be held responsible for decisions whether in business, or other pursuits, and

when concerned with the environment, to be held responsible for actions that have an adverse impact on the environment.

The difference between transparency and accountability is that transparency allows for disclosure and openness to external assessors, evaluators, and allows the actions, decisions, and consequences of organizational behaviors and processes to be visible, while accountability ensures members, leaders, and managers who make these decisions are liable or held responsible for these decisions and actions. Corporate critics are demanding both transparency and accountability these days because more and more people have become conscious of just how corporations are affecting our environment and lives, how they are affecting our well-being and safety. The toll organizations have taken, especially large organizations, on the environment has become more apparent as a result of increased focus and attention, as well as more people pointing towards these, more evaluations, documentations, and the like. People feel that corporations should pay for the damages they do to the environment and society, not taxpayers or the government, and the only way to do this is to hold them accountable.

Transparency and accountability are especially important when it comes to government organizations as their decisions more than those of private corporations affect our daily lives and well-being and survival (Cooper, 2006). Currently, the United States government is becoming less and less transparent, and this creates worry for many Americans for example, because secrecy in governmental operations can lead to decisions and consequences that negatively affect individuals, communities, the environment, and the future.

External Assessment of Corporate Behavior

In the 21st century, increased attention to organizations' relationships with communities has become one of the factors to measure how well organizations are responding to stakeholders' expectations, especially those who do not own shares in the company. Corporate behavior can affect and shape an organization's reputation and image, and its position and performance, and ultimately, its success in the marketplace (Weinstein, 2019; Kotler & Keller, 2016). Even though more and more organizations are embracing corporate citizenship behaviors, we cannot depend fully on organizations to do what society and stakeholders expect of them, as there still are many organizations that place profit motive far above social good, and community and customer well-being. Therefore, external assessment by professional and administrative (non-governmental organizations – NGOs) and governmental agencies become an important part of assessing corporate behavior to determine conformance to environmental, legal, and community as well as product and service standards. External assessment is important because we cannot depend fully on organizations to be completely honest, and we have to eliminate conflicts of interest that prevent organizational members and organizations from making the best decisions for society. External assessment serves to balance organizations and stakeholders, especially community or external interests in the organization's performance and behaviors that affect outcomes and consequences for all stakeholders. According to Waddock (2009), external assessment of corporate citizenship in stakeholder and environmental arenas have developed out of the interests of social investors, individuals, or fund managers who develop explicit social and environmental criteria as part of their investment strategies. External assessment also emerged out of the need to ensure compliance and to have a neutral party to regulate standards and create higher criteria for performance. Furthermore, external assessment facilitates sanctions for corporate citizen behavior more effectively than internal assessments.

Today's organizations must understand that we are in a consumer-dominated economy in which the power has shifted long ago from the hands of producers to those of the consumers or stakeholders. This is especially the case in the 'Now Economy,' in which superior customer value means delivering above customers' expectations and beyond competitors' capabilities (Weinstein, 2019). Therefore, they must strategically plan how to meet varied stakeholders needs by operating within a zone of tolerance that each stakeholder group will find acceptable at a minimum.

Considering the CERES Principles in Practice

A New Paradigm for Leading Corporate Citizenship?

CERES stands for Coalition for Environmentally Responsible Economies (CERES), which is a coalition of investors, public pension trustees, foundations, labor unions, and environmental, religious, and public interest groups (International Institute for Sustainable Development, 2013). The purpose of CERES is "The coalition's purpose is to promote investment policies that are environmentally, socially, and financially sound" (International Institute for Sustainable Development, 2013, p. 1). As such, there are ten (10) principles embraced by CERES:

- protection of the biosphere,
- sustainable use of natural resources,
- reduction and disposal of waste,
- wise use of energy; risk reduction,
- marketing safe products and services,
- damage compensation,
- disclosure,
- environmental directors and managers, and
- assessment and audit.

(International Institute for Sustainable Development, 2013, p. 1)

There is a need for a new paradigm for leading corporate citizens, especially as we move into what will be a volatile century. The years ahead will be critical for our planet and species, especially as both manmade and natural forces reach their peaks and the consequences of our interaction and relationship with the planet becomes more apparent. Societies will change in several ways if the new paradigm for leading corporate citizens takes hold. There will be more environmentally and socially responsible businesses and business practices that are naturally parts of organizational leadership and managerial mindsets. If the new paradigm takes hold, we certainly shall see more efforts by companies to engage socially responsible practices and see less environmental challenges ahead, safer products, and increased efforts dedicated toward conservation of resources – and the Green Wave will be a natural way of doing business for companies. We also should see changes in attitudes toward conservation, going green, and issues and challenges such as global warming (International Institute for Sustainable Development, 2013).

The most important shifts that are likely to occur in the near term will be in terms of the types of energy sources we promote and use. There certainly will be an increase in solar energy

usage, especially as earth's temperature increases and many of the traditional sources of energy decrease or become even scarcer. Furthermore, in the near term, we will see shifts in how companies account for their value and productivity earnings or outputs as environmental costs become very important in calculating revenues. Just as how companies in the age of technology and social media are concerned about return on investment (ROI) for these value adding tools and strategies, we will see companies attempting to calculate or measure the ROI of environmental and sustainable or green practices. Additionally, there will be a shift in how companies utilize resources, and in fact, this shift has started already as part of efficiency practices in sustainable resources and value. Finally, in the near term, we will see more and more companies joining the search for cheaper and more environmentally friendly energy sources. This has been one of the most prominent changes observable since corporate citizenship and social responsibility have come under the governmental and public microscopes.

Vision Shifts in Leading Corporate Citizenship

Companies in the 21st century have begun to shift their visions or modify them to demonstrate and incorporate more social responsibility and corporate citizenship perspectives and focus. Stakeholders are beginning to demand more of companies as society realizes how much corporations and their activities affect the environment and quality of life for everyone. As a result, in leading corporate citizenship, we are seeing vision shifts where leaders and board of directors are pushing the ideas of social engagement and tending toward the development of greater transparency and accountability. Visions in organizations have now become much bigger than the entities themselves as they tackle and take on some of the activities and responsibilities that were once exclusively left to government and community – for example homelessness, environmental pollution, community health, social welfare and a variety of charitable and social activities designed to bring them into fuller functions as members of society, rather than just businesses with the profit motivation. Many boards of directors and leaders of corporations now will start considering the relationship between their companies and the environment as well as its impact and social role in society. Before, corporation leaders focused mainly on economic goals at social costs, but now they will incorporate social costs and responsibilities into their vision for their companies. Another important shift will be in the tendency toward more globalized visions for companies, not matter what their sizes are. We probably will start seeing companies name chief environmental officers, chief community relations officers, sustainability vice presidents, and other titles indicating corporate citizenship and greater social responsibility as connected with changes in vision geared toward leading corporate citizenship.

These shifts in vision certainly will change leadership and management by broadening roles and responsibilities way beyond the companies and beyond profitability and profits. We will see more leaders and managers who are conscious of the environment and more attuned to multiple stakeholders' interests and demands. We probably will see more leaders and managers that are moral as they come to see their roles and responsibilities as having impacts far beyond the companies they operate and control. We should see more service-oriented leadership and management practices dedicated toward social interests and fostering ideas of public good and utilitarianism in their thinking. Leadership and management will need to become more transparent and accountable, and leaders and managers will have to consider broader social needs and how they must play their roles in influencing and positively affecting communities in which they live and in which their companies do business.

Future Organizations and the Long-term Vision of Corporate Redesign

Organizations of the future will need to be different from their counterparts or past and present organizations. One of the characteristics is that they need to be knowledge organizations, and what Weinstein (2019) calls value-creating organizations that are high in both purpose and process, especially in the "Now Economy," where finding and keeping customers represents a competitive priority. This means their purpose should be to be good corporate citizens, and their intention should be to play that role to the fullest in terms of social responsibility and sustainable practices, environmentalism, and social justice. Future organizations will need to be environmental stewards that embrace green and sustainable practices that will lead to energy and environmental conservation on a higher level than present; they will need to be not only knowledge organizations but also learning organizations (Senge, 1990) as they learn from and adapt to a rapidly changing environment in order to remain relevant and current in the value they create and deliver to their many stakeholders while making contributions to broader and more critical efforts and goals designed to preserve our future and ensure survival of future generations.

The Tellus Institute believes that future organizations will need the following characteristics:

(1) being far more flexible and adaptive to meet significantly changing social and ecological conditions,
(2) interdependent with other institutions and nature,
(3) effectively networked with other institutions and organizations in society,
(4) relationally oriented to cope effectively with stakeholders and equitable in dealings with those stakeholders,
(5) willing to share power with other institutions and stakeholders,
(6) "Leaderful" – full of leaders throughout the company (Raelin, 2003), and
(7) reflective about their own roles and the consequences of their decisions on others. (Waddock, 2009, p. 403)

Corporations in the future certainly must change, and in fact, change will not be an option because the future, while unpredictable to some, certainly will be one of tumultuous changes and uncertainties, and the only way for corporations or organizations to survive will be to change their vision – experience a vision shift (Waddock, 2009), and ensure they are highly adaptive and understand the paradox of change (Burke, 2005) while effectively managing and leading change for survival (Kotter, 1996). Implementing organizational change will become more challenging for future corporations (Spector, 2010) as they must deal with a variety of complex challenges and issues while facing increased pressures from stakeholders and the environment with scarce resources at their disposal. Leaders and managers of future corporations will find themselves increasingly caught up in the planning process as they must craft effectively strategies to deal with many unusual problems and situations as well as with the changes affecting their companies.

Corporations of the future will have broader organizational and societal visions – in fact, organizational and societal vision will be one, as the organization orients itself to play a greater role in contributing to the betterment of humankind through its value-adding activities and initiatives, and will embrace programs designed to better communities and lift the human spirit.

Tellus Institute's long-term vision of corporate redesign is one in which leaders and managers implement their work with both wisdom and mindfulness (Ackoff, 1999; Waddock, 2009) as key factors in determining decisions and outcomes for the corporation and all its stakeholders, and most importantly, society. Organizations will dedicate themselves and their resources to meet the changing needs of society and nature.

The future purposes of the corporation definitely will change, and the Tellus Institute has provided six major areas in the long-term vision of corporate redesign will focus:

(1) the purpose of the future corporation will be to harness private interests to serve the public interest;

(2) corporations shall accrue fair returns for shareholders but not at the expense of the legitimate interests of stakeholders;

(3) corporations shall operate sustainably, meeting the needs of the present generation without compromising the ability of future generations to meet their needs;

(4) corporations shall distribute their wealth equitably among those who contribute to its creation;

(5) corporations shall be governed in a manner that is participatory, transparent, ethical, and accountable; and

(6) corporations shall not infringe on the right of natural persons to govern themselves, nor infringe on other universal human rights. (Waddock, 2009, p. 403)

Future corporations must invest themselves heavily in cultivating and shaping a positive future for humankind as we venture on what Gelbspan (2007) calls "two paths for our planet."

Conclusion and Recommendations

Today's companies must do their best in complying with the demand for social responsibility given how competition shapes industries, and customer loyalty and retention. Companies that are able to deliver above and beyond what stakeholders expect certainly will gain competitive advantage in the market (Gamble, Thompson, & Peteraf, 2018). Common ground. and common goals and understanding, are what we are lacking as a society. Our many and distinct self-interests as institutions and individuals create differences and become great obstacles to arriving at a mid-ground for our collective benefits. Unity is the key to securing a sustainable and prosperous future for humanity. One of the problems with humankind is that either we do not learn from the past or we are very slow at learning from the past. This creates a revolving challenge of making more and more mistakes – the same mistakes, which complicate our lives and result in us being unable to solve older problems, which are the foundation of current ones. We need to be more mindful of our collective responsibilities and practice now, rather than in the future.

As far as energy, sustainability, and corporate responsibility are concerned, our great hope is that we will discover new and alternative sources of energy to preserve our standards of living while saving our planet from further destructive exploitation. The challenge will be difficult because we are running out of options and time. The idea of the "life-centered approach" (Waddock, 2009) is a very good change as we should be focusing on constantly replenishing our resources, especially delicate resources such as vegetation and water supplies.

Our future will be a bleak one without renewing many of the natural resources we are using at a rate never before consumed and destroyed in history.

Increased accountability and transparency should become more important as a lens through which we measure the success of modern organizations in relation to individuals and the environment. Flexibility for the future will not be an option for organizations, but a reality as they face the consequences of centuries and decades of environmental neglect and abuse, which has come to place excess constraints and limitations on their capacity for value creation and innovation as increasing scarcity and competition set in.

In order to secure a future of more responsible corporations, people really need to take action against organizations by not purchasing their products when they are in violation of the law and other issues. Consumers have not used their power effectively to shape organizations' actions. Corporate citizenship is a challenge because companies always play the political game. While many are embracing corporate social responsibility and demonstrating more accountability, it is not without benefits for them. Very few companies genuinely do good for good's sake. In fact, even charitable deeds result in tax breaks and other subsidies from government. Therefore, corporate citizenship is difficult to measure against profitability motive. Some companies today make great products and deliver great value, but they ignore socioeconomic diversity. For example, Apple really does not create products or services for the poor, especially when we look at the prices of Apple's products. Today's environment requires companies, leaders, and managers who are forward thinking, inclusive, kind, and caring. They must understand that the environment in which they live is constantly changing, and they must seek to change their perspectives and vision to embrace social, cultural, and physical environmental considerations.

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About the Author

Donovan A. McFarlane (donovanmcfarlane@westcliff.edu) has taught business at the college-university level for approximately 15 years. He is a faculty member in the College of Business at Westcliff University where he mainly teaches in the M.B.A. and D.B.A. programs to include courses such as Transformation and Executive Strategies, Strategic Management and Implementation, Leading Change, and Creative Solutions Leadership, among others. At Westcliff University, he has served as Lead Faculty for Strategic Management in a Globalized Society and for International Business. He has taught diverse fields of management including marketing, sales management, human resource management, leadership, and organizational behavior. Dr. McFarlane is published in several journals and teaches at St. Thomas University, Nova Southeastern University, Florida International University, Barry University, and Broward College. He also teaches in the fields of Political Science and International Relations.

Discussion Questions

1. In light of this article, how would you describe the "Future Corporation"? Provide examples.

2. The author describes the 10 CERES Principles. Explain how you can use these to enhance sustainability practice within your current company.

3. Explain the intricate relationship between sustainability, ethics, corporate citizenship, and corporate success in the 21st century.

To Cite this Article

McFarlane, D. A. (2019, Fall). Sustainability, ethics, social responsibility: Citizenship and the future corporation. *Journal of Multidisciplinary Research, 11*(2), 73-89.

Life Forward

Alejandro Laplana
Technology Entrepreneur

Background

Alejandro Laplana is founder and CEO of technology company, Shokworks Inc., where he has developed more than 100 digital platforms and apps for some of the world's brands, entertainers, sports teams, clubs, players, and broadcasters, including but not limited to the following: The Colombian National Soccer Association, DIMAYOR Colombian National League, Millonarios FC, FC Barcelona, La Liga, Kinesis Money, Alta Plaza, Start-Up Chile, Bridgewater & Taunton College, Luka Modric, P3 Smart City Partners, Chargello, Fox Sports, HBO, The UK and Panamanian Government. Shokworks has over 200 full-time employees that design, develop, and operate highly scalable software solutions (mobile and web-based) for large

brands, operators, and well-capitalized start-ups. Shokworks co-invests with entrepreneurs, brands, and enterprises and then proceeds to design and develop projects with an in-house, data-driven, mobile first methodology that transforms inelastic ideas, enterprise divisions, products, brands, and businesses into digital growth products and companies. Laplana has generated directly – via revenue generation, cost-savings, and direct investment – more than $50 Million for portfolio companies and clients.

Prior to his role as CEO at Shokworks Inc., Laplana founded and served as managing principal of Nesting Partners LLC, a patent incubator and software company builder. Nesting Partners has transacted in more than 40 patent portfolios and founded more than 9 companies, producing 2 successful exits for a 7.5X return on investment.

Laplana advised the Venezuelan Congress on IP strategy and serves as a member of the technical steering committee tasked with reforming the country's IP legislation. Laplana co-founded the Caracas chapter of Start-Up Gring and serves on the Startup Chile Board of Judges for incoming startups.

Laplana holds a Bachelor's degree (B.A.) from Syracuse University and a Master's degree (M.Sc.) from New York University (NYU).

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Interview
By Hagai Graingarten
Editor-in-Chief, *Journal of Multidisciplinary Research*

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1. Life is about stories. Do you have a favorite story you use as an icebreaker?

One interesting story is how I took on a project in my mid 20s – in the middle of a masochistic transition – and experienced a server crash for 20 minutes at the height of a World Cup qualifying match that was viewed by millions of users. That project eventually became our landmark turnaround portfolio company, and the story helps to inform the relativity of any experience.

2. What are the top three characteristics that contributed to your success?

Stubbornness: I've never taken "no" (in the form of an answer) at face value, unless the task is demonstrably impossible, and this gradually translated into audacity that at times cemented a reputation for, and track record of, rising up to the challenge of phenomenal opportunities.

Iconoclastic demeanor: I've always valued track record over experience and have rarely taken advice from anyone other than paid lawyers, or accountants, or both – providing specific guidance on a tangible problem. This was especially helpful during the formative years of my business.

Obsessiveness: I cannot sleep unless problems are resolved; therefore, customer and employee satisfaction are tantamount to existential imperatives, and hopefully this permeated across my corporate culture.

3. What life-changing events or decisions have guided your career?

One formative event was having the bulk of my family's assets nationalized by the Venezuelan government in 2007. This forced me to abandon any notion of a comfort zone and created the conditions for my entrepreneurial trajectory. It also helped me foster a healthy mistrust of Government and bureaucracies in general.

4. Tell us of any expressions your parents often repeated with you.

My father often repeated that time was the ultimate equalizer – and perfectly democratic. We all have, on average, the same amount of time – what we do with it sets us apart.

5. What is the biggest misconception about you?

That my desire to compartmentalize via a battle tested filtering mechanism makes me closed minded, or transactional, or both.

6. What books have you read lately?

Black Swan by Nassim Taleb and Napoleon's memoirs. *Black Swan* is one of those books that changes your outlook on specific aspects of life – specifically, how to manage risk. Regarding the latter, Napoleon – and many of the perennial generals – in my opinion, are far more effective in instilling a sense of strategy than any business book I have come across.

7. Imagine your phone rings and it's you from 10 years ago. If you only had a minute to talk, what would you say? (Yes, I know, buy AAPL.)

Don't overanalyze things. Take a shot fast, optimize, and adapt. Conversely, I also would tell myself to cut losses quickly and not to drag on the inevitable because of a subconscious fear of failure, or loss, or both.

8. What elevator speech would you give children about success in life?

Success is relative, and it often comes at significant personal cost. My elevator pitch to them would be to introspect often and honestly evaluate what success specifically means to them. Don't listen to external fabrications of success, including and especially my own. Also, be very specific about that and about most important things in life.

9. What is the best advice you've ever received, and who gave it to you?

The best advice I've come across was never actually received but honed. Paradoxically, it came from an instinctive skepticism on most matters of substance that never allowed me to listen to advice, unless it was delivered by a paid attorney, or CPA, or both, on a very specific problem. It served me well. Most free advice is useless.

10. What would you like to see as your life's legacy?

A legacy of creating an ecosystem that can eliminate the bulk of "venture risk" from new entrepreneurial ventures. I would like to "de-risk" entrepreneurship as much as possible.

To Cite this Interview

Gringarten, H. (2019, Fall). Life forward: Alejandro Laplana, technology entrepreneur. *Journal of Multidisciplinary Research, 11*(2), 91-94.

Book Review

Book Details

Kuper, S., & Szymanski, S. (2018). *Soccernomics (2018 World Cup edition): Why England loses; why Germany, Spain, and France win; and why one day Japan, Iraq, and the United States will become kings of the world's most popular sport.* New York, NY: Bold Type Books, 512 pages, $9.88, paperback, ISBN: 1568587511.

Reviewer

Ya'akov M. Bayer, Ph.D.

Synopsis and Evaluation

The book's authors are Simon Kuper and Stefan Szymanski. Kuper is a British writer and sports journalist who in his books and articles examines social aspects of sports, most often with an anthropological perspective. Szymanski is a professor of economics at the University of Michigan and an expert in sports management and economics. The collaboration between two authors, exploring the sports industry from different angles, creates an interesting book, in which readers clearly can discern the fingerprints of the various approaches of the authors.

The book covers a wide variety of topics related to the world's most popular game, soccer. Using analytical methods, the book uses statistics, economics, sociology, psychology, history, and in some cases, intuition to analyze the soccer phenomenon. The authors use extensive data, historic information, and in-depth statistical analysis to explain aspects of the game – including the soccer fans and the interaction between them and the teams, the effects of various factors on the course of the game and the players, what it takes to win, club management, player transfer, who makes money, national teams, and broader social and economic national and international influences of this industry. The authors break down Gross Domestic Product (GDP), wage spending, countries' population, experience, home-field advantage, and other variables to show why certain teams win, why some teams lose, and why others achieve beyond their estimated capabilities.

The book offers a look at the soccer industry from a different viewpoint than most soccer fans used to see. Using statistical analysis methods and large amounts of detailed statistical data,[10] the authors bring new insight into the way we think of the most popular sport. The book

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[10] Match results, penalty kick stats, passes and sprints, team budgets, transfer fees, players' salaries and prices, demographic, economic, and geographic data, etc.

presents a critical perspective of the business of soccer, dispels myths behind some of soccer's biggest fallacies, and shows patterns often unnoticed. Despite the extensive use of statistical analyses, the authors have been able to write in an entertaining style, including anecdotes, real cases, and stories from the soccer industry, which probably would attract soccer fans.

The book may be appealing to those interested in social phenomenon and not just soccer fans. The authors illustrate that soccer is a broad and comprehensive phenomenon that affects individuals and society, far beyond a game for entertainment. Several parts of the book focus on the traditional economics of the sport, like the financial business model of European clubs, the appropriate way to manage a club's financial resources, and how those resources should be spent in the transfer windows. These discussions may be interesting for readers interested in economics. However, with few exceptions, these parts tend to be exhausting and challenging for the reader who is not interested in financial aspects.

The book's main contribution to the literature is prominent in parts where it leaves the traditional economic analysis of the sport and uses statistical data to analyze themes outside the classic economy of the sport, regarding financial management. This applies especially to novel and unconventional topics, in which the authors examine wider phenomena like the effect of clubs on fans' behavior and of fans' behavior on clubs, corruption in soccer's governing bodies, soccer's effect on national happiness, suicide rates, fan loyalty, racial discrimination and sexism in soccer, the effect of city sizes, poor and rich countries, economic prosperity, level of development, and others.

The book tries to focus on soccer as a global phenomenon; however, in large parts of it, it focuses on English soccer for statistical data, explanations, and examples. Indeed, the authors explain in-depth the aspects necessary to understand their arguments, but it seems that to get the most out of the book, the reader needs to have some familiarity with English soccer. Beyond that, although some cultural aspects are given space in the book, the authors deal with a number of subjects influenced by cultural characteristics and consequently likely limit the applicability of the arguments in the book on global soccer. This is somewhat less significant in the last section of the book that focuses on national teams and the World Cup. On several occasions in the text, the authors express political opinions that seem detached from the context and redundant.

Overall, the book is a good, intelligent, enjoyable, entertaining, and informative text. I believe some readers, especially those who are not interested in financial matters, may find themselves losing interest during some parts of it, but in general, it seems most readers, especially soccer fans, will find most of it fascinating.

In the Author's Own Words

"In this book, we want to introduce new numbers and new ideas to soccer: numbers on suicides, on wage spending, on countries' population, on passes and sprints, on anything that helps to reveal new truths about the game…This is not a book about money...We want to use an economist's skills (plus a little geography, psychology, and sociology) to understand the game on the field, and the fans off it" (p. 6).

Reviewer's Details

Dr. Ya'akov M. Bayer (ymebayer@gmail.com) holds a Ph.D. in economics from Ben-Gurion University of the Negev and has training in both economics and anthropology. He teaches economics in the Department of Health Systems Management of Ben-Gurion University and serves in managerial positions in the Israeli Ministry of Health. His research relates to health economics, decision-making, and behavioral economics, with an emphasis on the connections between economics and culture, religion, beliefs, cognition, health condition, and old age.

To Cite this Review

Bayer, Y. M. (2019, Fall). [Review of the book *Soccernomics (2018 world cup edition): Why England loses; why Germany, Spain, and France win; and why one day Japan, Iraq, and the United States will become kings of the world's most popular sport*, by S. Kuper, & S. Szymanski]. *Journal of Multidisciplinary Research, 11*(2), 95-97.

Book Review

Book Details

Hintz, A., Dencik, L., & Wahl-Jorgensen, K. (2019, Summer). *Digital citizenship in a datafied society.* Cambridge, UK: Polity Press, 194 pages, $27.95, paperback, ISBN: 978-1-509-52715-1.

Reviewer

Alexander Davis, M.A.

Synopsis and Evaluation

Digital technology is integrated profoundly into daily lives because it enables easier communication and access to information, facilitates the sharing of opinions and knowledge, and encourages novel forms of new media. This fundamentally transforms how citizens interact with one another and engage with society. However, digital technology also increasingly uses, and is supported by, complex algorithmic and surveillance mechanisms. Such mechanisms reduce citizen activities and interests to data that is collected, tracked, categorized, and processed by corporate and government actors. Within this tension between citizen agency and governance, digital citizenship is performed, negotiated, and challenged. Accordingly, *Digital Citizenship in a Datafied Society* examines how the digitalization of society challenges traditional understandings of democratic citizenship and consequently implements a new conception of civic engagement: digital citizenship.

Using empirical evidence from surveys, interviews, focus groups, and other studies, Hintz, Dencik, and Wahl-Jorgensen demonstrate in six chapters that citizenship is indeed changing because of digitalization. As societies become digitalized, citizens increasingly act online in various ways, while state and corporate surveillance and dataveillance technologies record and manipulate how digital citizens act online. State and corporate abilities to collect and categorize citizens predicated upon individual consumption, political interests, and real-time geographic locations significantly transcend even traditional panopticon governmentality. The authors assert that current data collection systems impact citizens' engagement and roles in society and that these mechanisms intensify the power relation between citizens and state. Accordingly, the authors argue that policies must be pursued to regulate the datafication of a citizenry.

Although the crisis generated by the Snowden leaks generated public upset, the authors determine that mainstream media is actually complicit in normalizing surveillance and

dataveillance. Despite finding that most journalists are critical of surveillance and dataveillance, and acknowledge that regular citizens have limited understanding regarding datafication, these same journalists identify mainstream media structural constraints as hindering their journalistic sovereignty to be publicly critical of datafication or to petition for greater awareness. Indeed, the authors verify citizens' limited understanding of datafication by using interviews and focus group data. However, despite that ordinary individuals have broad conceptions about the extent of datafication, the authors also highlight how abandoning digital technology altogether is not entirely feasible as these same technologies provide feelings of acceptance and worth in modern social relations. Rather recent protests reproaching datafication are becoming more popular following the Snowden revelations, and digital rights advocacy groups are trying to establish legislative regulation to protect digital citizens.

While digital citizenship research is predominantly focused on ethical behaviour (Choi, 2016), this book enhances digital citizenship as an extension of democratic citizenship. Indeed, Hintz, Dencik, and Wahl-Jorgensen explain that academic approaches to digital citizenship are divided. Although digital technologies offer routes to improve civic engagement, the authors contend that the datafication mechanisms underpinning digital technologies intrinsically undermine these opportunities. In considering such monitoring, the book fundamentally initiates the public discussion about "the need to review the concept of citizenship and adapt it to a new environment" (p. 146). As digital citizenship is a relatively new concept, this book is valuable because it appropriately situates digital citizenship at the center of the modern tensions within the state-corporate-citizen relation. While much of digital citizenship research merely emphasizes ethical technology use, this book recognizes digital citizenship as entailing the same conditions, issues, and values as democratic citizenship—consequently, acknowledging digital citizenship as an extension of democratic citizenship. Indeed, this alone makes it a needed, unique, and valuable resource.

The book's organization ultimately enables a highly accessible and informative read as the authors manage to articulate complex discussions in a clear manner. The book effectively explains the development of digital citizenship by treating the concept very much in the historical process of citizenship itself. This effectively presents the argument in a logical manner as readers can follow the process whereby digital technologies begin to have a significant impact. In addition, the book provides not simply a great overview of how datafication operates but also an excellent overview about its current (de)regulation. Conceptualizing digital citizenship impacts many disciplines, including, but not limited to, political science, computer science, education, sociology, and history; however, the authors present their work within a broad spectrum in which any reader will benefit, regardless of expertise. The work is overall an essential read for anyone interested in digitalized society, the emerging concept of digital citizenship, or the development of citizenship more broadly.

In the Author's Own Words

"The normalization of surveillance, the expansion of data collection policies, and the resignation by ordinary users all point to an assemblage of both top-down and bottom-up processes that reduce the space for citizens' self-enactment. Citizenship and datafication may be a powerful combination, in this respect, as both are ordering mechanisms that situate people within society, define their roles, and facilitate social management" (p. 152).

Reference

Choi, M. (2016). A concept analysis of digital citizenship for democratic citizenship education in the internet age. *Theory & Research, 44*(4), 565-607.

Reviewer's Details

Alexander Davis is a Ph.D. candidate in Education at the University of Ottawa and a Canadian Government college instructor at Northern College. His research interests pertain to democratic citizenship, digital citizenship, school commercialism, and the consumerization of society more broadly. Prior to his doctoral candidacy, Davis completed a Master of Arts at the University of Ottawa.

To Cite this Review

Davis, A. (2019, Fall). [Review of the book *Digital citizenship in a datafied society*, by A. Hintz, L. Dencik, & K. Wahl-Jorgensen]. *Journal of Multidisciplinary Research, 11*(2), 99-101.

Editors' Choice

Recent Books of Interest – Fall 2019

Maayan Meridan
St. Thomas University

1. Charles, J. (2015). *Liberty's Secrets: The Lost Wisdom of America's Founders.* New York, NY: WND Books, 336 pp., hardcover, $24.99, ISBN 978-1938067594.
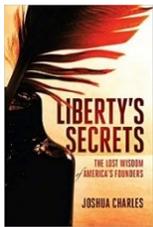
   In *Liberty's Secrets,* Joshua Charles, reveals the "secrets" that can allow contemporary Americans to again capture a glimpse of the grand system of liberty they envisioned for their posterity, a vision of which many are tragically ignorant, but which nonetheless remains stunningly relevant to twenty-first century America. He goes beyond the commonplace quotes and popular myths of both "left" and "right," and exposes this generation to the full breadth of the great "secrets" of their liberty that have been kept from them for far too long.

2. Carreyrou, J. (2018). *Bad Blood: Secrets and Lies in a Silicon Valley Startup.* New York, NY: Knopf, 352 pp., hardcover, $27.95, ISBN 978-1524731656.
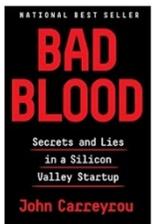
   The full inside story of the breathtaking rise and shocking collapse of Theranos, the one-time multibillion-dollar biotech startup founded by Elizabeth Holmes—now the subject of the HBO documentary *The Inventor*—by the prize-winning journalist who first broke the story and pursued it to the end. In 2014, Theranos founder and CEO Elizabeth Holmes was widely seen as the female Steve Jobs: a brilliant Stanford dropout whose startup "unicorn" promised to revolutionize the medical industry with a machine that would make blood testing significantly faster and easier. Backed by investors such as Larry Ellison and Tim Draper, Theranos sold shares in a fundraising round that valued the company at more than $9 billion, putting Holmes's worth at an estimated $4.7 billion. There was just one problem: The technology did not work.

3. Fenet, L. (2019). *The Most Powerful Woman in the Room Is You: Command an Audience and Sell Your Way to Success.* New York, NY: Gallery Books, 288 pp., hardcover, $26.99, ISBN 978-1982101138.
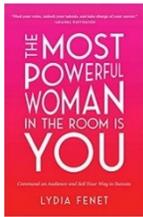
    In *The Most Powerful Woman in the Room Is You*, Lydia shares not only stories from her own life and rise to the top of the food chain at one of the most esteemed auction houses in the world but also how women in other fields can also harness their own power to get the most out of their careers, create a roadmap for their lives, and even find a bit of work-life balance along the way.

4. Kahana, E. (2006). *Historical Dictionary of Israeli Intelligence.* Lanham, MD: Scarecrow Press, 424 pp., hardcover, $111.00, ISBN 978-0810855816.
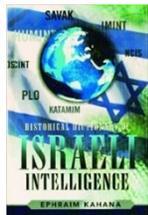
    For Israel—more so than for any other state—an effective Intelligence Community has been a matter of life and death. Over the past half-century or so, Israel has created and refined what is regarded broadly as one of the best intelligence networks in the world. It has repeatedly undone efforts by hostile Arab neighbors to defeat it in war, foiled countless terrorist attacks, contributed to military preparedness and armament production, and helped millions of Jews to reach the Promised Land. Unfortunately, it has also committed some terrible mistakes and made blunders it can ill afford. With all of this activity, it is no wonder so much has been written about Israeli Intelligence. However, a handy reference work bringing the various strands together has been sorely needed yet unavailable, until now. The *Historical Dictionary of Israeli Intelligence* provides detailed information on the various agencies, operations, important leaders and operatives, and special aspects of tradecraft through a chronology, an introduction, a dictionary full of cross-referenced entries, and a bibliography suggesting further reading.

5. Moore, S., & Laffer, A. B. (2018). *Trumponomics: Inside the America First Plan to Get Our Economy Back on Track.* New York, NY: All Points Books, 304 pp., hardcover, $28.99, ISBN 978-1250193711.
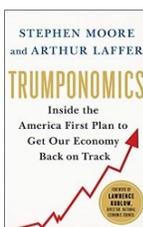
    In *Trumponomics*, conservative economists Stephen Moore and Arthur B. Laffer offer a well-informed defense of the president's approach to trade, taxes, employment, infrastructure, and other economic policies. Moore and Laffer worked as senior economic advisors to Donald Trump in 2016. They traveled with him, frequently met with his political and economic teams, worked on his speeches, and represented him as surrogates. They are currently members of the Trump Advisory Council and still meet with him regularly. In *Trumponomics*, they offer an insider's view on how Trump operates in public and behind closed doors, his priorities and passions, and his greatest attributes and liabilities.

6. Newhouse, A. (2019). *The 100 Most Jewish Foods: A Highly Debatable List.* New York, NY: Artisan, 256 pp., hardcover, $24.67, ISBN 978-1579659066.
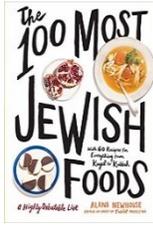
Tablet's list of the 100 most Jewish foods is not about the most popular Jewish foods, or the tastiest, or even the most enduring. It is a list of the most significant foods culturally and historically to the Jewish people, explored deeply with essays, recipes, stories, and context. Some of the dishes are no longer cooked at home, and some are not even dishes in the traditional sense. The entire list is up for debate, which is what makes this book so much fun. Many of the foods are delicious (such as babka and shakshuka). Others make us wonder how they have survived as long as they have (such as unhatched chicken eggs and jellied calves' feet). As expected, many Jewish (and now universal) favorites like matzo balls, pickles, cheesecake, blintzes, and chopped liver make the list. The recipes are global and represent all contingencies of the Jewish experience.

7. Roberts, A. (2018). *Churchill: Walking with Destiny.* New York, NY: Viking, 1,152 pp., hardcover, $40.00, ISBN 978-1101980996.
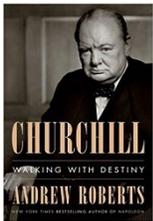
In *Churchill,* Andrew Roberts gives readers the full and definitive Winston Churchill, from birth to lasting legacy, as personally revealing as it is compulsively readable. Roberts gained exclusive access to extensive new material: transcripts of War Cabinet meeting, diaries, letters, and unpublished memoirs from Churchill's contemporaries. In the landmark biography of Winston Churchill based on extensive new material, the true genius of the man, statesman and leader can finally be fully seen and understood.

8. Shapiro, B. (2019). *The Right Side of History: How Reason and Moral Purpose Made the West Great.* New York, NY: Broadside Books, 288 pp., hardcover, $27.99, ISBN 978-0062857903.
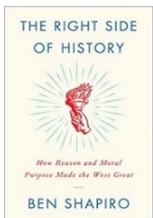
In 2016, Ben Shapiro spoke at the University of California (UC) at Berkeley. Hundreds of police officers were required from 10 UC campuses across the state to protect his speech, which was—ironically—about the necessity for free speech and rational debate. In *The Right Side of History*, Ben Shapiro bravely explains how we have lost sight of the moral purpose that drive each of us to be better and the sacred duty to work together for the greater good.

9. Tybout, A. M, & Calkins, T. (2019). *Kellogg on Branding in a Hyper-Connected World.* Hoboken, NJ: Wiley, 368 pp., hardcover, $35.00, ISBN 978-1119533184.
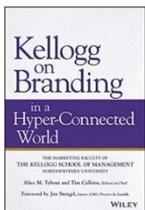
Kellogg on Branding in a Hyper-Connected World offers authoritative guidance on building new brands, revitalizing existing brands, and managing brand portfolios in the rapidly-evolving modern marketplace. Integrating academic theories with practical experience, this book covers fundamental branding concepts, strategies, and effective implementation techniques as applied to today's consumer, today's competition, and the wealth of media at your disposal. In-depth discussion highlights the field's ever-increasing connectivity, with practical guidance on brand design and storytelling, social media marketing, branding in the service sector, monitoring brand health, and more. Authored by faculty at the world's most respected school of management and marketing, this invaluable resource includes expert contributions on the

financial value of brands, internal branding, building global brands, and other critical topics that play a central role in real-world branding and marketing scenarios.

10. Osteen, V. (2019). *Exceptional You!: 7 Ways to Live Encouraged, Empowered, and Intentional.* New York, NY: FaithWords, 240 pp., hardcover, $24.00, ISBN 978-1546010623.
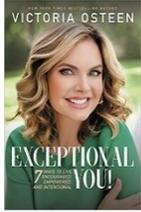
How are you living your life? Did you get up this morning expecting to do something important, or did you wake up weary, worried, and frustrated? In her latest book, *Exceptional You!*, Victoria Osteen declares that God doesn't want you to drag through the day and avoid life's challenges. If you arm yourself with the knowledge that God is on your side, He will give you the ideas, the words, and the energy you need to make each day exceptional. Through personal stories and biblical teachings, Victoria will show you how to adopt a new way of thinking about yourself and your life that will strengthen your faith, increase your confidence, and bring out the extraordinary person you truly are through seven practices: (1) Know You Are Chosen, (2) Lift Up Your Eyes, (3) Keep Your Memory Box Full, (4) Travel Light, (5) Love Well, (6) Live in the Now, and (7) Power Up.

11. Webb, A. (2019). *The Big Nine: How the Tech Titans and their Thinking Machines could warp Humanity.* New York, NY: PublicAffairs, 336 pp., hardcover, $27.00, ISBN 978-1541773752.
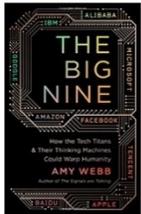
In *The Big Nine* book, Amy Webb reveals the pervasive, invisible ways in which the foundations of Artificial Intelligence (AI)—the people working on the system, their motivations, the technology itself—is broken. Within our lifetimes, AI will, by design, begin to behave unpredictably, thinking and acting in ways, which defy human logic. The big nine corporations may be inadvertently building and enabling vast arrays of intelligent systems that don't share our motivations, desires, or hopes for the future of humanity. Much more than a passionate, human-centered call-to-arms, this book delivers a strategy for changing course, and provides a path for liberating us from algorithmic decision-makers and powerful corporations.

12. Weisberger, L. (2018). *When Life Gives You Lululemons.* New York, NY: Simon & Schuster, 352 pp., hardcover, $26.99, ISBN 978-1476778440.
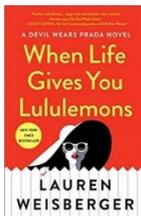
Welcome to Greenwich, Connecticut, where the lawns and the women are perfectly manicured, the Tito's and sodas are extra strong, and everyone has something to say about the infamous new neighbor. *When Life Gives You Lululemons* is "amazing novel about...truth, lies and how everyone is a little bit insecure" (Associated Press). "Fast-paced, funny, and gossipy, this is the must-have accessory for your beach bag" (PopSugar).

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Compiled by Raúl Fernández-Calienes

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