

Business for Peace: A New Paradigm for Making a Collective Living

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What is Business? What is Peace? How Can, and Why Should, Business Foster Peace? A Conceptual Treatise on How the Expanded Concept of Peace Paves the Way to a New Paradigm for the 21st Century.

Tilman Bauer



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Abstract

This research is a philosophical treatise on the role of business as a force for peace. The topic falls within the field of business and society, the normative intention being to make business a force for good. This requires delving deep into the question of what the purpose of business is, as profit maximization, the traditional answer, is likely the cause of global problems that we face. Alternative answers have provided only weak and conceptually empty answers. The terms "positive impact", "sustainability", and "responsibility" are widely used as attempts to mitigate the negative impacts of business, but their adequacy in offering substantial solutions related to the complexities of the business-society relationship is questioned. While these terms acknowledge the need to contribute to societal wellbeing and environmental preservation, they ultimately fall short in capturing the broader scope and depth of the challenges we face.

With an elaborate set of arguments deduced from peace research, we may state that peace can be seen as the substance of any positive impact. Therefore, if we want business to create a positive impact, we should study how business can foster peace. This research advocates for a paradigm shift toward a more holistic understanding of business that places peace at its core through the following research questions: 1) What is business? 2) What is peace? 3) How are the concepts of business and peace connected? 4) What are the main criteria for a new paradigm for business, if we accept that the purpose of business is to foster peace? 5) How can business foster peace?

The study has shown that "business" and "purpose" are intrinsically connected. The key question comes down to the following: What is the purpose of business, and what does "creating positive impact" actually mean? The findings indicate that peace can be divided into three levels: weak, strong, and holistic peace. These levels can be construed as the substance of lower or higher levels of positive impact and as a "ladder of morality", where attention is shifted away from merely not being unethical to being more ethical. In view of the historical and contemporary nexus of business and peace, I argue that the idea that business is about maximizing profits is a misunderstanding, as historically the idea of business fostering peace was accepted. By addressing the contemporary role of business in fostering peace on the micro-level, i.e., from the perspective of individual companies and their multidimensional potential to contribute to peace, this study provides a framework for business to contribute meaningfully to the betterment of society, including nature, and promote a more sustainable and peaceful future. In doing so, the main hypothesis of the study, that peace is the purpose of business, is confirmed. Therefore, *Business for Peace* is proposed as a new paradigm within management theory. As for practical implications for management, a Business Peace Index is devised to answer the question of how business can foster peace.

Keywords business, peace, business for peace, peace through commerce, responsible business, corporate social responsibility, sustainability, business ethics, paradigms

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Filosofisen tutkielmani aiheena on yritysten rooli edistää rauhaa. Aihe sijoittuu liiketoiminnan ja yhteiskunnan rajapintaan normatiivisena tarkoituksenaan tehdä liiketoiminnasta hyvää edistävä voima. Tämä edellyttää paneutumista kysymykseen, mikä on liiketoiminnan tarkoitus, sillä perinteinen vastaus – eli voiton maksimointi – on yksi syy nykypäivän globaaleille ongelmille. Vaihtoehtoiset vastaukset ovat tarjonneet vain heikkoja tai käsitteellisesti tyhjiä vastauksia. "Positiivinen vaikutus", "kestävyys" ja "vastuullisuus" ovat yleisesti ehdotettuja termejä yritystoiminnan negatiivisten vaikutusten lieventämiseksi, mutta kyseenalaistan niiden riittävyden suhteessa liiketoiminnan ja yhteiskunnan välisten suhteiden monimutkaisuuteen. Vaikka nämä termit tunnustavat tarpeen edistää yhteiskunnallista hyvinvointia ja ympäristön suojelua, ne eivät kuitenkaan kykene vastaamaan nykypäivän kompleksisiin haasteisiin.

Rauhantutkimuksen kirjallisuuden avulla voimme todeta, että rauha on minkä tahansa positiivisen vaikutuksen substanssi. Jos haluamme liiketoiminnan luovan positiivista vaikutusta, meidän tulisi tutkia, miten liiketoiminta voi edistää rauhaa. Tämä tutkimus puoltaa paradigman muutosta kohti kokonaisvaltaisempaa ymmärrystä liiketoiminnasta, missä rauha on sen ytimessä, seuraavien tutkimuskysymysten kautta: 1. Mitä on liiketoiminta? 2. Mitä on rauha? 3. Miten liiketoiminnan ja rauhan käsitteet liittyvät toisiinsa? 4. Mitkä ovat kriteerit uudelle liiketoiminnan paradigmalle, jos liiketoiminnan tarkoitus on edistää rauhaa? 5. Miten liiketoiminta voi edistää rauhaa?

Tutkimukseni on osoittanut, että "liiketoiminta" ja "tarkoitus" (purpose) liittyvät olennaisesti toisiinsa. Keskeinen kysymys kiteytyy seuraavaan: Mikä on liiketoiminnan tarkoitus, ja mitä "positiivisen vaikutuksen luominen" todella tarkoittaa? Tulokset osoittavat, että rauhan käsite voidaan jakaa kolmeen tasoon: heikkoon, vahvaan ja kokonaisvaltaiseen rauhaan. Näitä tasoja voidaan pitää alempien tai korkeampien positiivisten vaikutusten substanssina liiketoiminnan edetessä "moraalin tikkailla". Tässä huomio siirtyy pelkästä epäeettisyyden välttämisestä kohti korkeampaa eettisyyttä. Argumentoin liiketoiminnan ja rauhan välisestä suhteesta, että sekä historiallisesti että nykypäivän näkökulmasta on väärinkäsitys pitää voiton maksimointia yritystoiminnan tavoitteena, koska historiallisesti liiketoiminta rauhaa edistävänä tekijänä oli yleisesti hyväksytty näkemys. Tarkastelemalla yritysten roolia rauhan edistäjinä mikrotasolla, toisin sanoen yksittäisten yritysten ja niiden moniulotteisen rauhaa edistävän potentiaalinen näkökulmasta, tämä tutkimus tarjoaa kattavan viitekehyksen yritysten mahdollisuudelle myötävaikuttaa yhteiskunnan ja luonnon hyvinvointiin sekä kestävään kehitykseen ja rauhaan yhteiskunnassa. Näin tutkimuksen hypoteesi, että rauha on liiketoiminnan perimmäinen tarkoitus, on vahvistettu. Tästä syystä ehdotan rauhaan tähtäävää yritysjohtajuutta ja -johtamista uudeksi paradigmaksi johtamisen teorioille. Kysymykseen, miten liiketoiminta voi käytännössä edistää rauhaa, tutkimukseni tarjoaa vastauksen kehittämällä liiketoiminnan rauhanindeksin.

Avainsanat liiketoiminta, rauha, liiketoiminnan etiikka, vastuullisuus, kestävä kehitys, paradigma

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“Read not to contradict and confute, nor
to believe and take for granted ...
but to weigh and consider.”

– Francis Bacon

“Whenever you find yourself in the
center of the majority, it’s time
to pause and reflect.”

– Mark Twain

“If we value the pursuit of knowledge,
we must be free to follow wherever
that search may lead us. The free
mind is not a barking dog, to be
tethered on a ten-foot chain.”

– Adlai Stevenson Jr.

“We must strive to reach that simplicity
that lies beyond sophistication.”

– John Gardner

“Let ours be a time remembered for the awakening of a
new reverence for life, the firm resolve to achieve
sustainability, the quickening of the struggle for
justice and peace, and the joyful celebration of life.”

– The Earth Charter

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Preface

"I can see further because I stand on the shoulders of giants."

– Sir Isaac Newton

Seeing Further from the Shoulders of Giants

I see myself as a peace “engineer” who seeks “devices” that do something beneficial or solve a problem – in order to create more rather than less peace in the world. This requires fearless perseverance – in Finland, we would say *sisu* – and a groundbreaking, new perspective of the reality and the paradigm we live in. Thus, I call myself a peace researcher within business studies (one might say I am an academic outsider, both within business and peace faculties), proposing a new understanding of business and questioning some of the underlying assumptions, traditions, and principles that we currently adhere to. However, I could not have done it all alone, and I join in spirit a fellow doctoral researcher who writes in his dissertation (Cosacchi, 2016:iii):

As the greatest of Christian theologians, Saint Thomas Aquinas, once remarked, ‘every ingratitude is a sin.’ In these pages, which I have eagerly anticipated writing for many years now, I firmly intend to avoid adding to my quite lengthy list of sins! There are so many people responsible for my growth as a scholar and person that I am moved to be able to mention here.

As a normative peace researcher, I have an interest in social innovation for the common good. I gratefully acknowledge my friend Hery Henry’s remark that we, as society, have come a long way in terms of *technological* development but that there has been remarkably little *social* development in the recent past. And this is what we need to focus on, as peace is the ultimate social benefit. But why, then, am I concerned with business? Because, according to Dr. Paul Polman (2016), former CEO of Unilever and current Chair of the International Chamber of Commerce, up to 90% of all human beings in the world (as of November 2022, 8.0 billion¹) work in business. Of course, this implies a rather large definition of “business” (see *Chapter 2*), excluding only governmental and non-profit employees. Therefore, my reasoning has been: if we want to change the world for the better, we should harness the potential of the business world. Dr. Polman has been a

¹ This number has risen by almost half a billion only in the duration of my doctoral studies, by one billion since I started doing research on business and peace, and by 1.5 billion since I first thought about business and peace.

great inspiration in the realm of Responsible Business, and I thank him for his support of my work.

We can similarly ask: But why am I concerned with peace?² Timothy Donais (2015:xi), Professor of Peace and Conflict Studies at Wilfrid Laurier University, gives an eloquent answer that I would like to reference:

As educators within the liberal arts tradition, meeting the challenge of constructively contributing to peace both at home and abroad is accompanied by the parallel challenge of convincing a new generation of students that the study of peace is worth their time, their intellectual energy, and their tuition dollars. Increasingly, the message coming from business, governments, and even parents seems to be the opposite: that university is a place to get a career rather than an education, and that ‘real’ jobs come to those who study business, engineering, or science.

Why not combine all of these fields – peace, business, (social) engineering, and science – together? Donais (ibid.:xi–xii) continues:

In this context, my own university’s motto – ‘Inspiring Lives of Leadership and Purpose’ – takes on a different connotation, even if it remains an entirely valid statement of what the liberal arts in general, and peace studies in particular, should aspire to. More particularly, within a broader political climate that increasingly sees higher education through the lens of career preparation – and where peace work, admittedly, remains both insecure and poorly-remunerated – Martha Nussbaum’s argument for the liberal arts as an engine for the development of engaged citizens, essential for both renewing our democracies at home and coming to grips with complex global challenges abroad, remains the kind of manifesto that peace studies should both actively embrace and loudly proclaim. Ultimately, since only a handful of our students are destined to become professional peace activists, the wider mandate of peace education may lie in preparing and inspiring our students – whatever their primary course of study and wherever their career paths might lead – to carry with them both a critical understanding of, and a practical commitment to, questions of peace, justice and ethical engagement into the wider world.

The slogan of my *alma mater*, Aalto University, the institution that I am affiliated with, is: “We shape a sustainable future. Aalto University is where science and art meet technology and business.”³ Therefore, Aalto University is highly conducive to multidisciplinary research – a fact that I have benefitted from. My research has been

² A useful list of links on peace and related topics can be found here: <https://www.betterworld.info/>.

³ <https://www.aalto.fi/en/aalto-university>.

decisively improved by the encouraging and open-minded atmosphere and holistic support both within the Philosophy of Management research unit led by Prof. Matti Häyry and across department boundaries.

This study is the result of a long journey. I have been interested in the topic of business and peace for more than a decade, and along the way I have had discussions with many people who have influenced my thinking. In a way, I am standing on the shoulders of giants. While I do take credit for the desire to make the (business) world more peaceful, I simply “connect the dots” that have serendipitously been given to me. I feel lucky and grateful for that. To phrase this differently, I have always seen myself as a “bridge” between two worlds: as a child between my parents, as a citizen of two countries (Finland and Germany), as a researcher between the academic fields of business studies and peace studies, as a mediator between religious and atheist dogmas, and as a traveler and hospitality exchange activist⁴ fostering intercultural understanding and peace. These “dots” – circumstances, experiences, encounters, ideas, theories ... – have appeared in my life and, thus, enriched my thinking, as I have tried to connect, unify, and conceptualize often opposing views.

Embarking on a theoretical/conceptual/philosophical journey, I hope this work will be of interest to anyone who wishes to connect business with the idea of doing good – that is, with the idea of fostering peace in those societies in which it operates. Those may include academics and practitioners in the fields of organization and management, peace studies, corporate social responsibility, corporate sustainability, business ethics and philosophy, as well as business and society. I have drawn widely from these literatures and used various theories to try to induce the essence of the matter at hand. I will have succeeded in my mission if this book contributes in any way to making the business world more peaceful: more responsible, sustainable, ethical, and “good” in a holistic sense.

As for readability, I have opted to emphasize flow, which I believe to be in the interest of the reader and aids understanding of the narrative: In-text references are (mostly in the case of historical sources⁵) to the original edition of a source, while the reference list features the actually used edition. For example, Immanuel Kant’s *Zum Ewigen Frieden*

⁴ I have been an active member and volunteer in the Hospitality Club – a global hospitality exchange network, a peace project, and a precursor to Couchsurfing – since 2004. It is not least thanks to the founder of the Hospitality Club, Veit Kühne, that I found myself growing into the mission of fostering peace. See Bauer (2008).

⁵ In the case of historical sources, referencing the original edition in the body text is useful for obvious reasons, as explained. In the case of contemporary sources, however, the proposed convention is useful more rarely. An example where the original edition is referenced for the purpose of readability is Wilber (1995) and (1996).

(Perpetual Peace) is referenced as “Kant (1795)” rather than “Kant (2013)” in the text body, while the reference list states “Kant, I. (1795, 2013 Edition) *Zum* [...]”. One exception is Aristotle where the in-text reference refers to the publication year of the actually used edition. If a reference is given at the end of a paragraph after the last period, it indicates that the reference concerns the whole paragraph (for convenience, the reference is also mentioned in the beginning of the paragraph), whereas if a reference is given before a period, it concerns only the particular sentence in question. I borrow this referencing method from the Finnish academic tradition that I deem useful. Here, I gratefully acknowledge the influence of Dr. Pia Lappalainen, docent at Aalto University, and her feedback on my academic writing style as part of her “Writing Doctoral Research for Business and Management” online course in Fall 2020. However, all deviations from convention, whether conscious or unconscious, are mine.

While I choose to follow the American-English writing style, I beg to differ slightly in terms of punctuation: I opt to add a hyphen to the “non”-prefix (except for “nonviolence”, “nonwar”, “nonkilling”, and “nonfinal” which I deem to be established forms). Naturally, quotations are reproduced in the original way also in terms of punctuation (with the exception that a quotation within a quotation is marked with single quotation marks). In my text, I choose to put periods and commas outside of the closing quotation mark rather than inside, unless the quotation consists of and ends with a proper and complete sentence. It appears to be logical to include punctuation in a quotation only if it was present in the original at the specific point in question, whereas if a quotation is part of a sentence in *my* text (in a carrier sentence), the period outside of the quotation mark signals the end of the carrier sentence as a whole. I believe this makes the text more readable. Also, I opt for “en” dashes (“–”) with spaces rather than “em” dashes (“—”) without spaces to indicate a break in thought or to separate a part of a sentence (unless an “em” dash was originally used in a quotation being cited, in which case, again, the original is reproduced faithfully). Numerical or non-numerical ranges are indicated with an “en” dash without spaces (e.g. “2005–2008”). An ellipsis without parentheses but with surrounding spaces (“...”) indicates that a thought or a list (in my text) continues, whereas an ellipsis in square brackets without spaces (“[...]”) indicates the omission of a part of a quotation. If an ellipsis is present in a text being quoted, it is reproduced faithfully as in the original. Finally, in terms of style, the book is written in first person, as being transparently subjective is better than hiding behind purported, yet failed, objectivity (see section on methodology, *Chapter 1.4*).

The idea of connecting business and peace caught my interest as early as 2006 when I wrote the first version of a research proposal for a Bachelor Thesis at the Mikkeli campus

of Helsinki School of Economics (nowadays Aalto University School of Business) in the Bachelor of Science in Economics and Business Administration (BScBA) Program. This research proposal did not materialize into conducted research. While the finished thesis eventually turned out to become slightly more down-to-earth⁶, my peace mission became “actual” – that is, I became acutely conscious of it – when I attended the United Nations-mandated University for Peace (UPEACE) Master Program (MA) in International Peace Studies (irenology) in 2009–2010. I am lucky for having had the opportunity to study peace at the beautiful UPEACE campus in Costa Rica, a country that features no army but a peace ministry, with inspirational professors and fellow idealistic students. Though it is impossible to list them all here, I am grateful for those deliberations, especially with Prof. Amr Abdallah, Prof. Wolfgang Dietrich, Prof. Victoria Fontan, Prof. Balazs Kovacs, Prof. Victor Valle, Dr. Mihir Kanade, Prof. Mirian Vilela, Dr. Mohit Mukherjee, and Prof. Pierre Schori. This yearlong experience significantly expanded my horizon to recognize that peace is so much more than merely the absence of war or violence (see *Chapter 3*). It is in Costa Rica where I first got acquainted with the texts and teachings of seminal scholars of Peace Studies such as Johan Galtung, John Paul Lederach, and Wolfgang Dietrich.

After the UPEACE Program in Costa Rica, I attended the Master of Arts Program in Peace, Development, Security and International Conflict Transformation at the University of Innsbruck in Austria in 2010. The program is chaired by UNESCO⁷ Chairholder Prof. Wolfgang Dietrich and complements the UPEACE program well. It is in Innsbruck where I learned about the transrationality and the plurality of the many peaces, a groundbreaking contribution to the literature on the philosophy of peace by Prof. Dietrich. It is with gratitude that I recognize Prof. Dietrich’s influence on my thinking – as well as his support and constructive criticism of my work.

After Innsbruck, my focus shifted back to Finland (cf. Bauer, 2011). In 2013, I worked for the sustainability organization of Nokia, a multinational company with a long history

⁶ Final topic: Value-based management in a peace organization called the Hospitality Club, which is an older, non-profit alternative to Couchsurfing (Bauer, 2008). See *Footnote 4* above.

⁷ It is worth noting that the Preamble of the *UNESCO Constitution* (1945) states: “That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.” Further (UNESCO, 2003, cited in Di Giovine and Brulotte, 2016:11; UNESCO, n.d.): “For this specialized [United Nations] agency, it is not enough to build classrooms in devastated countries or to publish scientific breakthroughs. Education, Social and Natural Science, Culture and Communication are the means to a far more ambitious goal: to build peace in the minds of men.” The motto has since been adapted on the organization’s website (<https://www.unesco.org/>) to: “Building peace in the minds of men and women”. Moreover, UNESCO started the “Culture of Peace” Program in 1992 led by then-Director-General Federico Mayor (1995).

of transformations and disruptions – as well as with a reputation of taking sustainability seriously. This experience has shown me the relevance of my academic insights for practitioners. Under the auspices of my line managers Dr. Petteri Alinikula and Sanna Eskelinen, as well as then Head of Sustainability Markus Terho, I was fortunate to witness the greatness and downfall of the Nokia mobiles business – and to be allowed to develop a “Nokia Peace Service”, which, unfortunately, did not survive the later acquisition of the mobile business by Microsoft. Yet, I remain appreciative for the encouraging atmosphere created by Dr. Alinikula, Ms. Eskelinen, Mr. Terho, and all other colleagues to experiment with new ideas within Nokia. This study benefits from those insights. Many thanks.

In 2015, I graduated from Aalto University School of Business in Helsinki, Finland, from the Master of Science in Management Program. The Master Thesis I wrote at the time (Bauer, 2015) forms the starting point not only for this doctoral study but also for my hitherto published and unpublished texts (Bauer, 2016, 2018, 2019a, 2019b, 2020, 2022,). I am grateful to my – former and current – supervisor at Aalto University, Prof. Matti Häyry, for making me realize that business and peace is a suitable topic for a conceptual Master Thesis – and, indeed, for a doctoral thesis. Apart from excellent and highly useful feedback and suggestions for improvement throughout the manuscript, I am indebted to Prof. Häyry for coining the term “humanity making a collective living” which I have adopted in my work. Special thanks also to Prof. Jukka Mäkinen for being my co-supervisor at the time of my Master Thesis work at Aalto University. Now, Prof. Häyry serves as the Chair of my doctoral supervision committee and has helped me, together with co-supervisor Dr. Tuija Takala, to bring this thesis to conclusion. I would like to express my deep gratitude to them for this voyage that began in 2015 and has reached its pinnacle in this work. It is not least because of Prof. Häyry’s continued support that I came to Aalto University in 2017 to start my doctoral studies. His advice has been invaluable, and I appreciate the broadmindedness with which he accepted this, slightly unusual, topic at a business school. Moreover, Prof. Häyry’s invigorating Business Ethics lectures at Aalto University School of Business which I was able to attend as a teaching assistant have left a mark in my thinking. Thank you so much.

During the academic year 2013–2014, I had the opportunity to attend the Global Business and Sustainability Master of Science Program at Erasmus University Rotterdam School of Management in the Netherlands. At the suggestion of Prof. Muel Kaptein, I developed a Business Peace Index (Bauer, 2016), which became the basis of *Chapter 6* in this work. I am grateful for his guidance. My studies in Rotterdam effectively connected business and peace because corporate sustainability can be seen as being in the middle between

the two extremes of a continuum: it focuses on business–society management, that is, on the nexus between business on the one hand and society on the other. It is also during the curriculum in Rotterdam when I was first introduced to the idea of being “more good” instead of being just “less bad”. As Prof. Michael Braungart, holder of the Academic Chair of Cradle to Cradle for Innovation and Quality at Rotterdam School of Management, advocates, reducing negative impact such as carbon dioxide (CO₂) emissions is merely being less bad. I owe intellectual debt to Prof. Braungart and Cradle-to-Cradle strategic advisor Diana den Held for shifting my perspective during the “Cradle to Cradle” elective course. To this day, I remember the joy of realizing that “being less bad is still bad” and that we *can* be “more good” if we just change our mindset. Sincere thanks for their inspiring leadership and this new way of thinking, which has influenced my thinking ever since as I apply it to peace.

After my master-level studies, I worked at Autarkia GmbH, a startup company in Gronau, Germany, with the mission to make sustainability mainstream. Here, I had the opportunity to discuss the relevance of peace for business in a startup company. Many thanks to CEO Michael Lülff for this insightful year and for inviting me to present my business–peace philosophy at Autarkia’s Green World Tour on the Humboldt University campus in Berlin in 2017.

The new way of thinking about the role of business in society that I advocate is being embraced by an increasing number of people. Among those, I would like to extend my sincere gratitude to Per Saxegaard, Founder and Executive Chairman of the Oslo-based Business for Peace Foundation, for his support and for his willingness for taking the time to be interviewed by me several times over the years. Saxegaard has coined the term “businessworthy”, which denominates ethical and sustainable business practices that benefit society, peace, rather than solely focusing on the bottom line. The pinnacle is the prestigious Business for Peace Award which honors businessworthy business leaders yearly. Also, Steve Killelea, Founder and Executive Chairman of the Sydney-based Institute for Economics and Peace, has supported my research in different ways. His creation of the world-renowned Global Peace Index has inspired me greatly – and his kindness is unparalleled. Further, Mark Nelson, Founder and Co-Director of the Peace Innovation Lab at Stanford University as well as of the Peace Innovation Institute in The Hague, deserves a very special mention. His support and encouragement have been beyond the perceivable. Mark, thank you so much for everything – and for inviting me to the Lab at Stanford University.

Further Tokens of Gratitude

The above deliberations are the fundamental pillars on which I build the central hypothesis of this book: *that the purpose of business is to foster peace* (and that profits are a requirement for, and an enabler of, business – but not the *raison d'être*). Yet, there are many others whose help and support have propelled me to complete this work. While it is impossible to mention them all, I wish to thank the following persons, in particular:

First, I express grateful thanks to all those who have accepted to be interviewed by me on the theme of business and peace: Henk Jan Aarsen, Juan Andres Cano Garcia, Gilbert Curtessi, Ger Dempsey, John Elkington, Francis Fukuyama, Hagen Henry, Hery-Christian Henry, Adriaan Kamp, Ruud Lubbers, Noel Morrin, Mohit Mukherjee, Paul Polman, Per Saxegaard, Feike Sijbesma, Markus Terho, Sander Tideman, Keith Tuffley, and Fokko Wientjes. They have all freely shared their insights, both challenged and validated my hypotheses, and, overall, given me the feeling of being on a right track. A full list of interviews and selected interviewee biographies can be found in *Appendix 2*.

Further, at Erasmus University Rotterdam School of Management, special thanks go to Marcello Palazzi who has helped me in every way he could; in particular, through connecting me to individuals in his vast network of experts around the globe, some of which I have interviewed for this study. Also, I thank Dr. Samer Abdelnour for useful discussions regarding the connections between Transformational Leadership theory and peace.

The academic field of business and peace is very small and fragmented. The ones who are in it, tend to support each other beyond the norm. Therefore, heartfelt thanks go to Prof. Timothy Fort and Prof. Luk Bouckaert for showing me their forthcoming transcripts ahead of time. This enabled me to read about the business–peace connection while waiting for their pre-ordered books to be published. I would also like to thank Prof. John Katsos for sharing his views, and insights into, the business–peace topic with me.

Many thanks to Prof. Jukka Mäkinen and Prof. Marja-Liisa Kakkuri-Knuuttila at Aalto University School of Business for their valuable insights into the philosophical research methodology, as well as to Prof. Johanna Moisander for helping me with methodological considerations from a qualitative research point of view. Moreover, many thanks to Prof. Sami Itani for the tips and tricks on how to complete a Ph.D.; to Bill Guns for his kind efforts to expand my horizon into new bodies of literature; to Dr. David Hammond, Director of Research at the Institute for Economics and Peace, for taking the time to help

me reflect on my topic; and to Dr. Steve Kennedy who shared with me valuable feedback about my work.

I am grateful to Prof. Ville-Pekka Sorsa for his conceptual clarity comments; to Dr. (h.c.) Esko Aho for reminding me about how I should always focus on win-win; to Santi Martinez for his insights into Business Ethics; and to Prof. Eero Vaara and all participants in the paper development workshop at Aalto University School of Business. The discussions during the Tutorials A and B with Dr. Leena Lankoski, Prof. Eero Vaara, Prof. Nina Granqvist, and Dr. Frank Martela as well as other participants, were highly useful, too. In addition, I wish to thank President Tarja Halonen for her support through sharing her knowledge on the topic of business and peace in an unplanned conversation in a train from Helsinki to Tampere to a sustainability conference.

I also thank the participants in the master-level Business Ethics course at Aalto University School of Business taught by Prof. Häyry in Spring 2018 for interesting discussions. I found the comments made by Miila Leisiö especially insightful, relevant, and helpful for my own thinking. For example, in a course discussion on March 5, 2018, Ms. Leisiö questioned the extent to which Milton Friedman actually can be considered having believed in the “goodness” of people (rather than having a Hobbesian worldview) if he claimed that maximizing self-interest is the prime maxim while neglecting contributing to the common good.

Special thanks go to my fellow doctoral researcher Marja Svanberg, who defended her dissertation on business and ethics in September 2021, for her friendship and collegial support – not least because our research topics are related. The whole community of doctoral candidates both within my department and at Aalto University as a whole and within the Aalto University Student Union Aallonhuiput, has been encouraging, especially Veronika Deminskaya’s encouragement to think even further outside of the box. Many thanks also to Tuure Lönnroth for his support and friendship, as well as for many discussions on paradoxes within my work.

I am humbled and grateful for the financial support that made this research possible. In particular, I express my deep gratitude to the HSE Support Foundation for funding my work in 2017, 2018, and 2019; the Jenny and Antti Wihuri Foundation (50%) and the Marcus Wallenberg Foundation (50%) for funding my work in 2020 and again in 2023 for the pre-examination phase; also, many thanks to the Jenny and Antti Wihuri

Foundation for interviewing me for their news story⁸ on my research topic. Further, I am grateful and thank the Emil Aaltonen Foundation for funding my work in 2021, and the KAUTE Foundation for funding my work in 2022 that allowed me to finalize my manuscript. All the grants have enabled me to do research full-time, which truly has been a joy and blessing. Finally, I would like to thank everyone who provided useful feedback and proofreading help or any other support.

Last but certainly not least, I am particularly grateful to my parents for their unwavering encouragement and support throughout my years of studies. It is safe to say that I could not have done it without their love and help at every level of Maslow's Needs Pyramid, which did not end when I turned 18. Also, my wife Nadiia has been an endless source of love and energy. Her constant support has made this journey meaningful. This work is dedicated to Nadiia and our son Sananda, who was born while I was completing the final version of the manuscript. From the bottom of my heart, thank you.

T.B.

Helsinki, June 2022

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⁸ <https://wihurinrahasto.fi/media-arkisto/voiton-jalkeen/>.

1 Introduction

“There can be no successful business in an unsuccessful society and there can be no successful society without successful business.

Prosperity requires peace.”

– Nepalese National Business Initiative

1.1 The Topic of the Research

This theoretical and philosophical research⁹ constructs a new conceptualization of business in which the expanded concept of peace is identified as the substance of any positive business impact. From that, I put forth the hypothesis that fostering peace is the purpose of business, whereas profits are only a requirement, or a corroborating enabler, but not the essence, nor the *raison d'être*, of business. To operationalize peace for the business context, the study puts forth a Business Peace Index to model and measure corporate contributions to peace and the common good.

In other words, the overall objective of the work is to analyze the relationship and connection between business and peace, examine the inherent meanings of these concepts, offer an operationalization of the peace concept for the business context through designing an initial version of a Business Peace Index, and discuss potential implications for our understanding of, or a new paradigm for, the role of business in society if we accept that the purpose of business is to foster peace. This objective is pursued by means of five *Research Questions*:

1. What is business?
2. What is peace?
3. How are the concepts of business and peace connected?

⁹ The starting points of the present work have been sketched and initiated in Bauer (2014, 2015, 2016, 2018, 2019a, 2019b, 2020, and 2022). Bauer (2014, 2015, and 2016) were written during my master-level studies, and Bauer (2018, 2019a, 2019b, 2020, and 2022) were written during my doctoral studies (2017–2022) as an integral part of the research work for this doctoral research project. For the – often neglected – importance of non-empirical research, see *Appendix 1*.

4. What are the main criteria for a new paradigm for business, if we accept that the purpose of business is to foster peace?
5. How can business foster peace?

The *Business for Peace* notion is under-developed in the extant literature; yet, it has the potential to guide us towards a more ethical, responsible, and sustainable world. The quest to articulate the ideal relationship between business and society in a holistic and meaningful way has previously drawn on the concepts of “sustainability” and creating “positive impact”. Yet, there is little agreement on the meaning of these terms, and hence no clarity about how they can be achieved in practice. As a result, we have seen the creation of a plethora of definitions and guidelines for corporate social responsibility. A new vision for 21st-century business needs to be defined, one that is sufficiently broad to be useful in any context, yet specific enough to shape practical action. I contend that the notion of fostering peace is apt and useful here. The research questions and corresponding research objects and relevancies are presented in *Table 1*.

Business is (too often, at least descriptively speaking) mere ruthless pursuit of profit that destroys the world and humanity. The statement’s defense relies, on the one hand, on the lack of a *consentaneous* theory that would provide a comprehensive alternative to profit maximization and, on the other hand, on the common knowledge that much of social and environmental problems in the world are caused by for-profit companies. However, business should be the furthering of peace in the broadest sense. As “ought implies can”, it is, of course, a requirement that business can have the meaning of fostering peace. This will be addressed in the upcoming chapters.

*Table 1: The five Research Objects, Questions, and their corresponding Relevance*¹⁰

1	Research object	The concept of business
	Research question	What is business?
	Relevance	Currently proposed answers to the research question are problematic, as they are incoherent: they are based on wrong assumptions, logically insufficient, or unsustainable.
2	Research object	The concept of peace
	Research question	What is peace?
	Relevance	It may be possible to conceive peace as the substance of any positive impact in any context. If this is true, peace could be seen as the other side of the same coin where “survival” is on the negative side. I argue that peace is the positive

¹⁰ The division of research objectives in *Table 1* into objects, questions, and their corresponding relevance is adapted from a Kallebergian approach to research (Räsänen, 2015).

		counterpart to describe thriving life and, therefore, at the core of the purpose of business.
3	Research object	The nexus of business and peace
	Research question	How are the concepts of business and peace connected?
	Relevance	Based on the separate analyses of the business and peace concepts (Research questions 1 and 2), we can now formulate and describe their relationship.
4	Research object	Implications; a new paradigm for business
	Research question	What are the main criteria for a new paradigm for business, if we accept that the purpose of business is to foster peace?
	Relevance	If we are moving towards a post-capitalist society, we should seek to find the golden middle way between socialism and capitalism where business contributes to the common good while preserving the individual's right and motivation to free enterprise. ¹¹
5	Research object	The effect of business on peace
	Research question	How can business foster peace?
	Relevance	Peace needs to be operationalized in order to measure, manage, and control the positive impact of business on society.

1.2 Author's Perspective

Some of the central questions of the human journey can be paraphrased as Who am I, Why am I here, What do I know and how do I know what I know, and What should I do (cf. Gini and Marcoux, 2012).¹² These questions refer to some of the major branches of philosophy: logic, metaphysics/ontology, epistemology, and ethics¹³, which frame the initial mental map for navigating this study. In particular, this framing allows me to use logic/reason because I ask whether and, if yes, how we can conceptualize the historical, presently found, and, on the other hand, normative/evolving nature of business, as well

¹¹ The keywords capitalism, socialism, and post-capitalism are mentioned here only to suggest that it is uncertain what the future may bring (cf. Kornai, 2000; Schumpeter, 1942). A discussion of economic systems is not within the scope of the present work. Rather, it is suggested that, as we study the evolving nature and role of business in society, as well as our understanding thereof, we should not unduly limit ourselves to the system of the status quo.

¹² The present work is the product of a search for truth, and the love of wisdom is at the heart of the seeker.

¹³ Other major branches of philosophy include aesthetics, philosophy of religion, philosophy of mind, feminist philosophy, and social and political philosophy. All of these could, undoubtedly, be relevant for the topic at hand but, due to limited space and time, not everything can be covered. To mention one example, Tina Košir (2017:144) writes about the connection between aesthetics and peace: "The experience of peace can be acknowledged as the peak aesthetic experience because all of the listed factors are experienced to the highest degree: it is the most disinterested of all of the experiences, the perception of the object is absolutely non-instrumental and the experience itself as intensely blissful. When such a perception takes the world as its object, the world is revealed as a place of immense beauty, fullness and aliveness. Thus the answer to the initial criticism regarding the meaninglessness of the concept of all-pervasive peace is that although peaceful does not objectively have an opposite, what could be described as non-peaceful is any perception that is based on personal concern regarding potential gain or loss, that perceives an object (whatever it may be) instrumentally and is therefore lacking in bliss (although it might be pleasurable)."

as its role in society. We may ask what business is and how it has been constructed (metaphysics/ontology), how we know what the purpose of business is (epistemology), and what business should be like (normative ethics). While the concept of peace enters the story later, we can analogously ask similar questions about peace: What or when is peace (metaphysics/ontology), How do we know what peace is (epistemology), and How and why should we think about peace (ethics)?

These central questions of philosophy – literally, “the love of wisdom”¹⁴ – provide a steppingstone for the quest of this research on business and peace.¹⁵ In the words of Aki Lehtinen and Jaakko Kuorikoski (2021:150), “the task of philosophy is, almost by definition, to ponder over the most difficult and most fundamental questions [...]”.¹⁶ Josef Pieper (2006:29) elaborates:

When the physicist poses the question, ‘What does it mean to engage in physics?’ or ‘What is physical research?’ then, to the extent that he does so, the question he is raising is a provisional one. Clearly, in raising such questions and seeking an answer for them, he is not already engaged in doing physics—not already, or, if he was previously so engaged, then clearly no longer. Someone, on the other hand, who raises and attempts to answer the question, ‘What does it mean to philosophize?’ is quite unmistakably engaged in doing philosophy. This question is not a provisional one but an imminently philosophical one; in raising it, one stands already at the very heart of philosophical questioning.¹⁷

Indeed, the philosophical journey takes us through fallacies, anomalies, ambiguities, and paradoxes in order to develop constructions, structures, models, and theories for a better world. We must keep our minds, eyes, ears, and hearts open for prevailing assumptions, premises, alternative explanations, causalities, axioms, and tautologies (Baggini and Fosl, 2010) in order to question them when relevant. In the end, if we succeed in this quest, we

¹⁴ James Harris ESQ (1775:1), an English politician and grammarian who lived in the 18th century (1709-1780), writes: “Philosophy, taking its name from the *Love of Wisdom*, and having for its *End* the Investigation of Truth, has an equal regard both to Practice and Speculation, in as much as *Truth of every kind is similar and congenial*. [emphasis in original]”

¹⁵ During the compilation of this manuscript, I have been inspired by, and drawn from, wisdom research (see, for example, Rooney, McKenna, and Liesch, 2014) as well as seminal classics that approach and introduce a topic holistically, yet, with profound rigor (for example, Dilthey, 1954, and Wilber, 1995).

¹⁶ Translated by author; original quotation by Lehtinen and Kuorikoski (2021:150) in Finnish: “Filosofian tehtävä on, lähes määritelmällisesti, kaikkein vaikeimpien ja perustavanlaatuisten kysymysten pohtiminen [...]”

¹⁷ Original German quotation in Pieper (1995:17): “Wenn der Physiker die Frage stellt: was heißt Physik treiben, was ist physikalische Forschung? – so stellt er damit eine Vorfrage. Offenbar treibt man, indem man solchermaßen fragt und nach einer Antwort sucht, nicht schon Physik – nicht schon, oder auch: nicht mehr. Es treibt einer aber durchaus Philosophie, wenn er die Frage stellt und zu beantworten sucht: was heißt philosophieren? Diese Frage ist nicht eine Vorfrage, sondern eine eminent philosophische Frage; man steht mit ihr mitten in der Philosophie drin.”

are rewarded with new answers – that are, perhaps, contrary to popular belief – to the fundamental questions that we ought to ask. The following story by Douglas P. Fry (2007:2) describes my undertaking well:

A sleuthing analogy may help to clarify what this book is all about. Imagine that Holmes and Watson don't know the sex of a person who has just moved into their neighborhood, but they have heard that the new neighbor lives alone. Walking by the house on Saturday afternoon, they observe the following clues. The name on the mailbox is Tyler Geoffrey. The pickup truck parked in front of the house has a somewhat sexist bumper sticker that, in advertising Carol's Pizzeria, attempts to humorously equate women with pizza. Glancing in the side window of the truck, Holmes astutely observes that the driver's seat is adjusted far back from the steering wheel. Based on these facts, the obvious conclusion is that the new neighbor is a man. It seems crazy to argue that a tall, pickup-driving, sexist person named Tyler might be a woman.

What if business and peace are far more intrinsically, conceptually, and empirically connected than previously thought? What if business and peace are, in fact, a collocation as fervent as business and profits? This is the philosophical challenge that this work revolves around. Therefore, I agree with Gail Presbey (2014:xviii) who writes in the *Philosophy of Peace* series¹⁸ in conjunction with the Concerned Philosophers for Peace organization: "We hope that this volume highlights the best of our profession: philosophical thinking devoted to making our cities, and our world, greater, that is, more self-reflective, moral, humane, and just." Fry (2007:3) continues:

To express the challenge in terms of our sleuthing analogy, how solid is the seemingly obvious conclusion that Holmes and Watson's new neighbor is a man? Bear in mind that our sleuths haven't actually seen the person. We can begin to question assumptions. What if Tyler Geoffrey was the previous resident's name? What if Tyler in this case actually is the name of a woman? What if the pickup truck belongs to someone else? Or, assuming that the truck in fact does belong to the new neighbor, aren't some women tall? And don't some women drive pickup trucks? It is even possible, although perhaps not probable, that a woman could own a truck displaying a bumper sticker that most women would shun. What if she borrowed the truck from a male friend for moving? The main point is that the initial 'obvious' conclusion rests on a set of assumptions and may be absolutely wrong.

Despite featuring a philosophical enquiry, this study is not *about* philosophy. Rather, it *applies* philosophy as a tool and as a method for answering the questions we ask through

¹⁸ Prof. Matti Häyry, my doctoral supervisor, is an associate editor of the *Philosophy of Peace* series.

sound reasoning and argumentation¹⁹ (see *Chapter 1.4* on methodological considerations). In the words of Ludwig Wittgenstein (1922:52): “Philosophy is not a theory but an activity.” In a way, this is a philosophical treatise. Fundamental to any research, however, is the specification of the author’s *Erkenntnisinteresse*, that is, one’s own perspective in doing research (cf. Dietrich, 2008, 2012).²⁰ To understand my personal *raison de recherche*, let us consider the world we live in. We as human beings live on Earth, a fragile planet that we call home, indeed the only home we have ever had. NASA (2019), the US National Aeronautics and Space Administration, explains on its website:

Our home planet is the third planet from the Sun, and the only place we know of so far that’s inhabited by living things. While Earth is only the fifth largest planet in the solar system, it is the only world in our solar system with liquid water on the surface. Just slightly larger than nearby Venus, Earth is the biggest of the four planets closest to the Sun, all of which are made of rock and metal. The name Earth is at least 1,000 years old. All of the planets, except for Earth, were named after Greek and Roman gods and goddesses. However, the name Earth is a Germanic word, which simply means ‘the ground.’

It has been my interest for a long time to ask questions pertaining to life itself. Thus, it is not inconceivable to imagine myself as a child pondering over the question how this “ground” – the Earth we live on – has come to be. According to Yuval Noah Harari’s (2011) million copy best-seller *Sapiens: A Brief History of Humankind*, matter, energy physics, atoms, molecules and chemistry appeared 13.5 billion years ago, whereas planet Earth formed about 4.5 billion years ago. The genus *homo* entered the picture 2.5 million years ago.²¹ Is it conceivable that human endeavors have any inherent purpose?

¹⁹ Prof. Häyry explained to me that you can “do philosophy” in two ways, and I am quoting an informal, humorous discussion: “1) You can do work *about philosophy*, which has often in the past meant describing the ideas of dead, white, European men. 2) Or you can do work *philosophically*, which means using the philosophical research method for studying real-life issues.” I follow the second approach. Häyry discloses later that there is also an extremely rare and secret third category, revealed only to the initiated: “3) Or you can do work about philosophy philosophically.”

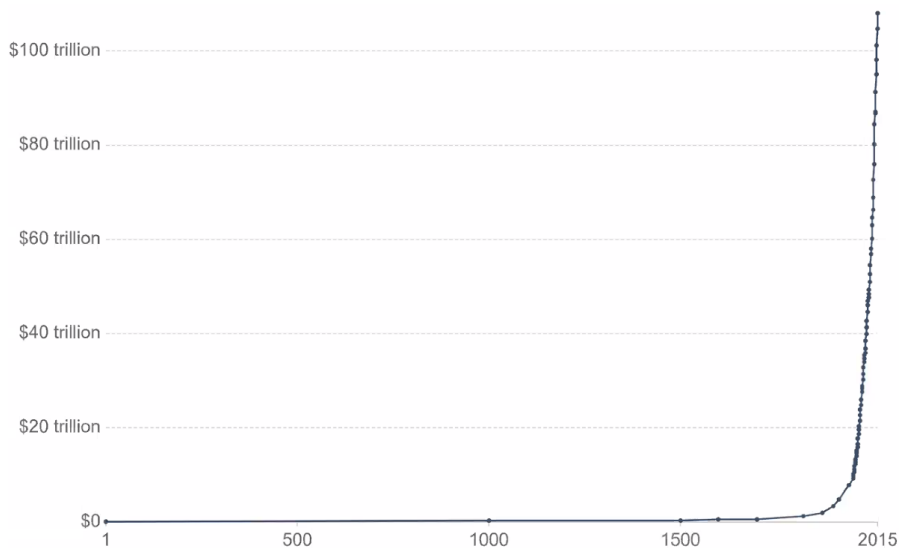
²⁰ I owe the idea of including in a study the “Author’s Perspective” (*Erkenntnisinteresse*) section (*Chapter 1.2*) and “State of the Art” section (*Chapter 1.6*) to Prof. Wolfgang Dietrich at the University of Innsbruck, Austria (cf. Dietrich, 2008, 2012).

²¹ While there are researchers who equate human beings with all members of the genus *homo*, the genus *homo* is not to be confused with the species *homo sapiens*. Piero P. Giorgi (2012:381–382) gives some context: “*Homo sapiens* emerged in East Africa about 150,000 years ago. Its migrations out of Africa (about 80,000 years later) corresponded to a cultural jump forward fuelled by higher levels of curiosity and creativity. Palaeolithic rock art in five continents represents the documented history of pre-agricultural humans. Importantly, evidence of violence and war is very scanty in rock art, just like violence is almost absent in contemporary hunter-gathering cultures who survived to genocide and forced acculturation (Evans Pim, Ed., 2009: 95-124; Evans Pim, Ed., 2010: 83-98). Abundant evidence of violence and war appeared in the art of the large Late Neolithic settlements of the Middle East about 7,000 years ago (this is relatively recent in terms of human history).”

Undoubtedly, we have ever since our beginnings longed for experiences that propel us towards a thriving life. We have developed into rational, yet also so much more than just rational beings (see *Chapter 3.4.5* on transrational peace philosophy). We have emotions, we are able to love, kill, learn, and understand. We are transrational, spiritual, and energetic (Dietrich, 2008, 2012); and we have evolved through the cognitive revolution 70,000 years ago, the agricultural revolution 12,000 years ago, the scientific revolution 500 year ago, and the industrial revolution 200 years ago to arrive at civilization as we know it today.

Harari (2011) summarizes this evolution: “Fire gave us power. Farming made us hungry for more. Money gave us purpose. Science made us deadly.”²² Interestingly, the first evidence for commerce and art stems from 70,000–200,000 years ago when *homo sapiens* evolved in Eastern Africa. However, it is only after the scientific revolution 500 years ago when we started to build the structures for modernity and all that comes with it. Harari (ibid.:x) describes this era: “Humankind admits its ignorance and begins to acquire unprecedented power. Europeans begin to conquer America and the oceans. The entire planet becomes a single historical arena. The rise of capitalism.”

Figure 1: World GDP over the last two millennia²³



²² On the book's back cover. Punctuation added.

²³ Source: Roser (2013) based on data from the World Bank and the Maddison Project. Total output of the world economy, adjusted for inflation and expressed in international-\$ in 2011 prices.

It is indisputably true that capitalism has induced tremendous prosperity, growth, and innovation. While there are good arguments also for the negative impacts of business (see, for example, Greve, Palmer, and Pozner, 2010; for the role of business schools in the “ethical failures” of business, see Daniels et al., 2015; see also Amann et al., 2011), in the words of Thomas Donaldson and James Walsh (2015:182), “business matters”, that is, no matter how much negative impacts business has (had), its institutional significance, also in the positive sense, is undeniable. As *Figure 1* shows, the world has experienced dramatic GDP (gross domestic product) growth in a very short time, largely due to capitalism being the largest wealth creator in human history. At the same time, the share of people living in extreme poverty has plummeted, GDP per person has rocketed, and life expectancy has more than doubled in a mere two hundred years (North and Thomas, 1973; Rosenberg and Birdzell, 1986; Coyle, 2014). Charles I. Jones (2016:7–8) explains:

Sustained exponential growth in living standards is an incredibly recent phenomenon. For thousands and thousands of years, life [and living standards] was, in the evocative language of Thomas Hobbes, ‘nasty, brutish, and short.’ Only in the last two centuries has this changed, but in this relatively brief time, the change has been dramatic. [...] For example, for much of prehistory, humans lived as simple hunters and gatherers, not far above subsistence. From this perspective—say for the last 200,000 years or more—the era of modern growth is spectacularly brief. It is the economic equivalent of Carl Sagan’s famous ‘pale bluet dot’ image of the earth viewed from the outer edge of the solar system.

On the other hand, Nathan Rosenberg and Luther Earle Birdzell, Jr. (1986:6) point out that the growth of Western wealth was largely gradual and “attained [...] in small annual increments” rather than in abrupt changes in economic output. Carl Sagan’s image, the *Pale Blue Dot* mentioned above, is shown in *Figure 2* – the tiny, almost invisible, white dot being planet Earth.²⁴ What is the significance of our contemporary world in the grand scale? Essentially, there are two feasible alternative answers: either we diminish our significance in the vastness of the universe amid existential threats, or we recognize our vulnerability – and take that as an edge for responsibility and courage. This research advocates for the second option, as I argue that (working for) peace is the ultimate existential insurance. NASA (2020) writes:

The picture that would become known as the Pale Blue Dot shows Earth within a scattered ray of sunlight. Voyager 1 was so far away that — from its vantage point

²⁴ The *Pale Blue Dot* iconic photograph of Earth was taken on February 14, 1990, celebrating its 30th anniversary in 2020, by NASA’s Voyager 1 spacecraft (Drake, 2020). Worth mentioning is also the *Earthrise* image, taken by William Anders on the Apollo 8 space mission to orbit the Moon in 1968, widely cited as the “most influential environmental photograph ever taken” (Poole, 2008:9).

— Earth was just a point of light about a pixel in size. [...] [Carl Sagan] had the original idea in 1981 to use the cameras on one of the two Voyager spacecraft to image Earth. He realized that because the spacecraft were so far away the images might not show much. This was precisely why Sagan and other members of the Voyager team felt the images were needed — they wanted humanity to see Earth’s vulnerability and that our home world is just a tiny, fragile speck in the cosmic ocean.

Figure 2: Voyager 1’s “Pale Blue Dot” image of Earth from a distance of nearly 6.4 billion km²⁵



While it could be argued that this “fragile speck in the cosmic ocean” is cosmically insignificant, *National Geographic* notes in a news article (Drake, 2020): “The photo’s legacy is that it has inspired the opposite response: a deep recognition of Earth’s importance, its fragility, its uniqueness.” Sagan’s (1994:6–7) text beautifully sets the scene for a profound analysis of the world we live in, yet implicitly alluding to a higher order of peace:

Look again at that dot. That’s here. That’s home. That’s us. On it everyone you love, everyone you know, everyone you ever heard of, every human being who ever was, lived out their lives. The aggregate of our joy and suffering, thousands of confident religions, ideologies, and economic doctrines, every hunter and

²⁵ Source: NASA (2020). 6.4 billion kilometers is about 4 billion miles.

forager, every hero and coward, every creator and destroyer of civilization, every king and peasant, every young couple in love, every mother and father, hopeful child, inventor and explorer, every teacher of morals, every corrupt politician, every ‘superstar,’ every ‘supreme leader,’ every saint and sinner in the history of our species lived there—on a mote of dust suspended in a sunbeam.

The Earth is a very small stage in a vast cosmic arena. Think of the rivers of blood spilled by all those generals and emperors so that, in glory and triumph, they could become the momentary masters of a fraction of a dot. Think of the endless cruelties visited by the inhabitants of one corner of this pixel on the scarcely distinguishable inhabitants of some other corner, how frequent their misunderstandings, how eager they are to kill one another, how fervent their hatreds.

Our posturings, our imagined self-importance, the delusion that we have some privileged position in the Universe, are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves.

The Earth is the only world known so far to harbor life. There is nowhere else, at least in the near future, to which our species could migrate. Visit, yes. Settle, not yet. Like it or not, for the moment the Earth is where we make our stand.

It has been said that astronomy is a humbling and character-building experience. There is perhaps no better demonstration of the folly of human conceits than this distant image of our tiny world. To me, it underscores our responsibility to deal more kindly with one another, and to preserve and cherish the pale blue dot, the only home we've ever known.

In his work *Erkenntnis und Interesse*, Jürgen Habermas (1968) distinguishes between three types of science that each have a specific purpose in line with the researcher’s *Erkenntnisinteresse*: First, the empirical-analytical type with an *Erkenntnisinteresse* revolving around technical knowledge and applicability; second, the historical-hermeneutic type with an *Erkenntnisinteresse* of a practical interest in knowledge that aims at action orientation and understanding; and third, the critical social sciences type with an emancipatory interest in knowledge that wants to liberate the human subject.

So, what is my *Erkenntnisinteresse*? While recognizing the limited perspective of being a white, European male, my fundamental drive and motivation stems from the desire to save the world – not in a *cliché* way but in the sense to do something, to have a positive impact, in a way that matters. Through this desire, I feel it is my calling to address business, the institution that has the potential to have the biggest impact both in a positive and in a negative way on people and the planet, and to provide it with a “North star”, a guidepost, for conceptualizing its positive impact. Current mainstream understandings of business could be described as lacking in terms of a sole focus on doing good. Yet, would

not a committed focus on doing good be what the world needs – and expects from the business world?

In this spirit, how can we reconceptualize business? This study is based on the key assumption that the ubiquity of business is evident in our current reality (cf. Polman, 2016) – yet has the potential to be reinterpreted. Business is responsible for our survival, and yet has the significant potential to cause our demise. Environmental unsustainability is but one example. Our whole lives are governed, indeed, enabled, by products and services created and sold by business. At the same time, virtually all of humanity's emissions are at some point dependent on, or linked to, business. Electricity, heat, transportation, agriculture, electronics, mining, manufacturing, ... – these are all products or services created, and sold by, for-profit companies. Other topics, such as rising inequality and relative deprivation, would deserve to be mentioned, too, as they are key factors in the extent to which a society features peace.

As for the concept of peace, I deem it necessary to write a treatise on this central theme for several reasons. Purely from an intellectual standpoint, it is evident that, within the academic discipline of Peace Studies, there appears to be a research gap in terms of (re)conceptualizing the various theories of peace into one coherent framework. Therefore, it is my keen interest to, metaphorically, build a bridge between various peace theories – such as those developed by Johan Galtung, Michael Allen Fox, Francisco A. Muñoz, and Wolfgang Dietrich – in order to form a unified model of peace that encompasses the various meanings coherently. Apart from venturing far beyond the mere absence of war (which is the simplest, yet insufficient, definition of peace), a holistic and comprehensive peace framework, as this study shows, allows us to re-imagine the purpose of business in society. Yet, the benefits of reconceptualizing peace are deemed useful also for further developing the applicability of peace in the literature of Peace Studies. In the words of Muñoz (2006:242), another one of the most influential scholars in Peace Studies: “Our desire for Peace leads us to produce theories on peace, yet their epistemological base lies in *theories on conflicts*, making it necessary to redesign (recognize, criticize, deconstruct and construct) *autonomous theories on peace* (not directly dependent on violence) [...]. [emphasis in original]”

Perhaps, we might say the same about business, ruthlessly borrowing Muñoz's sentence quoted above with only minor changes: Our desire for good business leads us to produce theories on business, yet their epistemological base lies in theories on profits, or profit maximization, making it necessary to redesign (recognize, criticize, deconstruct, and construct) autonomous theories on business that are not directly dependent on profits.

Muñoz (ibid.) goes on to recognize “[our] enormous potential for building peace” but also the lack of a “commonly recognized theoretical field” for the purpose of building peace, which is a “*constitutive element of social realities* [emphasis in original]” (ibid.:244).²⁶ Muñoz argues that we need a “system of organizing and articulating the information at our disposal on the subject” in order to clarify assumptions such as regarding the nature of human beings.

Borrowing again ruthlessly, we might say that the enormous potential for making business a force for good depends on devising a new systemic theory that reinterprets the meaning of business. In other words, we need a new theory of business (cf. Donaldson and Walsh, 2015). Muñoz (ibid.:243) continues to explain that there seems to exist an ontological tendency to “presuppose that in order to comprehend and advance along the road to peace we must study violence in all its facets and complexities”.²⁷ There may be another parallel here to business studies. The general view appears to be that business can, and often does, have a negative impact in and on society and, therefore, we ought to study these negative effects and ways to limit them (which is a central theme within corporate social responsibility). The perspective that I choose to follow is to study how to make business be and do more good rather than merely be and do less bad (cf. McDonough and Braungart, 2000, 2013). I strongly believe that basic human nature is good (not in a fixed manner but as a potential in a humanistic sense), although I do not claim to have any insight into the debate. Rather, I assume the perspective that it is a fundamental human desire to be good and to do good – if we build societal structures and institutions that allow us to do so. Accordingly, this study aims to benefit those practitioners that actively seek ways to do good.

Redirecting the power of business towards more peaceful conditions is the starting point of my research interest addressed in the next section. As for the followed research tradition, the epistemological approach revolves around (re)interpreting and

²⁶ Muñoz (2006:244) continues on peace: “Its origins can be associated to the very origins of humanity, and its evolution can be associated to humanity’s history. Indeed, socialization, learning, collectivization, the act of sharing, association, cooperation, altruism, etc. are all factors that form part of the origin of our species. Such qualities are determinants in the rise and ‘success’ of hominidae and, subsequently, of present day humans (*homo sapiens sapiens*).”

²⁷ Muñoz (2006:243) elaborates further: “[The Peace Research scientific community] has failed to rid itself of the previous ‘paradigm of the original sin’. After years and years of research into the causes behind this war and that war; counting and recounting nuclear warheads and missiles; ethnic conflicts; conflicts between religions; hunger; poverty; economic exploitation; marginalization; one form of violence and another; it can be said that we have a greater comprehension of violence than of peace. Therefore, our original preoccupation for violence -arising from a clear recognition of what peace means- has been perversely inverted, thus making it necessary for it now to be ‘re-inverted’.”

(re)combining literary findings and arguments through the lens of subjectivist post-positivism or social constructivism. Regarding the ontology of my research, I adhere to the subjectivist paradigm because no research can be unbiased or objective in the traditional sense. Hence, the author must be aware of this and acknowledge a certain subjective perspective. This requires reflexivity, as discussed later in more detail, especially since the research is not based on a positivist paradigm but embraces an interpretive/explorative approach to the development of new insights about the interface of business and peace (cf. Hennink, Hutter, and Bailey, 2012).

1.3 Research Interest

This study, and its *raison d'être*, is based on my long-term interest in peace and the potential for business to contribute to peace in society. Kylie McKenna (2013:2) states that there is “a strong desire for future opportunities for collaboration between industry and academia on exploring the nexus between business and peace”. Although this research is not an example of such a collaboration, I do intend to narrow the gap through a philosophical study. Asking the most fundamental questions about a concept is what philosophers do. Accordingly, I analyze a concept that needs to be, so I argue, reconceptualized: What is this “thing” called business? Why was the concept of business invented? Why do we “have” or “do” it, and what is its role and purpose in society? What is “good” business, and what are the fundamental tasks, responsibilities, functions, and characteristics of business? These are the questions that guide the study. It is worth keeping in mind that the journey may lead us into new fields of inquiry. Therefore, any journey that claims to tap into uncharted territory must be free from preconceived shackles, if this is possible at all. The business–peace stream of research is under-researched, and this work aims to contribute to a new, multidisciplinary research domain by combining literature from both peace studies and business studies, among others. In particular, this study draws from the fields of organization and management, peace, corporate social responsibility, sustainability, humanistic management, and management philosophy. The most relevant field, however, to which this study contributes, may be business ethics.

The current state of the world is alarming (Assadourian and Prugh, 2013; Jensen, 2006), and today’s business challenges revolve around overcoming a crisis of values (cf. Margolis and Walsh, 2003, and Bakan, 2005). It can be called a crisis because excessive profit or greed, an exaggerated emphasis on short-term revenues, and apathy towards human needs and the environment are some of the root causes of the challenges that we face. These challenges are often interrelated and interconnected. Yet, instead of mere

change, we need a total transformation (Lessem and Schieffer, 2009). In today's globalized world, in the sense of interconnectedness and interdependence, different "issues" (Van Tulder and Van der Zwart, 2006) require an integrated approach. For example, the War in Darfur, one of the world's worst humanitarian crises (United Nations News Centre, 2003), was caused by, among other things, environmental degradation due to climate change (University for Peace, 2006). This exemplifies how two crises, a war and climate change, can be interconnected. Thus, the concept of peace does not only refer to the sphere of inter-human action but also to the environment and ecological considerations. In the words of Anthony J. Marsella (2012:362, emphasis added):

Today, amidst the near apocalyptic conditions we are facing from endless wars and violence, the *importance of nonkilling* has assumed new and critical levels of consideration. The human carnage we are witnessing can no longer be tolerated or justified. And, as individuals, societies, and nations—indeed as a global community—, (*sic*) we are also engaged in a violent and destructive assault on the natural and environmental life about us. It would not be an understatement to say we are engaged in killing much of life. I am not speaking here of the killing of animal life for food, something we should consider in any case, but rather the killing of our oceans, air, land, and nonhuman life forms about us—I am speaking of our killing the complex ecology of life that has sustained humans for so long, of the extinction of so many life forms, of the adverse impact we have had upon the web of life about us. [...] It seems to me that with these acts, we have embarked on a destructive pathway in which killing has achieved a priority that now endangers our planet and all of its forms of life.

Marsella (*ibid.*:364) sums up the current reality: "We are killing the world, we are killing humanity, we are killing life." Clearly, we need a new way of doing, living, and being in the world. Fritjof Capra (1996:3–4), one of the most prominent scholars advocating a shift from the "old" way of thinking to a "new paradigm", explains further:

The more we study the major problems of our time, the more we come to realize that they cannot be understood in isolation. They are systemic problems, which means that they are interconnected and interdependent. For example, stabilizing world population will be possible only when poverty is reduced worldwide. The extinction of animal and plant species on a massive scale will continue as long as the Southern Hemisphere is burdened by massive debts. Scarcities of resources and environmental degradation combine with rapidly expanding populations to lead to the breakdown of local communities and to the ethnic and tribal violence that has become the main characteristic of the post-cold war era.

What could a new paradigm look like in which we transcend our thinking – both as society and as individuals – from focusing on systemic problems to systemic solutions? Marsella (2012:364, emphasis added) sets forth with an agenda: "We are in need of a set of beliefs and premises that are in accord with the *nonkilling view* and that that can guide our paths

toward a new sustainable and life-supporting world.” (“Nonkilling” may be equated here with peace.) While Marsella coins and explores the term “lifeism” (ibid.) as a new, ecological paradigm for humanity – Piero P. Giorgi (2012:386) comments: “Framed within cosmic views and religion, the passionate call of Anthony Marsella [...] for respecting life cannot be faulted.”²⁸ – what appears to be lacking in extant literature is a holistic approach and systemic solution to business. Therefore, the inquiry of this work rests on the desire to conduct *basic* research to study the role of business in society. Why “basic”? Basic research is distinguished from applied research. Thus, I set forth the standpoint that basic research is needed when aiming for the establishment of an entirely new perspective (*Business for Peace*) that is not fathomable from hitherto perceived limited notions of reality (for-profit business). More specifically, the relationship between business and peace has to be investigated first conceptually before embarking on empirical investigations. In the words of Anne Tsui (2016:12):

Unfortunately, currently most researchers in organizational science parse the texts of research literature to look for ‘theoretical gaps’ to fill (Alvesson and Sandberg, 2011; Davis, 2015; Suddaby, 2014) instead of exploring new research areas in the real world. Using the existing literature as the source of ideas for new research perpetuates the research focus of existing literature, accounting for the continuing domination of a focus on economic outcomes and contributing to incremental rather than ground-breaking research.

The evolving nature of business – and growing societal expectations for business to be sustainable and ethical – calls for new research on the nexus between business and peace due to three major developments:

1. Generally, an increasing dissatisfaction with the corporate social responsibility concept,
2. the increasingly recognized fact that the purpose of business goes beyond mere profit maximization, and
3. the growing insight that the expanded concept of peace goes far beyond mere absences of war or violence.

From this starting point, I now put forward my Research Hypothesis: *The Purpose of Business is Peace: to generate peace, to foster peace, and to contribute to all levels of peace – and to be profitable at the same time. Yet, profits are not the purpose of business, they are a nice side-effect, a corroborating enabler, of business.* This hypothesis

²⁸ Matti Häyry’s (2020:260) comment is also noteworthy: “Albert Schweitzer was awarded the Nobel Peace Prize in 1952 for advocating his reverence for all life and harming no living beings view.”

addresses the dearth of a coherent answer in extant literature regarding the question of what the purpose of business in society is (cf. Daniels et al., 2015).²⁹ While there appears to be *ad interim* consensus that it is to create “shared value” or “positive impact”, there is no coherent answer to the question of what that actually means. I argue that, if we agree that the purpose of business is to create added value for society, and if it is true that peace is the ultimate added value for society, then the purpose of business must be to foster peace.

This study aims at responding to a crisis in values being faced by the economic world. Even as economies become increasingly interconnected and interdependent, many businesses appear not to have moved beyond an exaggerated emphasis on profits, at the expense of human needs and the environment. Yet, long-term financial value maximization is still held by some as the essence of business (Jensen, 2002). However, global sustainability and wellbeing require a new mindset where business creates value for all, as systemic problems require systemic solutions. This research explores a theoretical framework for creating a holistic vision of business (as a peace-fostering entity), allowing a new form of corporate leadership for peace to emerge, thereby also offering criteria for a *new* Theory of the Firm (cf. Pirson, Wasieleski and Steckler, 2022), as opposed to the old Theory of the Firm (Jensen and Meckling, 1976; Dietrich and Krafft, 2012). The analysis contributes to the development of a new paradigm, or criteria, for such a new theory.³⁰

By writing a treatise on business and peace, I question the most fundamental assumptions inherent in the field of contemporary business. For this purpose, conducting basic conceptual and theoretical research may be most conducive, as it allows a normative study of the evolving role of business in society (see *Appendix 1*). In the end, a rigorous analysis

²⁹ As a case in point, Daniels et al. (2015:46) state: “The purpose of business is to provide goods and services that allow communities to flourish while providing employees with meaningful and creative work. Profit is necessary to serve these purposes, but it should not be considered a primary purpose; rather it is a means through which a business is enabled to serve. Business must operate within limitations. Specifically, business should be sustainable in the long term, and should not harm shareholders, employees, customers, vendors, the broader community, or the environment.” The question remains: What is the purpose of business succinctly?

³⁰ This does not imply that it would be easy to transmute an old understanding of reality into a new way of living. As Robert Hinde and Joseph Rotblat (2003:4) explain: “But the old habits have prevailed and other reasons than survival have been brought to the fore for waging war. The old habits prevailed even under the guise of preventing war. For thousands of years civilized society has been governed by the Roman dictum: ‘*Si vis pacem para bellum*’. [If you want peace prepare for war.] [...] Not only is the possession of weapons a *sine qua non* for engaging in war activities, but the existence of military arsenals may provide the impetus for starting war. The development of new instruments of combat, giving a state a decisive military superiority, may induce it to initiate a war before a perceived enemy acquires the new technology. The fact is that throughout the centuries, preparation for war, in order to secure peace, has usually brought not peace but war.”

gives unprecedented answers to what this role could and should be in society today and in the future in order to aim towards a new understanding of responsible, socially and environmentally sustainable, and ethical business that is geared towards societal wellbeing and peace (cf. Schumacher, 1973, in particular Chapter 4 on “Buddhist Economics”). (Other thinkers who have discussed the extent to which business can be good includes, for example, Thomas Aquinas; see also Jean Tirole, 2017.)

Five distinct but overlapping and interrelated *Research Objectives* can be identified for this study:

1. To provide a new perspective to the question of what the purpose of business is in society.
2. To build a unified model of the expanded concept of peace.
3. To study the relationship between business and peace.
4. To discuss the implications for our evolving understanding of the role of business in society leading to a new paradigm for business.
5. To analyze, evaluate, and operationalize the potential for business to foster peace.

The above five research objectives form the topics for the five main chapters of this work (*Chapters 2–6*). I address the question of the meaning of business (Objective 1) first because it is the most fundamental question pertaining to the overall topic of business and peace for several reasons:

- In times of the climate emergency and social upheaval around the globe, understanding and questioning the *raison d’être* of business is as important as ever.
- Business is one of the most, if not the most, important institution in our systemic reality tailored towards economic growth, as much of our day-to-day living depends on it.
- Business is responsible for a large number of global problems, ranging from carbon dioxide (CO₂) emissions to neo-slavery and exploitation.
- On the positive side, nevertheless, business is responsible for practically all products and services that we not only use, but also depend on for our very survival.
- Our current understanding of the purpose of business is based on the basic premise of advocating profit maximization, which, in turn, has been based on a wrong appreciation of human nature. Therefore, a new Theory of the Firm is called for.

It is appropriate to re-emphasize further the upfront normative nature and expected results of this study. Donaldson and Walsh (2015:182) write: “Since business works both in society and for society (Walsh, Meyer, & Schoonhoven, 2006), the theory must include both empirical and normative elements.” While I start with the question of the meaning and purpose of business, I explicitly intend to study the intricate connections between business and peace. The normativity of this study stems from the axiomatic belief that business *should* foster peace (although I will provide ample arguments to support this view), while the empirical elements are included in the insight that ethical business *is* a force for peace (Fort and Schipani, 2004). While I do not analyze societal or political processes or systems (cf. Häyry, 2018) in this work, it appears to be evident in our current reality that an open and democratic society where Human Rights are respected is the basis for any peaceful development. The expanded and holistic notion of *Business for Peace* can be addressed only after a certain societal standard has been achieved.³¹

Thus, the ultimate aim of this study is to pave the way towards a new paradigm for business where peace is at the forefront of corporate attention. As Per Saxegaard says, “peace is the new sustainability” (see *Appendix 2*). Saxegaard is among the strong advocates of the relevance and importance of the United Nations Sustainable Development Goals (UN Global Goals, or SDGs in short) for business while, at the same time, noting that the Goals should, in fact, be “Peace Goals” rather than “sustainable development goals”. The underlying reasoning for this view is that the abstract concept of peace is, in fact, larger in size than the concept of sustainability. As I argue in *Chapter 3*, sustainability is one dimension of peace, and not vice versa. This statement often receives astonishment; yet, I argue that the Sustainable Development Goals are a misnomer. Having a long-term, post-2030 perspective, I believe that the insight from peace literature that peace is the resulting effect of each of the 17 Sustainable Development Goals will eventually enter the collective consciousness. I am referring to *Chapter 4* where I show that, if we agree that business plays a crucial role in achieving the Sustainable Development Goals, we must also agree that business should foster peace. What are, then, the implications if we accept that the purpose of business could be to foster peace? This is, effectively, a departure from the paradigm represented by Milton

³¹ While it may appear at times that the *Business for Peace* notion proposed in this work is seen as an all-encompassing solution to all the world’s problems, I want to emphasize here that this is not the case. Rather, similarly to Häyry’s (2020b, 2021, 2022) concept of “copathy”, *Business for Peace* is presented as an evolutionary step in the right direction from the point of view of making the world a better, more ecological, more just, more equal, and more peaceful place for all.

Friedman (*Chapter 2*). I see profits as, yes, a requirement, and as an enabler, but *not* as the purpose of business.

In *Chapter 3*, I explore what we mean when we speak of peace, and how the concept is defined. It is axiomatic that a new understanding of peace is needed (Giesen, Kersten, and Škof, 2017:1): “Indeed, we believe that what is actually understood by peace represents one of the main categories of the period of transition in which we live.” Based on this new understanding, *Chapter 4* discusses the historical and contemporary intersections of business and peace, and asks why business should be concerned with peace; moreover, what kinds of actions does “fostering peace” entail, and what does business do in practice to contribute to peace? In *Chapter 5*, I consider what the main implications are for the business paradigm, if we entertain the idea that business can and should foster peace in society. How should a new Theory of the Firm look like? Overall, this study provides insight on how business can foster peace by analyzing the nexus of business and peace to create a conceptual framework or a “mental map” of these intricate connections. Like any map, this mental map gives a broad picture of the field – in the sense that “locations” (concepts) are put in perspective to each other – but says little about the architecture of individual “buildings” or the “people” living there (cf. Blumberg, 2006). Therefore, *Chapter 6* operationalizes peace for the business context through the conceptual design of a Business Peace Index.

Finally, *Chapter 7* draws conclusions regarding the extent to which the main hypothesis – that the purpose of business is peace – can be true. Eventually, this will show how a holistic approach to peace offers a philosophical guideline through the jungle of imperatives for the “ultimate purpose of creating a better world”, as the first principle of Responsible Research states (Community for Responsible Research in Business and Management, 2017:4). The underlying assumption here is that academic research should go beyond *merely not being unethical*, which is distinguished from *being more ethical*. Therefore, I argue that peace can be a helpful guideline for operationalizing “spirituality”, “ethics”, and “responsibility” not only for the business world, but also for business and management research (cf. Bouckaert and Zsolnai, 2011; Zsolnai, 2004), as I discuss next.

1.4 Methodological Considerations

1.4.1 “Responsible Research” – Towards a new *Science for Peace*

In this study, I follow the principles of responsible research.³² The call for the “ideal of socially responsible science” (Kourany, 2010:68) has left many researchers looking for guidance on how to conduct responsible research. Here, I attempt to draw a mental map of the interrelated nature of epistemic/scientific and non-epistemic/social values (Tsui, 2016).³³ Responsible research is defined as a “joint satisfaction account of the role of epistemic and social considerations, that is, it is committed to the principle of the joint necessity of evidence and social values” (Brown, 2013:68). In other words, responsible research aims, by definition, to fulfill standards of high-quality academic research and, at the same time, contribute positively to society. As Anne Tsui (2016:10) explains: “Research in business schools, by necessity, is subject to assessment by both epistemic values (does the research qualify as sound science) and social values (does the research produce useful knowledge).” This is at the heart of engaged scholarship (Van de Ven, 2007).

But what exactly does it mean to conduct “responsible research” in the context of business and management scholarship? What is the meaning of, and philosophical basis for, expecting research to be of “service to society”? How can a study concretize its positive impact in relation to an ultimate benefit to society? What makes research “good”, “credible”, *and* “responsible”? To outline possible answers to these questions, this section starts with an overview of the responsible research concept. After that, I juxtapose responsible research principles with general standards of high-quality research to show their interrelation. Finally, I ask what the requirement of “service to society” means, before moving on to summarizing my methodological approach for this study.

Perhaps not that surprisingly, given the topic of this study, the concept of peace may be useful here. With the help of literature from the academic discipline of Peace Studies, a guideline through the responsible science axiom is presented. The aim is to offer peace as a philosophical basis for further improving the concept of responsible research as an alternative to the ideal of value-free science. Hereby, I attempt to outline an answer to Kristina Rolin’s (2012) and Matthew J. Brown’s (2013) concerns that responsible research, in its current form (Kourany, 2010), does not sufficiently define the role and

³² This section is based on and contains parts of Bauer (2020).

³³ Cf. “peaceful epistemologies” in Muñoz (2006:265).

source of social values in scientific inquiry. Peace may provide an answer, as *Science for Peace* coined here could represent the next step in the evolution of responsible research.³⁴

The earliest mention of “responsible research” dates back to the 19th-century German microbiologist and Physiology/Medicine Nobel Prize winner Robert Koch, who acknowledged the help of his colleagues with these words: “Without this many sided cooperation it would not have been possible to have pushed this difficult and *responsible* research so far forward [...]” (Koch, 1890:301, emphasis added). What does Koch’s “responsible” characterization mean? In researching remedies for tuberculosis, Koch seems to refer to the societal importance of his research – which cannot be overstated. As the National Research Council (2009:21) states: “It is not an exaggeration to attribute increased human lifespan and better human health to the research of legions of microbiologists and other biomedical researchers [such as Robert Koch] on the biology of bacteria and viruses and the toxins they produce.”

Societal impact, improving human health, and scientific breakthroughs, however, go beyond dictionary definitions of “responsibility”, which tend to emphasize accountability, obligation, attributability, rationality, causality, or trustworthiness.³⁵ The National Research Council defines the researchers’ responsibility, in the context of microbiology, merely as “concern for safety and security and implementation of protective measures [in the laboratory] that minimize risk” (ibid.:21–22). We can see that responsible research has indulged in praising societal significance (since Koch) and, on the other hand, a more down-to-earth aspect to it: minimizing risk. Further, in addition to risk minimization, having positive impacts, considering implications, engaging stakeholders, and emphasizing transparency are principles associated with responsibility in research and innovation (RRI), as advocated by the European Union (see, for example, Sutcliffe, 2011). Responsible research can be conceptualized in terms of responsible means, ends (intentions), and effects of research.

Fundamental to human responsibility are the assumptions of capacity and free will. Diana Mertz Hsieh (1995), referring to the Aristotelian notion of moral responsibility, states: “Because at least some human action is self-caused, rather than solely a product of instinct or external forces, humans can be held responsible for those self-caused actions.” What are those deliberate actions? Aristotle (1999) explores this in his *Nicomachean Ethics*:

³⁴ I would like to thank the participants of the Responsible Business Research Seminar at Tampere University, Finland, for their helpful questions following my presentation on March 13, 2019.

³⁵ The contribution of Farid Karimi to an earlier version of this overview is gratefully acknowledged.

any deliberate action is the result of a desire. If we generalize human action to the farthest, one can say the ultimate desire of any human action is to increase happiness, or *eudaimonia*.

What we have learned so far is that responsible research is based on the decision to aim at doing good and avoiding harm – and to aim for excellence – because this helps more people to have a good life in the Aristotelian sense.³⁶ Indeed, how research could serve society has been a matter of discussion for much of the 20th century. For instance, since contributions from the scientific community were associated with advancements in the technology of warfare, “there was a strong demand [in the 1960s and 1970s] that science be more effectively organized and mobilized to produce solutions. Hence attention shifted towards mission-orientated, ‘relevant’ research” (Johnston and Buckley, 1990:379; Johnston, 1988; Smith, 1990).

The question then follows: what research is “relevant” for society? The Vienna Circle, a group of eminent scientists and philosophers (including Albert Einstein³⁷) in the early 20th century, advocated a socially engaged science aimed at social reform (Kourany, 2003, 2010).³⁸ According to Alvin M. Weinberg (1969), research is relevant for society if it is aligned with society’s values. However, it is critical to note that Weinberg discusses the value of research for society in the context of developing criteria for governmental funders’ resource allocation decisions. The implication of this is in contrast with the maxim of free will mentioned above. Another aspect is the ideal of judgment free of personal prejudice. Max Weber (1949) postulates that theories and facts should not be accepted based on one’s personal biases. Weber argues that this part of scientific research should be free of personal interests and values. Whether all steps of the research process can be value-free is a long-standing debate.

Proponents of responsible research (Kourany, 2003, 2010, and 2013; Tsui, 2016; Kincaid, Dupré, and Wylie, 2007)³⁹ contest the view that science should be value-free. Omar Swartz (1997) argues in his inspiring book *Conducting Socially Responsible Research* (in the context of communication studies and leftist critiques of capitalism but applicable

³⁶ I owe this thought to the lectures of the Business Ethics course (“Yritysvastuu ja -etiikka”) taught by Santiago Martinez at Aalto University in Espoo, Finland, in January 2019. However, later I distance myself from the Aristotelian notion of the one objective good.

³⁷ Einstein worked for peace during much of his career, spanning both world wars (see Einstein, 1963, published posthumously).

³⁸ See Gay (2014) for an overview of notable philosophers who campaigned for peace.

³⁹ For defenses of the value-free ideal, see Kaplan (1964), Lacey (1999), and Betz (2013).

more generally to humanities and social sciences) that scholars have the ability and obligation to work towards the betterment of the human condition in society. Swartz mentions deconstructing and changing those discourses that foster inequity and exploitation. This means that “such scholarship de-emphasizes ‘theory construction’ as the normative goal for our professional practices and places a greater emphasis on disseminating a sociopolitical critique in outlets designed to reach an audience wider in scope than that of our current journals” (ibid.:2). Such responsible practice starts with minimizing or keeping the use of jargon sensible and avoiding “epistemological totalitarianism”, – “the belief that scholarship is only ‘valid’ if it produces value-free statements describing a mind-independent empirical world” (ibid.). Further, Swartz argues that scholarship can be “systemic” in the sense that it “ground[s] its appeal or claims of validity in a project of transcendence or universal commensuration” (ibid.:3) and that it “should serve as a revolutionary ‘tool’ and seek as its ‘end’ a cultural condition reducing marginality and human suffering” (ibid.:4).

Interestingly, Swartz also claims that “the end of philosophy” (ibid.:33) would allow us to transcend pure rationality and create positive social impacts through research. Swartz’s underlying reasoning is that, for research to be responsible, scholars need to depart from the idea of one truth and recognize “power” as a means to change cultural discourse. For Swartz (who reviewed epistemological trends and cited postmodernists, such as Michel Foucault, Richard Rorty, and Calvin Schrag), this is a detachment of the “one objective truth” in favor of social progress. However, proclaiming “the end of philosophy” does not reject or critique philosophy *per se* but advocates transcending the limits of analytic philosophy. This is in line with postmodern philosophy and, ultimately, transrationality (Dietrich, 2008, 2012, see *Chapter 3.4.5*). Swartz (1997:41–42) concludes:⁴⁰

In recognizing the cultural contingencies surrounding the relationship between ‘knowledge’ and ‘power,’ disciplinary scholars can begin to recognize the importance research has for serving the ends of human necessity. For Rorty (1989), such academic or professional commitment to society is associated with ‘moral progress’ among the intelligentsia of this country.

Tsui (2016) concludes that, in social sciences, conducting value-free research is neither practically possible, nor desirable. While Swartz develops the concept of responsible research in the context of communication studies, and while Janet Kourany (2003, 2010,

⁴⁰ Prof. Omar Swartz states in a personal correspondence on March 28, 2019: “What you wrote [...] is a good summary of my position. Today, I would not talk so stiffly in terms of philosophy [...] but that was certainly true in the context of the book [published in 1997].”

and 2013) amends philosophy of science with the feminist quest for equality, Zsolnai and Thompson’s (2020) book *Responsible Research for Better Business* concerns the field of business and management scholarship (cf. Bauer, 2020, on which this section is based). Here, research should be relevant, useful, and credible; it should contribute, for example, to the United Nations Sustainable Development Goals or policy goals of the European Union. Joyce Tait (2017) argues that this may lead to political bias. The international community for Responsible Research in Business and Management (RRBM) with 85 cosigners, 70 partnering organizations, and 1087 endorsers (as of November 2019), formed in 2014 (RRBM, 2018), argues in its Position Paper (Community for Responsible Research in Business and Management, 2017:1) that research should be “useful [for] address[ing] problems important to business *and* society” (emphasis added). Underlying this is a critique which addresses the “research-practice gap” (Tsui, 2016:13) – that scholars have overemphasized theory construction at the expense of societal relevance.

This discussion distinguishes between research that is merely relevant for business and research that is relevant to wider society. The trajectory entails three stages: first, the decade-long accusation that theory was not relevant to practice (Hambrick, 1994); second, the recognition that the research-practice gap should be closed or at least narrowed (Cummings, 2007); and finally, the idea that research should be relevant to both business practitioners and society. Thomas G. Cummings (ibid.:359) arrives at this conclusion: “As scientists, [...] it is our duty and responsibility to make sure that our knowledge makes the world a better place.” The RRBM network seeks to re(dis)cover the purpose of business research as being a force for good. *Figure 3* presents RRBM’s seven principles of responsible research.

*Figure 3: The 7 Principles of Responsible Research*⁴¹

Improve the Usefulness of Knowledge

- Principle 1 — Service to Society
- Principle 2 — Stakeholder Involvement
- Principle 3 — Impact on Stakeholders
- Principle 7 — Broad Dissemination

Improve the Credibility of Knowledge

- Principle 4 — Valuing Both Basic and Applied Contributions
- Principle 5 — Valuing Plurality and Multidisciplinary Collaboration
- Principle 6 — Sound Methodology

⁴¹ Source: Author’s own elaboration based on Community for Responsible Research in Business and Management (2017).

It is worth noting that Peace Research has had the aim of being “useful” since its early beginnings (Schmid, 1968:217): “Peace research was nothing for pure academicians; it aimed at useful knowledge which could be applied to current problems of war and want and peace and plenty.” It is also worth noting, however, that the “usefulness” of research can mean different things. Giorgi (2012:387) comments: “There is a difference between the popularisation of knowledge for the untrained public and the remedial broadening of knowledge for scholars already trained to investigate but castrated by exaggerated specialisation.”

1.4.2 Principles of Responsible and High-Quality Research

What are the general standards of any research that make it of “high quality”? As I show below, it turns out that high-quality research is, in fact, equated with responsible research. Accordingly, this section identifies a set of standards that satisfy both the requirements of rigorous academic research practice and those of responsible research – these are the principles that I aim to follow in this study. To start with, any research aims at creating new knowledge based on an initial understanding of reality (phenomena), the study of extant literature (prior theory), and the utilization of empirical or non-empirical evidence (data/arguments) and reason. In other words, this requires the following steps:

1. Knowing the field,
2. Understanding what is known, and
3. Using empirical and/or theoretical argumentation.

Just presenting the results (evidence) is insufficient. One must also explain “*why* the observed relationships might hold” (Langley and Abdallah, 2011:210) in order to “deepen understanding” (ibid.) and to offer various possible explanations (cf. “*verstehen*” in Dilthey, 1924). Getting an emic understanding, or *verstehen*, of these perennial opportunities (Huxley, 1945) is the goal.

The above conceptualization of research allows us to recognize that quantitative, qualitative, and non-empirical⁴² research is (in theory) fundamentally based on the same principles and that common characteristics can be found. The primary characteristic that applies to all forms of research is that of rigor (cf. Gioia, Corley, and Hamilton, 2013). A

⁴² While there are differences, I consider “non-empirical”, “theoretical”, “conceptual”, and “philosophical” research as belonging to the same category of research. These thoughts are based on an unpublished paper for the “Qualitative Research: Principles and Practices” course taught by Prof. Johanna Moisander at Aalto University School of Business in Spring 2018.

critique of (non-quantitative) research lacking rigor can apply to both qualitative and non-empirical research, which distances itself from the traditional quantitative/scientific paradigm in which rigor is presumably ensured through the “objective” nature of it. In qualitative research, there is at least some qualitative data to be analyzed. Non-empirical research, however, rests entirely on the researcher’s ability to present logical arguments. In a way, philosophical researchers are, therefore, even more exposed to critiques questioning rigor as they cannot “hide” behind their data. This does not mean that philosophical research would not itself at times follow the model of natural sciences to be as “objective” as possible.

Rigorous data analysis allows presenting evidence for, or against, some view. However, this implies that, if the analysis was “rigorous”, the results are “objective”, or “scientific”. Yet, this assumption is questionable, as the researcher’s subjective decisions, interpretations, and research choices can drastically alter findings. Therefore, rigor alone does not guarantee a high quality of research. And yet, rigorous analysis is sometimes used to proclaim objectivity (cf. Morse et al., 2002). Nonetheless, rigor is a requirement for any research (cf. Kaplan, 1964; rigor as a trade-off to a study’s usefulness, see Lehmann, McAlister, and Staelin, 2011). This also applies to theoretical research, because only a rigorous conceptualization and analysis of thoughts, assumptions, and implications will suffice for the successful defense (or successful rejection) of a hypothesis.

The next question is, then, what are the characteristics of high-quality research? If rigor alone is insufficient, then what makes research “high quality”? The following steps, as frequently stated by business research methods literature (for example, Collis and Hussey, 2003, and Saunders, Lewis, and Thornhill, 2009), are required:

1. The definition of research questions pertaining to the object of research in theory/practice.
2. The demonstrated detailed attempt to present the status quo and the state of the art regarding existing knowledge related to the research question(s).
3. The rigorous (scrupulously accurate or strict, thorough), systematic, and fearless recognition, analysis, and discussion of all pro and contra arguments, assumptions, and consequences pertaining to the issue at hand.
4. The coherent and complete assessment of the extent to which conclusions can be made regarding the research question(s) and respective answers based on logical insights from pro and contra arguments in order to arrive at a valuable contribution.

To understand what a valuable contribution to knowledge is, we first need to understand the importance of clear “constructs”, that is, the role and effect of well-defined conceptual abstractions. Roy Suddaby (2010:346) argues that “constructs are the foundation of theory” and need to be clarified through the presentation of precise definitions of concepts, their scope conditions, their semantic relationships to other concepts, and proof for the coherence of the logical argumentation. Such rigorous “construct clarity” (ibid.) refers to making statements that “hold”. However, there are varying depths of construct clarity. I suggest that *complete* construct clarity means the following:

- The coherence of thoughts and findings is analyzed beyond mere coherence within the study’s own field, and coherence across all available knowledge is sought.
- Implications are not just identified and discussed as consequences of one’s findings; rather, implications are analyzed for second, third, and nth-degree implications (implications of implications). This consistent analysis should aim to identify and question the deepest structural premises, axioms, constructions, alternative explanations, ambiguities, causalities, paradoxes, etc. (cf. Baggin and Fosl, 2010).

Though perhaps idealistic – as ultimate construct clarity is not realistically possible due to limited time and space – these conceptions offer an aspirational, or inspiring, guideline for conducting high-quality research. Yet, Suddaby’s (2010) emphasis on construct clarity is a requirement but not a guarantee for high-quality research. To remedy this, Kevin G. Corley and Dennis A. Gioia (2011) argue that a groundbreaking contribution to knowledge takes place if it has a large “scope” of utility – that is, high scientific or practical usefulness – and if it can be characterized as having “revelatory” as opposed to “incremental” originality. Revelatory originality refers to something extraordinary, surprising, and transformational. Clearly, high-quality research that aspires to make groundbreaking contributions needs to transcend the limits of extant knowledge as a source of research problems (see Tsui’s, 2016, quotation in *Chapter 1.3*).

Revelatory research addresses fundamental questions related to the grand challenges of our time (cf. Anderson and Linder, 2019). Solving these challenges calls for an approach that identifies systemic consequences and draws coherent conclusions to an unprecedented extent, for which the following model may be useful. While debatable, I contend that the following basic scheme is at the core of such research inquiry aiming to make groundbreaking contributions to knowledge:

1. Critically asking the most fundamental and relevant questions possible (pertaining to the issues at hand and the core belief systems of our time).

2. Expanding (rather than narrowing) concepts and the scope of analysis to venture into the unfamiliar terrain (with greater potential for groundbreaking insights).
3. Applying and combining different concepts in innovative ways to allow for serendipitous (groundbreaking) insights.
4. Answering research questions through rigorous and fearless research, challenging prevailing assumptions and pursuing results to their logical conclusions to contribute to society's progress.

From the above discussion, standards for high-quality research are summarized in *Table 2*. Here, the question arises: to what extent do these quality standards (left column) align with the principles of responsible research (right column, identified in *Figure 3*)? *Table 2* maps the relationship between top-quality research and responsible research to show that these are fundamentally connected. This forms, hopefully, the backbone of my aspired method in the remaining chapters of this work.

Table 2: Standards for high-quality research compared with principles of Responsible Research⁴³

Standards for high-quality academic research	Principles of responsible research and knowledge creation
Definition of a relevant research problem Is a research question or research problem pertaining to theory and practice defined and presented in a relevant way from the perspective of the study's audience and context?	Usefulness and relevance Research is deemed useful if it is connected to a phenomenon and if it aims to provide a new perspective on it. A researcher should know the existing field in order to ask the relevant questions.
Scientific due diligence Does the study demonstrate a serious attempt to present the status quo and state of the art regarding existing knowledge related to the research question(s), cite all relevant sources, and refrain from any plagiarism?	Credibility Scientific due diligence, aiming at presenting a researcher's understanding of what is known, is a required starting point for creating credible knowledge.
Rigor Is that, which the study aims to do, done, and shown to be done, consistently until the end through rigorous, systematic, and fearless recognition, analysis, and discussion of all pro and contra arguments, assumptions, and consequences pertaining to the issue at hand?	Sound methodology Rigor is the keystone of a sound methodology and, thus, is at the heart of ensuring the credibility of knowledge creation.
Coherence Is the presented argumentation logically correct and based on complete construct clarity, as well as on a rigorous assessment of the extent to which	Impact on stakeholders Coherence and complete construct clarity are basic requirements for identifying and understanding a study's impacts on all stakeholders.

⁴³ The standards for (high-quality) academic research (left column) are a simplified consolidation of standards found in research methods literature. The principles of responsible research (right column) are taken from RRBM (see *Figure 3*). The commentary is my own.

conclusions or generalizations can be made regarding the research question(s) and respective answers based on logical insights from pro and contra arguments?	
Validity and soundness Is the argumentation rooted in <i>demonstrated</i> – credible, proven, observed, <i>or</i> commonly assumed-to-be-true – evidence, and in its meaningful analysis and interpretation?	Sound methodology The analysis and interpretation of evidence and subsequent argumentation forms the crux of designing and following a sound methodology, which improves the credibility of knowledge.
Contribution Are the implications discussed thoroughly? Are the conclusions changing the way “we” – the intended audience – think or speak about something? This includes suggesting new conceptualizations, developing or extending theories, asking new questions, building or breaking consensus, etc.	Service to society The importance of a study’s contribution to theory and practice has been emphasized in academia. The idea that the contribution should be of service to society is at the heart of responsible research.
Readability and style Is the text well written? Does the author show reflection and openness to criticism and debate?	Broad dissemination A study that is not read will not have any impact. Good readability and style will allow for broad dissemination across disciplinary boundaries and into the public sphere.

In *Table 2*, I de-emphasize the importance of justifying choices. More important are the precise definition of choices and the recognition of consequences, rather than how or why choices are made. We do not really care how Albert Einstein got his ideas that led to new discoveries. In fact, it is generally believed that he had an unusually penetrating intuition (Isaacson, 2017). Finally, the intended audience is a crucial, yet easily overlooked, aspect of research. A high-quality study is one which decisively raises the audience’s consciousness (now or in the future). Consequently, the quality of two separate studies can be compared conclusively only if they are similar in some respects or address the same audience. Importantly, however, the above standards, or epistemic values, for high-quality research are not only most conducive to conducting responsible research, but are also at the core of both empirical and non-empirical research.

1.4.3 The Ultimate “Service to Society”: Fostering Peace Through Research

Having analyzed the notion of, and developed the standards for, responsible and high-quality research, I now examine the “service to society” requirement, which is the first principle of responsible research (see *Figure 3*). What does “service to society” actually mean? Fundamentally, what is the purpose of knowledge creation? Should academic insights in responsible business and management research offer value beyond the immediate discipline, as business is expected to create value for society (Porter and Kramer, 2011)? In this section, I argue that *Science for Peace* could be an apt notion. The

amalgamation of the responsible research concept with literature from the discipline of Peace Studies allows us to frame the substance of a positive research impact in relation to the ultimate benefit for society.

I propose that any positive impact – or service – to society can have, in substance, the meaning of contributing to one or more aspects of peace. To see why this could be true, we need to appreciate that peace is much more than merely the absence of war.⁴⁴ Since the establishment of the academic field of Peace Studies in the 1960s, the “Father” of the discipline, Johan Galtung (1967, 1969), coined the distinction between “negative peace” and “positive peace”. Negative peace refers to the absence of physical violence, and positive peace to the absence of structural or cultural violence and to the presence of justice. Going beyond Galtung’s negative/positive peace framework, I propose that the peace concept can be expanded further to include any positive value that is deemed useful for society. While it may appear that such a drastic expansion of the concept is overstretching its boundaries, it is conceivable that the absence of the notions that contribute to the smooth functioning of society – such as education, equality, justice, trust, and satisfaction of human needs – would reduce peace, which may lead to dissatisfaction and the escalation of conflicts. Therefore, contributing to the benefit of society can be said to be contributing to peace (cf. Popper, 2018).

With this expanded understanding of peace that I further analyze in *Chapter 3*, it is plausible that the positive impact of responsible business research (or any research) and practice can, in substance, foster peace. Moreover, if we expect responsible research to be of service to society, then fostering an aspect of peace seems to be a logically congruent outcome. This, essentially, boils down to the following argument:⁴⁵

- If positive impact refers to any betterment of the human condition, cognition, or awareness in a sphere of desired human interaction, perception, feeling, or understanding; and
- if such betterment corresponds to contributing to an aspect or dimension of peace, such as health, happiness, spirituality, prosperity, wellbeing, justice, etc.; in other words, if peace is to society as, for example, health to medicine, societal

⁴⁴ This section is, essentially, a summary of *Chapter 3* of the study. I believe it is useful for the reader to receive a briefing of the meanings of peace already in this section, from the point of view of methodological considerations, despite risking some repetition, as it will help the reader to follow the argumentation of the whole research project.

⁴⁵ The same argument is reused in *Chapter 3.7*.

organization for the common good (or, according to some, power) to politics, or money to Wall Street bankers; then

- any research that wants to have a positive impact on society (that is, be “responsible”) can, for the sake of complete construct clarity (as defined in the previous section), declare fostering (an aspect of) peace as one of its aims.

According to Michael Gibbons et al. (1994), there are three “modes” of research that underpin the purpose of scientific inquiry. Mode 1 refers to basic research, and Mode 2 is the traditional counterpart referring to applied research. Mode 3, however, is more apt, as it aims to “assure survival and promote the common good, at various levels of social aggregation” (Huff and Huff, 2001:53). This can be interpreted as promoting one of the dimensions of the expanded concept of peace. Mark N. K. Saunders, Philip Lewis, and Adrian Thornhill (2009:7) explain: Mode 3 “emphasizes the importance of broader issues of human relevance of research. Consequently, [...] the findings of business and management research [in Mode 3] might also contain practical implications, and these findings may have societal consequences far broader and complex than perhaps envisaged by Mode 2.” Thus, we need to address the larger realm and purpose of research as a whole – and its role in contributing to a better world. This study identifies with Mode 3. Langley and Abdallah (2011) state: “The ability to generate theoretical insights that have obvious value beyond the specific context of their development is a crucial skill [...]” This touches upon the question of the purpose of knowledge production. For me, making the world a better place is the ultimate good deed, and should ideally be the prime motivator, in my opinion, for *any* research.

Finally, I turn to Rolin (2012) and Brown (2013) who note that responsible research – defined by Kourany (2010) as “Philosophy of Science after Feminism” in the book of the same name – does not define the role and source of “sound” social values. Rolin (2012:321) explains: “The ideal of socially responsible science [Kourany, 2010] suggests that sexist or racist assumptions and concepts are ‘bad’ simply because they reflect ‘wrong’ social values and alternative research programs are better insofar as they are guided not only by ‘sound’ epistemic values but also by ‘sound’ social values.” Rolin (ibid.) argues that, in its current form, “the ideal of socially responsible science does not provide us with a satisfactory account of values in science because it remains vague in its answer to two crucial questions: (i) what roles are ‘sound’ social values required to play in scientific inquiry, and (ii) how do scientists identify ‘sound’ social values?” I contend that the peace concept inherently solves this conceptual problem for two reasons: peace may be the most ubiquitous universal value, and, unlike other normative ideals, peace does not preclude the existence of harmony in contentious situations. This is a central

tenet of Peace Studies, but it implies a larger, holistic definition of the concepts of peace, which includes inner peace. Therefore, peace as an aim can guide every step of the research process.

As we will see later, peace, as well as its postmodern plural form peaces, is an umbrella term that includes security, climate issues, the quest(s) for truth(s), and many other issues related to the inner- and inter-personal functioning in society – culminating in “transrational” interpretations of peace (Dietrich, 2008, 2012). To paraphrase Wolfgang Dietrich (ibid.), transrational peace advocates a dynamic and functional balance based on harmony, justice, security, and truth. Transrationality implies that spirituality is a part of the human experience, without denying rationality. Transrational interpretations of peace require a perceiving subject. According to Dietrich (ibid.), there is no one, absolute truth and no objective “good” in the Aristotelian sense (cf. von Wright, 1963). Peace is an inner experience. As Rolin (2012:327) points out, “there will be a diversity of social values, that is, conceptions of the good life, because the value of liberty urges us to respect different individual choices”. The holistic notion of peace, as well as other aspects of peace philosophy introduced in *Chapter 3*, takes this into account.

From this, it follows that peace is the result of a dynamic balance of energies (Lederach, 2005). Peace is useful as a social value for responsible science because it is not just the absence of conflict. Rather, it effectively screens out all forms of violence (cf. Swartz, 1997), including structural or cultural division, discrimination, or deprivation. Moreover, peace and feminism share a significant basis of concern (Jeong, 2000), such as nonviolence, equality, and social justice (cf. Häyry, 2018). In the end, if we understand the transrational and pluralistic nature of the scientific peace concept, then we can appreciate research as a device for contributing to the harmonious yet dynamic transformation of social relations and society as a whole towards more wisdom (cf. Rooney, McKenna, and Liesch, 2014).

What can we conclude regarding the role of social values in responsible research? The view outlined in this section suggests that responsible business and management research – or, perhaps, any research, for that matter – can be connected, explicitly or implicitly, to a theory, model, or idea on how the study, or its direct or indirect implications, foster some aspect of peace. As cultures evolve over time, so do norms and habits. I call for, and hereby adopt, a new responsible research paradigm in which researchers ought to consider the wider implications of their work for peace in society, as peace is both sufficiently large and sufficiently inspiring to be of use in any research context. To be clear, what I am suggesting is not a specific methodology, nor is it unscientific. Rather, it

is a mindset to seek opportunities for more peaceful outcomes. Knowledge creation for the sake of knowledge creation may still receive recognition or respect if one is able to explain one's work in simple terms, but it can be complemented by the test of the future: does your research foster peace?⁴⁶

1.4.4 A New Paradigm for Business and Management Research Methodology

The responsible research program consists of two realms: first, the quality, and second, the societal usefulness or relevance of research. Here, the standards for high-quality research are amended with the normative expectation that research should have a positive impact on society. The combination of “epistemic” and “social” values (Tsui, 2016) brings forth the notion that business and management scholarship can make a positive contribution to society. I argue that this premise can have the meaning of fostering peace. This philosophical statement is based on the idea that peace can be seen as the ultimate value for society. Moreover, transrational peace philosophy (Dietrich, 2008, 2012) allows for a context-dependent and relational awareness of changing dynamics and values. Such an expanded concept of peace thereby answers Rolin's (2012) and Brown's (2013) concerns regarding the role and source of responsible research values, as peace can be understood as a universal, yet pluralistic human value.

Research that aspires to have a positive impact on society can – for the sake of complete construct clarity – define fostering (an aspect of) peace as one of its (explicit or implicit) goals. Connecting a business/management study's implications to an aspect of peace answers the call for responsible research standards that internalize both epistemic and broad social values. In this section, I have attempted to consolidate such standards. In the Popperian tradition, this does not have any diminishing effect on scientific quality. Rather, *Science for Peace* as defined here is a useful device if it helps humanity progress towards a higher goal. These insights rest on the correctness of the assumption that society's expectations towards business being sustainable and ethical will remain and grow in importance in the future – and this should be reflected in research.

In order to complete the five research objectives introduced earlier, which inform the basic structure of my monograph, and to answer the corresponding research questions, my research aims to be “responsible”, as described above. Theoretical and philosophical

⁴⁶ While this statement may appear to be too strong, it serves as an aspirational guideline. The discussion is based on an unpublished paper (Bauer, 2018) for the “Professionals at Academic Work” course taught by Prof. Keijo Räsänen at the Aalto University School of Business in Spring 2018.

argumentation, as well as sound reasoning, entails a thorough analysis of pro and contra arguments as well as of all underlying assumptions (cf. Tuomi, 2007; Häyry, 2015b; Kakkuri-Knuuttila and Heinlahti, 2006; Kakkuri-Knuuttila, 2013; Kisak, 2016; Cappelen, Gendler, and Hawthorne, 2016; Baggini and Fosl, 2010; D’Oro, 2017). The principal guideline is to strive for doing and to follow the principles of responsible and high-quality research defined above. In addition, I incorporate some findings from expert interviews in order to showcase the relevance of the theoretical matters being discussed. Leaders whom I have interviewed to validate some of my research findings are presented in *Appendix 2*.

Theoretical research entails the “deep study of literature data, in which argumentation forms the core of method”⁴⁷ (Tuomi, 2007:74). It is recognized that theoretical research is, in fact, a combination of philosophical and conceptual research. The philosophical approach is defined as trying to find a solution to a problem of conceptual or general nature and entails problematizing an issue, explicating concepts, and proposing a sound argument. Thus, theoretical research is, in a way, a problem-solving exercise (ibid.:74–85). In order to ensure the validity and soundness of theoretical research, the logic of reasoning, the conclusiveness and relevance of literature used, as well as the identification of the researcher’s own thinking need to be ensured (ibid; cf. Häyry, 2015b). In particular, the aim has been to use only literature which is reliable, appropriate, and credible. The argumentative quality of authors needs to be analyzed and validated in order to ensure their conclusions are correct. However, it needs to be noted that no research can be objective, or fully objective, in the traditional sense. Hence, the author must be aware of this and acknowledge existing subjective and intersubjective perspectives. I, therefore, recognize and adopt “moral imagination” in and as my perspective as a researcher. It is defined as “[t]he capacity to imagine something rooted in the challenges of the real world yet capable of giving birth to that which does not yet exist” (Lederach, 2005:29). John Paul Lederach (ibid.:5) identifies four key capacities or disciplines:

Stated simply, the moral imagination requires the capacity to imagine ourselves in a web of relationships that includes our enemies; the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act; and the acceptance of the

⁴⁷ Translated by author. Original quotation by Tuomi (2007:74): “Pelkistetty ero [teoreettis-käsitteellisen ja empiirisen tutkimuksen välillä] perustuu siihen, että empiirisessä tutkimustyypissä käsitellään havaintoaineistoa, kun taas teoreettis-käsitteellisen tutkimus edellyttää syvällistä perehtymistä kirjalliseen aineistoon, jossa argumentaatio muodostaa metodin ydinosaan.”

inherent risk of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence.

Moral imagination requires reflexivity, especially since my research is not based on a positivist paradigm but embraces an interpretive/explorative approach to the development of new insights about the potential of business to foster peace (cf. Hennink, Hutter, and Bailey, 2012). Furthermore, in order to enable reflexivity, the researcher is encouraged to observe oneself. The “internal observer” (Trowell and Rustin, 1991) helps to uncover biases that we might otherwise miss, even if they affect the research, nonetheless.

To conclude this section, I juxtapose philosophical research with the so-called scientific method. “In physics there is an established body of truths that, through rigorous and repeated application of the scientific method, are effectively beyond dispute and discussion. Philosophers, by contrast, debate and disagree even about the most fundamental of matters” (Gini and Marcoux, 2012:4). In the words of Rachels and Rachels (2019:ix): “Philosophy is not like physics. [...] In philosophy, [...] everything is controversial – or almost everything.” Most importantly, however, Rachels and Rachels (ibid.:x) conclude: “Philosophy, like morality itself, is first and last an exercise in reason; we should embrace the ideas, positions, and theories that our best arguments support.” This corroborates my emphasis on reason and argumentation, as well as on my normative quest to make the world a better place.

1.5 Research Literature

The basis of the study is the philosophical and theoretical foundation of the meanings of business and peace as laid out in *Chapters 2* and *3*. Next, the general principles of the business–peace relationship are studied in *Chapter 4*, which entails an overview of the history of relevant arguments since the 17th century and a fundamental discussion on the arguments in favor and against of business fostering peace. These insights are discussed in *Chapter 5* from the point of view of a paradigm shift. This refers to identifying the principles of a new way of business thinking that fosters peace to that effect. Moreover, concrete actions are proposed in *Chapter 6* that enable, or lead to, corporate contributions to peace that can be measured in a Business Peace Index. Conclusions are drawn in *Chapter 7*. The literature used can roughly be divided into three main categories: Literature from the discipline of business studies (*Chapter 2*), peace studies (*Chapter 3*), literature about the nexus of business and peace (*Chapter 4*), literature about a paradigm

shift in business thinking (*Chapter 5*), and literature about indices (*Chapter 6*). These literatures are briefly introduced next.⁴⁸

1.5.1 Sustainability and Responsible Business Context

Starting with *Chapter 2*, business finds itself in the context of ever-increasing pressure to become “sustainable” and “responsible”. It often appears to be a Sisyphean task, as insurmountable pressure. I embark on the journey to solve this riddle with a twofold strategy: First, as I reflect on the very essence of what I aim to achieve with this study (*Chapter 1.3*), an overview of the sustainability / corporate social responsibility field is in order. Second, after having established and captured the societal pressure that business is in, we can pursue a deep analysis of the concept of business in the hope that this leads to new insights regarding the role and purpose of business in society – hopefully, as a positive force for good. Therefore, to set the scene, I address below the question what the “sustainability” and the “responsibility” context means for business.

As Márquez and Fombrun (2005) show, corporate social responsibility and sustainability are directly linked, both conceptually and in practice, as the latter measures the former. The authors (*ibid.*) also argue that there is an increasing need to assess the extent to which companies are responsible. Before that, however, an overview of the concept of corporate social responsibility and related terms should be in place. As Moura-Leite and Padgett (2011:536) point out, corporate social responsibility “captures the most important concerns regarding the relationship between business and society”. Therefore, any work that addresses the role of business in and towards society must relate to this discourse. On the other hand, the concept of corporate citizenship often refers to the same dynamic, albeit sometimes emphasizing a slightly more political point of view. This is exemplified through companies’ focus on broader societal agendas pertaining to sustainable development (Moon, 2014) – or the Sustainable Development Goals until 2030 (United Nations, 2015; Polman, 2016).

“Sustainability” is a fairly recent buzzword, gaining publicity for the first time in 1974 when the World Council of Churches held its ecumenical conference in Bucharest (Vischer, 1997; Dresner, 2008). Mainstream prominence was achieved through the “Brundtland Report” *Our Common Future* (World Commission on Environment and Development, 1987), which coined the idea that the needs of future generations should not be compromised. Such “sustainable development” essentially “square[s] the circle of

⁴⁸ This section is based on and contains parts of Bauer (2015, 2016).

competing demands of environmental protection and economic development” (Dresner, 2008:1). Lo and Sheu (2007:345) define corporate sustainability as “a positive multi-faceted concept covering areas of environmental protection, social equity, community friendship and sustainable development in corporate governance [...] that creates long-term shareholder value by embracing opportunities and managing risk from economic, environmental and social dimensions”.

These three dimensions – economic, environmental, and social – are often called the three pillars of sustainability or sustainable development. However, there has been a debate around the fourth “missing pillar”. The cultural–aesthetic discourse suggests that culture is the fourth pillar; a political–institutional point of view, on the other hand, emphasizes the fourth pillar as good governance with formal systems of rules; finally, a third perspective suggests the religious–spiritual aspect connects sustainability with the global ethical consciousness awakening to a spiritual moral awareness, which in the past has been missing from the discourse. The common aspect of all three perspectives, and where they converge, is their revolving around human values. Such human values in the sustainability discourse include respect and care for the community of life, ecological integrity, social and economic justice, as well as democracy, nonviolence, and peace. These are also the values of the Earth Charter⁴⁹ – and are all, in fact, aspects of wider definitions of peace. However, mainstream sustainability discourse, such as the Rio+20 discourse, does not address such ethical values. It is common knowledge that we measure what we value, what we consider important. At the same time, things start to matter precisely because they are being measured. Accordingly, research suggests that bringing values-based indicators into the Sustainable Development Goals is of utmost importance. But is this because ethical values cannot be measured? Or because we believe they cannot? Is it a technical issue or a failure of imagination? It turns out that this is entirely possible. An EU-funded project found that we *can* measure values when we build shared understandings of their meanings within clearly defined practical contexts. Indicators both reflect and define worldviews. Things matter because we measure them!⁵⁰ What follows from this is that not the indicators, but rather the principles are most important, as any indicators can be developed. (Burford, et al., 2013)

Similarly, corporate “responsibility” refers to an amalgamation of responsibilities of a company along environmental, social, and economic dimensions. This corresponds to the

⁴⁹ See Earth Charter (2000).

⁵⁰ Cf. RobecoSAM (2013).

tripartite approaches of the Triple Bottom Line (Elkington, 1998) and Triple Top Line (McDonough and Braungart, 2002a, 2002b) theories, which suggest that these three dimensions need to be in balance (rather than emphasizing one bottom line at the expense of others). Generally, the desire to promote corporate social responsibility can be realized through top-level involvement (CEO, Board of Directors), policy investments, programs, signatories to voluntary standards, principles (such as the United Nations Global Compact), and reporting (the Global Reporting Initiative is a prime example).

The desirability of business being responsible towards society, in the sense of the “modern era” (Carroll, 1979:497), was coined by Howard Bowen in the 1950s (Bowen, 1953; cf. Moura-Leite and Padgett, 2011). The “Father of Corporate Social Responsibility” (Carroll, 1999:270; see also Acquier, Gond, and Pasquero, 2011:2) defines the concept as “obligations of businessmen [*sic*: read businesspeople] to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society” (Bowen, 1953:6). Interestingly, Bowen sees “business morality” as a synonym for corporate social responsibility (*ibid.*), which suggests that the more responsibly a company acts, the more moral it is.

There are many theories revolving around corporate social responsibility, out of which I discuss the three most prominent ones. Perhaps the most influential framework for corporate social responsibility was devised by Archie Carroll who coined the concept of the “CSR Pyramid”. In this framework, corporate social responsibility consists of economic at the base, then legal, ethical, and finally discretionary/philanthropic responsibilities at the top of the pyramid (Carroll, 1979; Carroll, 1991).⁵¹ Another approach was developed by Edward Freeman, according to which a company should be responsible towards its stakeholders, both primary (such as employees and suppliers) and secondary (such as media and civil society organizations). This “stakeholder approach” (Freeman, 1984) is not per se a corporate social responsibility framework, as it revolves around core business strategy, but has widely been adopted as such. It is a useful framework, if one considers nature to be one of the stakeholders – and if one realizes the

⁵¹ Carroll (1979) is commonly cited as the source for the “CSR Pyramid”. Albeit the concepts are indeed discussed here, the “pyramid” term is not mentioned. It was in 1991 when Carroll (1991) in fact drew a pyramid. Carroll (1999:289) explains: “The pyramid of CSR depicted the economic category as the base (the foundation upon which all others rest), and then built upward through legal, ethical, and philanthropic categories (Carroll, 1991, p. 42). I made it clear that business should not fulfill these in sequential fashion but that each is to be fulfilled at all times. It also should be observed that the pyramid was more of a graphical depiction of CSR than an attempt to add new meaning to the four-part definition.”

interdependence between stakeholders. For example, just as nature is potentially affected by business, business is also affected by nature. Finally, Porter and Kramer's (2011) renowned concept of "Creating Shared Value" addresses positive value creation as an opportunity for business to innovate. This has been adopted by many companies as a corporate social responsibility strategy (for example, by Nestlé), as it effectively combines doing good with business interest.⁵²

The above brief overview shows the need for corporate social responsibility to be operationalized for business through simple, yet effective, frameworks. On a meta-level, Preston's (1975) work divides business–society literature into three categories. First, "Institutionals" address the nexus from the standpoint of society. Second, "Organizational" assume the empirical perspective of the individual organization. Finally, "Philosophical", in the words of Preston (ibid.:436), "begin with some initial conceptions of ideal, or at least improved, conditions with respect to both society in general and the corporation in particular, and then either develop arguments in support of their positions or proceed directly to policy prescriptions and implementation techniques". This study identifies itself as one of the "Philosophical" by developing theoretical arguments "in support of" business as a force for peace and also addresses the "implementation techniques". Essentially, in the present study, I provide an updated, expanded, and yet more fine-grained analysis of literature focusing on moving business towards a more responsible and sustainable paradigm – to borrow from Lessem and Schieffer (2009), towards the "integral enterprise", transforming corporate social responsibility into "society building" – than the analysis offered by Birkin and Polesie (2012).⁵³

⁵² It is worth noting that the discussion still revolves around corporate social responsibility – rather than the net impact of companies on society through core business, that is, through products and services.

⁵³ On the very day of my final submission of my manuscript, I happened to find Debbie Haski-Leventhal's (2018) book *Strategic Corporate Social Responsibility: Tools and Theories for Responsible Management*. This book appears on first glance to be aiming at a similar outcome like what I attempt in this work: to propose a paradigm shift in mainstream business towards a better – more sustainable and more responsible, more peaceful – future. I regret that I did not have the chance in time to analyze how Prof. Haski-Leventhal, who has supported my work in the past, arrives at her conclusions. Undoubtedly, there are many other works that I am not aware of that are in the *zeitgeist* of identifying the paradigm shift that I identify in this study. However, what remains certain is that Prof. Haski-Leventhal does not transcend the vocabulary of corporate social responsibility, thereby failing to define the new paradigm with the help of the concept of peace, despite her apparent emphasis on having a holistic approach.

1.5.2 Peace

Moving to *Chapter 3*, the three most significant peace scholars that informed my analysis of the peace concept are Johan Galtung, Francisco A. Muñoz, and Wolfgang Dietrich; the most influential publications that I have used include Galtung's (1969) "Violence, Peace, and Peace Research," Galtung's (1996) *Peace by Peaceful Means*, Lederach's (2005) *Moral Imagination*, and Dietrich's (2008, 2012) *Variationen über die Vielen Frieden* (Variations on the Many Peaces). These works represent some of the seminal studies on the question what peace is. Also noteworthy are *Understanding Peace: A Comprehensive Introduction* by Michael Allen Fox (2014) as well as Webel and Galtung's *Handbook of Peace and Conflict Studies* (2007).⁵⁴

Quintessential is the insight that the concept of peace entails much more than merely the absence of war and can be, in fact, likened to the concept of the common good. But what is peace? Peace is much more than just the absence of war or violence, and even more than the absence of structural violence (Galtung, 1969) or cultural violence (Galtung, 1990). Therefore, the common distinction between "negative peace" (the absence of physical violence) and "positive peace" (the absence of structural violence) devised by Galtung (1969) is, in fact, insufficient, as it does not satisfactorily cover the wider aspects of peace. Any comprehensive definition of peace needs to go beyond these horizons. For example, peace can be conceptualized through the distinction between inner and outer peace. Although interpretations of peace are myriad, the vision for it is clear and accessible, should humanity choose that path. Consequently, peace can be seen a consolidation of ideals identified by philosophers as necessary, right, and beneficial for the further development of true human potential.

1.5.3 The Nexus of Business and Peace

After a thorough analysis of the business and peace concepts individually, I move on to their linkages. The literature about business and peace used in *Chapter 4* is largely dominated by Timothy Fort, who is probably the most renowned expert on "Peace Through Commerce" today. His central works include the books *The Role of Business in Fostering Peaceful Societies* co-authored with Cindy Schipani (Fort and Schipani, 2004), *Business, Integrity and Peace* (Fort, 2007), and *The Diplomat in the Corner Office* (Fort, 2015). Other significant works in the growing field of business and peace include

⁵⁴ A central publication that serves as a great introduction to Peace Studies is *Contemporary Conflict Resolution* by Ramsbotham, Woodhouse, and Miall (2011), albeit I did not use it much in this study.

Nelson's *The Business of Peace: The Private Sector as a Partner in Conflict Prevention and Resolution* (2000), *Peace Through Commerce: Responsible Corporate Citizenship and the Ideals of the United Nations Global Compact* edited by Williams (2008b), Bais and Huijser's *The Profit of Peace: Corporate Responsibility in Conflict Regions* (2005), Sweetman's *Business, Conflict Resolution, and Peacebuilding: Contributions from the Private Sector to Address Violent Conflict* (2009), and Bouckaert and Chatterji's *Business, Ethics and Peace* (2015). Works that do not mention peace explicitly but that, otherwise, offer valuable insights include, for example, *The Leader's Way: The Art of Making the Right Decisions in our Careers, our Companies, and the World at Large* by the 14th Dalai Lama and Laurens van den Muyzenberg, as well as *When Corporations Rule the World* by David Korten (2001, 2015), former professor at Harvard Business School.

In essence, the goal is to take insights from *Chapters 2* and *3* in order to combine these into the concept of corporate leadership for peace. Connecting business and peace – and assigning business the role of fostering peace – seems, on the one hand, a difficult and complex undertaking that does not often appear as a topic at a business school. Capitalism / the free-market economy is known for exploitative practices, and there has historically always been one stakeholder that had to pay for the externalities, whether it was slaves, minorities, nature, or the global periphery. Our current system seems to depend on, or at least encourage or allow, the exploitation of ethically questionable opportunities. In that context, does it make sense to talk about business as a force for peace? Bouckaert and Chatterji (2015:xvi) comment:

Many businesses are involved in the economy of the arms race and the overexploitation (and hence destruction) of planetary and human resources. [...] Therefore, the formula 'business for peace' cannot be interpreted as a simple description of *facts*. Neither should we consider it as a purely subjective and normative viewpoint expressing what *ought* to be done independent of what *is*. We believe that 'business for peace' expresses an option for an emerging future that on the one hand is not yet realized but on the other hand is already present as a potential and necessary reality. The emerging future manifests itself as a historical movement calling for a deliberate moral commitment. Without moral commitment, the historical potential will not be realized. But simultaneously, without historical embeddedness the option of peace will remain abstract, moralistic and highly utopian. 'Business for peace' combines historical awareness with a personal sense of moral responsibility to change the state of affairs. Global Compact as a United Nations Network recently launched its Business for Peace program (September, 2013), and the Oslo Business for Peace Award honors creative peace-entrepreneurs.

The touchpoints of business and peace represent the areas where business has the potential and arguably the responsibility to contribute to the creation of a new system in which no stakeholder is exploited and in which the holistic and sustainable wellbeing of all is truly prioritized. On the other hand, philosophers such as Immanuel Kant and Charles de Montesquieu, as well as the “Father of Economics” Adam Smith, have for centuries recognized the role of business (or trade and international cooperation in general) in creating stability and peace in society.⁵⁵ But what does this mean for an individual company, the locus of action where change begins?

The inter-relation of business and peace has been the focus – not only from a macro-economic perspective but also from the point of view of individual companies – of some contemporary scholars, such as Timothy Fort and Luk Bouckaert. Moreover, the United Nations Global Compact, The Prince of Wales International Business Leaders Forum, the UK-based non-profit organization International Alert,⁵⁶ and the *Business, Peace and Sustainable Development* journal⁵⁷ edited by Debbie Haski-Leventhal are important fora of, and for, the debate. (On a side note, Rotary International has been a positive force as a peace organization for over a century.) Importantly, peace is one of five areas *Forbes* has identified as the future of corporate social responsibility (Guthrie, 2014). Guthrie (ibid.) elaborates:

‘Business For Peace’ (United Nations Global Compact): Will business staples – impact investment, infrastructure, trade, jobs, anti-corruption and improved quality of life – be enough? For years, the issues of commerce have seemed completely removed from left-oriented topics defined by the peace movement. However, with groundbreaking work by business scholars such as Prof. Tim Fort (Kelley School of Business, Indiana University) on the positive correlation between commerce, peace and engagement, and with this association by the highest-level multilateral institutions such as the UN, capitalism suddenly sits side-by-side as a partner with the peace movement.⁵⁸

⁵⁵ For a contemporary debate on the macro-economic dimensions and policies of and related to business and peace, which I will not discuss in detail in this study, see, for example, Humphreys (2003) and Brown et al. (2007).

⁵⁶ See, for example, International Alert (2005, 2006); Nelson (2000); Banfield, Gündüz, and Killick (2006); and Nusrat (2012).

⁵⁷ See, for example, Haski-Leventhal (2014), Fort (2014), and Reade (2015).

⁵⁸ It is worth noting that “the” peace movement quoted here is, in fact, an amalgamation of various movements. Milton Schwebel (2012:260) explains: “The very concept, peace movement, needs clarification. Neither in the 20th or 21st century has it been a single entity. The huge and influential movement during the Vietnam War was composed of many groups, including those of students, women, civil rights, labor, and war veterans, among others. They were united for the most part only in their immediate objective of ending the war. The same may be said about peace movements in Britain and elsewhere. The past shows that when wars end, peace movements collapse and only those historically committed to peace, like the Quakers or the Women's

Business plays a significant role in society; however, does this role include fostering peace? Should business be concerned with the happiness of people (Jones and Felts, 2013b; Layard, 2005)? Although the primary responsibility for peace rests with the state, business, too, has a significant influence – and role and responsibility, as I argue – and a stake in a peaceful society (Bouckaert and Chatterji, 2015; Prandi, 2011). The growing literature on “Peace Through Commerce” – for example, Fort (2007), Williams (2008b⁵⁹), Oetzel et al. (2010), and Fort (2011) – has started to link business practice to reduced violence and a number of positive contributions to peace. However, far too often, business also has a negative impact on peace and conflict (see, for example, Abrash, 2001; cf. Raufflet and Mills, 2009). In the words of Fort and Westermann-Behaylo (2008:56):

Just what kind of economic activity promotes peace? Any kind? Do we want to claim that exploitative colonialism will create sustainable peace? Aren't businesses often perceived as being culturally and religiously insensitive and exploitative? Will an extractive industries model of commerce cause peace? These issues are important because it seems that not just any kind of commerce will foster peace.

Accordingly, existing literature revolves mainly around the following question: Does business/trade foster peace, and if yes, what kind of business? It is an old debate – with contemporary doubts from opponents of neocolonialism and other aggressive business strategies (see, for example, Banerjee, 2003, and Bakan, 2005). The present work approaches the relationship of business and peace on the micro-level, that is, from the perspective of individual companies and their multi-dimensional potential to contribute to peace. For the reader who has not previously heard of a connection between business and peace, Lederach (2008) gives a notable example for a company that deals with these issues:

In Nepal, where civil war has been raging for nearly a decade and is now on the cusp of a major positive transformation, intriguing examples exist of innovation in the commerce sector in the midst of war. As a notable example there is the Three Sisters Trekking Agency – a trekking company for women operated by women – formed in the years just prior to the war. They made a serious organizational commitment to employ women and to do so across caste groups, including the most marginal and excluded groups in rural areas. Thirty staff were hired and

International League for Peace and Freedom, carry on. Meanwhile, the potential peace movement is in hibernation and, when war threatens, it awakens slowly and once again rebuilds from scratch. The implication that researchers should take note of is the need to find the psychological bases to maintain its continuing existence, avoiding the inordinate waste of time in building new structures when the war drums are already beating and many people have succumbed to the demonizing of the enemy.”

⁵⁹ See, in particular, Fort and Westermann-Behaylo's (2008) chapter in Williams' (2008b) book.

trained. The women worked and ate together. Developing their primary excursions from Pokhara, a major tourist area in Nepal that experienced a significant decline in tourism during the war, this company, unlike others, prospered. Interestingly, they undercut the Maoist revolutionary taxes, though they have no ideological or direct connection with them. Their strong sense of social justice and equality, focus on marginalized women, and inclusion of low castes served as a kind of vaccination against the demands of the Maoists, with whom they stood fast on principle, refusing to pay revolutionary taxes. Three Sisters Trekking was the only trekking agency not forced to comply with the revolutionary tax, and it was one of the few companies that has grown in size and extended its area of operations throughout the past eight years.

Even though the aforementioned example is one of a small business (and not without criticism), the potential for business to foster peace grows with the power a company has. However, in order to realize this potential, business needs to adopt a new way of thinking and acting, one that is based on “the quality of human relations, the search for meaning in work and the integration of particular interests into a perspective for the common good” (Bouckaert and Chatterji, 2015:xvi).

Business and peace are, and have been, in an intricate relationship on the macro level for centuries, as the idea arose that trade or commerce, through international cooperation, fosters peace. The importance of business as a promoter of peace is not new, and finds its roots in the 17th century.⁶⁰ A recent 20th-century example would be the post-war induction of the European Community for Steel and Coal, a forerunner of the European Union, but we will return to this in *Chapter 4.2*. Indeed, Europe has aimed for peace since the Enlightenment (Ghervas, 2021).⁶¹ However, in recent decades, the “Peace Through Commerce” idea has also been applied at the micro level, to individual companies (see, for example, Williams, 2008b, and Fort, 2011). Empirical evidence suggests that ethical business conduct may contribute to peace (Fort and Schipani, 2004).⁶² The recognition that peace is also in the interest of business leads to the normative conclusion: business *should* foster peace (Fort, 2001; Fort, 2007). There are several overviews of the established view on Peace Through Commerce, such as the article ‘How Business Can

⁶⁰ See Crucé (1623), Barbon (1690), Montesquieu (1748), Kant (1795), Smith (1776), Paine (1791), Ricardo (1817), and Mill (1848).

⁶¹ Stella Ghervas (2021:6) explains “how the aim of peace fostered the political idea of Europe (and its corollary of unification) over the *longue durée*, long before a European bloc came into existence and even before the age of nation-states [...] [and] how the evolution of Europe—culturally, economically, and institutionally—shaped the concept of peace.” Further (ibid.): “Seen in this long-range perspective, the contemporary European Union is merely the latest—and perhaps not even the last—of several attempts to achieve the ‘Idea of Europe’ as an arena of political peace.”

⁶² See Kaptein and Wempe (2002) for a thorough discussion of business ethics.

Foster Peace’ by Forrer, Fort, and Gilpin (2011); the chapter ‘Corporate Citizenship and Global Conflicts: The Baboon Moment’ in the *Handbook of Research on Global Corporate Citizenship* by Koerber and Fort (2008); and the article ‘Business and Peace: Sketching the Terrain’ by Oetzel et al. (2010).

1.5.4 Paradigms

The discussion about paradigm shifts (*Chapter 5*) is fundamentally enabled by the work of Fritjof Capra through his books *The Turning Point: Science, Society, and the Rising Culture* (1982) as well as *The Systems View of Life: A Unifying Vision*, co-authored by Pier Luigi Luisi (Capra and Luisi, 2014). Groundbreaking contributions with regard to a new way of business thinking have been provided by Gregory Gull (2013), *The Intent of Business: Organizing for a More Sustainable Future*; John Elkington (1998), *Cannibals With Forks*, as well as by William McDonough and Michael Braungart (2002a), *Cradle to Cradle: Remaking the Way We Make Things*. Also worth mentioning is Ravi Chaudhry’s (2011) *Quest for Exceptional Leadership: Mirage to Reality*. What all these works have in common is that they propose, in different ways, a new paradigm for conceiving the notion of business.

1.5.5 Operationalization

To apply and operationalize the insights from the previous chapters, *Chapter 6* revolves around the creation of a Business Peace Index. On the basis of knowledge about existing indices, a new Business Peace Index is defined in order to operationalize identified principles of business being a force for peace. This addresses the fundamental question of the purpose of the corporation and subsumes the idea of positive value creation at the *core* of business (through products and services) rather than in peripheral PR departments, often named “corporate social responsibility” (cf. Porter and Kramer, 2011). The process of defining a Business Peace Index entails developing general principles and specific components of the business–peace interface, as well as identifying key indicators for each component. Lancker and Nijkamp (2000:114) point out that “[a] given indicator does not say anything about sustainability, unless a reference value such as thresholds is given to it”. However, this is debatable, as the indicators offer an assessment of the company’s placement on the ladder of morality (see *Chapter 6.1.5*). It turns out that the various levels and stages of the expanded concept of peace can be conceptualized as a “mental map” of the intricate connections between business and peace, presenting a framework on which principles for a new paradigm can be developed, where business contributes to the wellbeing of society.

The study concludes with final remarks in *Chapter 7* by drawing together principal findings and insights, addressing the overall research objectives, identifying limitations and assumptions, and suggesting areas for further research. Throughout the study, I operate on the normative assumption that business and peace are in a reciprocal relationship (*Chapter 4*). More specifically, I argue that business benefits from societal stability that peace creates, and society benefits from business, as it, in fact, generates peace through core products and services. This is so, for example, because business fosters trust (Fort, 2007) and the development of harmonious relationships (Fort and Schipani, 2004). Moreover, the prevalence and availability of an educated workforce has been shown to foster peace in societies in which ethical business operates (*ibid.*). Further, peace benefits from business as outlined in the historical argument (international cooperation and the promotion of civilized manners) presented in *Chapter 4*. Today, ethical business fosters peace, for example, because of economic development and the distribution of products and services that fulfill human needs (see *Appendix 5* for an overview).

1.6 State of the Art, A *Tour d'Horizon*, and some Thoughts to Set the Scene

1.6.1 Visions of the Future

This study is an attempt to outline new principles for the future by imagining a society where prosperity is not defined as maximized GDP (gross domestic product) growth, but as true wellbeing of all human beings sustained in peace and in harmony in society and with nature.⁶³ It is an attempt to visualize how things could be rather than how things are. The ultimate frame is the peaceful coexistence of all human beings in a society where the potential of the human race is realized. I believe that the responsibility of all human beings is, indeed, to live and coexist peacefully and to contribute to the overall happiness of humankind. Fundamental questions need to be asked that cannot be ignored if we want to survive as a species. Our very own survival is at stake if we continue with the prevailing culture, or paradigm, that has brought more suffering than prosperity, more duality than harmony. *The Zeitgeist Movement* offers heavy a critique of our current value system claiming that greed is the root cause of our problems (Joseph, Fresco, and Meadows, 2010:39):

⁶³ The following is based on and contains parts of a course paper (Bauer, 2014) at Erasmus University Rotterdam School of Management for the Cradle to Cradle course taught by Prof. Michael Braungart and Diana den Held in Spring 2014.

Greed is likely the driving force of the monetary system's perpetuation, beyond just survival. Due to the inherent stratification of goods and services (and hence standard of living) available to those with more and more purchasing power, the human being is groomed to perpetually want 'more' material wealth, for the 'more' seems to go to infinity. The result is a culture which doesn't have a concept of balance, or a sense of what is actually important, or 'enough'. Advertising compounds this by its constant depictions of 'the possibilities', often making question their own self worth because they do not 'have the best things in life', etc.

The human family is in a phase of transition. I feel that we are approaching the end of a cycle that culminates in reaching a new level of consciousness that marks the beginning of a new cycle, of a new paradigm. The speed of change has been accelerating, not only for the last few thousand years but also remarkably so in the last century to the extent that today, largely because of the internet, new ideas can spread throughout the whole world at unprecedented speeds. But it is not only a technical trait. Also, in terms of rate of acceptance, humans and societies in general are today much faster accepting, adopting and internalizing new ideas than ever before, not only in terms of technical spread of knowledge but also in terms of the quality and locus of knowledge in the left and right sides of the brain and in the heart. We have recognized that the heart is as important for wisdom as the brain. The 14th Dalai Lama recently attended Erasmus University Rotterdam School of Management in a symposium about the "education of the heart"⁶⁴. This shows how a business school may bridge the gaps between spirituality, emotional intelligence, neuroscience, psychology, business, and society for the purpose of "whole person inspired education".

The recent development of the human consciousness coincides with a paradigm shift, as explained by Capra who advocates a shift from the old to a New Paradigm, as also mentioned earlier. The following serves as a brief introduction. Quintessentially, we need to plant the seeds for a new kind of world where we want to live in. Collectively, we have to do the exercise to imagine where we want to be in the future in order to achieve a paradigm shift. It is important to emphasize that this process is something that we, as a human family, need to do together. It is not the task of an individual, of you, of me, or of anybody else. Rather, it is a collective challenge – and opportunity – that we face. We need to raise our collective consciousness to a level where we feel that we can contribute according to our own unique strengths and capabilities. Only then can we find solutions to the most pressing issues of our time.

⁶⁴ <http://www.educationoftheheart.nl/>, recently renamed into <https://triplevaluefoundation.org/> (in Dutch).

If we have understood now that there is more in life than what can be explained by mechanistic reason, do we want to depart from a rational point of view and embrace spirituality? Do we judge the aims of the Enlightenment – or the “Age of Reason” (Thomas Paine cited in Hackett, 1992) – as inadequate or even wrong? There is no doubt that reason has produced great technological advances, as much of our living standard today depends on it. Yet, there is also Francisco Goya’s⁶⁵ famous painting *El sueño de la razón produce monstruos* (see Figure 4) which can be translated as “the sleep of reason brings forth monsters” (New York University, 2012). Interestingly, however, a commentary states (ibid):

The meaning of the title, *El sueño de la razón produce monstruos*, has been debated, mainly because *sueño* can mean both sleep and dream. Known as a *pintor filósofo*, Goya may have intended to affirm the Enlightenment by saying that when reason sleeps, the imagination produces monsters resulting in madness. Or, he may have implied that reason alone without imagination leads to madness, even horror. Goya’s favorite literary character Don Quixote is a good illustration of imagination without reason.

Figure 4: *The Sleep of Reason Produces Monsters* by Francisco Goya⁶⁶



Is Goya endorsing reason, or is the “dream” – the fantasy, the appraisal – of reason in fact producing the monsters? Was it perhaps very rational, working like a machine brought to perfection, to follow Hitler’s atrocious objectives (cf. Dietrich and Sützl, 2006)? It is clear that business leaders need an intact moral compass, which can be seen as a synonym for

⁶⁵ 1746–1828.

⁶⁶ Source: Wikimedia (public domain); Francisco José de Goya y Lucientes, *The sleep of reason produces monsters* (No. 43), from *Los Caprichos*, Google Art Project.

a regular practice fostering inner peace. Nonaka and Takeuchi (2011) talk about wisdom, which enables making decisions for the benefit of one's organization and for society at large. This is a fundamental prerequisite for anybody who wants to do the right things in a right way. Accordingly and obviously, Hitler was not a good leader, despite showing traits such as charisma and vision. Shirer (1950) helps us to understand that Hitler projected the inner struggle of his own life onto the outer world. The future needs to bring leaders who have the moral maturity (cf. Fort and Westermann-Behaylo, 2008) and wisdom to transcend short-term struggles into long-term opportunities.

But yes, reason is, within limits, also important. I believe that the truth is never entirely black or white. Reason has its benefits – as long as it is not abused – but a paradigm based solely on reason might neglect some crucial aspects of human nature, of our reality, that go beyond rationality. Hence, I agree with Dietrich (2008:319–404) who has coined the term *transrationality*. *Transrationality* does not refute or abrogate rationality but literally means going *beyond* rationality. In particular, it complements rationality, or the ability to think rationally, with the insight that the human being is connected to and part of nature and cosmos (ibid:402). The notions of spirituality, love, and harmony are again part of the academic vocabulary (ibid:404).

Dietrich and Capra draw a connection between the New Paradigm and quantum physics where the aim of what is being measured influences the outcome. Hence, observer and observed cannot be separated (ibid:407), except when we talk about the “internal observer” (Trowell and Rustin, 1991) – a conception according to which we should observe our feelings and emotions from a distance. This is in stark contrast to traditional science where the researcher was regarded as an objective observer who does not interfere or influence the experiment at all. Capra emphasizes that this old paradigm stems directly from the Newtonian-Cartesian thought, which is “the societal project characterized by Newtonian physics, Cartesian reductionism, the nation state of Thomas Hobbes, and the capitalist world system” (Dietrich and Sützl, 2006:283). In his chapter on Newtonian psychology, Capra (1982:184) brings the example of:

Classical Freudian theory [which] is based on the assumption that the observation of the patient during analysis can take place without any interference or appreciable interaction. This belief is reflected in the basic arrangement of psychoanalytic practice, with the patient lying on the couch and the invisible therapist sitting behind her head maintaining a cold and uninvolved attitude, objectively observing the data. The Cartesian division between mind and matter, which is the philosophical origin of the concept of scientific objectivity, is reflected in psychoanalytic practice in the exclusive focus on mental processes ... Freudian psychotherapy neglects the body just as medical therapy neglects the mind.

1.6.2 Responsible Leadership

As we recognized in *Chapter 1.3*, the state of the world is alarming (Assadourian and Prugh, 2013). Taking the concept of responsible management to a higher level, the implications are drastic. I ask two simple questions. First, how can businesses create value for shareholders if children are dying in the Global South? The issue of a fundamental imbalance in the world economy needs to be recognized. It is crucial not only to understand the major challenges to economic and development theories but also to emphasize other ways of measuring the success of human endeavors, as, for example, Ashoka's *Social Entrepreneurship* has shown. The next generation of business leaders needs to foster empathy and the human dimension rather than merely economic growth.

Second, can performance measurement models seriously suggest that a corporation is doing well when the paradigm of business is based, at least partially, on greed? What we need is a new set of values that should be measured in addition to prevalent managerial accounting standards. The emphasis should be shifted from quarterly numbers to a holistic approach fostering the wellbeing of all, that is, "an ecosystem of equality" (Välilikangas, 2012). Moreover, Margaret Wheatley's (2006) work on leadership promotes a new understanding of an organization as a democratic "living organism" where the total energy may be larger than the sum of individuals' energies in order to realize the potential that arises when people are passionate about the common goal. An interesting exemplary case for the new trend is the concept of the *Gross National Happiness Index* (Ura and Galay, 2004), which is seen as an alternative to measuring the Gross Domestic Product (GDP) and its implied lack of a limit for economic growth (cf. Coyle, 2014). The Gross National Happiness Commission of the Royal Government of Bhutan oversees the index and advocates a holistic approach to development and consists of four pillars: good governance, sustainable socio-economic development, cultural preservation, and environmental conservation (*ibid.*).

How can responsible leaders motivate change agents to accomplish the shift from the current value set to a New Paradigm in order to foster peace and prosperity? As I see it, the difference between responsible management and outdated greed (which entails simply minimizing negative impact rather than maximizing positive impact) is a fine line. Serendipity, the sagacious skill to harness tacit destiny – coupled with the humanization of business, a sense of ethics, and an appreciation of wellbeing – is a skill that enables managers to transform short-term threats (of reduced income) into long-term opportunities and prosperity, as I have recognized earlier (cf. Lederach, 2005). In order to address the interdependent challenges related to the new vision and to the viability of

social cohesion, food security, poverty, equality, health, etc. (Polman, 2011; cf. Sen, 1981), strong leadership is needed from businesses that are committed to finding solutions.

1.6.3 From Reducing Negative to Increasing Positive Social Impact

What are some of the ideas that are known today that are going in the right direction towards the future we want? As the urgency is increasing and as the collective consciousness is rising, there are a growing number of initiatives for the greater good. Unfortunately, it is not within the scope of this study to discuss all of them. I do, however, mention the ones that I deem most important. Firstly, I discuss the United Nations Global Compact, the world’s largest voluntary corporate citizenship initiative, in *Chapter 6.1.3*. Further, Michael Braungart’s concept of “Cradle to Cradle” (McDonough and Braungart, 2002a) is one of the most promising notions that succeed in humanizing business by recognizing that profits are not the ultimate bottom line. Cradle to Cradle is a certificate issued by an independent non-profit organization (see *Figure 5*) for products that comply with a number of strict requirements.

Essentially, Cradle to Cradle is about common sense. It is about a new way of thinking (or, as old as nature itself through biomimicry), one that makes sense because it considers every aspect of a product lifecycle and designs the product in a way that the “biosphere” and/or the “technosphere” benefit. In other words, a Cradle-to-Cradle certified product is non-toxic and has some positive impact on living organisms or the environment (for example, an ice-cream package containing seeds which grow when the melting package is thrown into nature), or on the technological cycle of the product’s life (for example, a chair being easily disassembled for the purpose of maintenance and building new products of at least equal quality with all raw materials being upcycled). Whether enriching ecosystems or circulating high-quality raw materials, Cradle to Cradle is a holistic recognition that “waste equals food” (McDonough and Braungart, 2000:59) as all biological and technical nutrients can be reused (see *Figure 6*).

*Figure 5: The Cradle to Cradle logo*⁶⁷



⁶⁷ Source: <https://c2ccertified.org/>.

It needs to be emphasized, though, that Cradle to Cradle is neither implying that making a profit is in any way bad or unethical (indeed, it may contribute significantly to economic survival in the long term), nor suggesting that it would be just about the supply chain of a product. Rather, Cradle to Cradle is about creating a positive impact in ways that are viable for the specific product by asking what it is designed to do for the customer and for the biosphere or technosphere and how more value could be added. This is the fundamental difference between Cradle to Cradle and the traditional view on sustainability, as mentioned before. Cradle to Cradle offers the hitherto most refreshing insight that positivity is the key to life. Simply reducing or minimizing emissions still has a net *negative* impact on the environment. But redesigning the product and all of its components in a way that no pollution and no harm is created offers unprecedented opportunities for net *positive* contributions to the challenges that we face. Paint that cleans the air instead of stinking less, a carpet that filters fine dust, a children’s toy that releases vitamins when being chewed, a house that produces rather than consumes energy, an urban environment that utilizes rooftops for agri- or perma-culture or for rainwater purification – the opportunities for doing good the right way are endless.

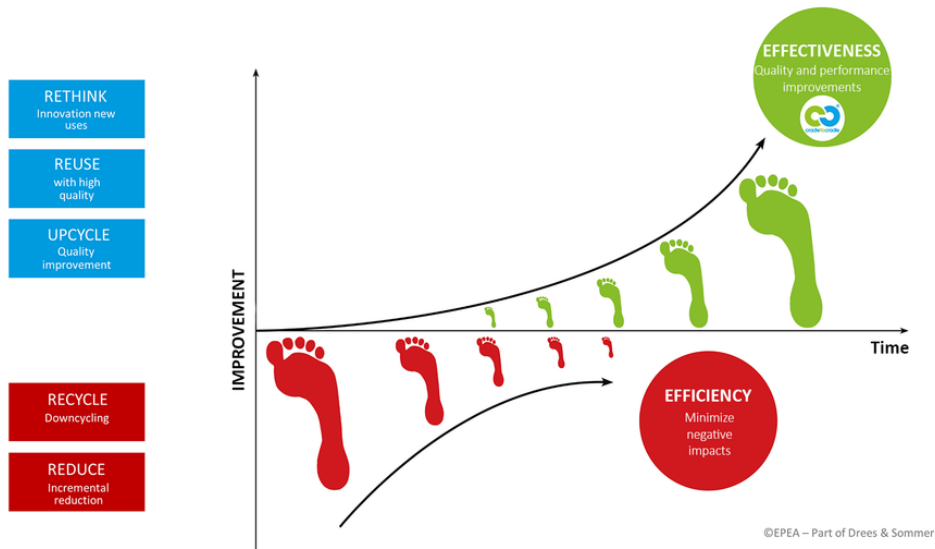
The Cradle to Cradle concept is a valuable contribution, or milestone, on the way to holistic prosperity for humankind. The first step is indeed to build products in the most intelligent way without toxic, unhealthy chemicals, without adding to landfills, and without using more non-renewable energy than producing renewable energy. The second step is to include the human dimension in the Cradle to Cradle certification process. The Cradle to Cradle Products Innovation Institute⁶⁸ calls this “social fairness” which entails responsible business operations and ethics vis-à-vis all stakeholders.

Social fairness, which could also be called corporate engagement or global citizenship, is least developed out of the dimensions that Cradle to Cradle embraces. This is a significant weakness of the concept, as human wellbeing is the quintessence of my vision for the future. Before I dive into the intricacies of what human wellbeing might mean in the context of true prosperity, we need to understand what exactly positive social impact entails. Corporate social responsibility provides a common framework for social impact. It postulates that all those who have a stake in the company, i.e., all those who are directly or indirectly affected by the organization, deserve to be treated fairly and to be supported to the extent that the company is (morally) obliged, responsible, and willing. Many companies that have a corporate social responsibility policy aim for example at

⁶⁸ <https://www.c2ccertified.org/>.

preventing Human Rights violations, eliminating child labor from the supply chain, paying decent wages to all employees, offering various employee benefits, supporting community volunteering, etc. An important point to recognize here is that many of these programs are actually reducing negative social impact rather than creating positive impact: reducing Human Rights violations, reducing child labor, reducing insufficient wage payments, reducing employee absenteeism, etc.

Figure 6: Cradle to Cradle: From minimizing negative impact to maximizing positive impact⁶⁹



To conclude this section, the Cradle to Cradle philosophy is only one out of many initiatives – also worth mentioning is the Aspen Institute’s Business and Society program – that attempt to encourage the business world to become more responsible, in the sense of having a greater positive impact on society. As mentioned above, a comprehensive review of initiatives is not deemed here necessary, as their *leitmotif* tends to revolve around the same issue: trying to make business more responsible and more sustainable through any means available. While this is laudable, it tends to fail either to transcend the limitations of peripheral programs that do not tackle the very essence of business, or to provide convincing arguments why both big and small business should listen. A positive

⁶⁹ Source: <https://epca.com/en/about-us/cradle-to-cradle>.

exception is, for example, the Positive Organizational Scholarship initiative (Cameron and Spreitzer, 2012).

1.6.4 Towards Wellbeing and Prosperity

Corporate social responsibility does not seem to be inducing the creation of positive social impact. This is in line with the prevailing sustainability paradigm of reducing negative environmental impact, which has been applied to the social side. Yet, creating positive social impact is not difficult. In fact, there are countless ways to do so – and it requires a change of mindset to recognize opportunities. Here is a selection of areas where positive contributions are possible with random examples how to have a positive impact on wellbeing:

- Education: teaching, trainings, language lessons
- Health: doing sports, promoting healthy eating habits
- Harmony: meditation sessions, personal growth coaching, excursions to nature
- Quality of life: free-time activities, games, movie nights
- Happiness: spending time with friends, vision-creation workshops, intrinsic meaning quests
- Peace (transforming initially negative energy of a conflict into positive energy):
5 Rhythms workshops, Theatre of the Oppressed sessions, Non-Violent Communication trainings

In *Chapter 3*, I recognize that these are, as a matter of act, all related to the expanded concept of peace – as are the following. There is a multitude of topics that can induce positive social impact if channeled towards wellbeing. For example: awareness, compassion, courage, creativity, curiosity, empathy, enthusiasm, gratitude, humility, humor, intercultural understanding, leadership, motivation, persistence, resilience (also called *sisu*), respect, sense of beauty, spontaneity, and wisdom. Of course, some are easier cultivated than others. Each of these topics would deserve an own chapter regarding the respective potential for creating wellbeing and prosperity. For instance, gratitude and compassion are values or traits that would decisively foster peaceful harmony (opposed to a society based on competition, self-interest, and greed).

If we want to advance towards a future where human dignity is realized on all levels of society, these traits shall act as guideposts on the way. I recognize that these topics may be difficult or even impossible to measure or to audit but the ambition has to be defined

in a way that welcomes actions and policies that positively benefit human beings. It is about putting on the roadmap benefitting human health and actively supporting and enhancing the quality of life of all people: employees, suppliers, designers, producers, users, disassemblers, members of community, transporters, traders, resellers, retailers, distributors, purchasers, etc. Happy stakeholders also contribute positively to the financial bottom line; as Deepak Chopra (2008) says, “the healthiest response to life is laughter”.

Above, I have suggested how we as a human family are currently experiencing a paradigm shift which entails recognizing the importance of the heart, moving away from a dualistic, materialistic worldview to one that perceives wisdom as the interaction of spirituality and reason for the greater good, organizations or systems as holistic living organisms, and true prosperity as the fundamental objective. This is the basis for my research. The big question remains: How do we get there? Essentially, I have recognized that, in order to live in harmony with each other and with nature, nutrients need to flow in *three* different cycles: the biosphere, the technosphere, and the social/personal sphere. The latter domain is currently missing from the frameworks that I have identified. The biggest shortcoming of the Cradle to Cradle concept is the lack of emphasis on personal (spiritual) growth. Yet, the idea is not new and has been advocated, among others, by the Dalai Lama (Dalai Lama and Muzzenberg, 2008) and indirectly also by Otto Scharmer (2009). It offers tremendous benefit if taken seriously, although spirituality does not refer to a religious belief in God but to the appreciation of life, energy, wisdom, light, love, harmony, higher purpose, and interconnectedness of all beings. As I mention above, it has only recently become acceptable to speak about these concepts in science and academia.

“Nutrient flow” in the personal sphere means being able to find nourishment from the little joys of life, being able to transform negative energies and stress into positive energy and passion. It is about building an internal basis or platform for one’s capacity to identify opportunities for creating positive social impact. Just as one cannot love others if one does not love oneself, one needs to be oneself in a positive mindset in order to have a positive impact. Whether through the practice of meditation or other value-finding workshops that raise the collective consciousness of an organization, prioritizing wellbeing and true prosperity is a prerequisite for the paradigm shift. In order to unfold the vast potential of humanity, prosperity needs to be redefined as the genuine wellbeing and happiness of all human beings through holistic education, spirituality, empathy, compassion, etc. I would like to end this chapter with an inspirational quotation: “The planet does not need more successful people. The planet desperately needs more

peacemakers, healers, restorers, storytellers, and lovers of all kind.”⁷⁰ Moreover, as commonly attributed to the 14th Dalai Lama: “Man surprised me most about humanity. Because he sacrifices his health in order to make money. Then he sacrifices money to recuperate his health. And then he is so anxious about the future that he does not enjoy the present; the result being that he does not live in the present or the future; he lives as if he is never going to die, and then dies having never really lived.”

With this, we move on to *Chapter 2* to discuss the concept of business in detail.

⁷⁰ Attributed to David W. Orr and to the 14th Dalai Lama. I was unable to confirm the origin of the quotation.

2 What is Business?

*“Business is the most important institution
on the planet for furthering human flourishing.”*

– Paul Gibbons

We live in a world where almost everything we do, own, see, or hear is facilitated by products or services provided by commercial entities.⁷¹ The furniture we use, the food we eat, the clothes we wear, the tools we use, the books we read, the trips we take, the information we consume, ... most of our experiences depend on products or services of for-profit businesses. But what is this “thing” called business? Business studies are among the most popular fields of study around the world (in the Top 3, according to Jonathan Groucutt, 2008), but it seems that even business schools provide no clear definition of “business” – with the exception of introductory economics courses where business sometimes is equated with profit maximization.

At the same time, “business” has contributed significantly to climate change on the one hand, and the very survival of our species through necessary products and services on the other hand. It is time to dig deep. What is this “thing” called business, what does it entail, what is its “real” meaning, and, above all, what is “good” business? This is an important question to address in order to develop a new, normative theory around it. What is business, why do we have or do it, what is its role and purpose in society, and what are the fundamental tasks, responsibilities, functions, and characteristics of business? (Re-)conceptualizing business is the focus of this chapter. We will find that “business” is *fundamentally* and *inherently* linked to “purpose”. Regarding the question *what* this purpose of business could be, we will, in this chapter, arrive at the interim milestone of recognizing positive impact creation as a to-be-expected effect of business.

To guide the reader through this chapter, I identify the following meta-narrative. The leading question is, what do we know, think we know, and know that we do not know about business? At business schools, it is debated whether business is merely about the pursuit of profits, about the responsible pursuit of profits, or about something else, something even more responsible. It is apparent, in any case, that profits are in the focus,

⁷¹ This chapter is based on and contains parts of Bauer (2022).

for better or for worse. Public power talks about trade and industry and the management thereof, whereas corporations talk about commerce and industry and profits. Therefore, the focus of “business” varies depending on the context. For public power, it is its management for the purpose of societal/national/macro-economic wealth creation, for corporations it is quarterly profits, for civil society among non-entrepreneurs it is often condescension or jealousy, and among entrepreneurs pride (“I have my own business” = “I make an independent living without government dole”). On the other hand, unrelated parties may think of something entirely different (for example, “Dreadful business, this Ukraine war”). From this, we can recognize that the word “business” refers to various phenomena. Thus, in the next sections, we can, and must, dive into the dictionary definitions. While we proceed, we need to keep in mind that, for the purpose of our meta-narrative, the central dimensions/meanings are trade, commerce, and various interpretations of profit. Already now, we can note the perceived purpose and meaningfulness of a solopreneur (such as a hairdresser, or electrician) who is proud of making a decent living. Could the notion of “making a decent living” be scaled to whole humanity?

2.1 Meanings of the Word “Business”

The term “business” has a multitude of meanings. Furthermore, there are plenty of related concepts, such as companies, corporations, enterprises, entrepreneurship, for-profit organizations, commerce, or trade. Even non-profit (or not-for-profit) organizations can be said to be in the “business” of public benefit (Bauer, 2008).⁷² Central banks, such as the European Central Bank, are another example for organizations that are in business but that are not commercial entities. According to the *Oxford Dictionary of English Etymology* (Onions, 1966:129), “business” stems from the adjective “busy” coupled with the “-ness” suffix and originates in the Northumbrian dialect of Old English. The original term *bisignis* refers, according to the *Oxford Dictionary of English* (Stevenson, 2010:236), to “anxiety”. The *Oxford English Dictionary* (*Oxford English Dictionary Online*, 2020a) lists additional forms such as *bisignisse* (Northumbrian/Old English),

⁷² Groucutt (2008:2) explains: “[A] business does not have to exist purely for the creation of profit. Consider, for instance, the role of charities. Although these are not-for-profit organizations, they are still involved in business. For example, they have to purchase goods and services, whether it is for those who directly benefit from the charity or those who might support the charity by purchasing merchandise. [...] Business is an all-encompassing activity that influences all our lives, no matter where we live in the world.”

bessynes (Middle English), and a variety of other forms.⁷³ Gregory M. Sadlek (2010:E87) elucidates:

Bisynesse descends from the Anglo-Saxon *bisignisse*, which meant ‘anxiety’ or ‘solicitude.’ However, the word seems not to have been widely used in Middle English until the late fourteenth century. Although it still carried some of the negative connotations of the Anglo-Saxon word, it had a much wider range of positive meanings, ranging from ‘business’ and ‘occupation’ to ‘diligence’ and ‘industry.’ Because *bisynesse* reflected more nearly the meaning of Latin *negotium* rather than of Latin *labor*, it was a work word well suited to the merchant class.

“Business” appears to be referring to being involved in something such as producing and selling products or services in order to achieve a certain purpose such as earning money or, more generally, from an individual’s point of view, one’s livelihood. *The Stanford Encyclopedia of Philosophy* (Moriarty, 2017) states: “A business is a productive organization – an organization whose purpose is to create goods and services for sale, usually at a profit. Business is also an activity. One entity (e.g., a person, an organization) ‘does business’ with another when it exchanges a good or service for valuable consideration.”

Further, as Sadlek (2010) implies above, negotiating is an intrinsic element of “doing business”. This is supported by the etymological meaning of the verb “to negotiate”, as it originally means “to do business” which equals not being at leisure: *neg* (not) + *otium* (leisure) (*Oxford English Dictionary Online*, 2020a; Skeat, 1910:346). According to *Burton’s Legal Thesaurus* (n.d.), business is “any activity or enterprise entered into for profit. It does not mean it is a company, a corporation, partnership, or have any such formal organization, but it can range from a street peddler to General Motors.” This definition, albeit overly simple, demonstrates the vast scope of spheres that “business” can refer to. In the words of William Kline (2018:223): “The *Oxford English Dictionary* [*OED*] lists at least twenty-two entries for ‘business’ [...]. Nonetheless, this list of entries is finite, so the meaning of ‘business’ has boundaries: not everything is business.”

What are those 22 separate meanings, or senses, of “business” in the *OED* (*Oxford English Dictionary Online*, 2020a), the principal historical dictionary of the English

⁷³ It is not within the scope of this research to provide a full lexicographical/etymological history of the term’s derivations. Wilfred Funk (1956:73) notes: “Yes, spelling, as we well know, has ever been a wilful thing and seems largely to stand outside the law. It is common knowledge that our word ‘business,’ for instance, wasn’t always spelled that way. It started out as *bisenes*, then went through such changes as *bissinnesse*, *bysynes*, *busynesse*, *bessynes*, *buysines* and 20 or more other forms before it came down to us. And the scholars had nothing to do with any part of it.”

language? The overview in *Table 3* shows that there are three branches into which the 22 entries fall (*ibid.*).

The first branch (entries 1–8) refers to “the quality or state of being busy” – an obsolete meaning to which the first eight entries belong – some of which, especially entry 7, nowadays are sometimes replaced by the trisyllabic form “busyness”. This includes – in addition to “anxiety” mentioned above – meanings such as “effort”, “commitment” to a task or purpose, “eagerness”, or “activity”. The *Oxford Dictionary of English* (Stevenson, 2010:236)⁷⁴ explains:

[T]he sense ‘state of being busy’ was used from Middle English down to the 18th cent[ury], but is now differentiated as *busyness*. The use ‘appointed task’ dates from late Middle English, and from it all the other current senses have developed.

The second branch listed in the *OED* (entries 9–21 in *Table 3*) is the more commonly understood meaning of business today: “something with which a person is busy or occupied”. To simplify, what we see as a common denominator among the entries here (some of which are also obsolete) appears to be the emphasis on serious engagement with a certain purpose. This can revolve around one’s “occupation” (entries 9a, 9b, 10a, 13a, and 13b) or “work” (entries 9c and 12a) in senses relating to spending time or effort in order to earn one’s living in a job, profession, or similar endeavor. It can also refer to “affairs” (entries 15a and 15b), “matters” (entries 10b, 12b, 16a, and 16b), “concerns” (entry 16c), or “engagements” (entry 20) in the sense of something that one is engaged in or with, or a topic that is discussed (entries 17a and 19). “Business” can even refer to sexual intercourse (entry 17b), action on a theater stage (entry 18), and other noteworthy things (entries 15c and 21).

Finally, the third branch, entry 22, refers to “a swarm of flies, a group of ferrets” as a collective noun. In the context of this research on anthropogenic or -centric business in society, entry 22, the third branch, is excluded and, thus, not within the scope of our discussion.

⁷⁴ The *Oxford Dictionary of English* (Stevenson, 2010) is not to be confused with the *Oxford English Dictionary* (*OED* in short, see <https://www.oed.com/>). The latter is the mammoth online database with over 600,000 words and 3.5 million quotations covering 1000 years of language and history, with the previous 1989 edition printed in 20 volumes (for a history of the *OED*, see <https://public.oed.com/history/>). The former, edited by Angus Stevenson, is a single-volume English dictionary, currently in its third edition, derived from contemporary English usage sources, that is, focusing on the English language as it is used today.

Table 3: The 22 senses of “business” divided into three branches in the OED⁷⁵

I The quality or state of being busy.	
1	Anxiety, solicitude, care; distress, uneasiness.
2	Diligent labour, exertion, effort.
3	Application or commitment to a task or purpose; industry, diligence.
4	Eagerness, earnestness, importunity.
5	Fuss, ado. Cf. sense 12b at branch II.
5a	Trouble, difficulty.
5b	Disturbance, commotion; (also) an instance of this.
6	Care, attention, observance.
7	Activity, briskness, motion; = BUSYNESS n.
8	Mischievous or interfering activity; prying, officiousness (cf. sense 16b).
II Something with which a person is busy or occupied.	
9a	A pursuit or occupation demanding time and attention; a serious employment as distinguished from a pastime. <i>Obsolete.</i>
9b	As a mass noun: action which occupies time and demands attention and effort; esp[ecially] serious occupation or work, as opposed to pleasure or recreation [...].
9c	Work done by an animal. <i>Obsolete.</i>
10a	With possessive adjective or genitive: a task appointed or undertaken; a person’s duty, part, or role (frequently to do something); function, occupation.
10b	An activity or matter that someone is engaged in, or with which he or she is concerned at a particular time; (often) <i>spec.</i> the errand or matter on which a person comes.
11	The object of anxiety or serious effort; a serious purpose or aim. <i>Obsolete.</i>
12a	Work that has to be done; matters demanding attention. Formerly also as a count noun: a particular matter requiring attention; a piece of work, a job (now <i>rare</i>). ⁷⁶
12b	<i>colloquial.</i> A difficult matter, a bother; (as a mass noun) difficulty, bother, fuss. Frequently with indefinite article.
13a	With possessive adjective or genitive: a person’s official or professional duties as a whole; one’s regular, habitual, or stated profession, trade, or occupation. Now frequently <i>colloquial</i> : “line of work”.
13b	An instance of this; a particular occupation or means of earning a living; a trade, profession, or pursuit.
14a	Trade and all activity relating to it, esp[ecially] considered in terms of volume or profitability; commercial transactions, engagements, and undertakings regarded collectively; an instance of this. Hence more generally: the world of trade and commerce. Also <i>figurative</i> . Cf. COMMERCE n. 1. ⁷⁷

⁷⁵ Source: *Oxford English Dictionary Online* (2020a). In Table 3 and onwards, Entries 1–8 in Branch I refer to obsolete meanings. Words in SMALL CAPITALS refer to another entry in the OED (reproduced from the original). For example, “Cf. COMMERCE n. 1” in sense 14a directs the reader to the OED entry for “commerce” and here specifically to the first sense of the “commerce” noun. These links are retained and quoted because they help us to further enhance our understanding of business.

⁷⁶ Cf. phrases “a person’s business” (“work to be done or matters to be attended to in a person’s service, or on his or her behalf”), “to get (also settle) down to business” (“to begin serious work, to begin matters in earnest”) in *Oxford English Dictionary Online* (2020a).

⁷⁷ Further (*Oxford English Dictionary Online*, 2020a): “Now [sense 14a is] the most common sense. Frequently with modifying word denoting a particular area of commercial activity, or the product it relates to.” Cf. phrases “in business”, “on business”, and “to do business” in *ibid.*

14b	A commercial company, firm, or enterprise conducting such activity.
14c	<i>Theatre</i> . The audience or attendance at a theatre; a “house”; (also) the takings from this, the total of box-office receipts.
14d	Trade and all related activity as a subject of academic study or examination.
14e	<i>Bridge</i> . The transaction of points; the exaction of penalties. <i>for business</i> : to gain a penalty. Cf. Compounds 4. ⁷⁸
15a	A situation or series of events; an affair, concern, matter, now often one regarded as curious or discreditable. Sometimes with modifying word, as <i>bad, odd, strange</i> , etc.
15b	An “affair of honour”; a duel. Chiefly in <i>to carry a business</i> . <i>Obsolete</i> .
15c	<i>colloquial</i> . A material object or contrivance, esp[ecially] one of indeterminate character, or one regarded as complex or cumbersome. Cf. AFFAIR n. 7b, CONCERN n. 10a.
16a	A matter, activity, etc., that concerns or relates to a particular person or thing. Usually with <i>of</i> or genitive.
16b	<i>colloquial</i> . Chiefly in negative constructions: a matter or thing which one has the right to meddle with, involve oneself in, express an opinion on, etc.
16c	Concern, the fact of being concerned <i>with</i> . Now somewhat <i>archaic</i> .
17a	Chiefly in negative constructions: dealings, intercourse, communication with. Now <i>rare</i> (in later use merging with sense 14a).
17b	<i>euphemistic</i> . Sexual intercourse, sex. Now usually with <i>the</i> .
18	<i>Theatre</i> . Action on stage (as distinguished from dialogue), esp[ecially] that intended to forward the progress of the plot, pass time, or aid characterization.
19	A subject or topic of consideration or discussion; the subject of a book, communication, etc. Now <i>archaic</i> .
20	Official or public engagements collectively; active or public life. Frequently in man of business n. (b) at Phrases 28b. <i>Obsolete</i> .
21	<i>colloquial</i> . Something very good or impressive; the best. Now usually with <i>the</i> , esp[ecially] in <i>to be the business, to look the business</i> .
III	As a collective noun.
22	A swarm of flies, a group of ferrets.

What business is *not* revolves around unimportant, uncommitted, negligible, easy, disorganized, or leisurely tasks or efforts (specifically, cf. entry 9b). What is “businesslike”, on the other hand, revolves, according to the *Oxford Thesaurus of English* (Waite, 2009:108), around being “professional, efficient, slick, competent, practised, methodical, disciplined, systematic, orderly, organized, well ordered, planned, structured, practical, pragmatic”. It is noteworthy that “businesslike” is defined by a set of by-and-large positive characteristics. Negative characteristics are also conceivable for some instances of business, perhaps: strict, rigid, mindless, ruthless, or greedy. It also needs to be noted that being businesslike sometimes refers to non-profit or governmental organizations, as they operate *like* businesses but are not commercial organizations. “Becoming business-like” refers, in the context of non-profit organizations, to keywords

⁷⁸ “Compounds 4” (*Oxford English Dictionary Online*, 2020b) states: “*Bridge*. attributive with sense ‘called or made for the purpose of gaining a penalty’ [...]”. See the corresponding sense in *Table 4*.

such as “managerialism”, “commercialization”, or “professionalization” (Maier, Meyer, and Steinbereithner, 2016). For example, commercialization refers, according to Maier, Meyer, and Steinbereithner (ibid.:71) to “increasing reliance [of non-profit organizations] on revenue from sales of goods and services”. The authors (ibid.) conclude that “the [umbrella term and] concept of economization [...] means that [non-profit organizations] are increasingly driven by monetary concerns”.

2.2 Business vs. Purpose

Remarkably, what begins to crystallize is that the concept of “business” has often been tied to *a purpose*. This is most explicit in entries 10b and 11 of “business” in the *OED* (*Oxford English Dictionary Online*, 2020a): “An activity or matter that someone is engaged in, or with which he or she is concerned at a particular time; (often) *spec[ifically]* the errand or matter on which a person comes.” Further: “The object of anxiety or serious effort; a serious purpose or aim.” In other words, one’s “business” is the purpose, or matter, that one is engaged in or concerned with. “Purpose”, on the other hand, can refer to aim, intention, reason (“for which something is done or made, or for which it exists” – think: the purpose of a radio, for example), determination, or meaning (*Oxford English Dictionary Online*, 2020b). As *Table 4* analyzes the connections between purpose and business, we see that the concepts are intrinsically interlinked. This does by no means offer conclusive proof of equivalence, or even approximation, between each of the senses and the notion of purpose or one of its meanings identified above; it does, however, offer evidence that business in all senses is connected to purpose (excluding only sense 22, “a swarm of flies, a group of ferrets”, as it refers to a meaning related to animals, which are not within the scope of this study, as already mentioned).

Table 4: The 22 senses of “business” (OED) compared with the concept of “purpose”⁷⁹

OED entries for “business”		Connection to “purpose” (defined as aim, intention, reason, determination, or meaning⁸⁰)
1	Anxiety, solicitude, care; distress, uneasiness. <i>Obsolete.</i>	Worrying about the present or the future <i>de facto</i> implies having certain unsatisfied expectations (that may or may not be realistic or relevant). Thus, when we feel anxious or distressed, we have a purpose (a conscious or unconscious intention or expectation) that underlies our thoughts or feelings. In other words, a lack of inner peace requires having some purpose.

⁷⁹ The left column is same as in *Table 3* (source: *Oxford English Dictionary Online*, 2020a). The right column is the author’s own elaboration.

⁸⁰ See *Oxford English Dictionary Online* (2020b).

2	Diligent labour, exertion, effort. <i>Obsolete.</i>	Hard work and focus require, by definition, an object to focus on. This object is the purpose of one's effort. There can be no focus without purpose.
3	Application or commitment to a task or purpose; industry, diligence. <i>Obsolete.</i>	"Application or commitment to a task or purpose" – <i>quod erat demonstrandum.</i>
4	Eagerness, earnestness, importunity. <i>Obsolete.</i>	Demanding or being keen or focused to do or obtain something is, by definition, about pursuing an aim, a purpose, for a reason.
5 5a 5b	Fuss, ado. Cf. sense 12b at branch II. Trouble, difficulty. <i>Obsolete.</i> Disturbance, commotion; (also) an instance of this. <i>Obsolete.</i>	The meaning of unnecessary or excessive excitement, activity, or interest can be circumscribed as exaggerated effort – which, in turn, is connected to purpose (determination).
6	Care, attention, observance. <i>Obsolete.</i>	If "business" has meant "care", and if "care" requires focus and attention to detail, then we can state: business requires attention to detail. Any thoroughness, methodicalness, or careful exactness (<i>Oxford English Dictionary Online, 2020c</i>) requires having a defined purpose.
7	Activity, briskness, motion; = BUSYNESS n. <i>Obsolete.</i>	Being busy can be defined as being "[o]ccupied with or concentrating on a particular activity [...] with [...] some object, purpose, etc" (<i>Oxford English Dictionary Online, 2020d</i>) – <i>quod erat demonstrandum.</i>
8	Mischievous or interfering activity; prying, officiousness. <i>Obsolete</i> (but cf. sense 16b).	While it may be difficult to connect mischief, prying, or officiousness with purpose, we can state that such behavior usually serves or reflects a certain intention.
9a 9b 9c	A pursuit or occupation demanding time and attention; a serious employment as distinguished from a pastime. <i>Obsolete.</i> As a mass noun: action which occupies time and demands attention and effort; esp[ecially] serious occupation or work, as opposed to pleasure or recreation [...]. Work done by an animal. <i>Obsolete.</i>	Aim, intention, and determination – and, thus, purpose – are inherent here. For example, being attentive to a task and work (whether by an animal or a human being) are, by definition, the means to an end, i.e., a purpose.
10a 10b	With possessive adjective or genitive: a task appointed or undertaken; a person's duty, part, or role (frequently to do something); function, occupation. An activity or matter that someone is engaged in, or with which he or she is concerned at a particular time; (often) <i>spec.</i> the errand or matter on which a person comes.	A task, a duty, an occupation, or a matter are, by definition, the means to an end, i.e., a purpose. Moreover, an errand or a matter is also tied to a reason, and, thus, a purpose.
11	The object of anxiety or serious effort; a serious purpose or aim. <i>Obsolete.</i>	"[A] serious purpose or aim" – <i>quod erat demonstrandum.</i>
12a	Work that has to be done; matters demanding attention. Formerly also as a count noun: a particular matter requiring attention; a piece of work, a job (now <i>rare</i>).	Work or matters demanding attention are, by definition, inherently connected to an aim or some intention that requires determination – and, thus, to purpose.

12b	<i>colloquial</i> . A difficult matter, a bother; (as a mass noun) difficulty, bother, fuss. Frequently with indefinite article.	
13a	With possessive adjective or genitive: a person's official or professional duties as a whole; one's regular, habitual, or stated profession, trade, or occupation. Now frequently <i>colloquial</i> : "line of work".	Professional duties, profession, occupation, and pursuit refer to activities that a person does due to some purpose, i.e., a motivation, such as earning a livelihood.
13b	An instance of this; a particular occupation or means of earning a living; a trade, profession, or pursuit.	
14a	Trade and all activity relating to it, esp[ecially] considered in terms of volume or profitability; commercial transactions, engagements, and undertakings regarded collectively; an instance of this. Hence more generally: the world of trade and commerce. Also <i>figurative</i> . Cf. COMMERCE n. 1.	While we return to the question of the "purpose of business" (in the senses 14a, 14b, and 14d) later, it is clear that this question is inherently significant due to the conceptual need for business to have some purpose, whether that may be profit maximization or something else. Thus, "business" and "purpose" are inherently connected. As for senses 14c and 14e, the underlying notion is to distinguish action, or the impact/beneficiary of action, from non-action. Action (doing something), on the other hand, requires an acting subject and is usually done for a reason or with some aim – and is, thus, connected to purpose. Also, for sense 14e, the "Compounds 4" section in <i>Oxford English Dictionary Online</i> (2020b) states related to the game of Bridge: " <i>attributive</i> with sense 'called or made for the purpose of gaining a penalty' [...]"
14b	A commercial company, firm, or enterprise conducting such activity.	
14c	<i>Theatre</i> . The audience or attendance at a theatre; a "house"; (also) the takings from this, the total of box-office receipts.	
14d	Trade and all related activity as a subject of academic study or examination.	
14e	<i>Bridge</i> . The transaction of points; the exaction of penalties. <i>for business</i> : to gain a penalty.	
15a	A situation or series of events; an affair, concern, matter, now often one regarded as curious or discreditable. Sometimes with modifying word, as <i>bad, odd, strange</i> , etc.	A situation, an affair, a concern, a contrivance, etc. are often characterized by attention, interests, or expectations regarding effecting potential outcomes. These, in turn, are connected to purpose through aims or intentions.
15b	An "affair of honour"; a duel. Chiefly in <i>to carry a business</i> . <i>Obsolete</i> .	
15c	<i>colloquial</i> . A material object or contrivance, esp[ecially] one of indeterminate character, or one regarded as complex or cumbersome. Cf. AFFAIR n. 7b, CONCERN n. 10a.	
16a	A matter, activity, etc., that concerns or relates to a particular person or thing. Usually with <i>of</i> or genitive.	A matter or an activity interacts with its underlying – or perhaps more aptly, overlaying – motivation through a purpose. That is, action is manifested through purpose. A person's business (concern, or the lack thereof) is tied to one's interest or curiosity – intention and, thus, purpose – to engage with the matter or thing.
16b	<i>colloquial</i> . Chiefly in negative constructions: a matter or thing which one has the right to meddle with, involve oneself in, express an opinion on, etc.	
16c	Concern, the fact of being concerned <i>with</i> . Now somewhat <i>archaic</i> .	
17a	Chiefly in negative constructions: dealings, intercourse, communication with. Now <i>rare</i> (in later use merging with sense 14a).	Any intercourse or dealings – whether through communication, commerce, sex, or something else – is, by definition, an action for a specific purpose, such as delivering a message, trading goods/services, or procreation/pleasure.
17b	<i>euphemistic</i> . Sexual intercourse, sex. Now usually with <i>the</i> .	

18	<i>Theatre</i> . Action on stage (as distinguished from dialogue), esp[ecially] that intended to forward the progress of the plot, pass time, or aid characterization.	The underlying notion of “stage business” in theater is to distinguish action on stage (progress of the plot) from non-action or dialog. In other words, “business” in theater serves a specific intention and, thus, purpose.
19	A subject or topic of consideration or discussion; the subject of a book, communication, etc. Now <i>archaic</i> .	What is a subject or topic? It is a matter or theme being treated in some way that requires, by definition, the current interest of the perceiving subject; or, more philosophically, a topic is the locus of one’s attention. Paying attention, on the other hand, requires having some form of purpose, as there would be no attention without an aim, an intention, or a reason to do so.
20	Official or public engagements collectively; active or public life. Frequently in man of business n. (b) at Phrases 28b. <i>Obsolete</i> .	This sense of “business” is distinguished from the unofficial, passive, or private. These terms can be construed as lacking purpose – and, conversely, “business” in this sense being connected to purpose – because public affairs imply service for, influence of, or authority in some purpose (cf. <i>Oxford English Dictionary Online</i> , 2020e). ⁸¹
21	<i>colloquial</i> . Something very good or impressive; the best. Now usually with <i>the</i> , esp[ecially] in <i>to be the business</i> , <i>to look the business</i> .	This sense likens something with positive features of being businesslike: “professional, efficient, slick, competent, practised, methodical, disciplined, systematic, orderly, organized, well ordered, planned, structured, practical, pragmatic” (Waite, 2009:108), as discussed earlier. Hence, being businesslike (to be or to look the business) is a means to an end, to a purpose.
22	A swarm of flies, a group of ferrets.	Not applicable, as living organisms and their behavior is not within the scope of this study. However, I would like to mention that a group of ferrets is likely called a “business” because of their social and busy nature. While animals likely do not have a conscious purpose, the connection between busyness and purpose has been discussed above (sense 7).

However, we must be careful not to commit the “etymological fallacy”, which is “the idea that knowing about a word’s origin, and particularly its original meaning, gives us the key to understanding its present-day use” (Durkin, 2009:27). Etymological meanings do not indicate how a word should be used today. Therefore, we need to extend our analysis from etymological/lexical to contemporary/semantic spheres to which we will come later. Yet, I believe we can pinpoint already now the finding that “business” and “purpose” are inherently connected. Of course, we do not know yet *what* the purpose is. If we look at the non-obsolete *OED* meanings of business, what are some potential synonyms (lemmas

⁸¹ The connection between business and the public good is one that I revisit later. Compare this quotation from Michael Allen Fox (2014:192): “[P]eace can be identified [...] as good by virtue of its healing power and contribution to the common weal.”

rather than lexemes⁸²) that have roughly the same meaning? Deduced from *Table 3*, *Figure 7* now presents synonyms of the “business” lemma in alphabetical order.

*Figure 7: Synonyms of the “business” lemma (in alphabetical order)*⁸³

action, activity, affair, attendance, audience, bother, commerce, communication, company, concern, contrivance, dealings, duel, duty, engagement, enterprise, firm, function, industry, intercourse, issue, job, matter, occupation, part, penalty, profession, pursuit, role, sex, situation, subject, task, thing, topic, receipts, responsibility, trade, transactions, undertakings, work

Clearly, the scope of these meanings is quite vast. If we have the most commonly understood – “commercial” – type of business in mind, only a handful synonyms are applicable: commerce, company, enterprise, firm, industry, job, occupation, profession, trade, and work. Yet, a common denominator of all lemmas in *Figure 7* can be identified – and this leads me to define a *general working definition* of business that fits all anthropogenic or -centric senses of “business” given in the *OED (Oxford English Dictionary Online, 2020a)* and, thus, concluding the initial deconstruction of the business term: *Business is the active engagement with, or because of, something by humans for some purpose.* To see why this very broad definition could hold in all contexts, let us visit the contemporary usages of the term “business” (Stevenson, 2010:236):

1. a person’s regular occupation, profession, or trade: experts who typically conduct their business over the Internet. ■ an activity that someone is engaged in: what is your business here? ■ a person’s concern: this is none of your business | the neighbours make it their business to know all about you. ■ work that has to be done or matters that have to be attended to: government business | let’s get down to business.
2. commercial activity: firms who want to do business with Japan | the tea business | (as modifier) the business community. ■ trade considered in terms of its volume or profitability: how’s business? | the banks are continuing to lose business. ■ (count noun) a commercial house or firm: a catering business.
3. (in sing.) informal[:] a situation or series of events, typically a scandalous or discreditable one: maybe something positive will come out of the whole awful business. ■ a difficult matter: what a business!

⁸² With this, I refer to the meanings rather than the forms. Many thanks to Eva Peters for this linguistic clarification.

⁸³ Source: Author’s own elaboration.

4. Theatre[:] actions on stage other than dialogue.

5. (the business) Brit. informal[:] a very enjoyable or popular person or thing: this brandy is the business.

I contend that the working definition of business above holds for all five meanings and usages identified by Stevenson above, as well as for all meanings in the *OED* (again, excluding issues related to fauna). Using Stevenson's (ibid.) phrases, we can further deconstruct some examples for the way how the "business" term/meaning is commonly used:

- "a person's regular occupation" refers to active engagement with the areas of responsibility of the job for the purpose of *earning a livelihood*;
- "conduct[ing] [...] business over the Internet" means being actively engaged with something online (usually commercial activity) for the purpose of *selling products or services*;
- "an activity that someone is engaged in" is an instance where someone is actively doing something in a situation for some purpose such as *achieving a goal*;
- "a person's concern" is the active engagement with something or somebody for some purpose such as *gathering information*;
- "government business" is that what the government is (or should be) actively engaged with for some purpose such as *organizing and managing societal structures*;
- "get[ting] down to business" means starting to engage with a serious topic for some purpose such as *negotiating a deal*;
- "do[ing] business with Japan" refers to active engagement with Japanese business partners or customers for the purpose of *international trade*;
- "the tea business" is an industry in which its participants are actively engaged with the production or sales of tea products for the purpose of *selling tea to consumers*;
- "trade considered in terms of its volume or profitability" refers to commercial activities for some purpose such as *being profitable*;
- "a scandalous or discreditable [situation]" (albeit being informal language) requires the assessment by a perceiving subject and, thus, the active engagement with it for some purpose such as *decision-making*;
- theater business or "actions on [a theater] stage other than dialogue" is the active engagement with actionable steps for the purpose of *advancing the plot*; and, finally,

- (again, informally) “the business” is something or somebody very enjoyable or popular that requires a perceiving subject, as deliberated above, for some purpose such as *entertainment*.

The list above – showing some examples for what the purpose of business could be (in italics) in individual instances – serves the aim of corroborating the validity of the proposed working definition above. I return to these purposes in *Chapter 4.5* (“Peace as the Purpose of Business”). This section (*Chapter 2.2*) has discussed “purpose” as semantically inherent in the business concept. Next, I discuss the relationship between business and profits.

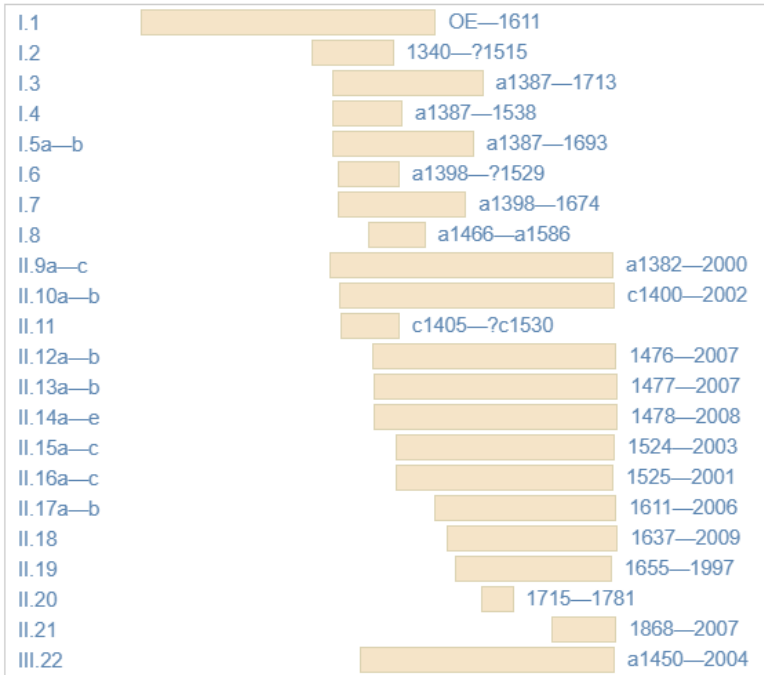
2.3 Business vs. Profits

What remains unclear in the previous section’s discussion is *what* the general purpose of business could or should be. While I address this question later, the cited examples suggest that the purpose of business depends on the context. Returning to the 22 meanings of business in the *OED*, the above discussion has, thus far, ignored the importance of entries 14a, 14b, and 14d that connect the “business” term with “profitability” and “commerce”. Yet, these meanings are “[n]ow the most common sense” (*Oxford English Dictionary Online*, 2020a), as implied earlier. “Trade” as a means of earning a living appeared in entries 13a and 13b, but it is only here in entries 14 when trade is understood as a synonym for commercial activity on a large scale – with the exceptions of entries 14c (“the total of box-office receipts” in a theater) and 14e (“the transaction of points” in a Bridge game).

Figure 8, depicting the development timeline of the 22 senses divided into three branches, shows that, while the oldest meanings of “business” go back to Old English (OE) approximately 1000 years ago, first evidence for “business” as trade or commerce (senses 14) appeared towards the end of the 15th century (*ibid.*).⁸⁴

⁸⁴ Entry 14a of the *OED* (*Oxford English Dictionary Online*, 2020a) cites a quotation from *The Cely Letters* in 1478, a collection of correspondence of a wealthy family trading wool between London and Calais: “I wyll ye com home,...for there schall be no besynese at Caleys thys marte tyme. [punctuation in original]” – describing how one of the brothers intends to return to London from Calais (just on the other side of the English Channel, la Manche) for the lack of business at that time.

Figure 8: Sense development timeline of the 22 meanings of the “business” term since Old English⁸⁵



2.3.1 Trade

A brief venture into the dictionary meanings of “trade” and “commerce” is in order. Starting with “trade” as a noun, the *OED* (*Oxford English Dictionary Online*, 2020f) identifies five different branches for the various meanings of the term: **I.** “A path, course, way of life, and related senses.” This branch features mainly obsolete meanings and is synonymous with the etymological meaning of the term (originating in Dutch *trade*). **II.** “An occupation or profession, and related senses.” **III.** “Commercial activity, and extended senses.” **IV.** “Things or people regarded as the object of trade.” This branch features mainly obsolete, rare, or slang meanings. Finally, **V.** “Other senses.” For our discussion branches II and III are most relevant. In these, we find the following senses, quoting the most relevant (*ibid.*):

II. An occupation or profession, and related senses.

6. a. In early use: any regular occupation, profession, or business, esp[ecially] when undertaken as a means of making one’s living or earning money. In later use

⁸⁵ Source: *Oxford English Dictionary Online* (2020a) under “Entry profile”.

usually: an occupation involving manual labour or the buying and selling of goods, e.g. that of a craftsperson or shopkeeper, as distinct from a learned profession; spec[ifically] a skilled manual occupation, esp[ecially] one requiring an apprenticeship or other training, as that of a builder, plumber, electrician, etc.

b. In extended use: any activity undertaken as a means of making one's living. Also with *the* and modifying word or phrase.

[...]

III. Commercial activity, and extended senses.

9. a. The buying and selling of goods and commodities, esp[ecially] that conducted between nations on a large scale; commerce, traffic, business, originally carried out by means of travel or passage between trading parties; an instance or example of this. See also FREE TRADE n.

[...]

c. With *the* and modifying word or phrase. The area of commercial activity associated with the specified product, commodity, etc. Cf. BUSINESS n. 14a.

[...]

12. a. An act of trading; a transaction, a bargain, a deal; spec[ifically] (in later use) an exchange of goods or commodities, as opposed to a transaction involving money.

From the above, we can summarize and simplify “trade” to have, for our purposes, two meanings: 1. occupation/profession and 2. commercial activity. Both meanings are aspects of “business”, which was defined in entry 13a as “one’s regular, habitual, or stated profession, trade, or occupation” and in entry 14a as “the world of trade and commerce”.

2.3.2 Commerce

Commerce, on the other hand, etymologically originates from Latin *commercium* meaning trade or trafficking (*Oxford English Dictionary Online*, 2020g) and is divided into the following senses (not featuring a division into branches), again quoting only the most relevant (*ibid.*⁸⁶):

1. a. Exchange between men (*sic*: read men or women) of the products of nature or art; buying and selling together; trading; exchange of merchandise, esp[ecially] as conducted on a large scale between different countries or districts; including the

⁸⁶ It is worth noting that, here, the *Oxford English Dictionary* has not yet been fully updated online at the time of writing. Thus, the entry for “commerce” is cited from the second rather than third edition of the *OED*.

whole of the transactions, arrangements, etc., therein involved. *chamber of commerce*: see CHAMBER n.

[...]

2. a. Intercourse in the affairs of life; dealings.

[...]

Thus, “commerce” refers, on the one hand, to professional activities featuring buying and selling and, on the other hand, to non-professional activities. Interestingly, the adjective “commercial” features, among others, the meaning of “[v]iewed as a mere matter of business; looking toward financial profit” (*Oxford English Dictionary Online*, 2020h). The *OED* (*ibid.*) adds that this meaning is “[f]requently used pejoratively of any art-form, performance, artist, etc., that sets popular acclaim as measured by financial returns above artistic considerations”. The most common meaning of “commercial”, however, is simply “[e]ngaged in commerce; trading” or “[o]f or pertaining to commerce or trade” (*ibid.*). As we can see from these definitions, “commerce” is synonymous with branch III of “trade” quoted above. Yet, at the same time, it features a separate meaning that approximates the more general (not profit-driven) usage of the business term that is not related to buying and selling. These are, clearly, important keywords in our quest to understand the essence of business.

2.3.3 Profits

So far, we have in our discussion focused on the meanings of “business”, “trade”, and “commerce” on the broadest level by examining definitions that apply to all senses (*Figure 7* above). While such deconstruction was necessary, as it allowed us to recognize the inherent connection between business and purpose, it does not allow us to study the “role of business in society”, as the research interest was defined in the Introduction (*Chapter 1*), because to study the “role” of a phenomenon, it must be defined adequately rather than utilizing a definition that covers a range of different phenomena. Therefore, we need to not only de-construct but also to re-construct the meaning of business in line with the initial research interest. In our efforts to address the role of business in society, it would be futile to talk about business as mere “action”, “one’s concern”, or any “activity” (to name a few examples of different meanings of “business” mentioned in *Figure 7*). With our normative quest to make business more “responsible” – recognizing that business significantly has both positive and negative impacts around the world – we need to find a definition of business that is relevant for this purpose. How can we differentiate between relevant and irrelevant definitions of “business”? Going back to the

“Author’s Perspective” in the Introduction (*Chapter 1.2*), a starting point for this quest was defined as the question of what the essence of business is. Therefore, I shall next examine that what most often is associated with the core of business: profits.

Referring back to the meta-narrative introduced at the beginning of this chapter, business is perceived differently by different groups of people. Entrepreneurs may see decent profits as the source of their pride of making a decent living, whereas corporations often believe that profit maximization is their *raison d’être*. On the other hand, on a macro level, profits are believed to lead to societal progress and prosperity. Therefore, the relationship between the purpose of business and profits and, more specifically, the topic of profit maximization, deserves further analysis. Could it be that profit maximization is, in fact, responsible not only for some of the world’s problems, but also for the positive aspects of our wealth, prosperity, and wellbeing? Would be better or worse off if we had not chosen to follow the path of profit maximization collectively? The following *Table 5* analyzes this question, as well as whether profit maximization could have a place in business in the future.

Table 5: Advantages and disadvantages of Profit Maximization⁸⁷

	Disadvantages / IS	Advantages / OUGHT
Profit maximization in the past	<ul style="list-style-type: none"> - It has led to exploitation of social and environmental resources. - Largely based on greed, teaches people to maximize self-interest. - The hypothesis that wealth “trickles down”, as promoted by welfare economics, has proven to be incorrect. 	<ul style="list-style-type: none"> - Economic growth undeniably has led to hitherto unknown prosperity and riches, both materially and non-materially. - May have contributed to social welfare through economic development and infrastructure.
Hypothetical profit maximization in the future	<ul style="list-style-type: none"> - If profit maximization is (kept as) the purpose of business, it may distract from its role as a peace-generating institution. - Continued profit maximization may be unsustainable. 	<ul style="list-style-type: none"> - It may contribute in the future to unforeseen benefits of further economic growth, especially if decoupled from environmental resources. - If we know that business generates peace, could it be that having profit maximization as the superficial purpose may, in fact, generate even more peace?

The *Dictionary of Business and Economics Terms* (Friedman, 2012) defines business as a:

⁸⁷ Source: Author’s own elaboration.

commercial enterprise, profession, or trade operated for the purpose of earning a profit by providing a product or service; also called business enterprise. Businesses are created by entrepreneurs who put money at risk to promote a particular venture for the purpose of a profit. They vary in size from a one-person sole proprietorship to an international corporation having billions of dollars in assets and thousands of employees.

Clearly, the connection to profits – here even defined as the purpose of business – is emphasized. But does this hold true? As Edward Freeman eloquently states in a recent webinar: “I need red blood cells to live, but the purpose of my life is not to make red blood cells, and that would be a foolish conclusion to make. Business must have profits to live [...] but it doesn’t follow that making as much money as you can or maximizing profits is the purpose of business.”⁸⁸ Yet, the neo-classical Theory of the Firm is still predominant. Hollensbe et al. (2014), therefore, open the call for discovering alternatives in their “From the editors” article in the *Academy of Management Journal*.

Peter Drucker, one of the most central thinkers of business and management, discusses the “What is a Business?” question in Chapter 5 of his seminal *The Practice of Management* (Drucker, 1954). Drucker calls the “theorem” of “profit maximization” a “fallacy”, because “business cannot be defined or explained in terms of profit” (p. 35). Drucker (ibid.) continues:

Surely a theorem that can be used only when qualified out of existence has ceased to have meaning or usefulness. This does not mean that profit and profitability are unimportant. It does mean that profitability is not the purpose of business enterprise and business activity, but a limiting factor on it. Profit is not the explanation, cause or rationale of business behavior and business decisions, but the test of their validity.

Essentially, Drucker sees the prevalence of the belief in profit maximization to be the result of a confusion of the “motive” of an individual vs. the “purpose” of business. The former differs from individual to individual, whereas the latter must “lie outside of the business itself” (ibid.:37). The purpose of business must, so Drucker (ibid.), “lie in society since a business enterprise is an organ of society”. In the end: “There is only one valid definition of business purpose: *to create a customer*. [emphasis in original]” (Later, we will amend this as making peace with a customer.) Drucker (ibid.) continues: “Because the purpose of business is to create a customer, the business enterprise has two – and only two – basic marketing and innovation functions. Marketing and innovation produce

⁸⁸ E. Freeman, Online webinar, Trinity Business School: Ethics Speaker Series, Trinity Centre for Social Innovation, October 8, 2020. Available from: <https://www.youtube.com/watch?v=LjPLtwrW5PI>.

results; all the rest are costs. Marketing is the distinguishing, unique function of the business.” However, Drucker returns to the topic of profits some 10 pages later. As the “first duty of business” is to “survive (ibid.:46), Drucker defines as a “guiding principle” the “avoidance of loss” and the definition of a “required minimum profit” (ibid.:47). Therefore, Drucker still holds on to the “profit objective” for management in order to “measure its performance” (ibid.) Here, Drucker fails to reconcile his stance with the earlier position that the purpose of business must somehow benefit, or “lie” in, society. Drucker attempts later (in Chapter 7) to find a way out of the dilemma by proposing that business has several objectives that need to be balanced. Drucker (ibid.:63) asks: “What should these objectives be, then? There is only one answer: Objectives are needed in every area where performance and results directly and vitally affect the survival and prosperity of the business.” (See further Chapter 11, “Management by Objectives”, in ibid.) This is insufficient as an answer.

Returning to Kline (2018) quoted in the beginning of this chapter, Kline starts his analysis of the “what is business” question with the recognition that business can refer to organizations, on the one hand, and activities on the other. This insight is based on Gini and Marcoux’s (2012) *Concise Introduction* to business (and business ethics, in particular) in which the authors describe the various types of organizations (corporations, partnerships, privately held companies, cooperatives, or sole proprietorships, among other forms) and activities (trading, executing exchange transactions, buying, selling, bargaining, and negotiating, all of which are sought to be *profitable*) that can be considered business. *Profits* are indisputably a central notion of business. However, as Gini and Marcoux (ibid.:28–29) state:

Does this mean that by pursuing the alternative [for-profit rather than charitable, donation-based, or hobbyistic] path the medical clinic, the television station, and fountain pen enthusiast would be “just in it for the money”? Does this mean that profits are ends in themselves? No. Profits are the ends of business activity. People seek profits through business activity so they can use those profits to pursue other things. No reasonably reflective person wants money for its own sake. She wants money because it facilitates other projects she values. Consequently, nothing here depends upon the idea that people (even business people) are motivated exclusively, or even primarily, by profit. The idea is that people pursue their objectives through *business*—rather than through other means—when they aim to transact in an intentionally profit-generating (self-sustaining) way. Business is the pursuit and execution of intentionally self-sustaining transactional activity.

Kline (2018:223) adds that business means “attempting to profit by producing a good or service for trade”. If profits, or being profitable, is at the heart of business and the “facilitator” of pursuing objectives in a self-sustaining way, then I conclude that profits

are a corroborating enabler, and indeed a requirement, for doing business – but not the purpose of business. This is a very important insight for the pursuit of developing an alternative theory of the firm. In the words of Linda O’Riordan (2017:420):

Although profits are undoubtedly essential to the long-term success of the business and the precondition for ensuring a sustained flow of positive organisational impact, an overly narrow ‘obsession’ with exclusive monetary return as the main entrepreneurial purpose of organisations is short-sighted. In contrast, the stance adopted in this book is that the *purpose* of business is serving society with commercial solutions in the form of products and services. Profits derive as a *consequence*. The evidence suggests that the world’s most successful companies in terms of profits and shareholder value tend to be those which are motivated by factors other than profit (e.g. Grant & Jordan, 2015, p. 22). This assumes that while profits are essential to a business as breathing is essential to life, *profits do not define the inherent purpose of the business nor its potential to generate positive impact*. [emphasis in original]

Is the purpose of business to “serv[e] society with commercial solutions in the form of products and services”, as O’Riordan states above? The mainstream answer to the longstanding and ongoing (see, for example, the Berle-Dodd Dialog⁸⁹ summarized in Weiner, 1964; Sundaram and Inkpen, 2004; Kline, 2006; Lankoski and Smith, 2017; Kim and Scheller-Wolf, 2019), purpose-of-business question is that business is about shareholder value creation. This view – famously condensed by Milton Friedman (1970) as “The Social Responsibility of Business is to Increase its Profits” / or “the business of business is business” (generally attributed to Friedman, although I cannot find the original

⁸⁹ This was a debate between Harvard law professors Adolf A. Berle and E. Merrick Dodd on the concept of the corporation in the 1930s. Donaldson and Walsh (2015:184) summarize the beginnings: “These theoretical skirmishes are really a part of a larger battle about the purpose of the firm. It is a battle fought for decades, if not centuries (Avi-Yonah, 2005). The modern debate began in the pages of the Harvard Law Review. Berle (1931, p. 1049), worried about managers’ power and their unfettered control of the corporation (Bratton & Wachter, 2008), averred that “the powers granted to the corporation or the management of the corporation – are necessary and at all times exercisable only for the rateable benefit of all the shareholders as their interest appears.’ As a matter of theoretical parsimony and practical necessity, the interests of the firm’s equity investors needed to be affirmed and protected from those looking to run off with their money. In clear sympathy with the need for investor protection, Dodd (1932, p. 1148) nevertheless asserted that the business corporation ‘has a social service as well as profit-making function.’ And so began the great modern debate about the purpose of the corporation. Those steeped in neo-classical economics tend to side with Berle. Call them contractarians, shareholder-primacy theorists, or those in the firm-as-property camp, they clearly see the firm as accountable to the firm’s equity holders. If asked about the firm’s social purpose, they point to the title of Milton Friedman’s (1970) – now famous essay in the *New York Times* – “The social responsibility of business is to increase its profits.’ Asked and answered. But the question was not answered. Others, call them communitarians, stakeholder theorists, or those in the firm-as-entity camp, see the firm as broadly accountable to society. Calling to mind the charters that first served as a basis for – and constraint on – corporate activity, Nader, Green, and Seligman’s (1976) book, *Taming the Giant Corporation*, chronicled the social and economic cost attendant to these new large and powerful corporations. They called for a radical solution, a federal chartering system, to ensure that society is well served by corporate activity. Right or wrong (Walsh, 2005), many saw the publication of Freeman’s (1984) stakeholder theory as a direct antidote to the likes of Friedman (1970).”

source) – is still believed to be true by some people today, among them Michael C. Jensen (2002), as well as Prof. Francis Fukuyama⁹⁰ at Stanford University. In the words of Julie A. Nelson (2007:19), this view can be summarized as “saying that the economy is a huge machine driven by the energy of self-interest—and this is good”. However, others say that the idea that business were about profit maximization does not adequately portray the role of business in today’s society (for example, O’Riordan, 2017), and this has begun to elicit concerns. In the words of Nelson (2018:130–131): “The popular idea that corporations single-mindedly maximize profits does not come from the law itself or the actual observation of business practices. It is an offshoot of economic dogma, plain and simple.”

To zoom out for a moment, if it is true that the purpose of business activities is not only profit maximization, then our basic understanding of the true nature of business may need to change. Moreover, as ethical business can be recognized as the “glue” that enables the functioning of society, I envision that the *Business for Peace* framework may contribute to the development of a new mindset for a new Theory of the Firm of the 21st century. Such a new vision for business needs to provide an overarching notion serving as the substance of “responsibility”, “sustainability”, and “impact” to seal this logical gap – and be sufficiently broad and encompassing, yet permissive of context independence. I return to this point later, but already now we may recognize a trend: profit maximization → responsible profits → peace (or peaceful profits).

Richard Cyert and James March (1963) discuss the basic premises of the (extant) Theory of the Firm. In their monograph, the authors start from the general characterization that “the objective of the firm is to maximize net revenue” (p. 5), that is, “profits, or expected profits”. This premise does receive a fair critique through a discussion of two basic challenges to the profit maximization assumption: first, profit maximization not being “the only” (p. 8) objective of business firms and, second, maximization not describing what firms do. The authors state that entrepreneurs may engage in business for a number of different *personal* reasons. However, this does not address the fundamental purpose of business in society. Therefore, “[a]n alternative to a utility-like preference function is substituting a different *summum bonum* for profits” (p. 9). Cyert and March cite K. W. Rothschild (1947:308) who writes:

Profit maximisation has up till now served as the wonderful master-key that opened all the doors leading to an understanding of the entrepreneur’s behaviour.

⁹⁰ F. Fukuyama, personal communication, Stanford University, November 2, 2017.

True, it was always realised that family pride, moral and ethical considerations, poor intelligence and similar factors may modify the results built on the maximum profits assumption; but it was rightly assumed that these ‘disturbing’ phenomena are sufficiently exceptional to justify their exclusion from the main body of price theory. But there is another motive which cannot be so lightly dismissed, and which is probably of a similar order of magnitude as the desire for maximum profit [...].

What Rothschild refers to is the objective of surviving as a business. While Rothschild (as well as Cyert and March) interpret profit maximization as a means towards business survival, the end of survival can be generalized further. Could the purpose of business be to increase the chances of survival of humankind? While I do agree with this to some extent, mere survival seems quite pessimistic. Is surviving all we can do? Later, I return to this question and show that thriving – as a polar opposite of mere surviving – and peace are, in fact, the positive side of the same coin. Frederick (2012:55) states:

Beyond the individual, personal Darwin agendas is the incessant competitive workplace pressure exerted by all parties: the founder competes with other founders for market success; the shareholder-owners keep a close market watch on the shares of competing firms; the managers compete with their counterparts inside and outside the firm to fight their way up the ladder of executive succession, reaching the top if possible; employees compete in schools and training institutes for admission, grades, skills, and job placements, then once hired, to surpass their workmates for higher wages, plum jobs, and further advancement. The preparation of candidates for future managerial ranks—the well-known MBA degree programs offered by business schools—is a prime example of Darwin-like competitive dynamics. Students compete for entry (and then for grades), schools compete for prestigious national and global ranking, corporate recruiters compete for the best graduates from the best schools, and the newly hired MBAs bring their competitively honed attitudes and skills into the Darwinian dynamo of their new employer (who may soon thin out the ranks of the new hires who prove inept or unable to handle the competitive stresses demanded by their competitive supervisors). If all of this sounds a bit like natural selection at work, don’t be too surprised. The competitive “winners” are those most adaptable to their organizational environment—not necessarily the smartest, the cleverest, the most far-sighted, the wisest, the most experienced, or the most cooperative—but only the ones who learn to play the organizational game in adaptive ways. Survival is the nature of the workplace game. The ultimate prize is the achievement of one’s Darwin program—the three Ss: sustenance, sex, and security.

Frederick above paints a very dim picture of business, although perhaps realistic in some corporate spheres. But what about business spirituality? What about the fact (Capra, 1982, 1996) that nature is equally much based on collaboration? What about peace? This only as an interlude ... We may, however, further particularize and specify the trend that we identified above (from profit maximization to peace): It is a trend from the individual to

the collective. In other words, the purpose of business is understood to be transiting from making a decent living for the individual to making a decent living for humanity, as was already mentioned in the introductory meta-narrative. Yet, something is still unclear. The purpose of business appears to be making a living (and, thus, a collective living for the many) only in some specific contexts – in those in which products or services are being sold and bought for the purpose of some positive impact for the buyer and seller (thereby improving the living standards). However, what about those contexts of business in which there is no particular buyer and seller (central banks serve states, non-profit organizations serve beneficiaries, universities serve students, etc.)? Can the common purpose of business be about making a collective living if we consider the fact that business has a multitude of meanings? I suggest that we need to continue on the path of uncovering the essence of business.

2.4 Business vs. Positive Impact

So, what is, then, business about? The alternative answer to profit maximization that has been provided is that business is about “doing good” or some variation thereof, such as welfare, contributing to the common good, creating shared or societal value, creating positive impact, creating general public benefit, or simply creating value (see, for example, Windsor, 2017). Interestingly, being mission- and values-driven is seen as a primary characteristic of ethical business, as if that would be a distinct type of business (Ardichvili, Mitchell, and Jondle, 2008). (I would, rather, start from the general, normative assumption that *all* business should be ethical, therefore not needing a special category for ethical business.) While I agree with this alternative point of view, I put forward the idea that this answer is not sufficient. After all, what exactly do the terms such as “doing good”, “shared value”, “positive impact”, or “public benefit” mean? From a philosophical point of view, it becomes obvious that these terms do not have a substantial corpus of meaning by themselves, as the aspired impact or purpose depends on the context. Yet, to develop an alternative *general* (rather than context-specific) theory of the firm, we need a *general*, yet specific and meaningful, answer to the purpose-of-business question.

Looking into the very beginnings of the concept of business, we find, in fact, that *homo sapiens* started trading, or doing “business”, for the purpose of prosperity and peace in “primitive” times (Surdam, 2020). Could human survival be the original purpose of business? Remembering our general definition of business from above, what could be the (one?) purpose of any active engagement? Certainly, it is clear that the purpose of business was not the maximization of financial profit, as this notion was introduced later.

However and whenever profit maximization became the perceived *raison d'être* of business (cf. Stout, 2012), it clearly was not so from the beginning. Nelson (2007:24) writes:

A more thorough look at the history of “profit maximization” shows that it is no more than a theoretically convenient assumption of neoclassical economists, run amok. It was invented by them because, as expressed by legal scholar Lynn A. Stout, it ‘lent an attractive patina of scientific rigor’ to the study of corporations. It entered popular discourse because the business press found that it offered ‘an easy-to-explain, sound-bite description’ of what corporations are and do.

What seems to be the case is that the purpose of business has been understood as maximizing profits because it was assumed that maximizing self-interest (Jensen, 2002) would be in line with human nature – and, according to welfare economics, in the interest of societal progress. However, according to state-of-the-art research (Jones and Felps, 2013a), this is not true. Daniel P. Brown, Professor of Psychology at Harvard University, suggests that human beings are most strongly motivated by contributing to the common good (Brown and Elliott, 2016; cf. Brown, 2017, and Pink, 2009).⁹¹ Besides, “‘welfare’ in the First Fundamental Theorem of Welfare Economics does not include the well-being of those who are not able to participate in markets, or whose participation is hampered by caring responsibilities” (Nelson, 2007:20).⁹² Again, in the words of Nelson (ibid.): “One can summarize the market critic view as saying that the economy is a huge machine driven by the energy of self-interest—and this is bad.” Therefore, logically, if the basic premise of advocating profit maximization as the purpose of business was based on a wrong appreciation of human nature (although there certainly are other reasons, as well, as put forward by welfare economics), then it must be wrong to claim that the purpose of business is to maximize profits on the basis of this anthropological premise.

⁹¹ D.P. Brown, personal communication, Stanford University, October 31, 2017. In the context of positive psychology (cf. Snyder and Lopez, 2002, and Cohrs et al., 2013), Prof. Brown (2017) says: “The techniques for working with negative states of mind and the techniques for working with positive states of mind complement each other but they’re not reducible to each other. So, the focus on negative peace and positive peace is very similar to this.”

⁹² Jones and Felps (2013b:351) summarize: “Since contemporary supporters of SWM [shareholder wealth maximization] are quite vague regarding the theoretical link between SWM and social welfare maximization, it was necessary to interpret the arguments of one prominent advocate, Michael Jensen (2002), as follows: ‘In the context of competitive markets, shareholder wealth maximization leads to economic efficiency. Efficient markets, because they make the most productive use of society’s resources, lead to greater levels of aggregate economic wealth. Greater economic wealth leads to greater social welfare’ (Jones & Felps, 2013: 216). This logical sequence was found to contain several empirical or theoretical claims, most of which were found to be empirically and/or conceptually weak. Furthermore, since the claims are sequential, the validity of the entire argument is highly suspect, leaving the functioning of market capitalism and the behavior of the firms that populate it with seriously compromised moral foundations.”

Nor does normative stakeholder theory (Zakhem, Palmer, and Stoll, 2008; Zakhem and Palmer, 2017) fare much better, as it generally does not provide an answer to the question of what the “value” in substance should be that companies should offer to stakeholders, or how we know what is “good, right, and just”.⁹³ This argument is similar to Rolin’s (2012) and Brown’s (2013) concerns discussed in *Chapter 1.4* that responsible research does not sufficiently define the role and source of social values in scientific inquiry. As I have argued for the notion of *Science for Peace*, I argue similarly below that the expanded concept of peace is the only non-religious concept that is able to transcend the limitations of any other form of “good” value. In any other case, we must always ask: good for whom, who decides what is good and what is bad? The same criticism applies to Porter and Kramer’s (2011) “Creating Shared Value”.

Questioning the most fundamental and prevalent assumptions, business is, in its essence, not about maximizing profits but rather about creating positive impact, or value, for society at large. While the purpose(s) of business may be negotiated socially and politically, there are ways to distinguish right from wrong in the context of the role and purpose of business in contemporary society. Assuming that the purpose is to create positive impact, then the question is, what does “creating positive impact” actually mean? Does it, ultimately, still refer to satisfying the purported fundamental desire of human nature to maximize self-interest, as Prof. Fukuyama⁹⁴ believes, or does it, perhaps, go even beyond Edward Freeman’s (1984) stakeholder value approach, or beyond creating shared value?

Etymologically and practically, the category of “positive impact” is mostly devoid of meaning, as there is no general answer to what the “impact” should be in substance. Nor does the maxim of creating a positive impact dictate any concrete practices or specific logic *per se*. The same applies to the concept of “responsibility”, leading to a plethora of definitions of corporate social responsibility (Dahlsrud, 2006; Sharin and Zairi, 2007).

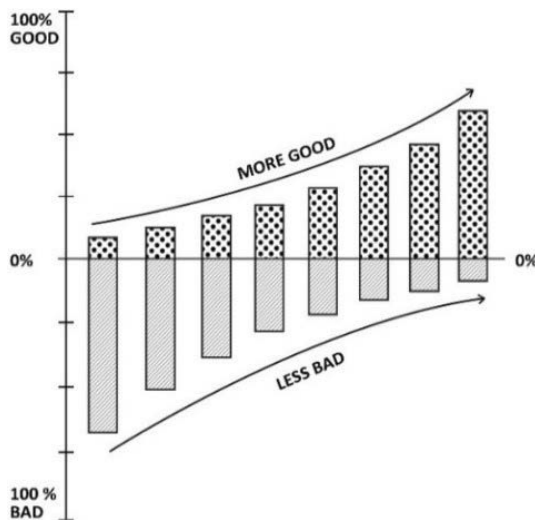
⁹³ An exception is Jones and Felps (2013b). The authors suggest “happiness” as the ultimate substance of stakeholder value. Happiness, as an alternative to peace as the purpose of business, comes quite close. The authors provide a robust framework, including a happiness scorecard that is claimed to enable decision-making even in situations where the happiness of different groups is conflicting. As we will see in *Chapter 3*, happiness is, in fact, etymologically connected to peace and, therefore, tightly interlinked. However, *Chapter 3* also shows that peace, as a concept, is larger than happiness. Moreover, peace is inherently both relational and not, as it has an inner and an outer dimension, and, most importantly, it transcends duality through its transrational nature. Peace can exist in unpeacefulness, but happiness cannot exist in unhappiness. Happiness fails to transcend the problems of the fundamentally Aristotelian notion of *eudaimonia*.

⁹⁴ F. Fukuyama, personal communication, Stanford University, November 2, 2017.

The vagueness in the meaning of “responsible” is illustrated very well in this (non-academic) “usage note” (Wiktionary contributors, 2022, by “User:Espoo”):

The meaning of the word [responsible] changes to almost the opposite depending on whether it is used before or after a noun. For example: The powerful Russians who didn’t oppose Putin’s successful grab for absolute power and the normal Russians who didn’t protest against the first persecutions of journalists long ago are equally *responsible for* the destruction of Russia’s first democracy, i.e. the *citizens responsible* were not *responsible citizens*. [emphasis in original]

Figure 9: Negative and Positive Impact⁹⁵



We are talking about an abstract effect that depends on the context. Promoting the mere idea of fostering positive impact (as practiced in sustainability circles) is worthwhile but logically insufficient without a general, substantial, and coherent definition of its content. To suggest minimizing negative impact, on the other hand, is more viable because it tends to be recognized and, thus, measured more readily upon existence. For example, measuring the negative environmental impact (such as CO₂ emissions) is often perceived to be easier in practice than measuring the positive impact of a product or service – whether social or environmental. (What is the positive impact of furniture, anyway? – I address this later in *Chapter 3.7* as well as in *Chapter 6*). The two easiest things that can be measured by companies are environmental impact and profits. This might be a reason why minimizing negative impact is more common than maximizing positive impact in

⁹⁵ Source: McDonough and Braungart (2013:34).

terms of rhetoric throughout corporate sustainability efforts. Worth mentioning is the Upright Project⁹⁶ by Annu Nieminen, one of “MIT Innovators Under 35 Europe” in 2018, an award by the *MIT Technology Review*⁹⁷. Nieminen’s model of quantifying the negative, positive, and, consequently, *net impact* of companies is an important milestone descriptive of the mindset of expecting companies to reduce negative and increase positive impacts.

A number of alternative concepts have been developed – William McDonough’s and Michael Braungart’s Triple Top Line concept and philosophy being at the forefront (McDonough and Braungart, 2002a and 2002b; cf. Elkington, 1998) – that suggest creating positive impact rather than merely minimizing negative impact in order to assign business the role of being a force for good, as being merely “less bad is no good” and not good enough (McDonough and Braungart, 2002a; see *Figure 9*). Braungart’s ideology succeeds in humanizing business by recognizing that profits are not only acceptable but also desirable – but not the ultimate bottom line – and conceptualizing it as good business sense. The problem with extant approaches promoting a new paradigm of positive impact creation is that there is no general answer to the question what the “positive impact” *in substance* should or could be. One notable exception is the concept of Cradle to Cradle, again by Braungart as discussed in *Chapter 1.6*, in the field of eco-design where products are expected to deliver positive nutrients to the biosphere and/or to the technosphere (McDonough and Braungart, 2013).⁹⁸ However, positive impact in the social sphere has hitherto not been defined.⁹⁹

Let us assume that business interests can be placed on a scale ranging from the private to the collective – depending on the extent to which it fulfills societal expectations in terms of ethical and responsible conduct. It is worth keeping in mind that the classical liberalist idea that private selfishness leads to societal wellbeing is a myth. We could define contributions to societal wellbeing as a requirement for responsible business. The pursuit

⁹⁶ <https://www.uprightproject.com/>.

⁹⁷ <https://www.innovatorsunder35.com/the-list/annu-nieminen/>.

⁹⁸ To reiterate from *Chapter 1.6.3*, “Cradle to Cradle” is a certificate – a set of design principles (McDonough and Braungart, 2000) – issued by an independent non-profit organization for products or whole companies that comply with a number of strict requirements.

⁹⁹ A trivial fact: Prof. Braungart recognizes the importance of the social sphere but has not developed it simply because, according to his own words, his education as a chemist does not prepare him for that. For the negative impact of the human sphere on sustainability, see, for example, Chapter 4 in Robertson (2014).

of private self-interest is allowed and good, as long as it also promotes the good of everyone (which we will define as peace in the next chapter).

Moreover, it can be assumed that the prevailing culture (actions, ways of thinking, structures, institutions, ...) is fundamentally influenced by the prevailing paradigm. A number of authors – for instance, Fritjof Capra (1982), Peter Senge et al. (2010), and Andrés Edwards (2005), see *Chapter 5* – advocate a paradigm shift because the current paradigm is too narrow and focuses on minimizing negative impact rather than maximizing positive impact. The common discourse often revolves around limited issues such as minimizing emissions, not using child labor, or not being unethical. Mira Shiva (1986:27) writes about development, which can here be seen as an analogy for impact:

Just as economic growth in itself says nothing about economic progress until some light has been shed on the questions of ‘growth of what, for whom?’, so the word ‘development’ is ambiguous until some clarification has been given as to what has been developed, to whose benefit and at what costs.

Essentially, as business produces and provides virtually everything we use in our lives – food, clothing, shelter, equipment, books, entertainment, and sometimes even art – its purpose cannot be mere profit maximization. The function of business is to produce efficiently that what society needs – and to foster life (Frederick, 2012; cf. “lifeism” in Marsella, 2012). In fact, our very survival today is dependent on the existence of business. Accordingly, I argue that we, as society, would not tolerate our own survival being dependent on an institution if its true purpose were only profit maximization. Mayer (2018) argues similarly, but rests on defining “*a purpose*” as the purpose of business. While “purpose-driven business” is a step in the right direction, philosophically speaking, this is still insufficient, as it does not provide a general conceptualization of *what* the purpose ought to be. Nor does Edward Freeman’s recently published book *The Power of And* (Freeman, Martin, and Parmar, 2020) fare much better. Freeman and his co-authors argue that *being responsible* is the new purpose, or priority, of business in conjunction with profits (cf. Anita Roddick’s, 2002, *Business as Unusual: The Journey of Anita Roddick and the Body Shop*). Freeman explains that purpose, ethics, values, and sustainability will be at least as important as profitability and intimately connected to it. While the book is also an important step in the right direction and may aid in making business more responsible, it is clear that being responsible as a purpose of business does not lend itself as a sufficient conceptualization of business in order to construct a new Theory of the Firm – or towards a coherent and holistic theory of business.

It is common to see “profits” and “purpose” – or economic value vs. societal value – either being described as a trade-off, or not (see, for example, Daniels et al., 2015; Freeman, Martin, and Parmar, 2020; cf. Lankoski and Smith, 2017). This implies that “business” and “profits” are on the one side, and “purpose” on the other of a scale – and that they can, cannot, should, or should not be balanced. However, the discussion above shows that “business” and “purpose” are, in fact, intrinsically connected conceptually. Thus, I argue that “business disconnected from (a clear) purpose” is an inherently contradictory notion – and that “the purpose of business” is tautological. As I show in *Chapter 4.5*, fostering peace can be defined as the central and arguably the only viable purpose of business. Looking ahead, as the purpose of business cannot be defined negatively (what the purpose is not), could it be to foster peace? If one posits that the *sole* purpose of the corporation is to maximize profits, then there is no space for developing arguments that business could have a responsibility to foster peace. With Milton Friedman (1962, 1970) at the forefront of the opposing view, this school of thought claims that “there is one and only one social responsibility of business – to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud” (Friedman, 1962:133).

In the 1950s and 1960s, at the advent of the “modern era” (Carroll, 1999:269) of corporate social responsibility philosophy, opponents of the new concept argued that the only responsibility of business is to maximize profits. However, this view has been quasi rejected, as few companies can afford to not consider corporate social responsibility issues on some level today – decades after Friedman’s controversial statements. It is now the *de facto* standard for almost every major corporation to engage with issues related to or relevant for the interface of business and society (John Friedman [not related to Milton Friedman], 2013). Therefore, a simplistic statement that the purpose of the corporation is solely to maximize (or increase) profits is wrong – despite the fact that no all-conclusive evidence has been provided to prove that corporate social responsibility pays financially.¹⁰⁰

The purpose of “making money” does not refer to profit maximization – although wrongly believed by many, despite profit maximization *not* being mentioned in any law – but to offering investors an “adequate return” to investments. “Adequate” does not necessarily

¹⁰⁰ A counter-argument is the Ford Pinto case which demonstrates that public consciousness forgets (or perhaps also forgives?) quickly (Hoffman, 1984; see Häyry, 2015a, for a great overview).

mean maximized. Yet, this adequate return must happen in a context that somehow benefits society. In the words of Williams (2008a:38):

For the most part, scholars and business leaders have found Friedman’s position wanting, especially as the globalizing of the economy has brought multinational business to developing countries. Those arguing for a moral obligation for companies to improve the social environment beyond what is legally mandated or required by a duty to shareholders are certainly not in favor of putting a company’s financial future in jeopardy.

The American Bar Association adds, “[w]hile allowing directors to give consideration to the interests of others, the law compels them to find some reasonable relationship to the long-term interests of shareholders when so doing” (American Bar Association, 1990, cited in Banerjee, 2008:59). Nor does, to mention another example, German corporate law stipulate profit maximization as the purpose of a corporation, which, indeed, can even be charitable, although in the “majority” of cases, “permanent income” is “pursued” (Meyer-Landrut, Miller, and Niehus, 1987:5).¹⁰¹

2.5 Business – An Essentially Contested Concept?

In an invitation to the 7th International De-growth and 16th International Society of Ecological Economics Joint Conference, an email (sent by Damian O’Dohery on October 1, 2019) from the organizers states:

What is the future of business in the era of climate emergency and the Anthropocene? Can it survive? Etymologically business can be understood as the condition of busy-ness. However, do we have to learn to do less in a political economy defined by de-growth? How can we do business, doing less? Can we get busy with busy-ness, doing less? Or, will we have to abandon the very notion of ‘business’? Can business be made and can it thrive in conditions where we must get smaller, de-grow and do less? What role, if any, can the vast multinational private corporation (the ideal–typical client and object of study in a business school) driven by shareholder value play in developing a post-growth economy? What new business models must we develop? Or can existing models of marketing, accounting and finance, logistics, human resource management, etc. be adapted and re-applied to help businesses develop new products, services and ways of working that have a more positive impact on ecology than simply the current

¹⁰¹ Full quotation (Meyer-Landrut, Miller, and Niehus, 1987:5) (translated by author): “By far the majority of GmbHs [limited liability companies] pursue indirectly or directly commercial purposes, i.e. they operate a business for the purpose of generating permanent income (BGHZ [Decisions of the Federal Court of Justice in civil matters] 33, 324).” Original quotation in German (ibid.): “Weitaus die Mehrzahl der GmbHs verfolgen mittelbar oder unmittelbar erwerbswirtschaftliche Zwecke, das heißt sie betreiben ein Gewerbe zur Erzielung dauerhafter Einnahmen (BGHZ [Entscheidungen des Bundesgerichtshofes in Zivilsachen] 33, 324).”

paradigm based on ‘mitigation’? In sum, can business have a net-positive impact on society and ecology?

Many of these questions remain unanswered. To conclude this chapter, I ask whether business could be regarded as an essentially contested concept. According to Gallie (1956), an “essentially contested concept” is one that fulfills the following criteria: appraisiveness, internal complexity, various describability, openness, aggressive and defensive uses, original exemplar, and progressive competition. An essentially contested concept is one that has two or more meanings that, despite being well and convincingly argued for, are irreconcilable and justifiably contested. Yet, for a concept to be “contested”, it must not be ambiguous or vague. Gallie (1956:168) writes: “When we examine the different uses of these terms [such as art or democracy] and the characteristic arguments in which they figure we soon see that there is no one clearly definable general use of any of them which can be set up as the correct or standard use.” This is so, according to Gallie, because such terms subserve different functions for different purposes. Gallie introduces the term “essentially contested” in order to distinguish concepts that are inherently so from concepts that are merely contested (but not essentially) due to a conflict of interest, varying tastes or attitudes, psychological causes, or due to metaphysical disagreements, “which no amount of discussion can possibly dispel” (ibid.:169). Essentially contested concepts, however, are “not resolvable by argument of any kind” yet “nevertheless sustained by perfectly respectable arguments and evidence” (ibid.).

With this understanding of “essentially contested concepts”, we can argue that “business” is essentially contested because of the essentially unclear role of profits in business. While, as this chapter has shown, profit maximization is not the purpose of business, it is, on the other hand, a fact that profitability, or adequate financial returns for shareholders, is a crucial aspect of businesses that do not rely on non-commercial sources of income. But what is the nature of the profitability aspect? This is the central question that makes business an essentially contested concept. It is entirely possible to argue coherently in the neoliberal tradition that the essence of business is being profitable within the limits of societal expectations and/or legal/regulatory restrictions. On the other hand, it is also possible to argue coherently in the emerging tradition of stakeholder capitalism that the essence of business is to create positive impact, which includes economic value, for society at large. These are opposing viewpoints that cannot be merged, just as “we cannot solve our problems with the same thinking we used when we created them”, a famous quotation commonly attributed to Albert Einstein.

The central insight of this chapter is that business and purpose are inherently interlinked. While it is commonly perceived that mere business (understood the traditional, mainstream way) and purpose-driven business is a trade-off, I have shown that this is, in fact, not so. Therefore, quasi new notions related to the purpose of business (such as purpose-driven business, mission-driven business, social entrepreneurship, benefit corporations, and conscious capitalism, to name a few) are inadequate, unless they are able to define a *common substantial purpose* for business. Merely stating that *purpose* – or one of its counterparts, such as a social mission or public benefit – is the purpose of business is logically insufficient, as discussed in the previous section. I believe this may be a significant finding because it liberates us from debates revolving around the perceived trade-off and allows us to focus on studying the very essence and effects of *any* business.

The meaning of “business” has come a long way. It started in Old English with the meaning of “anxiety” (a lack of inner peace), after which it became to mean profit maximization (what we might perhaps also call a lack of inner peace). The new understanding of business sees it as a force for positive impact. How do we bridge the arch from a lack of peace to business being a force for peace? That is the topic in later chapters, but first, we need to ask: What is peace?

3 What is Peace?

*“The translation of peace is a task as arduous
as the translation of poetry.”*

– Ivan Illich

In the previous chapter, I have analyzed the concept of business and its purpose in society. If we agree that the notion of the purpose of business has, thus far in extant literature, not been conceptualized sufficiently well, then we must embark on a journey to find a better answer. What could be the purpose of business if it is *not* profit maximization – and if “creating positive impact” is logically an insufficient answer as argued before? Above, I proposed that “survival” might come close to answering this question. However, survival alone is quite a limited reason for something as ubiquitous as doing business. There must be a more positive and awe-inspiring reason for the existence of this “thing” called business and its drive to thrive. 17th-century Dutch philosopher Baruch Spinoza (1670:314) offers us the following quotation for inspiration: “For peace is not mere absence of war, but is a virtue that springs from force of character.” Could peace be the purpose of business?

I suggested above that “making a living” is one legitimate meaning of business and that it might be extendable from the private to the collective. This could be the good purpose that business has. It has not been studied as such – that is, under these very names. But there is “peace” – and, as a concept, it seems to hit the niche where “making a collective living” as an intuitive and easily understood idea resides. “Peace” has two traditional interpretations in Peace Studies, a narrower one and a broader one, which go a long way in explaining it, but not quite to the end. A more embracing understanding is needed for the final stage, which I will formulate myself (primarily based on Dietrich’s, 2008, 2012, notion of transrationality). To guide the reader through the chapter, I will, from time to time, offer reminders to the notion of making a collective living (materially, culturally, emotionally, spiritually, etc.).

The objective of this chapter¹⁰² is to conduct a deep analysis of the concept of peace: What is peace? What does peace entail? What is its significance for any human endeavor,

¹⁰² This chapter is based on and contains parts of Bauer (2015, 2019a).

and how can the multitude of definitions be simplified into a unified model/theory? I believe I can show, on the basis of a broad meta-analysis, that the concept of peace can be divided into three levels of stages: weak peace (the absence of war or any violence), strong peace (the presence of any positive values, ideals, or virtues that we want to have in society, such as justice, health, happiness, education, prosperity, sustainability, and wellbeing to name a few examples), and holistic peace (a transrational and spiritual vision for humanity, the ultimate higher purpose of human endeavor, moral excellence). Then: Can peace be seen as the purpose of business, if the purpose of business is to create positive impact? This would require that *any* positive societal impact – such as the positive impact of business on society – can have, in substance, the meaning of contributing to one or more aspects of peace. To arrive at this conclusion, what follows is a forceful *coup* of the origins, meanings, and major theories of peace. I review various definitions and interpretations, both broad and narrow, from the absence of war to the presence of virtue, harmony, justice, security, and truth – and, ultimately, to the holistic wellbeing of humankind.

3.1 Etymological Origins and Definitions of Peace

3.1.1 Dictionary Definitions and Usage

Peace, a concept ubiquitously deemed desirable throughout history and cultures, may appear simple in meaning at first sight, yet invites whole libraries¹⁰³ of fiction, non-fiction, academic and religious treatises to ponder over its significance, scope, and essence. “Throughout history, sages, philosophers, artists and theologians have searched for the proper measure to secure what in a most intimate sense could be described as ‘peace’.” (Giesen, Kersten, and Škof (2017:2) As we shall see, it is a multidimensional, abstract, political, evolving, ever-changing, abundant, and, ultimately, translunary notion that is surprisingly hard to be comprehensively defined if the mere absence of the deemed opposite (war or violence) is rejected as being too simplistic. According to *The Stanford Encyclopedia of Philosophy* (Fiala, 2018), “[...] peace is a family resemblance term: there are many varieties of peace. Peace is easiest to define dialectically as the opposite of war

¹⁰³ While “whole libraries” is meant metaphorically, some libraries around the world indeed focus on peace. To name a few examples, the most noteworthy are the Peace Palace Library in The Hague (<https://peacepalacelibrary.nl>), the University for Peace Library in Costa Rica (<https://www.upeace.org/pages/library>) the Stockholm International Peace Research Institute (SIPRI) library (<https://www.sipri.org/library>), the Peace Research Institute Oslo library (<https://www.prio.org/About/Library/>) and the “Special Collection” on peace at the University of Bradford library (<https://www.bradford.ac.uk/library/special-collections/collections/collections/peace>).

or violence.”¹⁰⁴ While that may be the easiest definition – and, perhaps, the “most elementary” (Ghervas, 2021:3) – it does not cover the vast scope of different answers to the question what peace *is*, and not only what it *is not*. Peace scholar Francisco Muñoz (2006:251) states: “We are aware that *peace* exists, that it is a real phenomenon that permeates life and that we are capable of creating it, performing it and enjoying it; we are likewise aware that we have a word, *peace*, which describes such a reality. [emphasis in original]” As Jacques Derrida would perhaps say, ever-evolving peace is a radically open concept, just as *la démocratie à venir* (Derrida, 2005) is a combative term. Wolfgang Dietrich states (Dietrich, 2006b:164): “According to Derrida, already the description of democracy as ‘coming’ is a political act, as it implies the permanent questioning of the current relations of power.” Derridean democracy must be critiqued, and so must peace.¹⁰⁵

According to the *OED*¹⁰⁶ (*Oxford English Dictionary Online*, 2021), “peace” as a noun has, in total, eleven separate senses, out of which the first ten are under the “General uses” branch, and the eleventh is a “technical” use case separated into a second branch which we will disregard here as it (“Peace rose”) solely refers to a hybrid tea rose plant¹⁰⁷ (that is, a garden rose). It appears that we can divide those ten senses of Branch I into mainly two categories: meanings that emphasize the absence of undesirable aspects, and meanings that emphasize the presence of desirable aspects, as shown in *Table 6*. Some senses do not fall neatly into either category, so there is a third, “neutral”, category. It is worth noting that Muñoz (2006:250), discussing the phenomenological origins of peace, identifies “tendencies towards pleasure and kindness [...] as vital and epistemic guidelines for our behavior” from which the concept of peace was developed. On the other hand, early humanity would also “search for good and avoid evil” (*ibid.*). In other words, apparently, the two categories of desirable and undesirable meanings have existed from the early beginnings of humanity – thereby forming an “‘original discourse’ on peace” (*ibid.*). Nonetheless, it is clear that “*peace* is necessary, that we cannot live without

¹⁰⁴ “[F]amily resemblance” (Fiala, 2018) may be referring to a Wittgensteinian critique of language from which it could be argued that peace is not reducible to single discoverable set of characteristics but consists of assumptions that relate to other characteristics that are recognized by a certain tradition, school of thought, or context. In other words, every meaning of peace is a “family member” of the “family” of peace concepts.

¹⁰⁵ The reference to Derrida’s (2005) democracy draws a parallel between the vastness of the terms of democracy and peace. Moreover, the very meaning of peace is justifiably subject to further research, as is, according to Derrida, the case for democracy and its semantic indeterminacy (cf. Taylor and Burgess, 2015).

¹⁰⁶ See *Chapter 2.1* for a similar treatise and *OED*-based analysis of the concept of business.

¹⁰⁷ While the technical name of a variety of a garden rose is not relevant for this study, it is noteworthy that the plant was developed just before, and commercially announced just after, World War II – and, thus, named “Peace” (Nolan, 2019).

it, and that it is something that must be safeguarded [emphasis in original]” (ibid.). Could this be a reference to the notion of a collective living?

Table 6: The 11 senses of “peace” divided into the presence and absence of desirable and undesirable traits as well as neutral meanings¹⁰⁸

I General uses		
	Meanings related to the <i>absence</i> of undesirable traits	Meanings related to the <i>presence</i> of desirable traits
	Neutral meanings	
1a	Freedom from civil unrest or disorder;	[P]ublic order and security
1b		With <i>the</i> : the public order of a state as provided for by law.
2	Freedom from quarrels or dissension between individuals (or, esp[ecially] in early use, between an individual and God)	[A] state of friendliness; amity, concord.
3a	Freedom from anxiety, disturbance (emotional, mental, or spiritual), or inner conflict;	[C]alm, tranquility.
3b	With <i>of</i> and the name of the organ, faculty, etc., in which such peace is considered to reside; now esp[ecially] in <i>peace of mind</i> .	
4a	Freedom from external disturbance, interference, or perturbation, esp[ecially] as a condition of an individual. Frequently in <i>in peace</i> . Also (more emphatically) <i>peace and quiet</i> (also <i>peace and quietness</i>).	
4b	In various expressions of well-wishing or salutation, as <i>peace be with you</i> , etc. (Originally in and derived from biblical use.)	
5	Absence of noise, movement, or activity;	[S]tillness, quiet.
6a	Freedom from, absence of, or cessation of war or hostilities; the condition or state of a nation or community in which it is not at war with another; peacetime.	
6b		As a count noun: an agreement, ratification, or treaty of peace between two nations, communities, etc., who were previously at war. Frequently with <i>of</i> and the name of the place at which the treaty was ratified. Also: an interval or period of peace (now <i>rare</i>).
6c	The personification of peace (sense 6a); the goddess of peace.	
6d	<i>[P]eace with honour</i> n. peace maintained or secured without loss of national pride; also in extended use.	
6e	<i>[P]eace at any price</i> n. peace (to be) negotiated regardless of the terms demanded.	
7		With <i>of</i> or a possessive. A state or relation of concord and amity with a person in authority,

¹⁰⁸ The 11 senses of “peace” are taken from *Oxford English Dictionary Online* (2021). The division into presence of desirable traits (green background) and absence of undesirable traits (blue background) as well as neutral meanings (gray background) is the author’s own distinction. Words in SMALL CAPITALS refer to another entry in the *OED* (reproduced from the original). See also *Footnote 75* in *Chapter 2.1*.

		as a monarch, lord, etc.; the good will, indulgence, or approval of such a person. <i>Obsolete.</i>
	8	A person who embodies or fosters peace, harmony, concord, etc.
	9	Chiefly <i>British</i> . [<i>T</i>]he king's peace (also the queen's peace and variants): the protection guaranteed by the monarch to certain people, as those employed on royal business, travelling on the highway, etc. See also sense 1b and PAX ECCLESIAE n. Now <i>historical</i> .
	10	<i>Christian Church</i> . Chiefly with <i>the</i> . Originally: the kiss of peace; = PAX n. ¹ 2. In later use also: an action symbolizing or taking the place of the kiss of peace, as a light embrace, a handshake, or a bow.
II	11	More fully <i>Peace rose</i> . With capital initial. A vigorous variety of hybrid tea rose bearing large yellow flowers shaded with pink; the flower of this plant.

A striking point above in *Table 6* is sense 5: “Absence of noise, movement, or activity”. This meaning appears to be in conflict with the following argument. If we look at the exemplary quotations related to meaning 5 (*Oxford English Dictionary Online*, 2021), we find that “peace” is used in “the rural peace” and in “the deep peace of the solemn old woods”. An analysis of those terms (“rural peace” and “peace of the woods”) reveals that what we find in those situations is, in fact, not a total absence of noise, movement, or activity. Rather, we find the presence of nature which, in the idyllic metaphor at hand, tends to feature plenty of natural sounds, movement, and activity. What is perhaps meant is the absence of negative (human) impact (cf. Kim, et al., 2017). Could peace be generally the absence of negative impact? Similarly, we could ask whether peace could be the presence of positive impact, such as the plentiful positive impacts of nature on human wellbeing (Russell et al., 2013). Regardless, peace as the “absence of noise, movement, or activity” seems to be a mistaken definition not in line with the true meaning – as opposed to common usage – of the term. A more correct definition for this sense of peace would be the absence of *disturbing* noise, *unnecessary* movement, or *distracting* activity. The proposed definition here rests on the evidence that peace *can* prevail with *calming* noise (case in point: pleasant sounds of nature¹⁰⁹), *necessary* (or purposeful) movement (case in point: yoga exercise¹¹⁰), and *undistracting* or *undistracted* activity (case in point: the experience of inner peace and “flow” as coined by Mihaly Csikszentmihalyi¹¹¹).

¹⁰⁹ See, for example, Kim et al. (2017).

¹¹⁰ See, for example, Schmiem Kumar (2010).

¹¹¹ See Csikszentmihalyi (1975) or Csikszentmihalyi and Csikszentmihalyi (1988) (in particular, Larson's, 1988, chapter). “Flow” can be characterized as an “autotelic experience” that serves an inherent purpose in itself. The connection to inner peace is identified by Hamari et al. (2016:171–172, emphasis added): “Engagement resembling flow experiences reflect a state of complete absorption in a challenging activity with no psychic energy left for distractions. All attention is focused on relevant stimuli. For example, composers

Related to sense 5 is Phrase P1 (ibid.): “to hold (also †have, keep) one’s peace” which is defined as “to remain quiet or silent; to keep silence; to refrain from comment or criticism”. Can we redefine this phrase with an understanding of peace that rests on the presence of, rather than the absence of, certain phenomena? Holding one’s peace could mean to keep one’s calmness, tranquility, peace of mind, and wisdom.

If we look at the left column of *Table 6*, we find that it is feasible to envision circumstances in which the opposite is true. For example, peace can still prevail simultaneously with the *presence* of “noise, movement, or activity” in sense 5 in the case of dance for peace (Ditzel Facci, 2011, 2020). In sense 6a, a soldier can (at least in theory) be at peace with him/herself during war (Galtung, 1967, see discussion on Galtung in *Chapter 3.2*). We can solidify this insight by envisioning a peaceful circumstance for the opposite of each of the senses. See *Table 7*.

*Table 7: Meanings of the absence of undesirable traits juxtaposed with peace in their polar opposites*¹¹²

	Meanings related to the <i>absence</i> of undesirable traits (from the left column in <i>Table 6</i>) and their polar opposites	A peaceful circumstance envisioned for the opposite, i.e., for the <i>presence</i> of undesirable traits
1a	Freedom from → presence of civil unrest or disorder	Nonviolence during civil disobedience, case in point: Gandhi’s leadership in India
2	Freedom from → presence of quarrels or dissension between individuals	A peaceful debate, case in point: the concept of non-violent communication (Rosenberg, 2005)
3a	Freedom from → presence of anxiety, disturbance (emotional, mental, or spiritual), or inner conflict;	A lack of inner peace does not, necessarily, imply a lack of outer peace. For example, my loving late grandmother felt often nervous and restless, yet lived in wonderful familial peace.
4a	Freedom from → presence of external disturbance, interference, or perturbation	A lack of outer peace does not, necessarily, imply a lack of inner peace. Case in point: responding peacefully to an interruption.
5	Absence → presence of noise, movement, or activity;	Case in point: Dance for peace (Ditzel Facci, 2011, 2020)
6a	Freedom from, absence of, or cessation of → presence of war or hostilities.	War does not, necessarily, imply a lack of inner peace. Case in point: a soldier at peace with him/herself (Galtung, 1967).

have described a shift in consciousness when music is ‘flowing’ from the depth of their souls, stirred by inspiration [...]. The high level of focus is often accompanied with a feeling that the activity is going well, that one is being successful, and often with feelings of inner *peace*, joy, or wonder. Csikszentmihalyi (1990) observes that when one loses self-consciousness during flow, this may lead to self-transcendence, a sense of expanding the boundaries of the self towards merging with one’s environment.” Note that “Csikszentmihalyi (1990)” in the quotation refers to a later edition of Csikszentmihalyi (1975).

On a side note, or a footnote to a footnote, a future avenue of research is the juxtaposition of “flow”, inner peace, and sense of duty with “flow”, inner peace, and the decisive freedom to follow one’s free will.

¹¹² Source: Author’s own elaboration.

However, it is fascinating to notice that the inverse exercise turns out to be infeasible: it is not possible to envision a circumstance in which the opposite of the right column of *Table 6* has still peace. Any sense or meaning of peace defined as the presence of (an aspect of) peace, that is, the presence of a desirable trait, is always, by definition, going to have peace prevail. In other words, a tiny bit of peace in an ocean of non-peace is still peace, just as a drop of water in a desert is still water, but dryness can never exist inside a drop of water. This thought exercise foreshadows the “transrational” nature of peace discussed in *Chapter 3.7*. Can we conclude that peace is only the presence of desirable traits, or can peace be also the absence of undesirable traits? I return to this question later. This *working definition of peace* summarizes the above discussion: True peace may be the presence of some desirable traits such as order, security, friendliness, amity, concord, and harmony – just as water is wet and not the absence of dryness.

With the above gained understanding of what peace could entail beyond the absence of war or hostility, it is enlightening to read descriptions of peace from a new perspective. For example, Stella Ghervas (2021:10) writes:

In early modern French, the common language of diplomats, the meaning of ‘peace’ was straightforward: it was ‘rest, the state of a people who is not at war.’ Peace was associated with the moral notion of tranquility, in the sense of ‘calmness and lack of emotion,’ as in the collocation ‘peace and tranquility’ (in this it followed the use of the Latin word *pax*). Such was the primary definition of peace from the first edition of the dictionary of the French Academy in 1694 to the fifth one produced after the French Revolution. In a political sense, peace was literally a nonentity: a point of no movement, a void, or at best a subject for an allegory. Its secondary, more practical definition was that peace ‘also describes some particularly famous peace treaties,’ citing the peace of Westphalia.

Ghervas (*ibid.*) continues further to describe how friendship (*amicitia*) was a central notion of peace treaties. But how have we arrived at the present-day meaning of peace? Where does “peace” come from? The *Online Etymology Dictionary* (n.d.) states:

mid-12c., ‘freedom from civil disorder,’ from Anglo-French *pes*, Old French *pais* ‘peace, reconciliation, silence, permission’ (11c., Modern French *paix*), from Latin *pacem* (nominative *pax*) ‘compact, agreement, treaty of peace, tranquility, absence of war’ (source of Provençal *patz*, Spanish *paz*, Italian *pace*), from PIE **pag-/*pak-* ‘fasten’, related to *pacisci* ‘to covenant or agree’ (see *pact*).

Replaced Old English *frið*, also *sibb*, which also meant ‘happiness.’ Modern spelling is 1500s, reflecting vowel shift. Sense in *peace of mind* is from c. 1200. Used in various greetings from c. 1300, from Biblical Latin *pax*, Greek *eirene*, which were used by translators to render Hebrew *shalom*, properly ‘safety, welfare, prosperity.’

Sense of ‘quiet’ is attested by 1300; meaning ‘absence or cessation of war or hostility’ is attested from c. 1300. As a type of hybrid tea rose (developed 1939 in France by François Meilland), so called from 1944. Native American *peace pipe* is first recorded 1760. *Peace-officer* attested from 1714. *Peace offering* is from 1530s. Phrase *peace with honor* first recorded 1607 (in ‘Coriolanus’). The U.S. *Peace Corps* was set up March 1, 1962. *Peace sign*, both the hand gesture and the graphic, attested from 1968.

This etymological overview shows that peace has different meanings in different times and regions of the world. There are the meanings of pact/agreement, happiness, prosperity, and silence. The word for “peace” in Finnish is *rauha*. Upon reflecting on that word, I notice that “*rauha*” is not just “peace” but also “tranquility” – and, thus, probably related to the German concept of *Ruhe* (Häkkinen, 2005:1031). It is conceivable that *Ruhe* and *rauha* share the same etymological background and come from the Indo-Germanic word *ruowa* (Duden, 2013). Initially, “tranquility” appears to mean the actual tranquility of the environment, whether inner or outer. However, it is also possible to interpret tranquility as the opposite of tension in a relationship (think friendliness mentioned earlier). Being friends with somebody could mean having a tranquil relationship. This fits together with the Japanese term for peace *heiwa*, a term for a comfortable, harmonious, and relaxed relationship (Ishida, 1969). Another concept is, for example, the Hindu *shanti*, which emphasizes experiencing peace, while connecting the inner and outer worlds (Kaneda, 2008). This shows how different people and cultures have different understandings of peace (Galtung, 1981).¹¹³

How does a government see peace? The constitution of a nation-state is the prime source for finding an answer to this question (cf. Grotius¹¹⁴, 1625). Finland addresses mainly internal peace in its constitution (*Suomen perustuslaki*, 1999), in terms of guaranteeing every citizen’s right to peace at home (“*kotirauha*”: tranquility, privacy, honor, sanctity of the home) (§ 10). Furthermore, the “development of society” is a major objective (§ 1 and § 2). External peace is the business of the President of the Republic, as the President decides about war and peace together with the Parliament (§ 93). Every citizen has the obligation to defend the “fatherland” (§ 127) if the President decides so (§ 128). Finally, security (§ 7) and human rights also appear to be important themes (§ 1 and § 22).

¹¹³ Here, I acknowledge discussions with Prof. Wolfgang Dietrich during the “Conflict Analysis and Management: Theory and Practice” course at the United Nations-mandated University for Peace in San Jose, Costa Rica, in November 2009.

¹¹⁴ 1583–1645.

An example of absolute pacifism in a constitution is offered by the post-war Japanese Constitution (Constitution of Japan, 1946, § 9):¹¹⁵

Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.

For the United Nations, peace does not only mean the absence of war, but also stability, security, development, justice, and human rights (Boutros-Ghali, 1992; United Nations, 2010). Peace, therefore, has different meanings in different contexts, in which it is used. What exactly does it mean in the English language? *Webster's Revised Unabridged Dictionary* (1913) defines peace as:

A state of quiet or tranquillity; freedom from disturbance or agitation; calm; repose; specifically: (a) Exemption from, or cessation of, war with public enemies. (b) Public quiet, order, and contentment in obedience to law. (c) Exemption from, or subjection of, agitating passions; tranquillity of mind or conscience. (d) Reconciliation; agreement after variance; harmony; concord. [...] Peace is sometimes used as an exclamation in commanding silence, quiet, or order. [...]

Further (*ibid.*):

(Law) (a) A term used in wills, indictments, etc., as denoting a state of peace and good conduct. (b) (Theol.) The peace of heart which is the gift of God. -- Peace offering. (a) (Jewish Antiq.) A voluntary offering to God in token of devout homage and of a sense of friendly communion with Him. (b) A gift or service offered as satisfaction to an offended person. -- Peace officer, a civil officer whose duty it is to preserve the public peace, to prevent riots, etc., as a sheriff or constable. -- To hold one's peace, to be silent; to refrain from speaking. -- To make one's peace with, to reconcile one with, to plead one's cause with, or to become reconciled with, another. [...]

The political meaning of peace is in stark contrast with the notion that peace among nations were the exception rather than the rule. However, Fry (2007:17-20) explains:

I was able to locate over seventy nonwarring cultures [...]. The list is far from exhaustive. Although not included on the list, certain religious 'enclave societies'—groups existing within larger societies—such as the Amish, Hutterites,

¹¹⁵ Gilpin notes, however, that "even Japan, with its 'peace' constitution, has become one of the world's foremost military powers" (2001:19).

and Quakers have pacifist belief systems and consistently have forsaken warfare. Certain nations also have not been involved in warfare for very long periods of time. Sweden has not been to war in over 170 years; Switzerland, known for its neutrality and aided by natural mountain barriers, has not engaged in war for almost two hundred years; and Iceland has been at peace for over seven hundred years. In recent history, twenty countries have experienced periods without war that have lasted at least a hundred years. Costa Rica abolished its military after World War II—a very concrete statement of the country’s intention not to engage in war. Former Costa Rican president Oscar Arias notes, ‘The stability of Costa Rican democracy stems primarily from the fact that it possesses no military institutions.’

If peace is “good” and the absence of peace is “bad”¹¹⁶, the question arises what these terms mean. Moreover, if peace is “good”, what is its value, and what is the meaning of “value”? To paraphrase Michael Zimmerman (2015:14), “good” can be either a relative (“as a means”, “nonfinal”, “in virtue of the final value of something to which it is a means”) or an absolute (“good in itself”, “finally good”, “good for its own sake”) concept. Zimmerman gives the example of cooking a meal which is a means (“nonfinally good”) to pleasure or welfare (“finally good”). Zimmerman (ibid.) continues further to distinguish between “what is good for a particular person” versus what is “good for the world”. He explains (ibid.:14–15):

If we assume that your being happy is finally good for you, then whatever contributes to your being happy (a certain regimen of diet and exercise, say) will, insofar forth, be nonfinally good for you. If your being happy makes me happy, then our being happy will also be good for me, but only nonfinally so; it is my happiness, not yours, that is finally good for me. However, it is also plausible to say that both your being happy and my being happy are finally good for the world—that the world is a better place the more happiness there is in it—so that whatever contributes to your or my happiness is, insofar forth, nonfinally good for the world.

In order to understand whether peace is “good” as a means or intrinsically, let us remember and further simplify the working definition of “peace” mentioned earlier: *peace is anything good*. The immediate logical deduction would be, therefore, that peace

¹¹⁶ The notion that peace is desirable and “good” (rather than “bad”) is shared among all cultures (Dietrich et al., 2014). However, unfortunately, this does not imply that war is universally deemed undesirable, as the Just War Theory (see, for example, Allhoff, Evans, and Henschke, 2013) argues. Moreover, perhaps more surprisingly, an anonymous professor at Aalto University School of Business, my alma mater, argued seriously at a public event that peace is undesirable, and war is desirable for business. According to his understanding, peace means lack of action, whereas war represents, in his view, competitive action. This represents an extremely narrow-minded understanding of the meanings of war and peace. In my view, war is, by definition, destructive – and, by definition, finally destructive, which makes it undesirable, because the costs likely always outweigh the benefits.

can be both final and nonfinal, as “good” can be final or nonfinal. A “final” peace would be the desired outcome (think: the result of peacebuilding, a peace treaty, a transformed conflict, or the like), whereas a “nonfinal” peace would be the means to another outcome (think: a peaceful environment for children to grow up, employees to be productive, or the whole economy to flourish, etc.). Is final peace and nonfinal peace the same peace? If yes, can something be black and white – that is, have features of two opposites – at the same time? Is this logically possible?¹¹⁷ For this to be possible, the object in question would, essentially, need to be argued for in an “ontological” fashion (cf. Oppy, 2021). According to *The Stanford Encyclopedia of Philosophy* (ibid.), “ontological arguments” are “arguments, for the conclusion that God exists, from premises which are supposed to derive from some source other than observation of the world—e.g., from reason alone. In other words, ontological arguments are arguments from what are typically alleged to be none but analytic, *a priori* and necessary premises to the conclusion that God exists.” This is so because we cannot, empirically, observe contradicting facts at the same time (nor can we empirically observe the existence of God). Yet, conceptually, peace seems to purport this conclusion, as we can see in what follows, if we exchange Oppy’s “God” for “peace”. We find, for example (ibid.):

In the early eighteenth century, Gottfried Leibniz attempted to fill what he took to be a shortcoming in Descartes’ view. According to Leibniz, Descartes’ arguments [demonstrating the existence of God from the idea of a supremely perfect being] fail unless one first shows that the idea of a supremely perfect being is coherent, or that it is possible for there to be a supremely perfect being. Leibniz argued that, since perfections are unanalysable, it is impossible to demonstrate that perfections are incompatible—and he concluded from this that all perfections can co-exist together in a single entity.

This translates, then, into: Demonstrating the existence of peace – specifically, the existence of both final and nonfinal peace at the same time – from the idea of a supremely perfect peace is possible if one shows that the idea of a supremely perfect peace is coherent. Further, since perfections are unanalyzable, it is impossible to demonstrate that

¹¹⁷ On a side note, this may induce a long-due paradigm shift within Western philosophy. Sue McGregor (2018:470) explains: “[...] Western logic, based on Greek thought, is dualistic (either/or) and sequential and linear. It cannot handle contradictions and randomness very well, approaching these using deductive and inductive logic. Eastern logic is pluralistic (and/also) and can support contradictory and conflicting patterns of thought. It is both sequential and able to see patterns and cycles.” It appears that an intermixture has already begun within the sphere of Eastern vs. Western spirituality. Chris Rohmann (1999:178) writes: “In the mid-20th century, an intense interest in Eastern spirituality arose in Europe and the United States, largely in reaction to what was seen as a materialistic, spiritually sterile Western culture. This interest, which peaked in the 1960s and ’70s, focused on Buddhism, especially Zen [...], and Hinduism, including the practice of yoga.” Ken Wilber (1995, 1996) further connects Eastern and Western philosophies in his Integral Theory.

perfections are incompatible and, thus, all perfections – that is, both final and nonfinal peace can co-exist together in a single entity, or concept.¹¹⁸ However, Oppy (ibid.) notes:

Perhaps the best known criticisms of ontological arguments are due to Immanuel Kant, in his *Critique of Pure Reason*. Most famously, Kant claims that ontological arguments are vitiated by their reliance upon the implicit assumption that ‘existence’ is a real predicate. However, as Bertrand Russell observed, it is much easier to be persuaded that ontological arguments are no good than it is to say exactly what is wrong with them.¹¹⁹

We might say that it is a “definitional ontological argument” (Oppy, 1995) that if peace is both final and nonfinal as a matter of definition because both final and nonfinal aspects exist within phenomena that we call peace, then, therefore, peace *is* both final and nonfinal (cf. Oppy, 2021). However, if we were to limit ourselves to definitional ontological arguments, we would be constrained to always adding the qualification of “according to the definition” (cf. Oppy, 1995). Therefore, for the sake of comprehensiveness, it would be necessary to analyze also Oppy’s (2021) other types of ontological arguments, but this is not within the scope of this study.

Anecdotal evidence suggests that peace is often understood, at least in “Western” contexts, as the absence of notions that are generally considered “bad” or “negative”, such as the absence of violence, war, disturbance, disharmony – despite the apparent problems of this approach as discussed earlier. Where does this idea originate from? Thomas Hobbes¹²⁰ (1651) discussed the concept of peace in his *Leviathan*. Hobbes, representing the “ultimate extreme” (Korten, 2001:236) of materialistic monism¹²¹, argues that human nature is essentially bad and that human beings would resort to war if not somehow prevented.¹²² Hobbes (1651:77–78) writes:

[...] [I]t is manifest that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war as is of every man against every man. For war consisteth not in battle only, or the act of fighting, but in a tract of time, wherein the will to contend by battle is

¹¹⁸ The reader may forgive the ruthless “borrowing” of Oppy’s (2021) sentences quoted above with only minor changes.

¹¹⁹ Oppy (2021) continues: “This helps to explain why ontological arguments have fascinated philosophers for almost a thousand years.”

¹²⁰ 1588–1679.

¹²¹ This means that Hobbes does not allow for higher (spiritual) levels of the mind to exist. Rather, human nature can, according to Hobbes, be reduced to physical, animalist desires. See *Chapter 3.5*.

¹²² Immanuel Kant and Jean-Jacques Rousseau supported Hobbes, whereas Locke was in opposition (Norton et al., 2011).

sufficiently known: and therefore the notion of time is to be considered in the nature of war, as it is in the nature of weather. For as the nature of foul weather lieth not in a shower or two of rain, but in an inclination thereto of many days together: so the nature of war consisteth not in actual fighting, but in the known disposition thereto during all the time there is no assurance to the contrary. All other time is peace. Whatsoever therefore is consequent to a time of war, where every man is enemy to every man, the same consequent to the time wherein men live without other security than what their own strength and their own invention shall furnish them withal. In such condition there is no place for industry, because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.¹²³

This corresponds to a “belief bias in Western culture that war is natural” (Fry, 2007:7). In the words of Brian Fogarty, “the civilizing veneer of society is all that saves us from chaos and self-destruction” (Fogarty, cited in Adolf, 2009:5). In other words, peace is the Greek *Eirene*, the absence of war. What this means is that, in order for peace to prevail, some authority (such as a powerful monarch or parliament) needs to “[keep] chaos at bay, which is in the end the very social peace Hobbes argued for” (Adolf, 2009:5). Hobbes (1651:98) states:

And therefore so long as a man is in the condition of mere nature, which is a condition of war, private appetite is the measure of good and evil: and consequently all men agree on this, that peace is good, and therefore also the way or means of peace, which (as I have shown before) are justice, gratitude, modesty, equity, mercy, and the rest of the laws of nature, are good; that is to say, moral virtues; and their contrary vices, evil.

However, as Fry (2007) argues, for the vast majority of our history, humans lived in peace as nomadic hunters and gatherers, and war was rare. Hence, Fry (ibid.:2) comes to the conclusion that “humans are not warlike by nature”. Yet, the extent to which peace is defined as the presence of something, presumably “good” and “positive” (things such as tranquility and harmony, see *Box 6* earlier), remains unclear. From our discussion, it appears that peace has an inner and an outer dimension and that it is used in different contexts, ranging from legal to religious meanings, but all definitions seem to suggest a normative virtue clearly distinguishable from the presence of negative onerousnesses, or

¹²³ The last few words, “nasty, brutish, and short”, is a famous quotation from *Leviathan* often used as the essence of a Hobbesian state of nature (cf., for example, Norton et al., 2011).

burdens. As most of the above-cited definitions of peace rest on explanations based on the absence of something – or on more or less descriptive synonyms – I would like to turn next to the literature of the academic field of Peace Studies in order to find more comprehensive definitions that delve deeper into the substance of the meaning of peace.

3.1.2 Meanings in Peace Literature

The field of Peace and Conflict Studies is defined as “an academic field which identifies and analyzes violent and nonviolent behaviors as well as structural mechanisms attending social conflict with a view towards understanding how these processes might lead *to a more desirable human condition*” (Dugan and Carey, 2013:79; emphasis added). In other words, peace is the principal aim. However, very often, the notion is defined merely as nonwar, as the absence of war, especially in the context of International Relations theory (Diehl, 2016; Martín, 2005). This point is illustrated by Colin S. Gray in his textbook *War, Peace and International Relations: An Introduction to Strategic History* (2007:275) where he talks about “two meanings” of peace, yet both tightly related to nonwar:

‘Peace’ is a word with two principal meanings. On the one hand, it is a simple description of a condition of non-war. On the other, it can carry a normative judgement on political relations, as well as describing a non-war condition. In its second definition, ‘peace’ refers to a political relationship wherein war is all but unthinkable. For illustration: in 1938 and 2007 Britain was at peace with Germany. But in 1938 that peace was tenuous and, emphatically, strictly of the simple, non-war variety. In 2007, war between the two countries was unthinkable. And yet the same term is used in both cases.

It should be clear by now that defining peace as the absence of war is insufficient (cf. Anderson, 2004). Most observers would ridicule the idea that North Korea were at peace with South Korea since 1953 (when the Korean war ended) or Iran and Israel, for that matter (Goertz, Diehl, and Balas, 2016). However, there are signs the field has started to move away from the mere nonwar meaning (ibid.). Therefore, this section offers a scan of interpretations of the concept of peace in the literature that go beyond such limited definitions and, instead, recognize the vastness of meanings available. My aim, here, is to uncover the “real” meanings of peace that do not depend on the notion of war for their accurate description. Yet, as alluded to earlier, this may be a difficult task. In the words of Austrian philosopher and priest Ivan Illich (2006:173):

Violence now lurks in many key words of the English language. John F. Kennedy could wage ‘war’ on poverty; pacifists now plan ‘strategies’ (literally, war plans) for peace. In this language, currently shaped for aggression, I must talk about the recovery of a true sense of peace [...]. Therefore, each word I speak today will remind me of the difficulty of putting peace into words. To me, it seems that each

people's peace is as distinct as each people's poetry. Hence, the translation of peace is a task as arduous as the translation of poetry.¹²⁴

Does peace have a “true sense” and, if yes, what could it be? To answer this question, “it is important to identify the transformation of contemporary peace in spatial and temporal terms” (Giesen, Kersten, and Škof, 2017:2). Further (ibid.): “As much as war and violence, peace has become diffused and can only rarely be localized in advance, its spatial as well as temporal beginnings indeterminate.” Therefore, we must ask (ibid.): “What really is peace? How is it to be imagined, conceived or constructed?”

The history of peace as an *experience* goes to the very beginnings of human civilization. However, Francisco Muñoz (2006:244–245) argues that the *concept* of peace “[w]ith almost total certainty [...] did not exist during the earliest years, centuries and millennia of Humanity's history. Within the process of language development the earliest concepts must have been those essential for daily life, for survival.” At this stage, it is implied, war did not exist and, therefore, its deemed opposite was not yet invented. Muñoz (ibid.: 245) continues: “The concept of peace implies the pre-existence of a social and symbolic complexity that had not yet been reached. [...] Mankind probably only *lived in peace*. So, in simple terms, we can say that the concept of peace was unnecessary as it was not yet even close to becoming a preoccupation. [emphasis in original]” Muñoz (ibid.) concludes that the development of more complex social structures brought about the idea of peace:

As societies in different areas and moments of history reached a certain level of differentiation and ‘complexity’, this must have been accompanied by the emergence of explicate categories for such phenomena. Thus *peace* - as a concept - gradually emerged, gave coherence to social practices and has been with us ever since. [emphasis and punctuation in original]

While peace as a concept may have appeared in written sources roughly at the same time as the concept of war due to the need to distinguish them from each other (Muñoz, ibid., unfortunately, does not cite any dates or sources), this does not imply that the social reality, or experience, of peace would not have been common from the early beginnings. Thus, I do not agree with Muñoz (ibid.) who argues that “there was either no concern or awareness of the problem, or insufficient time had passed for it [peace] to have become an issue”. Despite the lack of evidence, it is conceivable and worth speculating that peace *was* – as an experience and as a perceived state, rather than as a verbalized concept – a central concern for early humanity, although, then, not juxtaposed with war but, rather,

¹²⁴ The depth and significance of this quotation warrants the last sentence by Ivan Illich to be presented as an epigraph in the beginning of this chapter. Cf. Košir (2017).

likely related to topics such as inter-personal and intra-tribal harmony and leadership, spirituality or religion, as well as health and wellbeing. Muñoz (ibid.:249) writes: “In this sense, *peace* can be regarded as a symbol of interpretation and action involving networks of emotions along with both subjective and intersubjective cognitions. [emphasis in original]” Further (ibid.:250), “*peace* and ‘peacefulness’ are also intentional objects (with mental content) and thus appear cognitively within our consciousness in the form of beliefs, thoughts, intentions and opinions [emphasis in original]”.

Muñoz (ibid.) recognizes that the scientific, yet multi-disciplinary, field of Peace Research was established following World War II.¹²⁵ The *Handbook of Peace and Conflict Studies* (Webel and Galtung, 2007) promotes the idea that peace is a transdisciplinary ideal that needs to be understood and that can be created and supported across disciplines. In the introduction, Webel (2007) recognizes the perennial nature of the desirability of peace, yet he also sees that peace is “intangible and elusive” (ibid.:5), something that perhaps cannot be fully defined. What we can do, however, is to identify aspects of this ideal. First and foremost, peace is “something [that] every person and culture claims to desire and venerate, but which few if any achieve, at least on an enduring basis” (ibid.:5). In his book *Peace: A World History*, independent peace scholar Antony Adolf (2009) disagrees with the statement that peace would not largely prevail in world history. In fact, he argues that if we do not define peace narrowly as the absence of war but more broadly as individual (inner), social (within a group), and collective (between groups) peaces, then we are able to identify a broad range of peaces throughout history – which helps us also to understand how peace depends on the context and how it changes over time. On the other hand, Kenneth Boulding (1962:340), who is often cited as another “Father” of Peace Studies (next to Johan Galtung), states: “Mankind has rarely had peace and is inexperienced in it. The few civilizations that have not had the institution of war, like that of Mohenjo-Daro and of the Mayans, are not wholly inspiring to contemplate [...]” Francisco Muñoz (2006:241) comments:

¹²⁵ Muñoz (2006:246) elaborates further: “The final phase in the generation of ideas and conceptualizations of *peace* coincided with the most virulent wars to have scourged Humanity - the First and Second World Wars and the potential nuclear holocaust - when work began on a far more in-depth, coherent and complex theory on peace. To a large extent, it depended upon advances in social sciences during the 19th and 20th centuries, as well as the heavy emotional impact of the World Wars, before the full depth of the epistemological problem of peace could begin to be addressed in a theoretical and articulated manner. It was precisely during this phase that Peace Research was born [...]. [emphasis in original]” It is, further, worth noting that Muñoz (ibid.:247) regards the discipline of Peace Research as a solution to mankind’s problems: “Just as *peace* has been and will continue to be one of the most creative ways to construct history, *Peace Research* has had the virtue of widening the epistemological horizons of the sciences, as well as endowing them with new and interdisciplinary tools to enable a major advance in the treatment of and solutions to mankind’s experiential, real, and hence, intellectual problems. [emphases in original]”

I believe that peace can be considered as a primary reality throughout all human, psychological, sociological, anthropological, political and historical periods. It is a condition that has been an integral part of humanity since time immemorial. Peace enables us to identify ourselves as humans; peace can be regarded as a human invention; our own peace is then mimetically projected towards all other animals, Mother Nature and the cosmos. Contrary to what we may think on many occasions, peace is what makes us fear, define, identify and flee from violence.

This view is corroborated by Giesen, Kersten, and Škof (2017) in their book *The Poesis of Peace: Narratives, Cultures, and Philosophies* who offer a *tour de force* of peace through Homer's *Iliad*, ethics, aesthetics, non-human relations, esotericism, the *Mahabharata*, the notion of compassion, Islam, and much more. Muñoz (ibid.:246) continues to recognize that peace is “not just a theoretical, intellectual construction” but “an expression of a value, an ethical assumption that was necessary in order to guide societies, which is precisely why it has been present in moral, religious and philosophical discourses”. Yet, it is evident that theoretical frameworks for conceptualizing and understanding peace are useful and needed. Based on his research, Adolf (2009:234) suggests a hierarchical framework of five levels for understanding peace, a “pyramid of peace”, see *Figure 10*. It divides peace into “corporeal peace”, “sanctuarial peace”, “socio-economic peace”, “inner peace”, and “world peace”, which are hierarchical the same way as Psychologist Abraham Maslow's (1954) “hierarchy of needs”. Adolf (2009:236) explains:

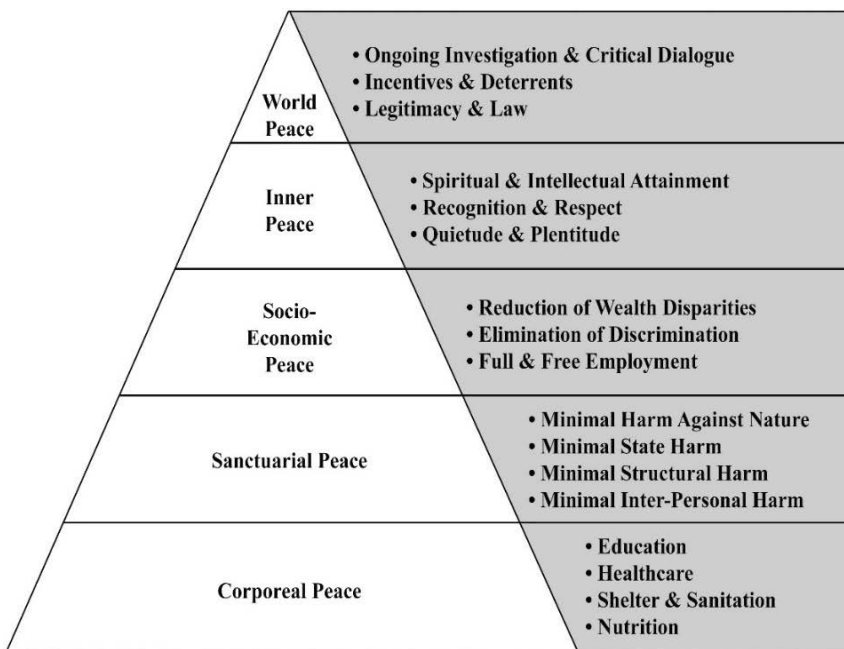
Climbing the Pyramid, so to speak, means actualizing each item of each level from the bottom up on a continual, progressive basis. Reaching any level except the top at any one place and time does not necessarily depend on it being reached everywhere by everyone, but surely would not hurt. Likewise, reaching any level once does not mean it will always be held, as the Pyramid embodies a static dynamism by which its structure can stay intact even if its levels and items are periodically unactualized, though each must be actualized before or in tandem with the next.

Adolf's Pyramid of Peace appears to be a coherent way of conceptualizing of the various layers of peace. It is important to note that Adolf's instantiations of peace also protect notions such as education, nature, equality, employment, spirituality, dialog, and legitimacy, as can be seen in *Figure 10*. I recognize that peace is the presence of such positive values.

It is interesting to note that “self-actualization” is Maslow's 1954 version's last or highest level of the hierarchy – and to juxtapose this concept to wider definitions of peace. As Maslow's critics agree, human needs exceed those that Maslow identified in 1954 (Burns, 1978). Maslow himself extended his hierarchy of needs to include cognitive, aesthetic,

and transcendental needs later on in his career (1964). Bass (1999:12), interestingly, states (in the context of Transformational Leadership): “The importance of transcending self-interests is something lost sight of by those who see that the ultimate in maturity of development is self-actualization.” In other words, the importance of having a higher purpose (as an individual or as an organization) is neglected if self-actualization is deemed the highest objective. Could this higher purpose be peace? If we remember our quest of searching for aspects of (or the meaning of) earning a collective living, we realize that our path through theories of peace follows the guideposts offered by the question of what it is that a thriving and prosperous society needs. And, as we progress in our discussion, we continue to find that peace answers the question in a multitude of ways.

Figure 10: Pyramid of Peace¹²⁶



Returning to the *Handbook of Peace and Conflict Studies*, peace is clearly related to human ideals similar to the ones Adolf (2009) talks about, but it also differs from mere happiness or health because peace entails “social harmony and political enfranchisement” (Webel, 2007:5), that is, an outer dimension of peaceful human interaction. On the other hand, peace *does* have the dimension of the individual, called inner peace, where

¹²⁶ Source: Adolf (2009:235).

happiness and emotional wellbeing are preeminent. Interestingly, Webel (ibid.) orders peace to be a prerequisite for personal and social wellbeing (harmony, equity, justice, etc.), and not vice versa where peace is defined by the presence of these concepts. This might resemble a chicken-or-the-egg situation, but it is clear that a more comprehensive understanding of peace includes not only the absence of war or violence, but also (at least to some extent) the presence of justice, happiness, and other virtuous characteristics of human prosperity and flourishing.

Webel (2007:6) poses the next logical question:

If peace, like happiness, is both a normative ideal in the Kantian sense – a regulative principle and ethical virtue indicating how we *should* think and act, even if we often fail to do so – as well as a psychological need – something of which we are normally unaware but sporadically conscious – then why are violence and war (the apparent contraries of social, our outer, peace), as well as unhappiness and misery (the expressions of lack of inner peace), so prevalent, not just in our time but for virtually all of recorded human history?

As Adolf (2009) mentioned above, a potential reply could be that the times of peace are simply not recorded, indeed as Webel talks about “recorded human history”. It is like following the news: If something bad happens, we hear about it, yet the little or big joys of harmony and peace often go unnoticed. Yet, Webel (2007:6) continues: “Given the facts of history and the ever-progressing understanding of our genetic and hormonal nature, is peace even conceivable, much less possible?” Barash and Webel (2009:11) point out in their book *Peace and Conflict Studies* that “neither the study nor the pursuit of peace ignores the importance of conflict”, as there will be conflicts in the world as long as human beings exist – whether constructive or destructive (Deutsch, 1977) – with differing beliefs, needs, interests, desires, values, positions, dreams, perspectives ... (cf. Abdalla and Attenello, 2002). Again, in the words of Webel (2007:8):

Conflicts appear historically inevitable and may be socially desirable if they result in personal and/or political progress. Conflicts may, perhaps paradoxically, promote and increase peace and diminish violence if the conflicting parties negotiate in good faith to reach solutions to problems that are achievable and tolerable, if not ideal.

Peace Studies does not aim for eliminating conflicts. Rather, what we try to do is to develop “new avenues for cooperation” (Barash and Webel, 2009:12) in order to transform the, initially negative, energy of a conflict into positive energy (cf. Lederach, 2005); peace literature refers to “Elicitive Conflict Transformation” (first in Lederach, 1995; Dietrich, 2011). Thus, peace has to be defined in a manner that it *is* both conceivable and possible. In order to establish some conceptual clarity, Johan Galtung

coined the distinction between “negative peace” and “positive peace” – concepts which are commonly used today (see, for example, Ramsbotham, Woodhouse, and Miall, 2011; Jeong, 2000; Barash, 2000; and von Bonsdorff, 1989). Lawler (2013:83) writes:

Galtung’s influence on the subsequent development of peace research, initially in Europe but eventually pretty much everywhere it emerged, cannot be overstated. It was Galtung who set its tone and helped distinguish it from conflict studies. He introduced much of its distinctive lexicon, some of which [...] was to flow well beyond its boundaries. Under Galtung’s aegis, the purview of peace research expanded dramatically and rapidly.

Galtung’s (1969) renowned article “Violence, Peace, and Peace Research” establishes how negative peace is the absence of physical violence, and positive peace the absence of structural violence. In order to delve deeper into that idea, I investigate next how Galtung arrived at this conceptualization in the following section.

3.2 The Concept of Peace According to Galtung

3.2.1 Galtung’s Early Approaches to Negative and Positive Peace

Since the establishment of the academic field of Peace Studies in the United States in 1945¹²⁷ and in Europe in the 1950s¹²⁸ – through “calls [...] for the systematic

¹²⁷ Dietrich (2021:19–20) elucidates (translated by author): “In the USA, too, Johan Galtung is appreciated as a pioneer of peace research after the Second World War, but there he is seldom praised as the sole father of the subject, because the founding history is perceived from a different perspective. Here it is relevant that the Peace Research Laboratory in St. Louis/Missouri, which researched the causes of war, the conditions of peace, and individual conflict behavior, had already existed since 1945, that a corresponding course of study existed at Manchester College in Indiana since 1948, and that the Institute of War and Peace Studies at Columbia University in New York existed since 1951. More significant than the struggle over dates are the epistemic differences. In 1954, the Stanford Center for Advanced Study in the Behavioral Sciences was founded in California with the mission of promoting new approaches to the behavioral sciences in an interdisciplinary and dialogical manner. In the very year of its founding, the analysis and resolution of conflicts was made the central working theme, and dozens of representatives of various disciplines who could contribute were invited to participate. Among them were leading academic figures at the time, from whose circle the economist Kenneth Boulding, the biologist Anatol Rapoport, the neuroscientist Ralph W. Gerard, and the founder of General Systems Theory Ludwig von Bertalanffy are usually singled out as the Stanford Four. Together, these four immigrants, all of them educated in Europe, brought a transdisciplinary understanding of science, above all oriented toward general systems theory, into the American scientific debate, which subsequently spread to many universities and led, among other things, to the gradual emergence of peace research understood in this ontological and epistemic way. Boulding, already since the end of the war, and Rapoport from 1955 on, were professors at the University of Michigan, where they founded the *Journal for Conflict Resolution* in 1957.”

¹²⁸ According to Eva Fetscher (2013, cited in Gleditsch, Nordkvelle, and Strand, 2014:146), a Norwegian peace organization requested, though unsuccessfully, the Norwegian Parliament to establish a university chair in “peace science” already in 1917. This is to be seen within the context of international efforts, culminating in the Paris Peace Conference 1919–1920, to “establish academic institutions for research on international relations, [because of] the traumatic experience of the Great War and the shocking insight that this long bourgeois century [the 19th century of modernity and enlightenment] did not bring a system of perpetual peace, but instead an escalation of violence and destruction unprecedented in human history” (Dietrich and Sützl, 2006:292). However, only after the Second World War, in the 1950s, “it became acceptable among

investigation of the conditions of peace as a special academic field or even a separate discipline” (Gleditsch, Nordkvelle, and Strand, 2014:146) – the “Father” of the discipline¹²⁹ (he calls himself “more grandfather these days” in Galtung, 2010:35), Johan Galtung (1967, 1969), coined the distinction between “negative peace” and “positive peace”.¹³⁰ Negative peace refers to the absence of physical violence, and positive peace to the absence of structural or cultural violence and to the presence of justice, as I elaborate upon in the following.

Galtung’s earliest articles on the topic of peace appear to be ‘Pacifism from a Sociological Point of View’ (1959) and ‘Some Notes on the Application of Social Science for the Promotion of Peace’ (1963) – following the founding of Galtung’s Peace Research Institute Oslo (PRIO) in 1959¹³¹ – but these sources do not discuss the meaning of peace. In 1965, Galtung defined Peace Research as having two sides, “one negative and one positive, corresponding to the two sides of any good definition of ‘peace’: peace as the absence of war, as nonwar; and peace as a working, interacting relationship based on mutual exchange for mutual benefit – if desirable, by means of a sufficiently pervasive and strong international superstructure” (Galtung, 1965:226). Thus, it turns out that Galtung had already introduced the conceptual notions of negative and positive peace in 1965 and not in 1969, as commonly believed and cited. Interestingly, however, no references are mentioned for “any good definition of peace”. The literature in the 1950s and 1960s mainly revolved around post-world-war International Relations and Conflict Studies (see, for example, Boulding, 1962).

experts to suspect that it may be precisely this linear, universalist and reductionist basic assumption aimed at a paradise on earth, the one truth, the one and perpetual peace, the one world society, and the one civilizing peace process that carries in it the germ of a self-reproductive structure of violence, and that this kind of idea of salvation is in itself intellectual violence because it simply lacks respect for otherness and its secrets” (ibid.). Dietrich and Sützl (2006:293) conclude: “European peace research has indeed arrived at this dis-illusioning and therefore postmodern stage. It has to acknowledge that war tends to ‘assimilate cultures to each other, whereas peace is that state in which each culture blooms in its own, unique way”.

¹²⁹ The Peace Research Institute Oslo (PRIO) was founded by Johan Galtung in 1959. The Peace Research discipline was, from the beginning, related to the work of peace activists (Gleditsch, Nordkvelle, and Strand, 2014).

¹³⁰ Kenneth E. Boulding is often mentioned as another pivotal figure in the establishment of Peace Studies. See *Footnote 127* above, as well as “Is Peace Researchable?” by Boulding (1963, reprint, originally published in *Continuous Learning* in 1962). See also “Peace Research--Past, Present, and Future” by Maurice L. Albertson (1963) and Dietrich (2021).

¹³¹ <https://www.prio.org/About/>.

In 1967, two years after the first mention of a positive and a negative side, Galtung (1967) wrote a book called *Theories of Peace: A Synthetic Approach to Peace Thinking*.¹³² In this work, Galtung approaches peace in itself in a systematic way for the first time, perhaps as the first modern academic scholar. Galtung (1967:6) writes:

Peace seems to be an ‘umbrella concept’, a general expression of human desires, of that which is good, that which is ultimately to be pursued. Mankind will always be heading for goals, some of them very concrete, some of them more abstract and diffuse, and “peace” seems to be one of the terms that is used for this generalized goal. “Happiness” is perhaps another such term, to be used at the more individual level, “peace” has the advantage of expressing global, collective concerns. To fulfill this function the concept must not be too specific, for if it were very specific, then the term could no longer serve general purposes. There is a need in human intercourse to express ultimate concerns and values and goals – in sermons, in solemn speeches, on solemn occasions; and if “peace” were only given one and relatively precise meaning such as the “absence of organized group violence”, then this purpose would not be well served. In earlier days the term “God” might have fulfilled this important function, but that term is meaningful only to a part of mankind, whereas. [*sic*] peace probably makes sense to many people precisely because it corresponds to their experiences and they can endow it with the meanings that to them are most important. In other words: had there not been the word “peace” to glorify means, policies, occasions, then some other term would have to be invented [...].

Galtung continues by recognizing that the “umbrella” nature of the peace concept – likening it to utopian dimensions – has contributed to the common (yet wrong) belief that peace cannot be researched in mainstream science. To combat this, the peace scholar introduces not just two but three “directions of precisation [*sic*] of peace” (1967:12). The *first* meaning of peace refers to “stability or equilibrium” (ibid.:12) and includes not only the internal peace experienced by an individual, but also “law and order” (orderly stability) within society. Galtung later notes that he disregards the first meaning of peace because it “does not exclude violence, since the soldier can have peace with himself [*sic*: read himself or herself] on the battlefield” (ibid.:12), as mentioned earlier.

The *second* meaning of peace, which Galtung defines as “negative peace”, requires the “absence of organized collective violence” (ibid.:12). This refers to physical violence – that is, “efforts to cause bodily harm to other human beings” (ibid.:13) – occurring between warring parties such as nations, classes, racial or ethnic groups but excludes

¹³² It is worth noting that the book was never published – and made available to the public only in 2005, as explained in the “new preface” of the book. Yet, it is dated as “September 1967”, hence that year is used as the reference.

“occasional homicide, i.e. unpatterned individual violence” (ibid.:12). Galtung notes that negative peace does not in itself represent a too desirable state of or for society, as the example of insuperable walls along borders of nations – or a negative peace enforced through oppressive domination – demonstrates. Yet, the notion of negative peace is highly useful because, in order to avoid wars, we need to study, understand, and conceptualize them. Muñoz (2006:247) comments:

Peace Research consented to develop polemology to a far greater extent than irenology, mainly because the actual phenomenon of war and all things associated with it needed to be explained rationally, logically and scientifically in order, also based on these premises, to not only diagnose but avoid its phenomenology: in order to be abolished, it needed to be understood and studied. The concept of *peace* was thus developed as an absence of war or as a non-war situation. It was *negative peace*. [emphasis in original]

Finally, “positive peace” is “a synonym for all other good things in the world community, particularly cooperation and integration between human groups, with less emphasis on the absence of violence” (ibid.:12). In other words, it refers to the presence of equality and to the absence of exploitation. Galtung notes that positive peace empirically correlates with negative peace, as “conditions that facilitate the presence of positive relations” (ibid.:14) also foster negative peace. Such positive values include, for example, according to Galtung (ibid.:14), the presence of cooperation, freedom from fear, freedom from want, economic growth and development, the absence of exploitation, equality, justice, freedom of action, pluralism (diversity), and dynamism.

It is interesting to note that Galtung’s understanding of “freedom from fear” includes also the absence of existential threats such as hunger caused by natural catastrophes. On the other hand, “freedom from want” seems to relate to the ability to satisfy basic human needs (cf. Galtung, 1980; Maslow, 1954). Also, “economic growth and development” refers to increasing and fairly distributed resources per capita, nationally and internationally. Galtung provides an explanation for each of the values but the comments above are the most interesting ones worth paraphrasing here. In conclusion, “positive peace [...] is the sum total of other relatively consensual values in the world community of nations – exemplified with the list of ten values given above” (Galtung, 1967:17). Muñoz’s (2007:248) commentary is, again, helpful:

[P]ositive peace [...] referred to a clear overcoming of the limits of peace considered as being the absence of war or manifestations of direct violence, as regards harm to people’s physical and external integrity. Thus, *positive peace* was the result of a conscious building of a peace based on justice as generator of positive and lasting values, capable of integrating both politically and socially, of

generating expectations and of contemplating the fulfillment of human needs. This desire to fulfill and satisfy would confer Peace Research with the chance to work within the huge field of Human Sciences, inquiring into the best proposals for avoiding conflicts or regulating them in a more suitable manner.

3.2.2 Galtung's Structural Violence

Having outlined a basic understanding of positive and negative peace, I now turn to the paper by Galtung (1969) in which these concepts were further elaborated upon. Galtung (ibid.:168) embarks on the journey by discussing a definition of conflict in detail from the standpoint that: "If peace action is to be regarded highly because it is action against violence, then the concept of violence must be broad enough to include the most significant varieties, yet specific enough to serve as a basis for concrete action." Accordingly, violence "is present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations" (ibid.). Moreover, violence is defined as "the cause of the difference between the potential and the actual, between what could have been and what is" (ibid.). Galtung explains how a person's death from tuberculosis in the 18th century would not be considered violence, as it was unavoidable at that time, but that it *would* be violence if a person were to die of tuberculosis today, as, through medical advancements, it has become a preventable and curable disease. Through a long discourse on the potential meanings of violence – such as that there does not always have to be a subject, an object, and an act, as violence can also be structural or indirect – Galtung (ibid.:171) notes:

The important point here is that if people are starving when this is objectively avoidable, then violence is committed, regardless of whether there is a clear subject-action-object relation, as during a siege yesterday or no such clear relation, as in the way world economic relations are organized today. We have baptized the distinction in two different ways, using the word-pairs personal-structural and direct-indirect respectively.

This is how Galtung arrived at his famous conceptualization of structural violence which equates to social injustice and which "amounts to [no] less suffering than personal violence" (ibid.:173). It is worth pointing out that the point of comparison to – or "word pair" of (to use Galtung's, ibid.:171, vocabulary) – "structural violence" is "personal violence", and not "physical violence". Vicent Martínez Guzmán (2006:33) adds: "The most important conceptual elements introduced by Galtung made a distinction between direct violence, which would have negative peace as an alternative, and structural violence, which would have positive peace as an alternative." As Derriennic (1972) notes, Galtung quietly refrains from using "personal violence" after the publication and uses "direct violence" henceforth. Physical violence can be carried out by armies, gangs, or

other groups of people and not just by individual persons, so “physical violence” is also the term that I use. I will skip Galtung’s rather detailed typology of physical violence (ranging from attempts of crushing the human anatomy to the detailed effects of explosions to the human body) and instead note the more interesting typology of structural violence that Galtung develops a detailed mechanism comprising of “the ideas of actor, system, structure, rank and level” (Galtung, 1969:175) in order to show how structural violence correlates to inequality in society. Galtung (ibid.:183) concludes with an explanation of the terms *negative peace* and *positive peace*:

An extended concept of violence leads to an extended concept of peace. [...] For brevity the formulations ‘absence of violence’ and ‘social justice’ may perhaps be preferred, using one negative and one positive formulation. The reason for the use of the terms ‘negative’ and ‘positive’ is easily seen: the absence of personal violence does not lead to a positively defined condition, whereas the absence of structural violence is what we have referred to as social justice, which is a positively defined condition (egalitarian distribution of power and resources).

Muñoz (2007:248) comments: The concept of *structural violence*

has allowed the hidden, static forms of violence to be revealed, the violence of the systems (misery, dependence, hunger, gender inequalities, etc.) and of the possible interactions between them. As well as incorporating the values of Peace and Justice, it allowed Peace Research to make considerable advances in the study of fields that were thought to be either completely exhausted or disseminated through all the social sciences such as development and under-development, democracy, forms of participation and exclusion, etc.

Further, Muñoz adds in a footnote (ibid.) that structural violence was developed “due to the need to explain the interactions of violent practises (*sic*) in different social ambits”. Muñoz mentions the example of Martin Luther King who “hints at this in some of his writings”. Yet, Galtung is credited of making “some of the greatest contributions towards its diffusion” (ibid.). Muñoz continues to note that positive peace has been deemed a “utopia”, similarly to Christianity or Marxism, because it has been construed as “‘total’ or ‘perfect’ peace where there would be no violence or probably even manifested conflicts” (ibid.). Unfortunately, Muñoz does not mention any references for those interpretations, as this was not the original intention nor meaning devised by Galtung. Accordingly, without further evidence, it may be fair to say that the notion of positive peace has, perhaps without clear conceptual justification, been overstretched. (This is not to suggest that the concept has not been further developed by others.) Muñoz (ibid.:267) concludes that the concept of structural violence “has enabled us to discover the hidden and static forms of violence within the system (misery, dependence, hunger, gender

inequalities, etc.)”. Later, as we progress through the chapter, I expand the concept of peace by considering aspects that go beyond the conceptualization offered by Galtung.

3.2.3 Galtung’s Cultural Violence

More than 20 years later, Galtung (1990) adds “cultural violence” to his theoretical arsenal. He defines it as “any aspect of a culture that can be used to legitimize violence in its direct or structural form” (p. 291). Galtung also develops his understanding of violence in general to the extent that any “avoidable insults to basic human needs” (ibid.:292; cf. Galtung, 1980) – survival needs, wellbeing needs, identity needs, and freedom needs – are considered either direct or structural – or cultural violence.

Galtung further manifests – pulls together and establishes – his framework of negative peace and positive peace in the book *Peace by Peaceful Means* (1996). Here (ibid.:32), negative peace and positive peace is amended by “direct positive peace” (physical and verbal kindness, epitomizing in love), “structural positive peace” (dialog, integration, solidarity, and participation), and “cultural positive peace” (legitimation of peace, positive peace culture). Finally, Galtung recognizes that peace equals the sum of direct peace, structural peace, and cultural peace and adds a dynamic element of nonviolent conflict transformation.

3.3 Wider Definitions of Peace

Galtung’s negative and positive peace is, as discussed in the previous section, a basic but fundamental and highly useful conceptualization of peace, which has been generally adopted by the field of Peace and Conflict Studies (albeit not without criticism, see, for example, Lawler, 1995; Dietrich, 2008, 2012; and Coady, 2008; Galtung is, however, defended by Vorobej, 2008). In this section, I depart from Galtung in order to see how peace could be defined in wider and more holistic senses.

First, though, a slight extension of the negative/positive peace duality is Webel’s (2007:11) “Spectral Theory of Peace” which offers a continuum from “Strong, or Durable, Peace” (~positive peace) to “Weak, or Fragile, Peace” (~negative peace). Webel claims that “Weak Peace” is much more common in world history than “Strong Peace” – a claim that one can easily follow, considering that positive peace is more difficult to achieve. This idea is, however, in stark contrast to Adolf (2009) as discussed earlier. It is, therefore, important to distinguish between the presence of aspects of positive peace (for example, the presence of justice, perhaps even during war; see Platonian “*jus in bello*” /

the concept of “just war”¹³³ discussed in Webel, 2007:9) and true positive peace (the presence of justice *and* the absence of violence). Weak peace is merely the absence of physical violence.

3.3.1 Inner and Outer Peace

Another equally fundamental conceptualization is the distinction between “inner” and “outer” peace, as I have mentioned above. However, what exactly is inner peace and how does it relate to outer peace? In the *Handbook of Peace and Conflict Studies*, Webel (2007:10–11) explores the wider implications or requirements of inner peace:

States of inner peace, or psychological harmony and well-being, are characterized by low degrees of ‘inner conflict’ and malignant aggression [...]. But even the most psychologically healthy persons have difficulty maintaining their equilibrium in pathogenic environments. Their tranquility may be undermined and even uprooted by pathology-inducing familial, organizational, social and political systems, ranging from conflict-laden interactions with kith and kin, bosses and subordinates, to such stress- and potentially violence-inducing structural factors as under- and unemployment, racism, sexism, injustice, need-deprivation, famine, natural catastrophes, poverty, exploitation, inequity and militarism. The intersubjective zone, which mediates and straddles the topographies of inner and outer peace, is accordingly the catalyst for environmental and interpersonal agents, energies and institutions that reinforce or subvert psychological equilibrium, or inner peace. Being-at-peace is possible but improbable in an environment that is impoverished. Being peaceful is an enormous challenge when others with whom one interacts are hostile, aggressive, very competitive, and violent. And living in peace is almost inconceivable in desperately poor and war-ridden cultures. Accordingly, the three zones of inner, outer and intersubjective peace are never static and always in interaction.

The inner/outer conceptualization of peace is also discussed by philosopher Michael Allen Fox (2014) in his book *Understanding Peace – A Comprehensive Introduction* where he argues that both inner and outer peace are needed, as they mutually support each other. Fox describes inner peace as a subjective and outer peace as an objective “viewpoint on peace” (ibid.:184–187). The subjective viewpoint refers to the acknowledgment that peace depends on each individual’s way of being, behaving, acting,

¹³³ Francisco de Vitoria, c. 1483–1546, is one of the early supporters of the “just war” notion (Merrills, 1968). Takeshi Ishida (1969:133) comments: “Countries at war always say that they are fighting ‘for peace’. If the true meaning of the word ‘peace’ were clear, a great number of past wars might have been avoided. While some may argue that this lack of clarity is even advantageous since it makes possible the inclusion of important human desires such as justice and prosperity, the other side of the coin is the danger of the concept being used to justify any kind of war. In this age of nuclear weapons we cannot use the terms ‘a war for peace’ or ‘a just war’ as excuses for starting a war. Nuclear war is incapable of bringing about ‘peace’, because it can only end in the destruction of mankind.”

and thinking. The objective viewpoint, on the other hand, considers external factors that inhibit or foster peace. Peace researchers and futurists Linda Groff and Paul Smoker (1996) explain that “only true inner peace within the hearts of people can bring about true outer peace in the world, because if individuals are plagued by inner conflicts, doubts, fears, and insecurities, they will tend to project them outwardly onto others, blaming others for their problems”.

3.3.2 Aspects of Extended Conceptions of Peace

What else can we say about peace? Clearly, it can be described from inner and outer perspectives with negative and positive traits, but what kind of institutionalized structures are needed for peace? I would like to quote the *Glossary* published by the United Nations-mandated University for Peace (Miller, 2005:55–56), which addresses this issue by offering a comprehensive definition of peace:

A political condition that ensures justice and social stability through formal and informal institutions, practices, and norms. Several conditions must be met for peace to be reached and maintained:

- balance of political power among the various groups within a society, region, or, most ambitiously, the world
- legitimacy for decision makers and implementers of decisions in the eyes of their respective group, as well as those of external parties, duly supported through transparency and accountability
- recognised and valued interdependent relationships among groups fostering long-term cooperation during periods of agreement, disagreement, normality, and crisis
- reliable and trusted institutions for resolving conflicts
- sense of equality and respect, in sentiment and in practice, within and without groups and in accordance with international standards
- mutual understanding of rights, interests, intents, and flexibility despite incompatibilities

These points exemplify the need for sound structures in society, ranging from individual to political and organizational abilities, to cope peacefully with each other. This understanding of peace goes beyond the absence of physical or structural violence, as it promotes the presence of positive values that enable the sound functioning of society on the basis of a balance of power, legitimate and transparent decision-making, interdependent relationships that foster cooperation, the ability to deal with conflicts, and

respectful behavior despite often-arising (perceived) incompatibilities. We appear to be getting closer to an understanding of what making a collective living may require... I would say that peace becomes the ultimate substance of collective ethical visions. It serves as a fundamental goal of human activity, yet a source of ambiguity – and as an inspiration for the better. It has the potential to guide, to offer a “red thread” guiding us through the jungle of imperatives towards creating a virtuous impact. The discussion above has painted a picture of peace that ranges from the cold, minimalistic, and narrow to one that embraces what might be the full potential of the human family. What might peace entail if we adopt a more holistic perspective?

The essence of positive peace can be traced back to Baruch Spinoza¹³⁴. It can be argued that Spinoza formulated his theory in reaction to Hobbes (Steinberg, 2009; Strathern, 1998). “For peace is not mere absence of war, but is a virtue that springs from force of character” (Spinoza, 1670:314).¹³⁵ Spinoza not only includes concepts of justice and security in his conceptualization of peace, but also connects peace with inner harmony (cf. Steinberg, 2009), thereby offering the basic ingredients for the later developed concept of positive, or strong, peace.

Strong peace is the glue that holds society together on all levels, from the individual to interpersonal to institutional, and it is a prerequisite for a thriving and sustainable civilization. Peace is therefore directly related to social sustainability, which refers to a society in which social tensions are limited and conflicts are not escalated but settled in a peaceful and civilized manner (cf. Dillard, Dujon, and King, 2009). Hence, I argue that working for sustainability correlates with working for peace. This also applies to environmental sustainability, as there is, according to peace scholars, a clear link between climate change and peace. A good example is the War in Darfur (mentioned in *Chapter 1.3*) as environmental degradation, caused by climate change, was one of the root causes of the conflict (University for Peace, 2006).

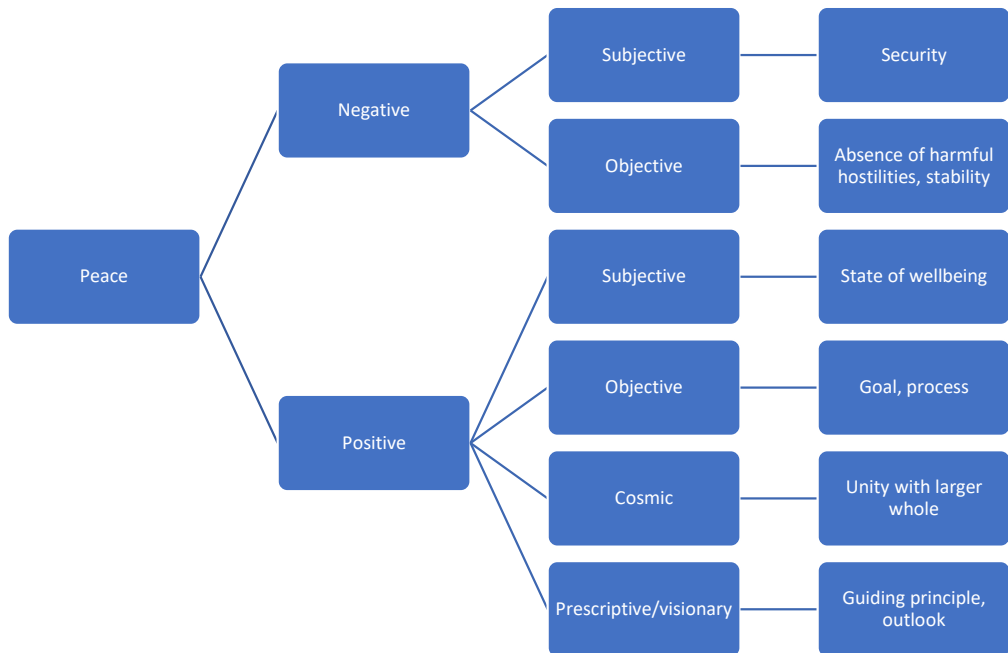
¹³⁴ 1632–1677, born Benedito de Espinosa, later Benedict de Spinoza.

¹³⁵ Chapter V, “Of the Best State of a Dominion”, translated by Robert Harvey Monro Elwes. Original quotation in Latin (Spinoza, 1844): “Pax enim non belli privatio, sed virtus est, quae ex animi fortitudine oritur.” It is interesting to note that “quae ex animi fortitudine oritur” is translated as “that springs from force of character” and not “that arises from the great strength of soul”. “Animi fortitudine” can also mean “courage” or “strength of mind”. See Steinberg (2009).

3.3.3 A Prescriptive Vision for Humanity

Fox (2014) explains that various definitions of peace are, in fact, not (contradictory or incompatible) alternatives to choose from but complementary to each other. He develops the “dimensions of peace” (ibid.:193), which include not only the negative/positive and subjective/objective distinctions as discussed earlier, but also “cosmic” and “prescriptive/visionary” dimensions (see *Figure 11*). Cosmic peace is quintessentially the extension of inner peace to outer peace, to the extent that one takes a holistic approach to life, and to peace in the universe. It suggests the interconnectedness of all beings; oneness celebrated through life.¹³⁶

*Figure 11: Dimensions of Peace*¹³⁷



Peace as a prescriptive vision for humanity – a normative quest from the individual to the collective – broaches the search for wisdom in Buddhist philosophy. Japanese

¹³⁶ Capra and Luisi develop a “unifying vision” of life based on systems thinking in order to offer systemic solutions to interconnected problems of society. See *The Systems View of Life: A Unifying Vision* (Capra and Luisi, 2014).

¹³⁷ Source: Fox (2014:193).

peacebuilder and Buddhist philosopher Daisaku Ikeda (2010, cited in Marsella, 2011:155; cf. Ikeda, 1996)¹³⁸ writes:

The Buddhist principle of dependent origination (Jpn. *Engi*) reflects a cosmology in which all human and natural phenomena come into existence within a matrix of inter-relatedness. Thus we are urged to respect the uniqueness of each existence, which supports and nourishes all within the larger, living whole. What distinguishes the Buddhist view of interdependence is that it is based on a direct, intuitive apprehension of the cosmic life immanent in all phenomena. Therefore, Buddhism unequivocally rejects all forms of violence as an assault on the harmony that underlies and binds the web of being.

According to the 14th Dalai Lama, inner peace and outer peace are not only related, but inner peace is also a prerequisite for world peace (see, for example, Dalai Lama, 2002, 2009a, 2009b): “Through inner peace, genuine world peace can be achieved. In this the importance of individual responsibility is quite clear; an atmosphere of peace must first be created within ourselves, then gradually expanded to include our families, our communities, and ultimately the whole planet” (the Dalai Lama, cited in Fox, 2014:189).¹³⁹ This shows the connection between peace and religious/spiritual thinking that advocates embracing love, compassion, and respect in our thinking and doing (cf. Kraft, 1992). Moreover, Buddhist monk and peace activist Thich Nhat Hanh emphasizes the “need to find an inner peace which makes it possible for us to become one with those who suffer, and to do something to help our brothers and sisters, which is to say, ourselves [...]” (Thich Nhat Hanh, 1988:127). What we can learn from Buddhist teachings is that “all suffering is (or should be) of concern to every being that is capable of experiencing and thinking about it” (Fox, 2014:189). Thus, essentially, peace is relational (cf. Košir, 2017¹⁴⁰), and violence against others (whether physical, non-physical, direct, or indirect) is, in fact, violence against oneself. Ivan Illich (2006:174) comments:

Peace fixes the meaning of the first-person plural. By defining the form of the *exclusive* ‘we’ (the *kami* of the Malay languages), peace is the base on which the *inclusive* ‘we’ (the *kita*) can arise. This distinction between the *kami* and the *kita* of the Malay languages comes naturally to most speakers around the Pacific. It is

¹³⁸ Also available from:
<http://indigenoupsych.org/Discussion/forum/Lifeism%20Article%20TRANSCEND%20MEDIA%20SERVICE.pdf>.

¹³⁹ Despite the centrality of the statement, I was not able to find and confirm the quotation from its original source, which is the *Buddhist Peace Fellowship Newsletter* Fall 1989 edition, the Dalai Lama’s Address in San Jose, Costa Rica, in June 1989. However, Kraft (1992:2) cites the same source and reproduces the quotation identically.

¹⁴⁰ Tina Košir (2017:143) writes: “[...] Abhinavagupta’s conception inspires us to think of peace as inherently dynamic. It is not peace pertaining to a piece of stone, but rather something at the core of liveliness.”

a grammatical difference utterly foreign to Europe, and completely lacking in the Western *pax*.

Cosmic peace also resonates with African conceptions of peace where, according to Nobel Peace Prize recipient Archbishop Desmond Tutu, the sense of “community” and “togetherness” is an important aspect that emphasizes sharing, belonging, and participation in efforts to improve society (Desmond Tutu, cited in Fox, 2014:190). Thus, “peace [...] builds outward to become, among other things, a state of harmony with the universe as a whole. [...] Inner and outer are inseparable correlates” (ibid.:191). The African phrase, or ideology, *Ubuntu* literally means “I am because we are” (Cortright, 2008:13) and embodies “the belief in a universal bond of sharing that connects all humanity” (Dartey-Baah and Amponsah-Tawiah, 2011:132). Ho-Won Jeong (2000) points out that harmony with the universe also includes the concept of living in harmony with nature. Hence, peace requires us to understand that currently “the earth, too, is the object of violence” (ibid.:8) and that an unsustainable way of life threatens our own survival. Anthony Marsella (2012:362) states: “What we are doing to our world as we exploit and dominate its magnificent resources for our selfish and limited ends is violence, it is destruction, it is killing—it is depriving our world of life.”

Finally, “peace can be identified, within this kind of worldview, as not only good in itself, but also as good by virtue of its healing power and contribution to the common weal” (Fox, 2014:192). Therefore, peace has a “prescriptive/visionary” aspect that prescribes it as a normative goal for humanity through “ethical or moral directives [that] should be understood and acted upon accordingly. [...] Peace is [...] a serious duty” (ibid.:192). This imperative is summarized by Danesh (2011:65) who concludes that “peace is a psychosocial and political as well as moral and spiritual condition requiring a conscious approach, a universal outlook, and an integrated, unifying strategy”. In the words of Jeong (2000:30): “A holistic conception of peace links the ideal of the human spirit to the harmony between different components of the earth system and even universe.”

What we can learn from these wider definitions of peace is that it is in the interest of human interaction and human activity in general to establish, protect, and promote structures that foster the satisfaction of perennial human needs, that is, holistic human needs and a collective “living” that transcend not merely Maslow’s (1954) self-actualization but all the materialistic and superficial wants of sub-potential living. Such structures are the fundamental building blocks of the systemic spheres that foster the various aspects of peace. This includes the celebration of full human potential in terms of holistic health, education, spirituality, relationships, and the universe at large. I shall call

the successful establishment of the amalgamation of these aspects *holistic peace* (materially, culturally, emotionally, spiritually, etc.).

No discussion of peace would be complete without honoring Gandhi's peace philosophy and, in particular, nonviolence. Mohandas K. Gandhi, one of the great "Fathers" of nonviolence, was inspired by Hindu, Jain, and Buddhist traditions (Martínez Guzmán, 2006), as well as drawing from Leo Tolstoy, Henry David Thoreau, the Bible, and the Bhagavad-Gita (Britannica, 2015). As Gandhi taught, *ahimsa* means nonviolence. Although *ahimsa* is generally categorized to belong within the sphere of positive peace (in the sense that it provides a set of positive, desired, elements of peace, rather than featuring elements that are undesired, such as war or violence), Gandhi recognized in his peace work that *ahimsa* has the meaning of negative peace. In the words of Martínez Guzmán (2006:31): "The word *ahimsa* [...] has a negative morphology and etymology, which have been 'positivised' by its conceptualisers and practitioners. *Himsa* is the desiderative form of *han*, meaning to kill or to damage, so that *himsa* means 'to wish to kill'. *A-himsa* means the renunciation of the will to kill or damage."

3.4 Dietrich's "Five Families of Peaces"

None of the above discussed frameworks fully covers the geographic and cultural richness and variety of understandings of peace in the world (cf. Dietrich et al., 2014). Ivan Illich (2006:173) explains that peace "has a different meaning for each epoch and for each culture area". What we need is a comprehensive yet flexible system of understandings of peace. Therefore, I now turn to Wolfgang Dietrich, Professor Emeritus and UNESCO Chair Holder of Peace Studies at the University of Innsbruck. Below, I paraphrase the "Five Families of Peaces" as envisioned and researched by Dietrich (2008, 2012) in the first part of his trilogy *Variationen über die Vielen Frieden* (Variations on the Many Peaces). The five families are "Energetic Peace", "Moral Peace", "Modern Peace", "Postmodern Peace", and "Transrational Peace" (ibid.).¹⁴¹ This is Dietrich's framework explored in the groundbreaking book (ibid.) – on which I base my following paraphrases – that categorizes the possible interpretations of peace; it is also the basis for the Innsbruck

¹⁴¹ I adopt the terminology of the English translation (Dietrich, 2012, translated by Norbert Koppensteiner) of the originally German book (Dietrich, 2008), but the original published in 2008 is my main source for my investigation. Dietrich (2013b) offers a good video summary of the five families in an interview conducted by Cerys Tramontini. See also the summary by Dietrich (2014).

Peace Program's approach to "Elicitive Conflict Transformation" (Lederach, 1995; Dietrich, 2011¹⁴²) and the transrational peace philosophy, in particular.

3.4.1 Energetic Peace

The *Energetic* interpretations of peace originate from the understanding that matriarchal monotheism is a source of harmonious primordial energy (ur-energy) and that everything is connected with everything through a manifestation of energy. The "Great Goddess" is a symbol of fertility. "Peace out of harmony" is a central statement and refers to the unification of dualities/opposites, such as yin and yang. "[E]nergetic peace [is] an achievement of humanity, which derives from man's archaic experience of being nourished by Mother Nature, often enough worshiped as the Great Mother" (Dietrich, 2006:1). It begins in the inner self and extends by way of harmonious vibrations through society, nature, and the universe. In other words, when polarities are in balance, peace is experienced. However, as energies are always dynamic, peace is thus not stable but a continuous expression of relations. Hence, there is the need for ever-new meditation sessions, if we talk about a deep inner experience of peace that can be verbalized as a "mountain lake" or as "fresh air" (Dietrich, 2008, 2012).

Energetic interpretations of peace tend to be found outside of Europe. For example, African notions of peace "ai[m] at harmony of society, nature and cosmos" (Dietrich and Sützl, 2006:293). It includes health, wellbeing, the growth of plants, the fertility of animals, etc. which all are in a "reciprocal relationship, which, when balanced, is experienced as peace [...] [which could be called] *Kindoki* which is used in the Congo basin and the region of the Great Lakes" (ibid.). Dietrich and Sützl (2006:294–295) mention further examples for energetic peace: Javanese ethics based on the assumption that harmony with nature, other people, and the cosmos (or super-nature) is the highest value, *damai*, and Mayan-Kakchikel *Utziläj k'aslen* in Central America which represents oneness of society, nature, and the universe. Dietrich and Sützl (ibid.) conclude that "[energetically oriented] cultures tend to be more peaceful than others based on absolute (monotheistic) truths and moral world views [emphasis in original]".

¹⁴² Dietrich (2011) has been translated into English in Dietrich (2013a) by Wolfgang Sützl and Victoria Hindley.

3.4.2 Moral Peace

The *Moral* interpretations of peace refer to the patriarchal “peace out of the one truth” idea. It rests on the introduction of dualism as an element for norms. This brings forth notions such as justice (“peace through justice”) because peace entailed the satisfaction of basic needs through reconciliation with God. However, “my justice” may not be the same as “your justice” – which ultimately results in a problematic understanding of peace, as exemplified by the concept of a “just war”. Moral peace was promoted by strong institutions (religion) that translated norms into universal truths. This coincides with the emergence of city states (polis) and hence the understanding of *pax* as an agreement of civil order. “Peace thus does not float anymore within the harmonious relation of things but is rooted in the *One Order*, the *One Truth*, which is guaranteed by power” (Dietrich, 2006:4).

Examples for moral understandings of peace include Western Christianity and Arabic *Salam* meaning peace (Dietrich and Sützl, 2006). Interestingly, moral peace doctrines, while powerful and resistant as evident in the pervasiveness of the great religions, have a tendency towards fundamentalism and, therefore, the creation of peacelessness (ibid.). To give an applied example, Dietrich and Sützl (ibid.:298–299) point out that such manifestation of violence may be useful, at latest in the short term, in the resistance of (structurally violent) capitalism (to foreshadow the next section on modern peace) while energetic understandings of peace “find no way out of its anomic condition, because the expected swing back into quasi-static harmony is not possible beyond the critical size which the expanding and accelerating character of capitalism necessarily creates everywhere”.

3.4.3 Modern Peace

The *Modern* interpretations of peace rest on ideals such as reason, humanitarianism, equality, technological progress, free trade, and federalism. Reason and rational thinking and reason replace what God was in Moral interpretations. It refers to a materialistic/mechanistic understanding of the world where the whole can be understood by understanding its parts in a way advocated by Newtonian physics (which relies solely on mechanical matter and is, therefore, incompatible with relativity) and Cartesian reductionism (which separates the mind from the body). The notion of “development” became the twin of “peace” (Dietrich, 2006; Dietrich and Sützl, 2006), and security

resurfaces as the substance of a universal imperative for nation-states with the central statement “peace out of security”.¹⁴³

3.4.4 Postmodern Peace

The *Postmodern* interpretations of peace begin to doubt the teachings of modernity. Whether Hobbes, Descartes, Newton, or Kant, the founding “Fathers” of modern thinking are now challenged. This results also in the founding of the Peace Studies discipline, as the field of International Relations had not succeeded in ensuring the peaceful coexistence of nation-states in the 20th century, whether under the umbrella of realist strategies or idealist approaches.¹⁴⁴ Postmodern peace is not a function of governmental action or reductionist clockwork thinking. Rather, the postmodern interpretations acknowledge networks, perceiver-constructed structures, fields, systems, chaos, and complexity. It is the celebration of the incomplete, imperfect, small, mundane, and unspectacular “many peaces” (Dietrich and Sützl, 2006) through the plurality of truths, which oppose the structural and cultural violence of modernity. In other words (ibid.:299): “It follows that the response to the structural violence of modernity both in postmodern thinking as in view of the real-political situation can only be the demand of a pluralistic, differentiated and incompatible vision of peace. *Postmodernity calls for many ‘peaces’*. [emphasis in original]” See *Chapter 3.6*.

3.4.5 Transrational Peace

Finally, *transrational* peaces combine the best aspects of the previous four families. The aim is to transcend the limits of reason by combining the energetic understanding of life (as suppressed by the modern view) with reason or rational thinking – without forgetting the lessons from modernity and postmodernity. In other words, the insight is that spirituality is a part of the human experience, as postulated by humanistic and transpersonal psychology, without denying rationality. “Peace through harmony” is seen as complementary to reasonable thinking, that is, to the peaces through justice, security, and truth. Moreover, transrational interpretations start with, and go beyond, the individual and expand the consciousness to include collective systems. Transrational peaces require a perceiving subject, and the analysis of the perceiving self. Thus, there is no one absolute truth, as it depends on the relational aspects of subjects and objects. Rather, according to Dietrich, transrational peace is the lifelong quest for a dynamic balance: harmony is a

¹⁴³ Cf. Williams (2013).

¹⁴⁴ See *Footnote 128* in *Chapter 3.2.1*.

function of security, security is a function of justice, justice is a function of truth, and truth can only exist in harmony. It entails harmonizing ethical conduct with the aesthetic of life. The notions of spirituality, love, and harmony are again part of the academic vocabulary.

To be clear, transrational peaces offer a door into an entirely new field that is still largely unresearched. We may tap into quantum physics, neuroscience, neurobiology, biochemistry, epigenetics, and other fields in our quest to understand how the transrational mind perceives holistic peace based on past experiences, emotions, heart-brain coherence, etc. What we do already know, as Dietrich (2021:3) points out, is that:¹⁴⁵

Peace [...] does not manifest itself in an objective state of world conditions, but through perception and interpretation of interpersonal relationships and lifeworld conditions. The neurosciences have already established that human beings do not have objective experiences as Cartesian subjects, but rather are made of the sum of their experiences into those who they are in the present respectively. The existence, which is constantly reinventing itself in exchange with others, always precedes the essence of existence, without ever being caught up by it. [translated by author]

Dietrich (ibid.:24) continues to recognize that universal consciousness is the ultimate cause of any action. This thought is traced back to Baruch Spinoza (cited in ibid.). Dietrich notes that Spinoza's thoughts resurface in postmodern philosophy (in particular, in Gilles Deleuze's work). Overall, Dietrich (2008, 2012) offers a very revealing and insightful adventure into the history of each of the peace families, how they emerged, and who their primary thinkers were. Especially the transrational aspect of peace will be useful later. I have restricted myself here to brief paraphrases of understandings of peace, thereby ignoring the wider context. Dietrich's work on transrational peace explains that conflict is energetic dissonance. Therefore, "Elicitive Conflict Transformation" (Dietrich, 2008, 2012; Lederach, 1995; and, more practically, Dietrich, 2011, 2013), which is the logical result of transrational peace, is essentially spiritual (or holistic) peace work. Such "elicitive" work can take the form of breath-oriented, voice-oriented, or move-oriented

¹⁴⁵ Original quotation in German in Dietrich (2021:3): "Frieden ist nicht der Fall, manifestiert sich nicht in einem objektiven Zustand der Weltverhältnisse, sondern durch Wahrnehmung und Interpretation zwischenmenschlicher Beziehungen und lebensweltlicher Bedingungen. Die Neurowissenschaften haben längst geklärt, dass Menschen nicht als cartesianische Subjekte objektive Erfahrung machen, sondern von der Summe ihrer Erfahrungen zu jenen gemacht werden, die sie im jeweiligen Jetzt sind. Die sich im Austausch mit anderen dauernd neu entwerfende Existenz geht der Essenz des Daseins stets voraus, ohne von ihr jemals eingeholt zu werden."

approaches (Dietrich, 2011, 2013). The idea is to transform the energetic dissonance through mindful presence and practice (cf. Lederach, 2005; Dietrich, 2015).

3.5 Peace and Spirituality

This section discusses the connection between spirituality and peace in the context of spirituality being defined as a non-materialistic lifestyle: the tendency to realize that life is more than what is perceived by the five senses.¹⁴⁶ Spirituality is a deeper attempt to recognize phenomena that may not be immediately recognizable. Spiritual practice is an attempt to turn inward – toward the essence of being human, or, in certain spiritual traditions, toward the divine – from the ordinary, outer world. Accordingly, spirituality is directly relevant to scholars and practitioners of Peace Studies because peace is much more than the mere absence of war or violence. Essentially, the broader the definition of peace, the stronger its link to spirituality. Below, I begin with the narrowest definition, which serves as the epiphany, or epitome, of non-spiritual peace. The definition is gradually expanded, ultimately reaching a philosophy where spirituality and peace are superimposable and intertwined. The goal is to present a conceptualization of the interlinkages of spirituality and peace.

Peace, in its most limited form, is the absence of negative notions such as violence, war, disturbance, or disharmony. As discussed earlier, Galtungian negative peace can be traced back to Hobbes. Hobbes' worldview does not allow for higher, spiritual levels of the mind to exist; rather, human nature can be reduced to physical, animalist desires. Hobbes' school of thought eventually contributed to the enactment of international law to punish and minimize (but not eliminate) war.

As we expand the concept of peace, it starts to coalesce those ideals that world thinkers deem necessary, right, and beneficial for the advancement of human potential. This initially pertains to Galtung's positive peace. Galtung's work enables scientific exploration of deeper facets of peace that foster "all other good things in the world community, particularly cooperation and integration between human groups" (Galtung, 1967:12), as already noted earlier. Through a positive definition, peace becomes a spiritual maxim (cf. Steiner, 1894; Dalai Lama, 1994). It connects to Homer's *Iliad* and to Spinoza, discussed earlier, thereby offering a quintessential ingredient for a

¹⁴⁶ This section is based on Bauer (2019a).

conceptualization of spirituality and peace. If spirituality was irrelevant for Hobbes, Spinoza brought it to the core of the peace concept.

A renowned peace scholar of our age and the United Kingdom's first professor of Peace Studies at the University of Bradford is Adam Curle, whose approach is characterized by his adoption of the distinction between negative and positive peace, emphasizing the latter's reliance on peaceful relationships among individuals within society. A central point is to understand the parties' underlying attitudes and values in a conflict. Through Curle's background in anthropology, psychology and development education, peace was linked to "human development" and the "liberation of human potential". As per humanistic psychology, the human spirit and psyche was for Curle a source for peace to be tapped into; he was influenced by the Quakers, the works of Peter D. Ouspensky, George I. Gurdjieff, and Buddhist teachers (Woodhouse, 2010). Particularly, meditation was conceived as a means and prerequisite to fathoming and achieving peace – and to realizing human potential. Conversely, a lack of peace is, according to Curle, "our failure fully to grasp, and so to develop, the amazing potential of our natural endowment" (Curle, 1986:5). Interestingly, Curle brings a spiritual dimension to attempts of reaching negative peace. Curle writes: "[S]olutions [of negative peace] reached through negotiation may be simply expedient and not imply any change of heart. And this is the crux of peace. There must be a change of heart. Without this no settlement can be considered secure" (Curle, 1995:132). This "change of heart" refers to "the development of the local peacemakers' inner resources of wisdom, courage and compassionate non-violence" (Curle, 1994:104).

Spirituality and peace scholar Mark S. Umbreit (2000) applies an interpersonal dimension to the concept of inner peace. Umbreit recognizes that spiritual calmness, as experienced in inward meditation to transform inner conflicts, can also be experienced in outward transformations of interpersonal conflicts. Umbreit identifies "key principles of resolving interpersonal conflict" (Umbreit, 2000:1) that rest on humanistic mediation, that is, interpersonal dialog based on spiritual practice. Umbreit's (2000) spiritual dimension rests on an intuitive process that combines both left and right brain functions, i.e., the logical, emotional and spiritual aspects of human nature. The prerequisite to achieve peace, according to Umbreit, is being centered and connected to a spiritual source of wisdom leading to compassion, humility, congruence, and creativity, with meditation as the facilitator for the peace process.

Manifesting weak, strong, inner, and outer peace forms holistic peace, which is the extension of inner peace to outer peace while taking a holistic approach to life, and to peace in the universe (cf. Groff and Smoker, 1996; Fox, 2014). As we noted earlier, peace

suggests the interconnectedness of all beings, oneness celebrated through life, as well as embracing love and compassion (cf. Kraft, 1992).

Extending unconditional loving kindness to oneself, a close person, a person of great admiration, a neutral person, or an enemy is a spiritual practice that Mohandas Karamchand (Mahatma) Gandhi proclaimed. As Peace Education scholar Edward J. Brantmeier said, “[i]n a Gandhian theory of peace and nonviolence, loving kindness is the soul-force that motivates and guides action towards positive social change” (Brantmeier, 2007:136). Meditation as a spiritual practice fosters inner peace and can, eventually, lead to the elimination of suffering, enlightened living, and world peace (cf. Tanabe, 2016). Peace can be fostered through – and is an important theme in – spiritual practice of any major tradition.

Earlier, we have referred to the Dalai Lama, Thich Nhat Hanh, Mahatma Gandhi, and to Desmond Tutu. These references to Buddhist, Hindu, and African traditions serve as exemplary notions, while other traditions offer valuable insights, as well. For example, *Tao Te Ching*, *Bhagavat Gita*, the *Upanishads*, and other classics of earliest World literature offer timeless wisdom on how to achieve inner and outer peace (cf. Richards, 2006). Perhaps the most radical is the teaching of love of Jesus Christ. According to theologian Mark Bredin (2004), Jesus was the quintessential forerunner of nonviolence, the same philosophy that Gandhi, an educated Hindu, followed, as discussed in *Chapter 3.3*. Fundamental to understanding the magnitude of holistic peace is also the work of Wolfgang Dietrich (2008, 2012) on “transrational” interpretations of peace, as discussed in the previous section. What we can see clearly is that the highest spheres of the peace concept entail a normative quest for a higher purpose of human existence. Therefore, *holistic peace is defined as the transrational vision for humanity, an ultimate higher purpose of human endeavor, and effective amalgamation of all aspects of peace.*

Are higher levels of peace possible without spirituality? Perhaps, as it is possible to be non-spiritual while doing all good deeds. However, the highest levels require a spiritual understanding of issues that cannot be perceived with the five senses. After all, if we have the spiritual aim of achieving inner, outer, and world peace, then the examples of such peace visionaries as Mahatma Gandhi, Nelson Mandela, and Al Gore are leading the way to a spiritualized understanding of contributing to the common good – an explicit or implicit desire to base all actions on a higher purpose transcending rationality. In other words, a deep, *de facto* spiritual, set of values can serve as inspiration for doing the right thing together (cf. Saade, 2014). For example, business magnate Elon Musk (2013), exploring the underlying motivations of his work, talks about his desire to solve the

greatest challenges that humanity faces throughout the course of the present century. While Musk has been criticized on various fronts, such thinking is exemplary for the type of practical spirituality that has the potential to connect deeper meaning to moral excellence and peace leadership (cf. Dalai Lama and Muyzenberg, 2008; Chaudhry, 2011; Fairholm, 1998).

The relevance of the spirituality–peace connection is manifold. Acting in accordance with a strong desire to contribute for the common good, for holistic peace, maximizes one’s potential. Meditation/prayer is, without doubt, the best way to connect to inner wisdom and to foster inner peace as a basis for identifying one’s higher purpose. A related, similarly profound concept is commitment to nonviolence. Like peace, nonviolence too has narrow and broad definitions. From a narrow, pragmatic, even strategic scope of not using violence to achieve one’s goals, as advocated by Gene Sharp (1973), professor of political science, nonviolence also has holistic aspects that go beyond mere actions by including one’s thoughts. In the most comprehensive, spiritual definition, nonviolence as a lifestyle includes not hating one’s enemies but loving all beings (cf. the teachings of Jesus) with pure intentions. In addition to Gandhi, exponents of a holistic approach to nonviolence are renowned author Leo Tolstoy and Civil Rights activist Martin Luther King Jr. Holistic nonviolence is based on profound spiritual practice of meditation, or prayer, to align all thoughts and actions with the basic principles of peace, love, respect, and compassion. Groff and Smoker (1996) give an example about Gandhi: “Gandhi never took action in the world until he had first meditated and asked for inner guidance on what to do. When Gandhi’s movement also became violent, he called off further action until people could be adequately trained in nonviolence.”

The connection between spirituality and peace is starkly relevant also for regular day-to-day life. In his famous book *The 7 Habits of Highly Effective People*, management consultant Stephen Covey (1989) offers valued advice (or “perennial” truths, cf. Huxley, 1945) based on wisdom literature regarding personal effectivity, which is defined as achieving the ultimate purpose of a human being (cf. Covey, Merrill, and Merrill, 1994). Here, effectivity lies in, and relies on, the success of oneself together with others through keywords like a win-win attitude and creating synergy. Peace is a worthwhile goal for individuals and organizations. Practitioners, whether peace workers or corporate employees, benefit from realizing the omnipotent relevance of peace for one’s personal and working life. Knowing one’s higher purpose, being centered in peaceful and holistic values, but also knowing one’s limits, helps to integrate a spiritual dimension into daily life, whether at home or at work.

Peace has a multitude of definitions: weaker spheres that address the absence of war or violence (whether physical, structural, cultural, inner, or outer); stronger spheres that proclaim the presence of positive values and ideals in society (such as justice, wellbeing, and freedom); and holistic spheres that transcend rigid structures of reason to a higher purpose by amalgamating all aspects of peace. Here, the frame is the peaceful coexistence of all human beings in a society where the true potential for humanity is realized. The trajectory of these levels of peace – and the culmination in the holistic approach – manifests in “the idea that the collective external world of outer peace is in some way a representation or image of the collective inner world of spiritual peace, [and] may be of particular importance in the creation of a holistic, inner and outer global culture of peace,” as eloquently stated by Groff and Smoker (1996). Holistic peace as an aim puts us back in sustainable balance with ourselves, with nature, and with universal wisdom – proclaiming the extension, or transcendence, of inner peace to outer peace. Marsella (2007, 2008, cited in Marsella, 2012:375) writes:

[S]pirituality—that transcendent sense of awe, reverence, and connection in which we are moved beyond ourselves, and beyond time and place to new levels of consciousness. Spirituality moves us, as individuals and groups, beyond our past to the richness of the immediacy of the moment. And with this comes an experience of attachment and belonging to something much larger than our individual or collectives [sic] experiential levels. We are part of life, and that means we have ties to all forms of life on Earth and to the mysteries of the cosmos itself.

3.6 The Pluralism of the Many Peaces

The brief paraphrasis of Wolfgang Dietrich’s (2008, 2012) five families of peaces in *Chapter 3.4* lays the groundwork not only for the plurality of peaces discussed next, but also for the holistic understanding of peace that, as we shall recognize later, is at the heart of the very hypothesis of this entire work. Therefore, the intellectual insights provided foremostly and pre-eminently by Dietrich deserve to be studied in more detail. For this, we need to understand why and how the plurality of peaces, on the one hand, and the transrationality, on the other, provide the key to unlock the predicament that singular peace as a normative concept is, in fact, violent. Why can peace be violent? And why is this a predicament? I address these questions in the following. A good place to begin is the edited collection of “Key Texts of Peace Studies” in the book with the same title by Dietrich, Echavarría, and Koppensteiner (2006).

Starting with Ivan Illich, the Austrian philosopher states (2006:173)¹⁴⁷: “Peace has a different meaning for each epoch and for each culture area.” Therefore, “war tends to make cultures alike, whereas peace is that condition under which each culture flowers in its own incomparable way” (ibid.:175). From this, Illich puts forward the argument that we need to divorce peace from development¹⁴⁸, as the latter is in contradiction with the “people’s peace”. To rephrase Illich’s argumentation, the idea here is that peace at the center of power where the emphasis is on “peacekeeping” is different from the peace in the margins where people desire to be “left in peace”. However, Illich explains that the agenda of the elites is to promote the notion of “development” which Illich calls “a worldwide war [...] against people’s peace” (ibid.:173). Illich (ibid.) concludes: “I believe that the limits to economic development, originating at the grass roots, are the principal conditions for people to recover their peace.” However, Illich (ibid.:173–174) points out further that the various meanings of peace have resulted in violence throughout history, thereby paving the way for the plurality of peaces:

Each *ethnos* – people, community, culture [–] has been mirrored, symbolically expressed, and reinforced by its own *ethos* – myth, law, goddess, ideal – of peace. Peace is as vernacular as speech. [...] Take the Jews; look at the Jewish patriarch when he raises his arms in blessing over his family and stock. He invokes *shalom*, which we translate as ‘peace.’ He sees *shalom* as grace, flowing from heaven, ‘like oil dripping through the beard of Aaron the forefather.’ For the Semitic father, peace is the blessing of justice that the one true God pours over the twelve tribes of recently settled shepherds. To the Jew, the angel announces *shalom*, not the Roman *pax*. Roman peace means something utterly different. When the Roman governor raises the ensign of his legion to ram it into the soil of Palestine, he does

¹⁴⁷ According to the editors’ footnote on page 173 in Dietrich, Echavarría, and Koppensteiner (2006), Illich (2006) was first delivered as a speech in Tokyo in 1980 and subsequently published in *Democracy*, 1/1981 with the same title. Illich (1992) features the same but slightly differently worded text with the title “The De-linking of Peace and Development” (on pages 15–26) and states that the speech was given in Yokohama, Japan.

¹⁴⁸ Illich (1981) explains: “The development paradigm is more easily repudiated by those who were adults on January 10, 1949. That day, most of us met the term in its present meaning for the first time when President Truman announced his Point Four Program. Until then, we used ‘development’ to refer to species, real estate and moves in chess – only thereafter to people, countries and economic strategies. Since then, we have been flooded by development theories whose concepts are now curiosities for collectors – ‘growth’, ‘catching up’, ‘modernization’, ‘imperialism’, ‘dualism’, ‘dependency’, ‘basic needs’, ‘transfer of technology’, ‘world system’, ‘autochthonous industrialization’ and ‘temporary unlinking.’” Illich (2006:177) continues: “You may remember, with some embarrassment, how generous people were urged to make sacrifices for a succession of programs aimed at ‘raising per capita income,’ ‘catching up with the advanced countries,’ ‘overcoming dependencies.’ And you now wonder at the many things once deemed worthy of export: ‘achievement orientation,’ atoms for peace, ‘jobs,’ ‘windmills,’ and, currently, ‘alternative life-styles’ and professional supervised ‘self-help.’ Each of these theoretical incursions came in waves. One brought the self-styled pragmatists who emphasized people in the foreign ideology. Both camps agreed on growth. [...] Concrete peace, by being thus linked to development, became the overarching unexaminable axiom. Anyone who opposed economic growth, not this kind or that, but economic growth as such, could be denounced as an enemy of peace.” For a longer discussion of Illich’s views on development vis-à-vis Truman’s economic peace, see, for example, Chapter 6 in Ewell (2020).

not look toward heaven. He faces a far-off city; he imposes *its* law and *its* order. There is nothing in common between *shalom* and this *pax romana*, though both exist in the same place and time. In our day, both have faded. *Shalom* has retired into a privatized realm of religion, and *pax* has invaded the world as ‘*peace*,’ *paix*, *pace*. Through two thousand years of use by governing elites, *pax* has become a polemical catchall. The term was exploited by Constantine to turn the cross into ideology. Charlemagne utilized it to justify the genocide of the Saxons. *Pax* was the term employed by [Pope] Innocent III to subject the sword to the cross. In modern times, leaders manipulate it to put the party in control of the army. Spoken by both St. Francis and Clemenceau, *pax* has now lost the boundaries of its meaning. It has become a sectarian and proselytizing term, whether used by the establishment or by dissidents, whether its legitimacy is claimed by the East or the West. [emphases in original]

But why, according to Illich, can peace itself be violent? Recalling *Chapter 3.3.3* where I quoted Illich’s insight into *kami* and *kita* to emphasize the relational aspect of peace – and the lack thereof in Western conceptions of peace – we can now follow Illich’s (ibid.:174) next point: “Modern Europe’s undifferentiated ‘we’ is semantically aggressive.” Does this mean that European peace is violent, and, for example, Asian peace is peaceful? No. Rather, what it does suggest is that it is violent to proclaim “our” peace versus the “other’s” peace. This indicates that the plurality of peaces is a fundamental requirement for a peaceful peace, just like the Jewish *shalom* and Roman *pax* – two different peaces – can coexist peacefully.

As Research Director at the Wuppertal Institute for Climate, Environment, and Energy in Germany, Wolfgang Sachs (2006) recognizes that a singular peace presupposes a singular “One World” and “points to the blindness and violence entrenched [in the modern idea of] One Mankind united in One Market through which the One Peace would be brought to the One Planet” (Echavarría and Koppensteiner, 2006:169). However, as these notions are, in reality, starkly heterogeneous, Sachs (2006) promotes the postmodern idea that cultural diversity is in contradiction with the idea of progress. Similar to Illich’s (above) and Gustavo Esteva’s (2006) manifestos of divorcing “development” and “peace”, Sachs argues that the violent notion of “progress” presumes the homogenization of the world in the sense that there would be only one trajectory of progress, thereby disallowing diversity. Echavarría and Koppensteiner (2006:169) explain: “Instead of falling into the trap of reviving the old universalist claims of the myth of *development*, Sachs calls for a reconstitution of our present, for politics, which combine three ideals: regeneration, unilateral self-restraint and the dialogue of civilizations. [emphasis in original]” Therefore, according to Sachs (2006:213), we need to delink “peace from progress and progress from peace”. This transcends the old ideal of one universal truth. According to Italian philosopher Gianni Vattimo (2006), truth is rhetorical. This is a key notion that

allows the pluralistic notion of peace – that is, the idea that there is no one peace but, rather, that each individual can experience his/her own peace in a unique way – to be congruent with the idea that peace is “impure”.

A seminal contribution to peace literature is the notion of “imperfect” peace by Spanish historian and peace scholar Francisco A. Muñoz¹⁴⁹ (2006)¹⁵⁰ whom I have referenced in preceding sections. The pluralistic notion of peace – that is, the idea that there is no one peace but, rather, that each individual (or group, organization, etc.) can experience his/her own peace in a unique way – is congruent with the idea that peace is “imperfect” which is an attempt to reduce the inherent violence of the utopian and frustrating “perfect” peace that would not allow any deviations. Muñoz (ibid.:241) explains: “By using the adjective imperfect, I am able to reveal the meanings of Peace in some way. Although it is an adjective of negation which, by the way, I greatly dislike applying to the concept of Peace, which I strive to free from that particular orientation it can also be understood etymologically as ‘unfinished’, ‘procedural’, and this should be taken as its core meaning.” This contrasts with the peace of “do-gooders” in an outer world. Rather, “imperfect peaces” turn away from an ideal peace and, instead, focus on the unfinished and procedural nature of peaces, “as there are many areas where peaceful regulations of conflicts occur” (ibid.:257). Muñoz (ibid.:259) states further: “This approach also allows us to consider peace as a *process*, an unfinished road. That is how one could interpret Gandhi when he said that *there is no road to peace, peace is the road*. [emphasis in original]”

Muñoz’s “imperfect peace” is at the heart of holistic peace. One reason for this is that the pluralistic nature, as understood by Muñoz, allows peace to be understood as something much bigger than merely weak peace or strong peace. Muñoz (ibid.:262) explains: “[I]f we reduce the possibilities for perceiving and considering *peace* to those approaches that we can take based on *positive peace*, this could become an unreachable utopian horizon, given the requisites that it would potentially have to meet (inexistence of wars and violence, social justice...). [emphasis in original]” In other words, holistic peace is not an absolute status but a mindset, a level of mind, that allows for other mindsets to co-exist

¹⁴⁹ 1953–2014.

¹⁵⁰ Originally published as Muñoz, Francisco A. (2001): “La Paz Imperfecta ante un Universo en Conflicto (Imperfect Peace in the face of a Universe in Conflict)”, in Muñoz, Francisco A. (Ed.): *La Paz Imperfecta*, Granada, Universidad de Granada. Translated into English by Jon Rushton. Also available from: <http://www.ugr.es/~fmunoz/documentos/imperfectpeace.pdf>.

through “basing ourselves on each and every peaceful attitude and conduct that arise within the common experience of ours species” (ibid.). Muñoz (ibid.) explains further:

It may not be possible to adopt an alternative perspective if we do not perform what we could define as a turnaround or, in this case an *epistemological inversion*, in the sense of adopting a different starting point, other presuppositions in which the concept of *Peace* not only has greater presence, with a differentiated starting position, but also has a different qualitative focus that allows it to gain greater relevance and catalytic potential, in both theoretical and practical aspects, in debates surrounding peace. Our proposal is that *imperfect peace* could make a contribution towards this fresh approach.

Finally, Wolfgang Dietrich and Wolfgang Sützl (2006)¹⁵¹ make the “Call” for the plurality of “Peaces”. In the authors’ view, the universalist modern claim of the one peace has not only caused but also legitimized “all types of violence against others who are considered savage, underdeveloped or uncivilized and – therefore – in need of enlightenment, development, and/or civilizing” (Echavarría and Koppensteiner, 2006:170). Further (ibid.:171): “Thus, the issue cannot be to find a new enriched concept of One Peace to fit all situations, but exactly to restrain from a universal – disrespectful and unpeaceful – definition of peace to which other cultures need to be adapted to.” Dietrich and Sützl (2006:300) conclude:

The world therefore needs more than *one peace* for concrete societies and communities to be able to organize themselves. *The peaces* do not become mutually compatible the moment everybody understands one another, but when all live in their *own peace*, that is, threat others like members of their own kin, and so respect them even if they do not understand them. [emphases in original]

What Illich (2006), Sachs (2006), Vattimo (2006), and Dietrich and Sützl (2006) have in common is “a sentiment of doubt, which translates into an approach characterized by skepticism towards the grand narratives and towards overarching and totalizing theories” (Echavarría and Koppensteiner, 2006:171). This understanding of peace, or peaces, suggests also rejecting the “homogenizing structures and the stratifying and leveling approaches of mainstream International Relations and philosophy with their reductionist

¹⁵¹ First published in German in Dietrich, W. (1998) “Plädoyer für die vielen Frieden”, in: European Peace University (Ed.) *Schlaininger Schriften zur Friedens- und Konfliktforschung, Band 1. Is small beautiful? Die Leopold-Kohr Vorlesungen 1997*. Vienna: Promedia. pp. 39–60. Also available from: <https://www.uibk.ac.at/peacestudies/downloads/peacelibrary/vielefrieden.pdf>.

The English version (Dietrich and Sützl, 2006) is also available from: https://www.aspr.ac.at/fileadmin/Downloads/Publikationen/Publikationen_bis_2014/Schlaininger_Arbeitspapiere/wp7_97.pdf.

assumptions of balances of power, institutionalisms and the autonomous, self-grounded subject” (ibid.).

3.7 Peace as the Substance of Any Positive Impact

The hitherto discussion has showcased aspects of peace that are also aspects of collective livelihood, i.e., aspects of making a collective living. In this section, I argue that peace be seen as the ultimate substance of *any* positive impact because of its holistic – transrational, spiritual, and pluralistic – nature, as per the previous sub-chapters. Contrary to competing concepts (such as the common good, wellbeing, happiness, etc.) peace *can* coexist simultaneously with its polar opposite. Case in point: the soldier in war can be in peace with him/herself as well as others around. The common good, for example, is not transrational because it does not and is not able to transcend dualism. Good and bad cannot coexist at the same time. Peace, on the other hand, has been hailed as positive by all civilizations throughout the history of humankind.


Yet, more questions need to be asked regarding the essence of peace. While we have, in the previous sections, outlined tendential theories of peace, what is missing is a concise and unifying theory that covers all manifestations of peace. In the words of Giesen, Kersten, and Škof (2017:1):

Peace is a far from unequivocal expression. Although one may say that the various meanings of the concept of peace were somehow always present, its links in modern European thinking with war and the natural rights doctrine have several limited the concept’s semantic reach: ‘peace’ became ultimately equivalent to the absence of (inter-state) war. Nowadays, this is not to be taken for granted anymore. The word ‘peace’ may be applied not only to political or moral issues, but also to culture, gender, environment, education, or social recognition, to mention but a few. The sort of unifying substratum once given by the material background of the concept is now largely considered to be just one among many other conceptualisations of peace. Too often still, peace studies remain confined to fields like security studies, political theory, and international relations, where they are generally conceived in terms of non-violent conflict resolution or management. Even in those instances where a spiritual dimension is introduced, the immediate goals continue to be defined in political and situationally specific terms. This has been the case with Gandhi’s struggle for Indian independence, Martin Luther King’s civil rights campaign in the United States, and Desmond Tutu’s truth and reconciliation commission which sought to heal the wound of Apartheid in South Africa.

It is my intention to ascertain that peace can be seen as the substance of any positive impact. To see the potential significance of this statement, we need to truly appreciate, internalize, and reiterate that peace is much more than the absence of war. Going beyond

Galtung’s negative/positive peace framework, we see that the peace concept can be expanded further to include any positive value that is deemed useful for society (Bauer, 2019a). While it may appear that such a drastic expansion of the concept is overstressing its boundaries, it is conceivable that the absence of the notions that contribute to the smooth functioning of society – such as education, equality, justice, trust, and satisfaction of human needs – would reduce peace, which may lead to dissatisfaction and the escalation of conflicts. Therefore, contributing to the benefit of society (making a collective living) can be said to be contributing to peace (cf. Popper, 2018). To illustrate this, some examples of positive impact and their relation to peace are presented in *Table 8*.

Table 8: Exemplary dimensions of service to society as aspects of peace¹⁵²

Positive contribution to society	 Connection to peace (excerpts)	Exemplifying references
Security	Peace and comprehensive human and national security or safety are closely associated. Peacebuilding contributes to the promotion of security at the personal, institutional, and structural–cultural levels.	<ul style="list-style-type: none"> • Fontanel and Chatterji (2008) • Wæver (2008) • Dietrich (2012)
Freedom	Peace implies freedom on different planes: political and religious freedoms, economic and social opportunities, transparency, as well as freedom from fear and violence. Peace, freedom, and development are linked.	<ul style="list-style-type: none"> • Barnett (2008)
Trust	Social capital contributes to peacebuilding through trust and dialog. In other words, trust is essential and a type of “currency” in communities.	<ul style="list-style-type: none"> • Cox (2009) • Väyrynen (2000) • Oelsner (2007)
Equality	Equality is at the heart of Galtung’s positive peace. Inequality significantly contributes to undermining the creation of a shared society and multiplies tension within society by cementing or exacerbating differences. Also, feminism should receive a more prominent role in critical peace and conflict studies. The role of women in peacebuilding is increasingly emphasized.	<ul style="list-style-type: none"> • Galtung (1967) • Adolf (2009) • McLeod and O’Reilly (2019) • Väyrynen et al. (2021)
Health	Optimizing health is considered a means to contribute to peacebuilding; in other words, peace ultimately becomes a result of health promotion activities. This stems from the idea that health is a requirement for, and enabler of, life.	<ul style="list-style-type: none"> • Adolf (2009) • Arya (2017) • Garber (2002)
Justice	Justice and peace go hand in hand. Peace is often defined as the presence of justice. Justice does not just assume looking back at the past, but also provides resources for a better, nonviolent future, thus being an important part of peacebuilding.	<ul style="list-style-type: none"> • Galtung (1969) • Sriram (2007)

¹⁵² Source: Author’s own elaboration, first in Bauer (2020); see also Bauer (2022). This list of positive contributions to society is not comprehensive and merely exemplary for possible positive impacts. The purpose, here, is not to argue that each dimension is positive in all cases.

Human rights	The satisfaction of human rights is intrinsically related to, and a requirement for, peace. Treating other human beings with dignity and equality is the foundation of peaceful relations.	<ul style="list-style-type: none"> • Jeong (2000) • Bell (2005)
Prosperity	Prosperity and economic development represent important opportunities for building peace. The need and aspiration for access to, and control over, resources can be a cause of conflict. Poverty and severe inequality increase the risk of wars.	<ul style="list-style-type: none"> • International Alert (2015)
Wellbeing	Human wellbeing describes the complex phenomenon of individuals and communities achieving psychological and physical, inner and outer, wellbeing in an insecure world. Many international political actors have incorporated wellbeing and human security as part of their mandate and policy agenda, including in their peacebuilding attempts. Wellbeing is a vital element of peace.	<ul style="list-style-type: none"> • Webel and Galtung (2007) • Fox (2014) • Yarnell and Neff (2013)
Education	Education contributes to developing the skills for peaceful inter-human relations, good governance, and peacebuilding. Education is capable of building capacity and social relationships for democratic, inclusive, and just conflict transformation by influencing individual and collective understandings, competencies, values, norms, opportunities, etc. Teaching social and emotional learning skills in schools can foster peace. Education is a necessary requirement for peace.	<ul style="list-style-type: none"> • Kant (1795) • Montessori (1949) • Hymel and Darwich (2018) • Danesh (2011)
Art	Art is, by definition, an ability to transcend the ordinary and to provoke feelings, thoughts, and inspiration in the observer. This is a transrational phenomenon that takes place when at inner peace.	<ul style="list-style-type: none"> • Shepela (2015) • Premaratna and Bleiker (2010)
Spirituality	Spirituality and peace are closely related: the wider the definition of peace, the more intertwined it is with the concept of spirituality. There is the idea of introspective spiritual peace of a person: inner peace leads to outer peace. The focus of these practices is a process of individual transformation, which brings positive consequences for society in terms of peacebuilding.	<ul style="list-style-type: none"> • Curle (1995) • Dietrich (2012) • Bauer (2019a)
Happiness	Conflict and peace are correlates of happiness. People who feel they have a self-actualized life will be better at transforming conflicts and fostering peace. Moreover, peace has an etymological meaning of happiness.	<ul style="list-style-type: none"> • <i>Online Etymology Dictionary</i> (n.d.) • Marcantonio (2017)
Sustainability	Efficient environmental management is of great importance to providing stable and sustainable peace. Environmental degradation can be a cause of war. Social sustainability and peace are directly linked.	<ul style="list-style-type: none"> • Shiva (2005) • Brauch et al. (2016) • Rotberg (2010)
Livelihood creation	Livelihood creation and peace are interconnected, as poverty can be a cause of conflict. Earning a livelihood brings with it a basic satisfaction with life, including economic necessities.	<ul style="list-style-type: none"> • Lederach (2008)
Satisfaction of human needs	Through reducing direct and structural violence, peacebuilding processes contribute to the equitable satisfaction of human needs for security, identity, wellbeing, and self-determination. Moreover, food as an intangible cultural heritage is not only an essential part of culture, but also an aspect of peace. A case in point is the US “Food for Peace” program.	<ul style="list-style-type: none"> • Galtung (1980) • Brulotte and Di Giovine (2016) • Messer, Cohen, and D’Costa (1998)
Technological development	Technological development corresponds to the creation of new opportunities for multilateral cooperation for peace, global	<ul style="list-style-type: none"> • Campbell, van Zyl, and Gallagher (2019)

	governance, state–society relations, and sustainable development. A case in point are the notions of “PeaceTech” and “peace innovation”. As a result of technological progress, new ways of participation in, engagement with, and accountability of societal developments are emerging. All these developments change how people participate in peace processes.	<ul style="list-style-type: none"> • Miklian and Hoelscher (2018) • Puig Larrauri and Kahl (2013) • Spencer (2008)
Sports	While sports are a major example of competition-based activity, at the same time, it is a prime means of developing intercultural understanding and health. Moreover, sports events can be a celebration of culture and a tool for peacebuilding.	<ul style="list-style-type: none"> • Putter and van Zyl (2019)
Culture	A central notion of peace is that different cultures are just different, but not better or worse. Traveling, for example, is a good means to increase one’s intercultural understanding. Worth mentioning is also UNESCO’s Heritage-scape: A Global Endeavour to Produce ‘Peace in the Minds of Men’ through Tourism and Preservation.	<ul style="list-style-type: none"> • Brulotte and Di Giovine (2016)
Mentality	Contributing to a peaceful mentality reduces not only physical but also structural and cultural violence. Peace is also shaped by a person’s view of reality, human nature, purpose of life, and interpersonal relationships. Peace psychology deals with post-traumatic stress disorders, addressing a wider variety of mental health issues, such as grief and depression, along with key psychosocial issues such as family separation, interpersonal and intergroup distrust. Psychology can contribute to a culture of peace.	<ul style="list-style-type: none"> • Fox (2014) • Danesh (2011) • Christie and Evans Pim (2012) • Mayor (1995) • Christie and Montiel (2013)
Music	Music is a fundamental form of transcendence, a meditative experience that has the potential to connect, to heal, and to harmonize. Music is a universal language that can bring people together.	<ul style="list-style-type: none"> • <i>An Unfinished Symphony</i> (2020) • <i>Music Is The Healing Force Of The Universe</i> (1969)
Access to information	Information is at the heart of development, democracy, decision-making, and peace. Conflicts are often caused or promoted by the unavailability of, or wrong, information. Moreover, access to information and knowledge promotes a better understanding between people of different origins, opinions, and beliefs, thus having the potential of preventing or transforming conflicts.	<ul style="list-style-type: none"> • Popper (2018) • Puig Larrauri and Kahl (2013)

While it may not be possible to compile a comprehensive list of potential positive contributions to society (collective livelihood), *Table 8* presents an illustrative list of common dimensions and their relationships with peace. Further, more holistic conceptions of peace include, for instance, inner peace (Fox, 2014), systemic harmony (Jeong, 2000), and unity-based visions for humanity (Danesh, 2011). From this, it is inducible, or inferable, that any positive impact that contributes to the functioning of society – whether to the essential (or existential) minimum or to high-level thriving – will likely be linked to an aspect of peace. The philosophical basis of this claim rests on the idea that peace is the ultimate value for society, as it can be seen as the substance of any positive impact. The objective here is to provide sufficient evidence for its – *peace as the substance of any positive impact* – normative adoption as an accepted *a priori* statement.

A starting point is provided by Muñoz (2006:249) who writes: “One of the first steps toward rescuing the realities, or ‘phenomena’, of peace could well be to recognize all those actions in which peace is present, all the predispositions – individual, subjective, social and structural – that are related to peace in our speech, thoughts, feelings and actions.” While Muñoz talks about “rescuing” peace – whereby he likely refers to the act of uncovering, or recognizing, elements of peace in daily life – it is important to note that, like in a work of art, it is the whole that is far greater than the sum of its parts. In other words, we may identify “predispositions” of peace on any level – using further the analogy of an artistic painting, we might talk about the visible symbols, figures, forms, etc. that help us to understand the whole artwork – but it is a gross simplification to stop there. Just as there are countless requirements that have to be fulfilled in order for a painting to exist – the existence of a canvas, paint, brushes, a willing and skilled artist, an idea what to paint, all the experiences or education that led to this idea, time, a physical location, etc. ... not to mention an observer who perceives the artwork once it is ready – it is the vast sphere of life including all of its manifestations that are conducive to peace. This is not to say that peace would always require much. Indeed, peace can exist in the simplest of settings. However, each moment of peace that is perceived by a sentient being is unique based on *all* of the physical, mental, emotional, social, spiritual, transrational, structural, phenomenological, material and non-material, specific, and universal traits of that moment. To rephrase, a moment of peace is experienced not due to a limited and isolated set of enablers but due to a conscious or unconscious appreciation of everything in that particular reality.

The elusive nature of peace contributes both to its main strength – it has the potential to exist and to be perceived in almost any setting – and to its main weakness – it is very difficult to define the exact extent to which a certain contributor affects peace in a certain moment. To illustrate with an oversimplified example, assuming that a moment of peace is experienced by a group of people having a conversation around a table, it is hard to say what is more important: the table or the chairs on which the people are sitting. Yet, it is evident that both the table and the chairs contribute at least somewhat to the peacefulness of the situation. As a reminder, “peacefulness” here (in the example of a conversation) may refer to the extent to which there is an absence of any type of violence or hostility, the presence of positive values or virtues, or a transrational-spiritual-holistic dimension. The contribution of furniture to peace is fathomable by imagining the counter-example: a (fictional) society in which tables or chairs would unexpectedly be outlawed, as it would undoubtedly lead to revolts – less peace – demanding restitution of such basic needs of a functioning society. Similar reactions are likely if *any* basic need would be outlawed. The reader may imagine examples ranging from pieces of furniture to popular websites, or the

entire internet, any means of entertainment, clothing, ... Indeed, anything that a society expects to have would, in its sudden absence, likely lead to complaints, unrest, revolts, or the like. The reverse conclusion, or argument, is that the presence and rendering of *anything* that society expects (in the sense of wanting rather than predicting) contributes to peace.

Is this always true? To name a controversial example, a society may expect to be allowed to bear arms, for instance – but do, then, the presence of guns contribute to peace? As argued by Duggan (2001), we know from empirical evidence, in fact, that more guns tend to lead to more violence and less peace. (At the same time, attempts to outlaw the right of an individual to bear arms in the United States of America has led to protests.) What we need to distinguish between is the *a priori* normative statement and the *a posteriori* evidence. The *a priori* statement, or axiom, is: The presence of anything that society wants to have contributes to peace, as mentioned earlier. The aprioricity rests on the following assumption. If a society wants or demands something, it is a rational act. To find theoretical support this assumption, we may turn to Jürgen Habermas's (1998) communication theory according to which every human being has a rational interest to be understood (cf. Gregory Bateson, cited in Dietrich, 2013:28, according to whom communication, life, thinking, feeling, interpreting, and, ultimately, reality are all connected). Therefore, each communicative act (interaction) has the purpose of the communicator being understood. Following Habermas further, it can be argued that the functioning and long-term success of society depends not only on the rational communicative interest (to be understood), but also on the rationality of collective objectives. Moreover, if each individual believes his/her position to be right (or rational), then the collective, as a sum of all individuals, must also believe in its aggregate position to be right. The argument is supported by experience and rests on the worldview that humans inherently desire to be good. This is also true for criminals. Of course, not all positions held by human beings are always rational, as there are examples of irrational positions (cf. Schelling, 1978). However, the argument outlined above emphasizes the individual and collective *belief* in righteousness and rationality. Consequently, the collective desire for something must, in all cases, be believed to be right and rational. Therefore, the axiom must be true that the presence of anything that society wants to have contributes to peace. This must be so because holding irrational positions (such as outlawing chairs) would be opposed. If a society wants or demands something and if this is assumed to be rational, then not providing it would be irrational and, therefore, would lead to less peace. Obviously, society “wanting”, “demanding”, and “asking for” something is, here, an abstract simplification, as societal processes are, in reality, often complex.

So, what if a society expects to have the right to bear arms, and we know, as a matter of fact, from empirical evidence that the presence of more guns leads to less peace?¹⁵³ Here, the *a priori* and the *a posteriori* conclusions contradict each other. Does that mean that one of the conclusions is wrong, or faulty, in some way? The position that I put forward here is that *a priori* and *a posteriori* contradictions can coexist and complement each other. The key to understanding this seemingly impossible situation is to transcend the limitations of duality. (Think: A statement such as “the sun is shining in Germany” can be true and false at the same time because the weather may differ in different regions of the country. Or, different people may have different interpretations, or different thresholds, regarding the question whether it rains or not.) Giving a society what it wants, even guns, contributes to peace, even if guns contribute to more violence. These are different processes with different mechanisms and timelines. It is, then, a political decision which course of action to follow and, crucially, how to transcend the perceived trade-off by eliciting a new situation in which the trade-off is transformed into a more positive and peaceful outcome. To paraphrase, using the American society as an example, the self-proclaimed *raison d'être* of the arms industry is to contribute to the peace and safety of society. If this turns out, according to *a posteriori* evidence, to be false, then this does not falsify the *a priori* statement but, logically, suggests that arms do, in reality, increase violence. This, in turn, would offer a political argument to decision-makers regarding the question whether the arms industry should be in private hands or not. Moreover, if we believe in the evolution of society, members of society may evolve in their beliefs towards more peaceful demands.

From the above discussion we can now summarize: That what is considered positive impact must be desirable by society and is, in substance, a contribution to peace. Moreover, if we expect ethical business to have a positive impact on society, then fostering an aspect of peace seems to be a logically congruent outcome. This, essentially, boils down to the following argument (adapted from Bauer, 2020:88):

- If positive impact refers to any betterment of the human condition or awareness in a sphere of desired human interaction, perception, feeling, or understanding; and
- if such betterment corresponds to contributing to an aspect or dimension of peace, such as health, happiness, prosperity, wellbeing, or justice; in other

¹⁵³ Moreover, it would be possible to construct an *a priori* argument why more guns indeed always lead to less peace.

words, if peace is to society as, for example, health to medicine, or money to Wall Street bankers; then

- anybody who wants to have a positive impact on society can declare fostering (an aspect of) peace as one of their aims.

This shows how a holistic approach to peace offers a philosophical guideline through the jungle of imperatives for the ultimate goal of doing good. I argue that peace is the only non-religious concept that is both sufficiently broad and sufficiently inspiring in any context to serve as a guideline for understanding the substance of positive impact – that is, for understanding different aspects of peace. In the end, we will be able to distinguish not only between actions that are *merely ethical* (that is, not unethical), but also between actions that are *more ethical* and to strive towards moral excellence. This refers to climbing up the ladder of morality, which I define in *Chapter 6.1.5* as moving from lower to higher commitments to, or stages of, promoting peace – and that these three stages can be construed as the substance of lower or higher levels of positive impact.

The essential argument is that the elements of peace are equal to any desirable elements of society, that is, the very social fabric that enables humans to create, generate, and perceive peace – the collective livelihood. Peaces are, therefore, both the ends and the means. Restated differently, the states or experiences, whether physical/material or mental/abstract, that allow us to recognize or identify them as peace (or as peaceful) and to distinguish them from lacking peace (or being unpeaceful) must necessarily be positive. The contrary – and, therefore, wrong – view is that a negative state or negative experience would be able to contribute to peace, or to the state's or moment's peacefulness. However, this is an inherent contradiction. The positive elements of the social fabric are, by definition, aspects of society that are deemed to have a positive effect on it. Therefore, I deduce that peace can be seen as the substance of any positive impact for society. This means that, if X fosters or generates some, or any, type of positive impact, then X fosters or generates peace. Just to mention very some basic examples, let X be a cell phone, a wooden table for socializing, an umbrella, a massage, or a flight ticket to your favorite holiday destination. In each case, the product or service renders some positive impact or reduces negative impact, whether through enabling remote or physical communication with others, avoiding getting wet during rain, improving one's health, or enabling a physical change of location for the purpose of relaxation or entertainment. However, the extent to which this is true is only true to the extent that this impact is deemed or perceived to be positive: A more comfortable user experience, a more effective desired outcome, better quality, more wisdom, more holistic wellbeing, or a higher positive impact contributes comparatively more to peace.

Continuing the chain of thought from the above argument, is the same argumentation possible with another concept other than peace? I argue that the answer is no. Regardless of whether we consider purpose, service, happiness, social welfare (Pirson, 2017), integrity, thriving, flourishing, life, survival, humanism, any type of wealth, growth, stakeholder value, wellbeing, or any other positively deemed concept, we will eventually find that peace is a higher order that includes all lower orders of positive impact. The only possible exception – out of all non-religious concepts – that may offer an alternative to peace is the concept of love. The energy of love may offer unforeseen dimensions that, with my current understanding, cannot be fathomed. Moreover, claiming that love is the purpose of business may run amok with our hitherto accepted notion of reality. Of course, it may well be that extending peace to the extent that I have done here may already over-extend our faculties of reason (hence, the contribution of *trans*-rationality by Dietrich, 2008, 2012, as discussed earlier). Tina Košir, (2017:143) states:

[...] [Peace] is all-encompassing, beyond all opposites and yet embracing them. Such an absolute concept of peace, some might argue, is empty. If peace is axiomatically believed to be at the basis of any subjective experience and is also assumed to be ontologically all-pervasive, such 'peace' is inescapable. If there is no way to think of anything as not being peaceful in its essence, why speak of peace at all? A concept placed in the domain transcending all opposites is at risk of having no actual content. If it is not semantically limited so as to exclude what is non-peace, can it have any meaning at all?

I hope this chapter has shown what peace is – that it is not empty, and that it indeed has many meanings that can be synchronized into a unified model of three different levels, or stages, of peace, as I conclude in the next and final section of this chapter. Košir (ibid.) answers her own questions as peace being “the resting of the self in itself, consciousness savouring its own taste [...] and the bliss of it aligned with a feeling of fulfilment”. Košir (ibid.:145) concludes: “A subjective aesthetic experience of peace may thus also contribute to intersubjective ethical sensitivity that is a *sine qua non* of a more peaceful worldly co-existence.”

3.8 Nonwar, Weak Peace, Strong Peace, and Holistic Peace

Chapter 3 has covered a broad range of definitions and conceptualizations of peace. The “Pyramid of Peace” (Adolf, 2009) and the “Dimensions of Peace” (Fox, 2014) are some of the attempts I have found that try to create a more or less comprehensive framework for different interpretations of peace. While Fox’s “Dimensions” appear to cover the broadest range of meanings of peace, the model restricts itself to the negative/positive duality, thereby failing to transcend Galtung’s terminology and, thus, amassing an unduly

large scope of meanings into the sole category of “positive peace”. What appears to be more useful is to understand and conceptually separate various categories of peace that go beyond the negative/positive distinction. One influential contribution that achieves this is Dietrich’s (2008, 2012) “Five Families of Peaces” that offers a systematic way of looking at the various interpretations of peace discussed throughout history and culture. Moreover, Dietrich (ibid.) establishes the groundbreaking notion of transrationality that enables the transcendence of duality, a feat that opens up the possibility to see the concept of peace as the substance of any positive impact.

So, we need to ask, what is peace? Peace is much more than the absence of war. By now, this sounds like a truism. But is it actually true that peace is (also, more than, or even at all) the absence of war? If there is no war on a distant planet, but also no human beings, then can it be said that there is peace? Figuratively, can there be an absence of dryness but still no water?¹⁵⁴ Or, if human beings in a setting are in a state of coma, unable to perceive anything, is there peace in that setting? Is peace not then an emotion, an actively perceived state? To be clear, I do not have final answers to these questions, and more research is needed. This is so because conventions, or agreed truths, *are* truths. Proclaiming that there is no peace although a truce has been achieved after a bloody war would be patronizing. Thus, for the sake of honoring convention, peace *is* also the absence of violence. Yet, lumping together all forms of violence into one category – or worse, disregarding other than physical forms violence – is also incondite, as it disregards the vastness of meanings of different forms of violence (physical, structural, cultural). Therefore, we need to distinguish between peace as the absence of physical violence and peace as the absence of structural or cultural violence.

For the sake of conceptual clarity, I suggest that the absence of systematic physical or direct violence be termed *Nonwar*, as it is most descriptive for the initial, or lowest, level of peace. I term the absence of structural or cultural violence *Weak Peace*, as this implies a fertile ground for building stronger levels of peace. *Strong Peace*, then, is the first level of peace that describes the actual substance, or substantial peace (rather than the absence of negative traits), which I define as the presence of any positive ideals, values, or virtues desired by society.¹⁵⁵ Of course, the presence of positive traits denotes strong peace to

¹⁵⁴ Yes, there are liquids that do not contain water, such as bromine and mercury at room temperature, and there are even liquid chemicals that are not wet, such as “dry water” in the case of fire protection fluids. Here, “water” is an analogy for peace. This is to suggest that there can be an absence of violence but still no peace.

¹⁵⁵ This aspect of peace is more difficult to define than weak peace. Yet, it will later become apparent that business has significant opportunities to foster strong peace, see *Chapter 6.1.3*.

varying degrees. Finally, *Holistic Peace* is having a transrational vision for humanity, an ultimate higher purpose for one’s endeavors. Peace serves as an ultimate visionary yet reachable goal. Accordingly, peace is an amalgamation of those ideals that the thinkers of the world have identified as necessary, right, and beneficial for the advancement of human potential. It needs to be noted that each of the levels of peace has both an inner and an outer dimension. In other words, there can be an absence/presence of negative/positive states within one’s mind and/or within/between individuals/groups/societies/nations. Yet, holistic peace can likely be achieved only through the extension of inner peace to outer peace.

I choose to follow Weibel’s (2007:11) “Weak” and “Strong” labels for the first two stages – which are in line with the “Spectral Theory of Peace” (ibid.), although I develop the stages further. However, I add a third stage, holistic peace, in order to complete the framework with a stage that includes both Fox’s (2014) cosmic and prescriptive/visionary dimensions and Dietrich’s (2008) transrational approach as well as spirituality. It is my hope that this framework – nonwar, weak peace, strong peace, and holistic peace – will serve as a tool for analyzing the potential for business to foster peace in various contexts. *Table 9* summarizes the 3+1 stages of peace¹⁵⁶ as I have defined them and compares them to the commonly used Galtungian framework of negative peace and positive peace.

Table 9: Nonwar, Weak Peace, Strong Peace, and Holistic Peace compared to Negative Peace and Positive Peace¹⁵⁷

	Absence of physical systematic violence	Absence of structural or cultural violence	Presence of positive values, virtues, or ideals (such as justice, health, wealth, education, or sustainability)	A transrational, spiritual vision for humanity, an ultimate higher purpose of human endeavor, moral excellence
Negative peace	✓			
Positive peace		✓	✓	
Nonwar	✓			
Weak peace		✓		
Strong peace			✓	
Holistic peace				✓

¹⁵⁶ In practice, the three stages certainly do overlap, as do the activities for each that business leaders can deploy. See *Appendix 5* for an overview of activities that businesses can do in order to foster or generate weak, strong, and holistic peace.

¹⁵⁷ Source: Author’s own elaboration, first in and further modified from Bauer (2019b).

Most importantly, this chapter has found that peace can be seen as the substance of any positive impact. This is enabled by the plurality and transrational nature of peace that transcends duality. Based on a wealth of studies and treatises in world literature, peace is believed to offer a guiding principle for the betterment of any aspect of human activity. Yet, peace is also elusive. In the words of Muñoz (2006:255): “We have been able to appreciate how *peace* does not reveal itself palpably, but stealthily - I would even presume to say jealously, like a fabulous treasure - captured within an infinite number of minor events that often, through erroneous criteria, are not even worthy of being shown. [emphasis in original]”

As for the connection between peace and spirituality, we can develop a matrix of weak, strong, and holistic peace on one dimension to be juxtaposed with spirituality and its inner and the outer dimensions on the other. The inner dimension refers to an individual’s experiences, while the outer dimension focuses on spirituality in the contexts of more than one individual, in interpersonal or institutional contexts. *Table 10* attempts to present examples of how the crossing points could be understood. The underlying insight is that, as we progress from weaker to stronger, and finally to holistic spheres of peace, we figuratively climb up a ladder of virtue. This may, depending on the context, present itself as a ladder of morality, as a ladder of spiritual development, or some other form or scale for the fundamental purpose of fostering peace in our lives, in society, and in the world.

Table 10: Framework of the interlinkages between Spirituality and Peace¹⁵⁸

	Inner Dimension of Spirituality	Outer Dimension of Spirituality	
		Interpersonal	Institutional
Weak peace (Absence of ...)	Calmness, no stress	Tolerance, courtesy, civility	No negative impact on stakeholders
Strong peace (Presence of ...)	Happiness, joy, excitement, virtue	Synergy, win-win, cooperation	Positive impact on stakeholders
Holistic peace (The transrational ...)	True passion, wisdom, bliss, enlightenment	Unconditional love	Interconnectedness, oneness, higher purpose, moral excellence

We know, or think we know, that peace needs agents. There have been impartial observers (as Häyry, 2022, suggests and as Peace Research shows), but nothing has changed. So, what can we do? Could business, properly understood (ought, not is), be the solution? This is the topic of the next chapter.

¹⁵⁸ Source: Author’s own elaboration, first in Bauer (2019a).

4 Historical/Contemporary Links of Business and Peace

*“Companies have the right to pursue economic growth,
but not at the expense of other life.”*

– Thich Nhat Hanh

Having analyzed the concepts of “business” and “peace” separately, the next step is to study their interlinkages.¹⁵⁹ These two words initially appear as two separate worlds far apart. Why, and how, could or should be, indeed have been, “business” and “peace” mentioned in the same sentence? *Chapter 4* is about tracing and analyzing the history of, and the current relationship between, business (or commerce) and peace. How have the concepts been connected historically? The first thing to recognize is the historic idea that business, or commercial trade in general, can foster peace, as I discuss below. What is our current understanding of their relationship? The recent development of a normative stance says that businesses have the opportunity – and, perhaps, the duty – to contribute positively to society. What are, and were, the major debates surrounding business and peace? The underlying idea is that peace could be the substance of the positive corporate contribution that society expects (cf. Browne, 2015). This chapter does not claim completeness of ideas. Rather, it offers a mental map of the nexus. To set the scene, I would like to quote Timothy Fort (2008:27): “Sustainable peace may be the most powerful existential goal one can imagine. Not only is it beneficial for most companies, but it is powerful enough, if the relationship between business and peace can be understood, to change the way companies behave.”

The European Union was and is meant to be a Peace Union and a Trade Union, and quite often a combination of them, to prevent war and increase welfare and justice in Europe. The underlying idea is that when you trade, you do not fight. It has largely succeeded. However, the aspirational idea to apply the same notion to Russia, in the form of commercial interdependence with the West (predominantly Germany), failed, as the 2022 War in Ukraine has shown. Moreover, one of the metanarratives of the entire global

¹⁵⁹ This chapter is based on and contains parts of Bauer (2015).

capitalism not only according to Fukuyama is the same: prosperity, equality, and everything for everyone through economic growth. This has gone completely wrong (unless you listen to Fukuyama). Prosperity did not come to everyone, and the climate also changed. But that was just due to a wrong business concept. This warrants a look at some historical connections to which we will turn after the following introduction.

4.1 Introduction to the Mental Map

The business–peace connection historically originates in the 17th-century idea that trade fosters peace through international cooperation. However, this traction has been partly forgotten with the emergence of an ethically questionable business culture rampant in the 20th century, but it should be regained because peace is in the interest of both business and society (while excluding arms and war industries, although even those proclaim peace as their *raison d'être*, as mentioned earlier). I argue that the idea that business would be solely about maximizing profits – as propagated by Milton Friedman and others – is a misunderstanding, as historically the idea of business, or trade, fostering peace was widely accepted (cf. Crucé, 1623; Kant, 1795; Montesquieu, 1748; Smith, 1776). Yet, the maxim of economic development has received more attention.

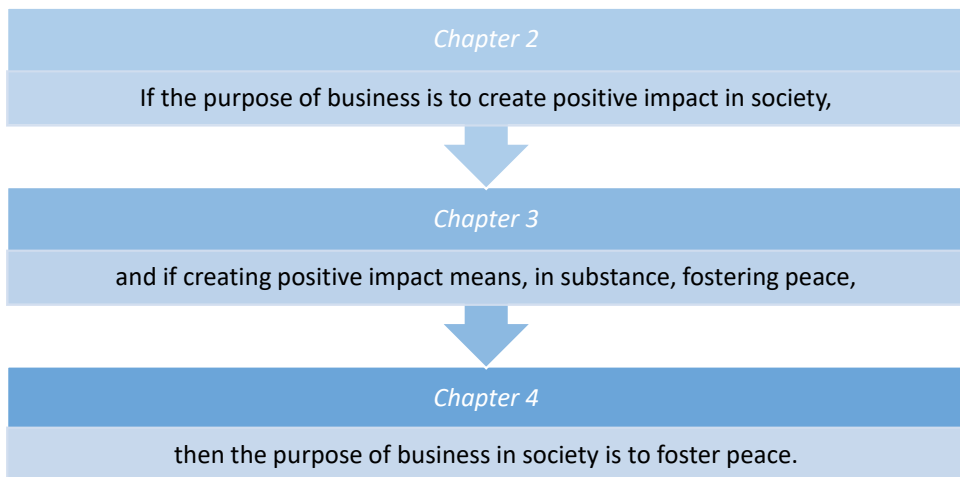
Connecting peace and business, and assigning business the role of fostering peace, is of emerging contemporary importance, too, while it seems to be a difficult and highly abstract undertaking that does not often appear as a topic in mainstream business scholarship. As mentioned in *Chapter 1*, peace is one of five areas *Forbes* has identified as the future of corporate social responsibility (Guthrie, 2014). It is worth repeating a quotation from *Chapter 1* by Bouckaert and Chatterji (2015:xvi) who comment in their book *Business, Ethics and Peace*: “We believe that ‘business for peace’ expresses an option for an emerging future that on the one hand is not yet realized but on the other hand is already present as a potential and necessary reality. The emerging future manifests itself as a historical movement calling for a deliberate moral commitment.”

Keeping in mind the distinction between *is* and *ought* (as mentioned before), we need to be aware that business has not always been the positive power that the picture painted here suggests. Yet, it is also crucial to recognize that the “ought” suggested here is not completely out of this world. We know from empirical research (Fort and Schipani, 2004) that ethical business fosters peace in those communities in which it operates – although, according to Ganson, He, and Henisz (2022:274), more “nuance” is needed. For example, Miklian, Alluri, and Katsos (2019) provide an overview of business–peace cases in which the empirical evidence depends also on the matter in which companies operate in conflict

environments (or, more precisely, pre-conflict, conflict, post-conflict, or buffer environments, see Forrer and Katsos, 2015). Yet, business *is* a force for peace – although, according to Ganson (2019), the “manner” in which companies do business matters (shifting from the “what” to the “who” and “how”, *ibid.*:19) – and business *ought* to recognize this role in society. This requires a shift in the prevailing mindset of the mainstream in order to transcend the limits of the “realistic” and achieve the “idealistic”.

This movement quoted by Bouckaert and Chatterji above is the focus of a steadily increasing number of scholars such as Timothy Fort (2015), who argues that it is in the interest of business to foster peace. Moreover, the United Nations Global Compact’s “Business for Peace” initiative, the UK-based non-profit organization *International Alert*, and the *Business, Peace and Sustainable Development* journal edited by Debbie Haski-Leventhal that operated 2013–2017 have been some important fora of, and for, the debate (see, for example, Haski-Leventhal, 2014; Fort, 2014; and Reade, 2015). Worth mentioning is also the Institute for Global Justice in The Hague. Moreover, the growing literature on “Peace Through Commerce” – for example, Fort (2007), Williams (2008b), Oetzel et al. (2010), and Fort (2011) – has linked ethical business practice to reduced violence and to a number of positive contributions to peace.

Figure 12: The basic argumentation of Chapters 2–4¹⁶⁰



Essentially, I argue that business and peace have thus far been connected in three alternative ways (cf. Miklian, 2016) – but that there is a fourth overlooked way: Business

¹⁶⁰ Source: Author’s own elaboration.

can be seen as affecting peace negatively; business and peace can be seen as being in a neutral relationship; and business can be seen as affecting peace positively;¹⁶¹ now, I propose that the very purpose of business can be construed as fostering peace. *Figure 12* summarizes the key argument from *Chapters 2–4*.

4.2 The Historical Relationship between Business and Peace

The connection between business and peace is an old debate, albeit one which continues to the present day.¹⁶² In early 17th-century Europe, in a time characterized by the Thirty Years' War, world peace was a utopia that few believed in. Rather, war was perceived as something that had to be limited rather than eradicated (Mansfield, 2013). Thus, Hugo Grotius¹⁶³ (1625), and others¹⁶⁴, developed what is today the field of “International Law” on the basis of natural law (cf. Hobbes, 1651). However, two years earlier, Éméric Crucé¹⁶⁵ published his *Nouveau Cynée* (Crucé, 1623), which is one of the first works in which business and peace are connected.¹⁶⁶ Crucé argued that free trade fosters peace and prosperity through a peaceful worldwide union in which it is in the mutual interest to allow free movement of, and for, business. “Rather than focusing on theological issues or state-building ambitions, Crucé was governed by materialist considerations to implement co-operation and harmony without war to create commercial prosperity” (Mansfield, 2013:2:22). Unfortunately, over the years, the view of Grotius and others (limiting war through international law rather than eradicating war through business) gained more traction.

¹⁶¹ Grateful thanks to Mark Nelson from the Stanford Peace Innovation Lab and The Hague Peace Innovation Institute for helping me to realize this.

¹⁶² For a more detailed history, see Chapter 8 in Adolf (2009:162–177): “Modern Economics of Peace and Peacemaking – Capitalism: The Profitability of Peace and the Cost of War – Who Owns Peace? Socialist Perspectives”.

¹⁶³ 1583–1645, as mentioned already in *Footnote 114* in *Chapter 3.1.1*.

¹⁶⁴ Francisco de Vitoria, c. 1483–1546, is often cited as another “Father” of international law. However, this is disputed (Merrills, 1968).

¹⁶⁵ 1590–1648, also called Emericus Cruceus.

¹⁶⁶ Adolf (2009:163) and Malbranque (2014) cite French political theorist Jean Bodin (1530–1596) as the very first to connect commerce and peace as early as 1568. *The Stanford Encyclopedia of Philosophy* (Turchetti, 2018) writes: “According to Bodin, war was another cause of rising prices: it creates shortages and therefore causes goods to become more expensive. Bodin posited that the solution to this lay in ending conflicts, since then the parties could occupy themselves with trade amongst themselves rather than waging war. In his opinion on the relationship between money and the price of goods, Bodin advocated an exchange, ‘which must be honest and free for the wealth and the grandeur of the realm.’” American economist Gonçalo L. Fonseca (n.d.) comments: “Bodin himself was generally favorably-disposed towards free trade, believing it stabilized prices, helped bring nations together and promoted peace.”

The idea that we are better off without war and that good business needs and fosters peace originates from the same era in which God was replaced by reason, as the Modern interpretation of peace promulgates. However, technological advancements such as seafaring brought about not only the birth of capitalism, but also its hitherto inextricable link to warfare, just as “security” and “development” became the universal imperative. (Dietrich, 2008, 2012; see *Chapter 3.4*)

Hobbes’ (1651) heritage ultimately led to the Realist school of International Relations.¹⁶⁷ John Locke¹⁶⁸, “Father” of classical liberalism, offered a juxtaposition of this rather pessimistic view of human nature and thereby paved the way for the Idealist (or Liberalist) school. Locke’s optimism was based on his belief that human nature is described by reason. He argued that everybody has the natural right to property gained through labor. Accordingly, accumulating property – which led to the economic growth imperative – was at the core of his ideology. (Dietrich, 2008, 2012)

Locke is the co-founder of an ideology that does not ask what is good for the human beings and their peaces, but for the growth of the economy. The unfounded hypothesis that everything that is good for the economy would also foster the wellbeing of people conceals the unwholesome character of the dynamic that is thereby set in motion. (Dietrich, 2012:137)¹⁶⁹

A further thinker in the Age of Enlightenment who proposed that free trade fosters peace was Nicholas Barbon¹⁷⁰ who stated in his *Discourse of Trade* (1690:22): “Another Benefit of Trade, is, That, it doth not only bring Plenty, but hath occasioned Peace [...]” Moreover, Montesquieu¹⁷¹ writes in *The Spirit of the Laws* that “commerce is a cure for the most destructive prejudices” (1748:316)¹⁷² and that “peace is the natural effect of

¹⁶⁷ According to the Realist school theory of International Relations, states interact with each other on the basis of a rational view of human nature, acting solely in self-interest, and thus struggle for realpolitical power and security. Liberalism, or Idealism, in the context of International Relations, on the other hand, emphasizes collaboration and shared interest. See, for example, Mansbach and Taylor (2008).

¹⁶⁸ 1632–1704.

¹⁶⁹ As noted earlier in *Footnote 141* in *Chapter 3.4*, Dietrich (2012) is the translation of Dietrich (2008). Original quotation in German (Dietrich, 2008:218): “Locke ist Mitbegründer einer Ideologie, die nicht fragt, was gut für den Menschen und seinen Frieden ist, sondern für das Wachstum der Wirtschaft. Die unbewiesene These, dass alles, was gut für die Wirtschaft ist, auch das Wohl des Menschen fördere, verschleiert den unheilvollen Charakter der Dynamik, die dadurch ausgelöst wird.“

¹⁷⁰ 1640–1698.

¹⁷¹ 1689–1755, full name and title: Charles-Louis de Secondat, Baron de La Brède et de Montesquieu. Commonly referred to simply as Montesquieu.

¹⁷² Book XX, “2. – Of the Spirit of Commerce”.

trade” (ibid.).¹⁷³ The most famous Enlightenment thinker who elaborated on the connection between business and peace, however, is Immanuel Kant who writes in his *Perpetual Peace* (1795) that the “spirit of trade” (“Handelsgeist”, p. 26)¹⁷⁴ enforces peace if (or as long as) all nations develop according to his vision of a global system based on international law (“Völkerrecht”, p. 14).

Whereas Kant believes in human nature as a drive for progress, Adam Smith¹⁷⁵ coins the idea of the “invisible hand” of free markets. Smith established in his *Wealth of Nations* (1776) not only that both parties benefit from trade, but also that it is not worthwhile for trading nations to engage in a war. Smith (ibid.:385)¹⁷⁶ states:

[C]ommerce and manufactures gradually introduced order and good government, and with them, the liberty and security of individuals, among the inhabitants of the country, who had before lived almost in a continual state of war with their neighbours, and of servile dependency upon their superiors. This, though it has been the least observed, is by far the most important of all their effects.

In 1791, a year after Smith’s death, Thomas Paine¹⁷⁷ calls commerce a “pacific system, operating to cordialize mankind, by rendering nations, as well as individuals, useful to each other” (1791:116). He elaborates:

If commerce were permitted to act to the universal extent it is capable of, it would extirpate the system of war, and produce a revolution in the uncivilized state of governments. The invention of commerce has arisen since those governments began, and is the greatest approach toward universal civilization, that has yet been made by any means not immediately flowing from moral principles.

Just like Smith and Paine, David Ricardo¹⁷⁸ (1817) saw that international free-market capitalism fosters peace. In the words of John Stuart Mill,¹⁷⁹ “the great extent and rapid increase of international trade [...] [is] the principal guarantee of the peace of the world”

¹⁷³ Book XX, “1. – Of Commerce”.

¹⁷⁴ Full quotation (Kant, 1795:26): “Es ist der Handelsgeist, der mit dem Kriege nicht zusammen bestehen kann, und der früher, oder später sich jedes Volks bemächtigt.“ Translation (by author): “It is the spirit of trade which cannot coexist with war and which, sooner or later, will permeate every nation.”

¹⁷⁵ 1723–1790.

¹⁷⁶ Book III, Chapter IV: “How the Commerce of the Towns contributed to the Improvement of the Country”.

¹⁷⁷ 1737–1809.

¹⁷⁸ 1772–1823.

¹⁷⁹ 1806–1873.

(1848).¹⁸⁰ Of course, this is not exactly true, as the 19th century, as well as much of the 20th century, has been marked by war; yet, the idea “survived [...] as an aspiration if not always a fact” (VanGrasstek, 2013:39). Louden (2007:66) points out that:

the Enlightenment hope that commerce would lead to peace rested on more than the critique of colonization and empire. Commerce, by civilizing people and creating bonds of union and friendship, would literally change people’s characters. Over time, people would become less violent and destructive, less hateful and distrustful.

In today’s world, it is suggested that war occurs only if it is “financially rewarding. If a country reaches a higher level of prosperity, people have so much to lose that they will think twice before joining a movement that by definition leads to destruction” (Bais and Huijser, 2005:12). Louden (2007:67) continues:

The activity of commerce – though driven by individuals’ self-interested desires to better their own financial positions – nevertheless gradually forces enlightenment and, eventually, peace upon the peoples of the world. In asserting that the spirit of commerce itself gradually helps force enlightenment, Kant too endorses a version of Hume’s proclamation that ‘industry, knowledge, and humanity, are linked together by an indissoluble chain.’ However, Kant extends the chain still further: world peace itself is an outcome of the growth of commerce and enlightenment. And in predicting that the spirit of commerce ‘sooner or later takes hold of every nation,’ he joins Smith, Franklin, Paine, and others in envisioning an expanding force that acts ‘to a universal extent’ in drawing people closer together. All of this is part of a ‘hidden plan of nature’ (Universal History 8:27), albeit one that we also have ‘a duty to work toward’ (Peace 8:368).

¹⁸⁰ Book III, Chapter XVII, “On International Trade”, III.17.14. Full quotation by Mill (ibid.): “But the economical advantages of commerce are surpassed in importance by those of its effects which are intellectual and moral. It is hardly possible to overrate the value, in the present low state of human improvement, of placing human beings in contact with persons dissimilar to themselves, and with modes of thought and action unlike those with which they are familiar. Commerce is now what war once was, the principal source of this contact. Commercial adventurers from more advanced countries have generally been the first civilizers of barbarians. And commerce is the purpose of the far greater part of the communication which takes place between civilized nations. Such communication has always been, and is peculiarly in the present age, one of the primary sources of progress. To human beings, who, as hitherto educated, can scarcely cultivate even a good quality without running it into a fault, it is indispensable to be perpetually comparing their own notions and customs with the experience and example of persons in different circumstances from themselves: and there is no nation which does not need to borrow from others, not merely particular arts or practices, but essential points of character in which its own type is inferior. Finally, commerce first taught nations to see with good will the wealth and prosperity of one another. Before, the patriot, unless sufficiently advanced in culture to feel the world his country, wished all countries weak, poor, and ill-governed, but his own: he now sees in their wealth and progress a direct source of wealth and progress to his own country. It is commerce which is rapidly rendering war obsolete, by strengthening and multiplying the personal interests which are in natural opposition to it. And it may be said without exaggeration that the great extent and rapid increase of international trade, in being the principal guarantee of the peace of the world, is the great permanent security for the uninterrupted progress of the ideas, the institutions, and the character of the human race.”

The prospect that business fosters peace culminates in the following, often-heard, quotation: “Countries that trade with each other are less likely to go to war than are countries that erect trade barriers to prevent foreign goods from crossing their borders” (McGee, 1993). In the words of Axworthy (2007:xiv):

In theory at least, if trade and aid policies are carefully designed and implemented, they should encourage peace and security. Trade can establish incentives for peace by building a sense of interdependence and community. Trade can also be a powerful driver of economic growth and stability, reducing poverty and providing non-military means to resolve disputes. There’s some truth in the old saying that countries (and regions) that trade tend not to fight.

Such “capitalist peace” is at the heart of (classical) liberalism (Schneider and Gleditsch, 2010; Gartzke, 2007; cf. Polanyi, 1944). Austrian political economist Joseph Schumpeter (1955:70) states: “True, pacifism as a matter of principle had existed before, though only among a few small religious sects. But modern pacifism, in its political foundations if not its derivation, is unquestionably a phenomenon of the capitalist world.”¹⁸¹ The theory of trade fostering peace was further endorsed by Sir Ralph Norman Angell (1910) in his book *The Great Illusion: A Study of the Relation of Military Power in Nations to their Economic and Social Advantage*. His work, for which Angell later received the Nobel Peace Prize in 1933, is related to Democratic Peace Theory¹⁸², which suggests that democracies rarely go to war against each other (cf. Russett and Oneal, 2001; Kinsella, 2005). Interesting is also the “Golden Arches Theory” which claims that “no two countries that both have McDonald’s have ever fought a war against each other since they each got their McDonald’s” (Friedman, 2000:ix). (It has since been updated to the “Dell Theory of Conflict Prevention”: “No two countries that are both part of a major global supply chain, like Dell’s, will ever fight a war against each other as long as they are both part of the same global supply chain”, in Friedman, 2007:587). The prevalence of this point of view directly correlates with the triumph of globalization and the eradication of trade barriers (cf. Van Tulder and Van der Zwart, 2006). According to Chapter 6 in the book *Just Peacemaking: The New Paradigm for the Ethics of Peace and War* (Stassen, 2008), “Just and Sustainable Economic Development” (Bronkema, Lumsdaine, and Payne, 2008:132) is one of the ten practices for abolishing war, thereby connecting the

¹⁸¹ The original quotation in German (Schumpeter, 1919:54): “Prinzipiellen Pazifismus hat es schon früher gegeben, aber nur innerhalb einiger kleiner religiöser Sekten – der moderne Pazifismus ist zweifellos, wenn nicht der Abstammung jeder seiner Ideen so doch seiner politischen Basis nach, eine Erscheinung der kapitalistischen Welt.”

¹⁸² Similar arguments can be found in Paine (1776), Kant (1795), Tocqueville (1835), and others. A competing theory is the Territorial Peace Theory (Gibler, 2012).

mantra of economic growth and development with the idea that the needs of future generations should not be compromised, as the famous “Brundtland Report” stipulates in *Our Common Future* (World Commission on Environment and Development, 1987).

It is important to note, however, that there is no consensus regarding the accuracy of the prophecy that trade makes war virtually impossible. Since Vladimir Putin’s newest war, the 2022 Russian invasion of Ukraine that started on February 24, we might be enticed to say, on the contrary, that there *is* consensus regarding the exact opposite: regardless of the extent to which a war would be economically and socially irrational, war is always possible if peace is not ensured. We must, therefore, conclude: business, or any kind of trade, is not a guarantor of peace. Requisites of peace might, then, include notions such as democracy, freedom of speech, rule of law, respect for culture and identity, sound institutions, and, perhaps, disarmament (cf. Kant, 1795).

A healthy “skepticism towards the grand narratives” and the “sentiment of doubt” brings forth the “contestation” of the “economic peace” notion (Echavarría and Koppensteiner, 2006:171). Josefina Echavarría and Norbert Koppensteiner explain (ibid.): “In diverse ways, they [economic peace, development, one world, one peace] uncover underlying normative standards which legitimize violence through the elimination of otherness in its difference.” This represents the “business is bad for peace” stance. How would we need to change, or redefine, business in order to agree that business is good for peace (cf. Kersen et al., 2022)? Karl Marx¹⁸³, a historical opponent of capitalism, argues that capitalism is quintessentially violent due to systemic inequalities. Marx talks about a class society where many are exploited and have to suffer for the benefit of few. A contemporary critique of the peace-through-trade idea is offered by Barbieri (2002). A good example for a discourse that is primarily driven by Western non-peaceful capitalism is that of development. In line with Escobar (1995), Banerjee (2003) sees “development” of the Global South as problematic because the notion of “development” is structurally violent, as it enforces and strengthens a dependency of the global periphery (cf. Wallerstein, 1974).

Summarizing what I have discussed above, it appears that there is, on the one side, the school of thought advocated by Adam Smith, Immanuel Kant and others, who believe in the notion of peace through wealth. On the other side, Karl Marx and other leftist philosophers – such as Immanuel Wallerstein (for an introduction to Wallerstein, see

¹⁸³ 1818–1883.

Halsall, 1997) a century after Marx – represent the antithesis which holds that capitalism is, and leads to, violence. Has either one of the two schools won the debate? Thus far, no. Both sides can be argued for, as both sides are able to find arguments that support their conclusions and falsify the other.¹⁸⁴ Then, are there any alternatives? Yes, there are a multitude of attempts to create new conceptions of business that foster peace. None of them appear to be a clear winner though. In the words of Hans Joas and Wolfgang Knöbl (2013):

The question of whether citizens' democratic participation, the rule of law within a country, or the interlinking of states through trade relations increase the probability of a peaceful foreign policy is in fact open to empirical verification, which is one of the reasons why it is still of contemporary interest. The results of the many studies on this topic are contentious in the detail. All in all, though, they by no means leave liberal conceptions of peace looking groundless, and point quite unanimously to the existence of a kind of special peace between the liberal states. In the 1990s a furious debate flared up among social scientists over Kant's idea of a 'democratic peace' [...]. (Chapter 2, endnote 44)

To conclude this section, business – “and the international cooperation that it entails” (Gilpin, 2001:198) – has been seen by some as a force for peace from the 17th century onwards, an idea that continues to prevail today. The best example in the 20th century for an initiative that advocates peace through business is the post-war initiation of the European Community for Steel and Coal,¹⁸⁵ which eventually led to the establishment of the European Union¹⁸⁶ – which is by definition a peace project, according to the President of the European Council Herman Van Rompuy (2015).¹⁸⁷ Unfortunately, much of the

¹⁸⁴ Based on a discussion with Professor Wolfgang Dietrich in Innsbruck, Austria, in summer 2010 as part of the Master of Arts Program in Peace Studies at the University of Innsbruck.

¹⁸⁵ Groff and Bouckaert (2015:10–11) elaborate: “In order to prevent further war between France and Germany and other states in Europe, French Foreign Minister Robert Schuman conceived a plan in 1950 to unite the national industries of steel and coal of France, Germany, Italy and the Benelux countries. By creating a supranational, common market for the key industries of the production of munitions – coal and steel – he believed that he could ‘make war not only unthinkable but materially impossible’ (*Shuman Declaration – 9 May 1950*). [...] The *Treaty of Paris* (formally the *Treaty Establishing the European Coal and Steel Community*) was signed on 18 April 1951 and was the first step towards the creation of an integrated European market and the transformation of the bloody European battlefields into free and flourishing markets.”

¹⁸⁶ For a contemporary study of the legal/regulatory policies and laws related to business and peace, see Ford (2015).

¹⁸⁷ It is interesting to put this development into the context of socio-politico-economic integration. Humans identified pre-historically first with their own kin. The unit of identification has grown from there via the village, perhaps the city-state and the region, to the nation-state. Finally, some are today readily identifying themselves with whole continents, for example as ‘Europeans.’ In other words, the unit of identification has been enlarged to “imagined communities” (Anderson, 2006). A nation-state, or a supranational union, is so large that it is impossible to know every citizen. Therefore, the boundaries of these communities are “imagined” (ibid:6). Trade and business has played a crucial role in this development, and it is fathomable to see the continuation of this development to include the whole of humanity.

“peace through business” traction has been lost due to the emergence of an ethically questionable business culture that has had, in some cases, the opposite effect, although the idea has resurfaced from time to time, such as in the first Editorial of the *Columbia Journal of World Business* in 1966: “The multinational company thereby becomes a major vehicle to carry the have-nots toward ‘take-off’ and the haves into frontier fields. As such it is an unmatched force for peace.” (C.C. Brown cited in Kolk, 2016:25). In the next section, I argue for regaining the positive traction.

4.3 The Reciprocity of Business and Peace Today

After having introduced the historical viewpoints on business and peace, the next step is to recognize that, in fact, business benefits from peace, *and* peace benefits from business – even if a unifying consentaneous theory has not yet been developed, as discussed in the previous section. A peaceful society enables a certain societal stability that enables and fosters commerce. “[B]usiness is more likely to flourish when societies practice integrity virtues that foster harmonious relationships” (Fort and Schipani, 2004:21).¹⁸⁸ Timothy Fort and Cindy Schipani (ibid.:21) continue: “[I]f virtues are a component to justice, then flourishing commerce benefits from virtuous behavior and is threatened by non-virtuous behavior.” However, peace may also benefit from business. This is the conclusion that Fort and Schipani (ibid.) arrive at and that the historical overview (*Chapter 4.2*) also suggested in the previous section as a major trend in economic thought.¹⁸⁹ The argument that revolves around the connection between business and positive impact can also be characterized as a reciprocal relationship. In other words, good business creates positive impact, and creating positive impact is good for business. Good and responsible business is such that produces products and/or services which fill a human need in a socially, environmentally, and economically sustainable way (*Chapter 1.5.1*). A flourishing business world requires a competition-based market economy, as competition is hitherto the best means we have to regulate supply and demand. Yet, the underlying aim of all human activity should be to contribute to the evolution of society. As a result, business experiences a set of imposed limitations, such as legal/regulatory, ethical, and societal expectations to bridle the untamed. Failing to fulfill these expectations might result in losing the license to operate.

¹⁸⁸ Fort and Schipani (2004), the first two chapters in particular, form an extension of Fort and Schipani (2002).

¹⁸⁹ For reasons why it is not in humanity’s interest to engage in war, see, for example, Cranna (1994). The book also exemplifies how and why war is not in the interest of business, as conflicts mitigate potential profits (war-profit industries are of course an exception).

Returning to peace scholar Muñoz, we realize that a perceived lack of peace in the business world is only a strength. While the Stanford Peace Innovation Lab has shown that companies, in fact, generate far more measurable peace (peace data) than we are, currently, aware of (Guadagno, Nelson, and Lock Lee, 2018), greater jumps towards more peace are fathomable at the beginning of the journey. Muñoz (2006:274) writes:

The mobilizing capacity of *imperfect peace* increases as it accepts and connects with the ‘imperfection’ of the initial reality and, therefore, based on that particular starting point, it is able to make proposals of transformation towards situations that are as peaceful as possible. A large part of the reflections and concerns that we have on a daily basis on the field of Peace Research could take on new dimensions if analyzed within the analytical category of *imperfect peace*. Indeed, as well as those spaces properly recognized as peaceful, this could also be recognized in: economic models, the market, world systems and globalization, international and regional conflicts, nationalism, armament and armies, the relationships between religions, cultures, gender relationships, community relationships, education, or states. All display certain components of peace.

Today, we can ask the question: does a company such as Ford (see *Footnote 100* in *Chapter 2.4*), or any company for that matter, want to exploit loopholes in an ethically grey zone, or does it want to represent responsible leadership for an ethically sound future? In light of attracting and retaining talent, the proven benefits of a stable and ethical society for business, and risk management (cf. Oetzel and Miklian, 2017), it appears that most (but, unfortunately, not all) companies today want to do business in an ethical and responsible way while contributing somehow to society. I argue that most of the contrary examples to this are not due to the desire to be bad or unethical, but due to a lack of knowledge how to be good and due to the wrong assumption that, in order to succeed in business, one would have to be ruthless. Therefore, what is needed to change the business world for the better is an acute awareness of the impact of one’s actions on others – and, crucially, a roadmap for companies to embody being a force for peace. *Chapters 5* and *6* address this question.

Another approach to the connection between business and peace brings us to the topic of spirituality (see *Chapter 3.5* and *Table 8* in *Chapter 3.7*), a subject which is not often brought into academic discussions. Spirituality here refers to a non-materialistic lifestyle aiming for awareness, interrelatedness, a higher purpose, morality, doing good, transformational experiences, holistic nonviolence, and, ultimately, higher consciousness (Zsolnai and Flanagan, 2019). Luk Bouckaert and László Zsolnai (2019:249) write: “A postmaterialistic management paradigm is emerging and characterized by frugality, deep ecology, trust, reciprocity, responsibility for future generations and authenticity.” This puts business on a trajectory of doing good, as current business practice tends to see its

raison d'être too narrowly and often is inherently violent. An emerging new business paradigm distances itself from profit maximization as the sole purpose of business in favor of a mindset where business can contribute to peace in society.

4.4 Normative Aspects

In a Mindvalley Masterclass¹⁹⁰, Nir Eyal, known for his bestselling book *Hooked: How to Build Habit-Forming Products*, asks: “Can we expect businesses to say ‘you have had enough’? The business models of companies like the Facebooks and the Googles and the CNNs and even the local bakeries are based on monetizing your attention. They will never say that you have had enough.”¹⁹¹ But is that peaceful? Is that in line with the notion of *Business for Peace* – and, if not, how should business operate? In the previous section, I suggested that it is in the self-interest of business to foster peace, and in the self-interest of society to recognize business as a force for peace. In this section, I now turn to ethical arguments for a normative rationale. First, what does Johan Galtung (whom we discussed in the previous chapter) say about business? Through his postmodern approach, Galtung essentially doubts the peacefulness of capitalism (Dietrich, 2008, 2012). His “60% Marxist” (Galtung, 2002) analysis shows that a capitalist society is, in its roots, characterized by structural violence. Therefore, Galtung co-authored a book with Santa Barbara and Dubee (Santa Barbara, Dubee, and Galtung, 2009) in order to argue in the book *Peace Business: Humans and Nature Above Markets and Capital* that responsible business is such that it does not only act in an ecologically and socially sustainable way, but also positively contributes to the benefit of society and nature through its day-to-day business activities. The authors argue that business should be concerned with peace because “the present alignment of economic forces in favor of economic growth is too narrow, too misleading, too dangerous and destructive to all parties” (ibid.:17).

Santa Barbara et al. (ibid.) point out in a footnote that their understanding of peace goes beyond that of the absence of war, as “peace business [is] an important part of *positive* peace, of linking partners equitably together” (ibid.:211). The authors also expand on “The Need” (ibid.:13) for “peace business” which is identified through a normative declaration that “consideration of basic human needs” (ibid.:13) is the starting point for a paradigm change, in which not profit maximization but human wellbeing and ecological

¹⁹⁰ <https://www.mindvalley.com/focus/masterclass/>.

¹⁹¹ Actually, some online platforms, such as YouTube, do have a customizable notification when you have reached a certain limit. I see this as evidence that the world is indeed going beyond pure profit maximization. On the other hand, it could also be argued that companies believe this to be a profit-maximizing strategy, as it reduces long-term risks related to legal/regulatory action. Therefore, some companies prefer to self-regulate.

sustainability are paramount. Arguments range from a lack of sustainability in the current “business as usual” attitude, inequality, and other systemic problems. “Behind all these gruesome numbers are unnecessary death, misery, and repression for billions of people, and destruction of our planet’s ecosystems” (ibid.:15). Therefore, “peace business” is proposed as a solution, as it is a

wake up call about the dangers and injustices inherent in the current business/economic paradigms; [a] vision of what could be equitable and sustainable systems of exchange able to meet basic human needs of both the current and future generations; [and a] real movement with global examples already in place and continuously being expanded and improved. (ibid.:15)

If we look at the extended understanding of violence (cf. Galtung, 1969; Galtung, 1990; and Santa Barbara et al., 2009:16), we notice that “business as usual” has often, and in many contexts, been violent. Fostering inequality, unsustainable practices, and exploitation of different resources is such violence. If we believe in the virtue of nonviolence and agree that violence is bad and should therefore be avoided, we can conclude that business should not foster violence.

A reason business should foster peace becomes apparent if we reconsider the insight from *Chapter 3* that peace entails the prescriptive presence of such ideals (or concepts, generally) that enable and nurture human wellbeing. An example for such an ideal is health (cf. “corporeal peace” in Adolf, 2009:235). As Santa Barbara et al. (2009:17) point out, health is a concern for both businesses and advocates of peace, as the health of managers, workers, consumers, communities, and the environment are good for both sides of the same coin. The “coin” refers here to society at large. If business fosters health (in any out of the many ways), then business fosters peace. Thus, as responsible business is expected to contribute to the health of society, responsible business thereby also is indirectly expected to foster peace.

Former professor at Harvard Business School and political activist David Korten (2001) argues that the mantra of free trade and capitalism has created a power imbalance in the world, which has resulted in social and ecological dwindling. I argue that it is not only in the very self-interest but also the ethical duty of responsible business to set peace as the goal, or the aim, of corporate impact (cf. Fort, 2001). In other words, business should identify peace as the overarching substance of its impact – both as the corporate social impact and as the impact of products/services. As business will need to show significant efforts towards creating positive impact for society in a responsible and sustainable manner, setting peace as the goal of corporate activity will ensure retaining the corporate

license to operate. The only alternative is unprecedented regulation of commercial activity. In the words of Karen Ballentine (2007:134):

For progressive firms operating internationally and concerned with their reputational capital, obtaining a ‘social licence to operate’ among local and national stakeholders in host countries is now seen as an essential component of sound business planning. Fiscal transparency, positive community relations, environmental protection, and sponsorship of health and education initiatives have already become standard elements of today’s corporate social responsibility (CSR) agenda. More recently, some companies have begun exploring ways to extend traditional CSR to embrace conflict sensitivity, and thereby to address broader issues of peace, security, human rights and sustainable development, particularly in war-affected settings in which they operate.

If Korten (2001) talks about ecological destruction, the loss of civil freedoms, the erosion of democracy, and community disintegration, it is exciting to notice that the very opposites – respecting nature, civil wellbeing, legitimate decision-making, and community integration – are aspects of peace (see *Chapter 3*). Elisabeth Ryland (1997:301) concludes:

The implication of this book [Korten, 2001¹⁹²] is that all business education should be business ethics education in the widest sense of the word. Business must be taught as if people mattered, and business schools must serve their proper academic role as social critics and agents for change, rather than serving moneyed interests as they currently do [...].

This change should be a paradigm shift that makes business a force for peace. Fort (2001:303) states: “Ethical concerns are precisely the evidence that some goals other than profit maximization no longer lurk in the corporate background, but require conscious attention.” In other words, business is not (merely) about profits (cf. *Chapter 2.3.3*) but about the satisfaction of (collective) human needs and desires (making a collective living). From a Business Ethics point of view, business, thus, has a moral duty to create value for society (cf. Porter and Kramer, 2011) by adhering to “principles and virtues that create space for the multiplicity of human goods” (Fort, 2001:304; see also Fort, 2007). Further, “[c]reating this kind of space frequently takes the form of identifying legal rules or philosophical principles that ought to be followed in addition to, and sometimes instead of, maximization of profits” (Fort, 2001:305).

¹⁹² Ryland (1997) comments on the first edition of Korten (2001).

Laws are for politicians, so what are the philosophical principles that we, in the context of this study, can identify for business? Through a long and detailed discussion, Fort (ibid.:306) arrives at the conclusion that peace should be the “*telos*” of ethical business for the following reasons:

I propose the *telos* of sustainable peace as an aim to which businesses should orient their actions both for reasons of the good of avoiding the activities that contribute to or make more likely the spilling of blood as well as for the good of sustainable economic enterprises, which are fostered by stable, peaceful relationships. Sustainable peace, of course, sounds like Mom and apple pie. Yet, I will suggest that a commitment, indeed a militant commitment, to peace is one that clarifies ethical obligations in the business environment and makes legitimate economic endeavors subject to a countervailing moral goal.

Fort continues to recognize that peace is so “powerful” (ibid.:307) that, “standing in conjunction with the usual priorities of economic profitability, it can provide a teleological orientation to business affairs that must inevitably provide the season for business ethics to reign in corporate life” (ibid.:307). Therefore, “advocating peace is like advocating ethics” (ibid.:307). In order to argue that fostering peace is in one’s self-interest, one has to understand that long-term self-interest is always more satisfactory than short-term self-interest (Hosmer, 1994a). Moreover, if we assume that “acting in ways that can be considered to be ‘right’ and ‘just’ and ‘fair’ is absolutely essential to the long-term competitive success of the firm” (Hosmer, 1994b:192), then such moral behavior must be in line with behavior that benefits society as a whole. If it “pays” to be moral in the long term (Fort, cited in Shaw and Corvino, 1996:382), it must also “pay” to foster peace in society. Needless to say, fostering peace is by no means “a set of restrictions but rather [...] a positive force for excellence”, as Shaw and Corvino (1996:381) discuss in the context of virtue ethics and moral behavior. In the words of Solomon (1992:330):

Business ethics is too often conceived as a set of impositions and constraints, obstacles to business behavior rather than the motivating force of that behavior. So conceived, it is no surprise that many people in business look upon ethics and ethicists with suspicion, as antagonistic if not antithetical to their enterprise. But properly understood, ethics does not and should not consist of a set of prohibitive principles or rules, and it is the virtue of an ethics of virtue to be rather an intrinsic part and the driving force of a successful life well-lived. Its motivation need not depend on elaborate soul-searching and deliberation but in the best companies moves along with the easy flow of interpersonal relations and a mutual sense of mission and accomplishment.

In other words, business should foster peace not in a sense that it constrains business activity but in a positive, enabling sense. Just as the idea of Social Entrepreneurship (cf. Elkington and Hartigan, 2008) has brought up a multitude of new business opportunities,

so does corporate peacebuilding. However, it requires a different way of thinking, a different mindset, in order to “achiev[e] moral excellence” (Laasch and Conaway, 2015:139; see also Hoffman, 1986). I return to this question in *Chapter 5* but first, in the next section, I argue that the very purpose of any and all business is to foster and generate peace. The main conclusion is: Regaining the traction of business as a force for peace is in the interest of both business and society and should be a symbiotic relationship. According to the argument presented, business should be concerned with, and also foster, peace because it has an ethical responsibility to contribute to the satisfaction of human needs. The concept of peace is, thus, elevated to the forefront of the substance of corporate social responsibility and touches upon the deep question of what the true purpose of the corporation is.

4.5 Peace as the Purpose of Business

Peace was considered the purpose of business several hundred years ago as well as at the beginning of civilization. However, back then, peace was understood as the absence of war. My contribution, here, is to revive the notion that peace is the purpose of business while expanding the peace concept. It is the contribution to making a collective living, rather than maximizing self-interest, that connects business to peace.

Returning to the list of potential purposes of “business” identified in *Chapter 2.2*, we identified the following potential purposes: earning a livelihood, selling products or services, achieving a goal, gathering information, organizing and managing societal structures, negotiating a deal international trade selling tea to consumers being profitable, decision-making, advancing the plot, and entertainment. We can now ask: How can all these purposes be generalized further? I argue that all of these purposes have a common denominator: peace. Why could something as far apart as negotiating a deal and selling tea to consumers or gathering information have a common denominator? To answer this question, we need to recognize that the fundamental drive of human action is always to be understood (Habermas, 1998) or to understand – and, in both cases, the ultimate goal is to advance one’s state to a higher level. It turns out that this ultimate goal can be categorized and explained by the three categories of weak, strong, and holistic peace. In other words, the purpose is always either to reduce negative things, increase positive things, or achieve bliss.

It is sometimes suggested that I must be talking about the *philosophical* purpose of business. After all, I cannot possibly look into the minds of countless entrepreneurs and see what they are thinking, or what their motivations are, when doing business. While the

latter is true, I argue that, nonetheless, the *actual* purpose of business is to work for peace, even if the individual entrepreneur might not be aware of it. Why is this so? Consider the act of doing groceries in a supermarket. Now comes a philosopher who claims that the actual purpose of any supermarket shopping is to increase one's health – even if the shopper does not know it. The shopper might say, “No way, my purpose is just to buy a piece of chocolate for pleasure!” However, the philosopher might offer the following answer. If one would stop eating, one would very likely eventually die out of hunger. Therefore, any non-poisonous eating, even if it is just a piece of chocolate, has the effect of preventing starvation. Consequently, the philosopher might conclude, the purpose of any grocery shopping has, in the end, the purpose of contributing to one's health. Of course, some foods might, in fact, have a negative impact on one's health. In a similar manner, I argue that the *real* – or common – purpose of business is to generate peace. If, in actuality, a certain business does not contribute positively to peace, then we, as society, might want to ask whether this particular business should retain its license to operate.

According to the Pareto's principle, 80% of profits tend to come from only about 20% of clients. Newport (Deep Work, p. 202) states: “The business world understands this math. This is why it is not uncommon to see a company fire unproductive clients. If 80 percent of their profits come from 20 percent of their clients, then they make more money by redirecting the energy from lower-revenue clients to better service the small number of lucrative contracts – each hour spent on the latter returns more revenue than each hour spent on the former.” Is this a counter-indicator to the hypothesis that the purpose of business is to do good? It turns out that it need not be. The reasoning for this is that profits are – or should be – a measure for that positive impact. Therefore, the above sentence can be rewritten as: According to the Pareto's principle, 80% of a business's positive impacts tend to come from only about 20% of its clients.

A recent seminar discussed the role of business in peacebuilding and concluded that “businesses need to regain public trust as socially responsible agents for peace – corporate philanthropy is not enough, as it may be seen as simply a marketing strategy to increase profit” (Nusrat, 2012; cf. Halme and Laurila, 2008¹⁹³). This emphasis on *regaining* trust

¹⁹³ Halme and Laurila (2008) argue that corporate social responsibility can be categorized into three types: First, philanthropy, which is usually limited to reputational and employee satisfaction issues. Second, integration, which refers to activities that are related to the company's core business. The focus is on improving social or environmental aspects of existing business operations. Third, Innovation, which emphasizes a win-win situation for both the benefitting community and the company, as the company tries to solve a social problem by deploying the resources, expertise, and knowledge it has because of its core business operations. Halme and Laurila (ibid:333) state: “Integration and Innovation types of [corporate social responsibility] action are more profitable to a company than philanthropy. Somewhat more surprisingly, it

stems from the common lack of understanding regarding the true meaning of business. “We should stop seeing companies as mere providers of products or services” (Prandi, 2011:25). Sander Tideman elaborates in my interview (see *Appendix 2*):

Business in essence is an act of creativity. The purpose of business should be (and always has been) to create value. Value is a broad concept that includes wealth, profit etc. Value is created when a certain need has been met. True [wellbeing] and prosperity is what humanity needs. Nonetheless, this need has not been met – at least for many people this is the case. That is why we don’t have peace. In other words, there is a gap to be filled by the creation of value/wealth and there is no reason to believe that business cannot contribute to the creation of this value. Unfortunately, too many people believe that business is only there to create profits for themselves. This is a dangerous misunderstanding. If you think like this, you will be out of business at some point. If business stops creating value for society (which includes of course clients) they will be out of business.

In the words of Braungart, “the real responsibility of corporations is purely to do good work” (Braungart, 2005). As Marilise Smurthwaite (2008) argues, there are broadly five categories of the purpose of the corporation:

1. Make a profit for shareholders/owners;
2. Make a profit as well as develop individuals and serve the common good;
3. Make a profit and be a good citizen;
4. Make a profit while helping to form good human beings and contributing to community as a whole; and
5. Make a profit while being socially responsible (for example, projects relieving poverty).

Upon closer inspection of these unorthodox statements, it becomes visible that all but the first category, in fact, include aspects of peace. The common good, good citizenship, contributing to the community, and (holistic) prosperity of the human family are related to one of the three stages of peace. For example, relieving poverty is an effort to combat structural violence, and thus part of weak peace. Contributing to the community and being a good citizen is part of strong peace, as it aims at propagating positive values in society. Finally, serving the common good, taken literally, offers a direct link to the holistic stage of peace, as it is a prescriptive higher purpose for endeavors. Smurthwaite above might not have the same interpretation of “serving the common good” as I have (as she puts it

seems that such strategically oriented approaches to [corporate social responsibility] also yield more substantial societal outcomes than charity and philanthropy.”

second after a profit-only motive), but the exact order of the four peace-fostering categories is not of relevance. Rather, what matters is that Smurthwaite's comprehensive and critical review of literature about the purpose of the corporation concludes with a clear mandate for advocating corporate efforts to foster peace.

The same conclusion is valid also for a broader review of the purpose of business. Albert Erisman (2015) suggests that the purpose of business includes supporting the community and the environment, creating economic value, creating good jobs, creating products and services, serving the customer, and being in interrelationships. Without discussing each item separately, it is clear that all of them are included in efforts to generate peace. At this stage of the discussion, it may be necessary to ask a more general question about the possible scope of any statement that addresses the "purpose" of business. Do we intend to include unethical, or illegal, business in our definition of business? I argue that the purpose of all business is to foster peace – indeed, even that of unethical or illegal business such as forced prostitution or the mafia. I believe this is so because even a criminal always believes to be better off through his/her business activities. Being "better off" is synonymous with earning money which, again, is synonymous with having the wherewithal to satisfy human wants and needs. Of course, even if the purpose of any business is to foster peace, it does not imply or mean that any business actually fosters peace. As has been mentioned before, it is only ethical business that fosters peace (Fort, 2004). Also, unethical or criminal business is simply, from the point of view of society, an inefficient and counterproductive way to achieve progress; thus, such practices have been and should be outlawed.

It could be argued that even forced prostitution or sexual slavery fits this position: it has the purpose of fostering peace but fails at its purpose. To see why this could be true, we can simplify the motivation of any "business" person to that of making money within one's personal ethical boundaries (or lack thereof). A businessperson may or may not have the ethical sensibility to care for the negative externalities of, or "resources" for, being in business (whether natural resources, animals, or, in the above example, enslaved human beings). A meat producer and a procurer might argue in a similar fashion why their business is, from his/her point of view, acceptable business. The common denominator is a position according to which it is deemed acceptable to use animals or human beings for one's personal financial benefit – for the purpose of satisfying bodily needs of customers.

When does the gratification of a human need foster peace and when does it not? Does it matter whether the "needs" are "basic" or not? To reiterate, it is important to distinguish

between the purpose of fostering peace and actually having a positive or negative *net* impact on peace. The gratification of any needs likely has always a positive effect on peace – the dissatisfaction of wants or needs may lead to aggression and violence – but the negative impact of unethical (and, in most cases, illegal) business would likely far outweigh any positive effects, thus rendering the net impact negative. Thus, forced prostitution can have a positive impact on the peace of the customer (satisfying sexual needs) and the procurer (earning a livelihood) – hence, the purpose of such activity being, essentially, peace – but the negative effect of the unethical practice of any illegal coercion far outweighs any positive effects and is to be condemned. Yet, it holds that the *purpose* of *any* business is to foster peace. Such is the premise of unbridled consumerism. Of course, the legal ban of one or the other business activity may have a net positive impact on peace if it reduces or eliminates externalities. This brings forth the seeming paradox that both the banning of forced prostitution and illegally defying any such bans foster peace. However, this view fails to understand the magnitude of the activity’s negative impact compared with the minuscule triviality of its benefits. One might equally ask what the net impact is when one meal (the satisfaction of a bodily need) precedes systematized killing and horrible living conditions (forced slavery) of non-human beings. While the ethicality of meat production or consumption is not within the scope of this work, I would like to note that it may indeed reduce suffering if a wild animal is killed before it reaches a state in which it cannot feed itself anymore and, thus, would starve to death.¹⁹⁴ The view suggested above is, I believe, not only right but necessary in order to change the world for the better. If we agree that *all* business has the *common* purpose of fostering peace, whether ethical or unethical, only then we can do something if we find that, in fact, it does not.

Business and peace form a nexus that has been coined in, and developed since, the 17th century. The idea that commerce and trade fosters peace was undoubtedly true in early centuries of international cooperation, where “cooperation” was not always peaceful. Hence, Kant, Montesquieu, Smith, Ricardo, and others were certainly right when they argued that establishing a global system where civilized conduct is the norm would propel humanity to unprecedented progress and prosperity. However, as the dark side of business surfaced through unregulated and free markets for companies to exploit and as the negative effects of business continued to grow, a set of imposed limitations appeared, such as legal/regulatory, ethical, and societal expectations. These do not render Kant and

¹⁹⁴ Here, I am influenced by Eric Edmeades, the creator of the WildFit health program (<https://www.mindvalley.com/wildfit/> and <https://getwildfit.com/>), who talks about the food industry on Day 82 at around 15:00–20:00 during Principle 6 of the WildFit Challenge.

others wrong. Rather, it shows that free-market capitalism lost its original *raison d'être*. We were already warned in 1751 by Jean-Jacques Rousseau¹⁹⁵ (1992:14) in his seminal work *Discourse on the Arts and Sciences*: “Ancient Political thinkers incessantly talked about morals and virtue, those of our time talk only of business and money.”¹⁹⁶ This chapter has shown why the original purpose should, and how it could, be revived for the sake of benefitting both business and society. This does not mean that we should go back to 17th–19th-century ideals. As Dietrich (2008, 2012) argues, the cultural heritage of different stages of human history helps us to learn and develop. Today, we are at a crossroads where we should not look back but welcome a new paradigm for business and society as a whole – a new paradigm that fosters wealth *and* welfare.

The argument presented above – and throughout this study – is valid, but is it also sound? Could it be claimed that, yes, it would be nice if that were so, but the purpose of business is not to generate peace in reality? If my argumentation were not sound, which of the premises is not true in reality? No matter how many believe – or how many extant theories assume for the sake of simplicity – that the purpose of business is profit maximization, it is not. Neither in law nor in practice. The only alternative common and sensible answer that I have been able to find is that the purpose of business is to create positive impacts and create value. Well, then, is it wrong to say that peace is the substance of any positive impact? To simplify this notion to the maximum, we may state – for the sake of illustrating this argument – that peace equals happiness. And, any action or event that is deemed positive, or to have a positive impact, would very likely make the perceiving subject, that is, the person being a beneficiary of the positive impact, slightly happier. And, as we have recognized earlier, this is to be seen as an increase of peace. Therefore, I conclude that peace can indeed be seen as the substance of any positive impact. As a result, *it is both valid and sound to state that the common purpose of business is to generate peace*. We may also state that prudentially rational peace lovers should work hard to make business a force for peace. To build some sort of obligation into this, an external sanctioning agency would be needed to say: “Now you will build peace or ...” But there is no such agency currently. While it is not within the scope of this treatise to discourse whether or not human nature is peace-loving, we may state that companies become more responsible through one of the following mechanisms: external sources of

¹⁹⁵ 1712–1778.

¹⁹⁶ The original quote in French published in 1750 (Rousseau, 1750:38, originally published anonymously): “Les anciens Politiques parloient sans cesse de mœurs & de vertu; les nôtres ne parlent que de commerce & d’argent.” This was translated into English in 1751 (Rousseau, 1751:37): “Antient politicians always conversed on manners and virtue, the moderns only of commerce and money [...]”

pressure such as peer pressure and legislation, and internal or intrinsic motivations (of the individuals who run the company) to be more responsible and useful to society. Accepting the above does not cause the argument to go this way or that. Businesspeople cannot, if they do not want to, be externally forced to work for peace. But why would they not, if they understand that “business at its best means making a living as a collective”.

To conclude, if we, as society, want to transcend the mistaken idea(l) of profit maximization – and if business is seen as a force for peace – perhaps we need to create a new legal form of *For Peace Organizations* that, as has been emphasized previously, does not imply ignoring profitability but, rather, in the words of Muñoz (2006:256), “fulfill[ing] the needs of others, without there having been any cause beyond their will that impeded this”. Further research is needed. Could it be that For-Peace Organizations form the middle ground between For-Profit Organizations that charge as much money as possible from customers and between charitable Non-Profit Organizations?¹⁹⁷ In the meantime, do companies need a *Chief Peace Officer*?¹⁹⁸ I think the (financial and other) implications are far from certain. Be that as it may, if business can be equated with purpose (as discussed in *Chapter 2*), then does the question “what is the purpose of business?” equal the question “what is the purpose of purpose” or “what is the business of business”? Milton Friedman allegedly said: “The business of business is business.” I leave it up to the reader to figure this one out.¹⁹⁹

¹⁹⁷ It is interesting to ponder over these questions from the perspective of Dietrich and Sützl's (2006:296) work: “[In modernity] [f]or modern technology, the alienation of men from their place, and their transformation into labor force is a necessary requirement. Production in an abstract, non-personal, global space requires a price to be attached to land and the concrete life world, a process which has been found to be anything but *harmonious*. In *energetically* oriented ethics, it per definition requires *peacelessness*. [...] Individual initiative is considered a virtue, conflict avoidance gives way to competition, unanimity comes after economic rationality, self-contentment is up against the entrepreneurial spirit and work ethics, the engines of the system; and finally the respect for others gives way to the disrespect of a development thinking in which the developed pass on alms to the underdeveloped or grant them ‘help for self-help’.” See *Chapter 3.4*.

¹⁹⁸ Interestingly, a “chief peace officer” refers sometimes to law enforcement officers such as police officers. However, the term has already been used in commercial enterprises, as well. The Vietnamese Pizza Restaurant “Pizza 4P’s” (which stands for and is pronounced “pizza for peace”) has as its corporate vision to “Make the World Smile for Peace”, see <https://pizza4ps.com/>.

¹⁹⁹ We do not want to venture into analyzing “the purpose of purpose is purpose”.

5 A New Paradigm for Business

“Taking the holistic view, even in your specific field of business and the economy, is best. Economics means dealing with humanity, and the situation of humanity changes century by century, year by year. Once they understand that reality is constantly changing and that everything is interconnected, leaders begin to realize that they have to keep the consequences of all their actions always in mind.”

– His Holiness the 14th Dalai Lama

The objective of *Chapter 5* is a profound, far-reaching discussion of the implications if we accept the idea that the purpose of business is to foster peace, as discussed in the previous chapter.²⁰⁰ What are the implications for our understanding of the nature of business? Can we identify a trajectory of business thinking, or different paradigms, that pertain to the role of business in society? Are we currently undergoing a paradigm shift? If yes, what does the emerging paradigm entail? What does the future of business responsibilities look like?

At the core of this re-envisioning lies the understanding that we are undergoing a paradigm shift, as advocated by Capra (1982, 1996; Capra and Luisi, 2014) among others. The severity of our systemic global problems – poverty, world population growth, extinction of species, massive debts, environmental degradation, among others – underscores the need for a new paradigm, as no systemic problem can be solved on its own. Here, the importance of a corporate contribution to peace is perceptible where peace is the purpose of business.

As I quoted Per Saxegaard in *Chapter 1*, “peace is the new sustainability”. What remains to be researched is the fundamental impact of the business–peace notion on our understanding of what constitutes ethical business. Essentially, the idea that business could be expected to foster peace is a new, emerging mindset that enables business to climb up on the ladder of morality. Such a new mindset takes the holistic wellbeing of all stakeholders, including nature, to the center of attention. This is conceptually and

²⁰⁰ This chapter is based on and contains parts of Bauer (2015).

philosophically enabled by the notion of holistic peace, as developed in *Chapter 3*, which “could be a useful instrument for allowing peace researchers to join the debate and the construction of new paradigms through which to comprehend and construct more peaceful, just and enduring worlds” (Muñoz, 2006:260).

5.1 A Paradigm Shift in Business Thinking

5.1.1 What are Paradigms?

The discourse of business being a force for peace requires the distinction between two paradigms: the as-hitherto-mainstream way of doing business we know from the past (and still largely also the present), and a new paradigm as proposed in the present work with peace as the purpose of business. These two paradigms portray vital differences to justify the usage of the word “paradigm”, as it requires indeed a fundamentally different worldview (from Friedman’s, 1970, heritage) to argue today that business *should* foster peace. But what is a paradigm? Before we delve into the substance of this chapter, it may be useful to briefly discuss the notion of a “paradigm”, as it is not a universally accepted truth. The central figure arguing in favor of the notion of paradigms is Thomas Kuhn²⁰¹ (1957, 1970) who argues that “scientific revolutions” are the vehicle through which “paradigm shifts” happen. In other words, extant theories are questioned and replaced through “revisionary revolutions” (Bird, 2022), which are, by definition, incommensurable with “normal science” (Kuhn, 1970) due to the lack of a common set of basic assumptions. This implies that paradigm shifts, defined as revisionary revolutions of theories, are rare. Kuhn uses the examples of a shift from a geocentric to a heliocentric model and from Newtonian to Einsteinian physics. This view is adopted by Fritjof Capra who advocates a paradigm shift from having an analytic to having a holistic perspective, which appears to be an analogy to the Newton-Einstein case.

While we will address later Capra’s suggested shift from Newtonian physics to a new paradigm, we need to recognize at the outset that there are some problems with this. Many researchers within mainstream science believe that science proceeds linearly rather than through dramatic Kuhnian shifts. *The Stanford Encyclopedia of Philosophy* (Bird, 2022) states:

Stephen Toulmin (1970) argues that a more realistic picture shows that revisionary changes in science are far more common and correspondingly less dramatic than

²⁰¹ 1922–1996.

Kuhn supposes, and that perfectly ‘normal’ science experiences these changes also. Kuhn could reply that such revisions are not revisions to the paradigm but to the non-paradigm puzzle-solutions provided by normal science. But that in turn requires a clear distinction between paradigmatic and non-paradigmatic components of science, a distinction that, arguably, Kuhn has not supplied in any detail.

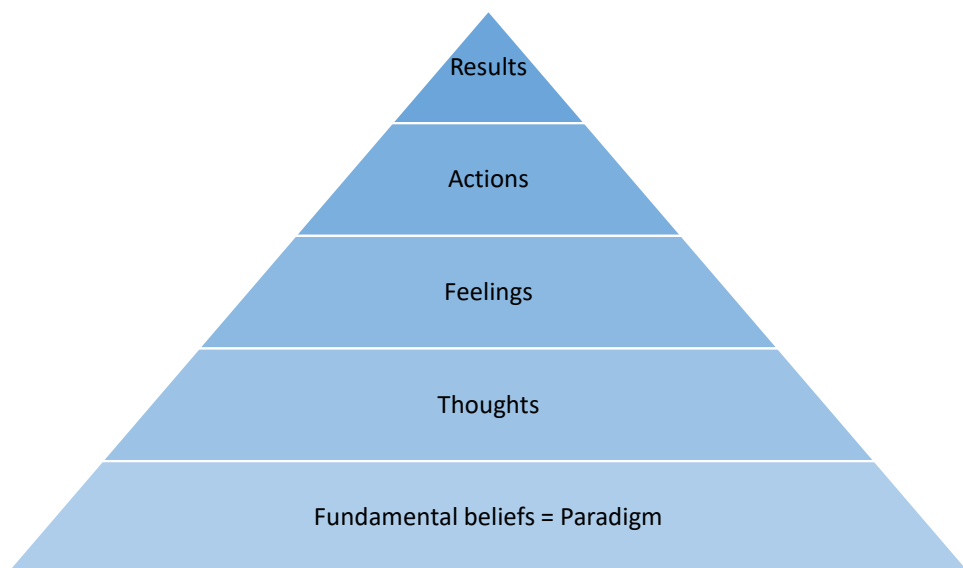
The question here revolves around the distinction between “normal” and “revisionary” changes to theories. In order to clarify the meaning and definition of the distinction, let us revisit the notions of responsible research, coherence, complete construct clarity, and scope of groundbreaking contributions or revelatory as opposed to incremental originality, as discussed in *Chapter 1.4.2*. We recognized that research is responsible, or of service to society, if it contributes to (an aspect of) peace. However, clearly, not every “responsible” study is, represents, or causes a paradigm shift. Therefore, we need to identify and define criteria of one more layer, one that, hopefully, satisfies both Kuhn and his critics. While a full discussion is, obviously, out of scope of the present work, we may consider the following.

In order for a study to be considered revisionary, it needs to change some of our deepest beliefs regarding a topic. Therefore, it must be that, arguing from the position of the old paradigm’s beliefs, it is *impossible* to arrive at the conclusions of the new paradigm. We recognized in *Chapter 1.4.2* that, in addition to construct clarity, we need “high scientific or practical usefulness” (a “large scope of utility”) and “revelatory” or “extraordinary, surprising, and transformational” originality in order for a study to be considered a “groundbreaking contribution”. Yet, and still, not every groundbreaking contribution is a paradigmatic shift. A study may offer extraordinary, surprising, or transformational insights into the way we see a certain problem *without* changing our core beliefs. What is, then, the difference between changing a “core belief” and, say, merely solving a long-standing scientific problem? It is a question of level of inquiry. We may envision an anecdotal pyramid (see *Figure 13*) with beliefs at the bottom, thoughts on the second level, and feelings (often unconscious), decisions, actions, and results following as we go up the pyramid levels. A paradigm shift changes our underlying beliefs, whereas “normal science” changes our thoughts. The next question is, then, what is the difference between beliefs and thoughts? For the purpose of this discussion, I define the difference in the following way: Beliefs are either unconsciously or consciously held *unquestioned* assumptions²⁰² (often with strong resistance to opposing beliefs), whereas thoughts are

²⁰² For example, that peace is good and desirable.

consciously held *questioned* assumptions²⁰³ (open to scientific debate). Beliefs are, in other words, the conscious or unconscious paradigm that we adhere to. In *Chapter 1.4.2*, I noted that “[c]ritically asking the most fundamental and relevant questions possible (pertaining to the issues at hand and the core belief systems of our time)” is the first step “of such research inquiry aiming to make groundbreaking contributions to knowledge”. It needs to be noted that asking the “most fundamental and relevant questions” is feasible for any topic on any level of inquiry. Thus, it depends not only on the topic, but also on the perspective and on the ambition of the author(s) whether a paradigm shift is envisaged, implied, or suggested, or whether “merely” a groundbreaking (but non-paradigmatic) study is intended.

Figure 13: From Beliefs and Paradigms to Results²⁰⁴



I believe that my argumentation above has shown that the notion of Kuhnian paradigms, or revisionary research, is useful and distinguishable from “normal” research if we attempt and intend to question the fundamental *beliefs* underlying a phenomenon. To reiterate, this is distinguished from analysis on the thought level (*Figure 13*) which addresses the *details*, quoting *Chapter 1.4.2*, “of precise definitions of concepts, their scope conditions, their semantic relationships to other concepts, and proof for the

²⁰³ For example, the purpose of business.

²⁰⁴ Source: Author’s own elaboration inspired by anecdotal hearsay.

coherence of the logical argumentation”. I further noted that “[s]uch rigorous ‘construct clarity’ [...] refers to making statements that ‘hold’”. Finally, I defined “complete construct clarity” as the “coherence of thoughts and findings [...] across all available knowledge” and as the analysis and discussion of “ n^{th} -degree implications (implications of implications) [in order to] identify and question the deepest structural premises, axioms, constructions, alternative explanations, ambiguities, causalities, paradoxes, etc.”. Unbeknownst to us in *Chapter 1*, this turns out to be a suitable description of paradigmatic research that follows, yet transcends the limitations of, Kuhn’s work.

Returning to the criticisms of Kuhn, it could still be argued that adjusting or changing fundamental beliefs (or “paradigms”) is also nothing more than “puzzle-solving” (Kuhn, 1970) at another level, thereby corroborating the hypothesis that science progresses linearly rather than through paradigm shifts as Kuhn argued. This point does not affect the argumentation, nor the findings, of this chapter. What matters is that we identify the focus of research that declares itself to be addressing underlying paradigms (perhaps, making a “U-turn” on the purported linear progress line?) rather than step-by-step building on prior research. The figurative “U-turn” suggests that we question the prevalent assumption(s) of a whole literature, thereby offering an entirely new perspective that does not only (potentially) lead to new forthcoming insights, but also could have led to entirely different insights in past studies within the respective field.²⁰⁵ Whether Kuhn’s examples of Newtonian–Einsteinian or geocentric–heliocentric perspectives are indeed paradigm shifts, or merely a shift of perspective or a theoretical clarification, is irrelevant for our purposes. To put it bluntly, a new paradigm for business – both in the linear and in the Kuhnian sense – is defined as changing the way we think about business (cf. Thakkar, 2020).

5.1.2 Towards a Holistic Peace Paradigm

Having understood what is meant by a paradigm, we shall proceed with a juxtaposition of “the old” and “the new” paradigm for (or in) business. In the old paradigm, business being a force for peace refers to the idea developed first by Crucé, Kant, Smith, and others, as elaborated in the Historical Background section (*Chapter 4.2*), suggesting that business

²⁰⁵ One example comes to mind: If peace would have been seen as the purpose of business, past studies (see, prominently, Carroll and Shabana, 2010) on the “business case” for corporate social responsibility may have been carried out differently. Instead of asking how the bottom line of a company can benefit from corporate social responsibility, authors might have asked how business organizations can create win-win opportunities for all stakeholders and be profitable at the same time. Later, I term this one organizational case (rather than the business case) the “peace case”.

can have a positive effect on peace. However, in times of neoliberalist corporate powerplay, it may be difficult to argue that aggressive business strategies foster anything good for anyone else except shareholders' bank accounts. Therefore, as Fort and Schipani (2004) recognize, it is only *ethical* business that fosters peace in the communities and markets where it operates.

With reference to the quotation by Bouckaert and Chatterji (2015:xvi) cited in *Chapter 1.5.3*, business being a force for peace is not a “purely subjective and normative viewpoint expressing what *ought* to be done independent of what *is*” but rather “an option for an emerging future” (ibid.). Nonetheless, we are talking largely about the future when we identify business as a force for *holistic* peace – and peace as the *purpose* of business. It is interesting to recognize the trajectory of business thinking from the past, via the present, to the emerging future. As has become clear, this future requires a new, different kind of thinking, a new paradigm. In order to understand better what this shift of mindset could entail, I briefly discuss the old and new paradigms below, after which I identify principles of the new paradigm for business.

Fritjof Capra belongs to some of the more prominent, yet controversial, contemporary scholars who have elaborated on a shift from an old to a new paradigm for science and society as a whole. To reiterate from the previous section, the agreeing with the following argumentation does not require consensus regarding whether or not Thomas Kuhn's and Fritjof Capra's views on paradigm shifts are correct. My argumentation, on the other hand, is this: Paradigm shifts are defined as changes in core beliefs. Core beliefs in one discipline or area of society tend to reverberate across others. Therefore, a paradigm shift in one area tends to lead to a paradigm shift across others.²⁰⁶

The old, and still prevalent paradigm, according to Capra (1982, see also Capra and Luisi, 2014), refers to a Newtonian and Cartesian reductionist way of thinking: that the world functions like a machine. Indeed, this view prevails throughout all major disciplines and sciences. We believe that if we understand all parts of a system, we also understand the whole system. We imagine that a system can be repaired by fixing its parts. Whether in medicine, organizational theory, or even nature itself, we believe that we can fix it if we just study the composition well enough. This old paradigm is based on controlling

²⁰⁶ Case in point: An art style tends to reflect broader trends in society. For example, modernism as an art style reverberated societal trends such as urbanization, war, and scientific progress.

everything like clockwork. There is no or little space for appreciating the fact that the whole is greater than the sum of its parts. (ibid.) Korten (1999:113) explains:

Generations of physicists have sought to reduce matter to its elementary particles on the theory that the parts explain the whole. The quest led to an unexpected discovery: the most elementary particles we have found are not truly things so much as interconnections between things. In the words of physicist Niels Bohr, a pioneer of quantum theory, 'Isolated material particles are abstractions, their properties being definable and observable only through their interactions with other systems.' In contrast to the presumption of classical physics, parts can be understood only by their relationships to a large whole.

Capra comes from a physics background (Capra, n.d.) and explains his understanding of the undergoing paradigm shift by referring to the development of quantum physics. Scientists underwent a paradigm shift when they were forced to recognize the shortcomings of the Newtonian and Cartesian model in the first decades of the 20th century (see Capra's chapter on "The New Physics", Capra, 1982:75–97). It was not possible anymore to trust "the notion of absolute space and time, the elementary solid particles, the fundamental material substance, the strictly causal nature of physical phenomena, and the objective description of nature – none of these concepts could be extended to the new domains into which physics was now penetrating" (ibid.:74). Kuhn (1970:84–85) discusses further, in his seminal book *The Structure of Scientific Revolutions*, the paradigm shift that physics had to overcome and thereby induces some general characteristics of paradigm shifts:

The transition from a paradigm in crisis to a new one from which a new tradition of normal science can emerge is far from a cumulative process, one achieved by an articulation or extension of the old paradigm. Rather it is a reconstruction of the field from new fundamentals, a reconstruction that changes some of the field's most elementary theoretical generalizations as well as many of its paradigm methods and applications. During the transition period there will be a large but never complete overlap between the problems that can be solved by the old and by the new paradigm. But there will also be a decisive difference in the modes of solution. When the transition is complete, the profession will have changed its view of the field, its methods, and its goals.

While Kuhn refers to paradigm shifts within one field or discipline, Capra (1982:15) recognizes that "today our society as a whole finds itself in a [...] crisis". So, what is the *new* all-inclusive paradigm then? It is a "new vision of reality, a fundamental change in our thoughts, perceptions and values" (ibid.:16), that coincides with the fall of patriarchy and the approaching end of the fossil-fuel age (ibid.:29–30). Capra (ibid.:265) continues:

The new vision of reality we have been talking about is based on awareness of the essential interrelatedness and interdependence of all phenomena – physical, biological, psychological, social, and cultural. It transcends current disciplinary and conceptual boundaries and will be pursued within new institutions. At present there is no well-established framework, either conceptual or institutional, that would accommodate the formulation of the new paradigm, but the outlines of such a framework are already being shaped by many individuals, communities, and networks that are developing new ways of thinking and organizing themselves according to new principles.

Capra wrote this in 1982, yet it still appears relevant today in the third decade of the 21st century. To my knowledge, there is still no well-established conceptual framework for the new paradigm for business in society. However, we have developed a better understanding of what it could look like. Dietrich's (2008, 2012) transrationality is a conclusive discussion of the new paradigm from the perspective of Peace Studies (*Chapter 3.4.5*), which shows that differing interpretations of peace mirror the prevailing paradigm generally – in science and in society. This is a first attempt to outline a conceptual framework for why and how business should and could foster peace. To what extent could my findings of business being a force for weak peace and strong peace, and holistic peace in particular, be relevant for this new paradigm? Considering the state-of-the-art understanding of what the three stages of peace entail, and considering the emergence of a new set of values for business, it becomes clear that holistic peace is very close to the holistic approach that Capra and Luisi (2014) develop as the quintessence of the new paradigm.

At this point, a brief zoom-out may be useful. The hypothesis of this work is that the purpose of business is, was, and will be peace. This is to be understood in different ways, depending on which paradigm we follow. According to the old/prevaling paradigm (where the purpose of business is/was often believed to be profit maximization), “peace as the purpose of business” refers to the empirical fact (see *Chapter 4.3*) that ethically produced products and services generate peace. If the purpose is to sell, and if ethical selling generates peace, then the purpose of ethical selling is to generate peace. Moreover, it also refers to the philosophical insight that every human being engaged in some business must desire some beneficial outcome for somebody and, therefore, peace (because otherwise he/she would not engage in the particular business). This implies that even unethical business has peace as its actual purpose, even if the individual is not aware of it and even if the actual outcome is contrary (that is, even if unethical business actually fosters conflict). According to the new paradigm (in which we aim for holistic peace), “peace as the purpose of business” refers to the collective (explicit or implicit) agreement that this is so.

5.1.3 Principles of the New Paradigm for Business

The intellectual avenue towards a new paradigm, thereby distancing oneself from the modern way of thought, has been paved by postmodern thinkers. However, the mere “disillusionment” (Dietrich and Sützl, 2006:283) of the once accepted truths of modernism does not suffice. Wolfgang Dietrich (2008, 2012) and Ken Wilber (1995) are the foremost examples for theorists who develop a holistic and coherent theory that transcends the limits of postmodernism.²⁰⁷ Dietrich’s Transrationality and Wilber’s Integral Theory appear to have several things in common and both authors discuss, in fact, transrationality (Dietrich, 2014). This is a central tenet for the new paradigm, as we will see below (cf. Gull, 2013).

In order to understand the structures and processes that affect, or enable, an organization to pursue a paradigm shift, we need to discuss Systems Theory (Capra, 1982:266–267). The concept suggests that, in a system, everything is interrelated and interconnected, as everything affects everything. What matters are the relationships between smaller units in a network, as Capra suggests. “Systems are integrated wholes whose properties cannot be reduced to those of smaller units” (Capra, 1982:266). This systems theory approach is directly related to Chaos Theory to which “an underlying interconnectedness that exists in apparently random events” (Briggs and Peat, 1999:2; cf. Muñoz, 2006, who touches briefly upon the topic) is quintessential. Chaos Theory, on the other hand, is the basis for the concept of self-organization. Dee Hock (1995), founder and former CEO of VISA, puts these two concepts together by coining the concept of “chaordic” organizations. Hock defines “chaordic” as “the behavior of any self-organizing and self-governing organism, organization, or system that harmoniously blends characteristics of chaos and order [or as the] characteristic of the fundamental, organizing principle of nature” (Hock, 2005:13). The notion of chaordic organizations has since been adopted, albeit scarcely, by some practitioners and researchers alike (see, for example, Korten, 1999, and Nijssen, Farndale, and Paauwe, 2019), but it does appear to be an emerging, or aspirational, notion that may receive more attention in the future.²⁰⁸

One might say that the new paradigm is about chaordic self-organization. Coupling this with Dietrich’s (2008, 2012) transrationality, a new awareness of unity emerges between

²⁰⁷ Incidentally, both Dietrich (2008, 2012) and Wilber (1995) are respectively the first volumes of the authors’ seminal trilogies.

²⁰⁸ Related terms are “holons” and “holarchies” (see, for example, Korten, 1999, and Gull, 2013; cf. Lowe and Rod, 2020).

cosmos, nature, human beings, and all systems within and between. We are moving away from duality. We cannot now always say whether something is right or wrong. We realize more and more that the truth might seem contradictory at first. However, if we learn to appreciate diversity and the interconnectedness of everything in a system, then we can advance into new realms of fostering holistic peace. It is important to emphasize, however, that this new paradigm does not rest on a mystical interpretation of life. Rather, the essence is a new appreciation of insights learned from (any type of) systems as well as a shift of perspective from the individual to the collective. The latter point has followed us throughout the present piece. We have mentioned “making a collective living” in several chapters as an alternative to neoliberalist individualism. This would be a paradigm shift in the sense of a change of perspective (“from a geocentric to a heliocentric model”). We do not focus merely on the individual “making a living” (and the potentially positive/negative impacts thereof), but also on humanity “making a living” together. In the latter paradigm, business is seen as a force for peace, the environment would remain livable, and the wellbeing of people would be honored. There is no need to make the leap into mysticism, nor to assume or wait for Capra’s “paradigm shift” that relies thereupon.

Another topic that we need to address is complexity. For Lederach (2005:33), complexity is when:

multiple actors [pursue] a multiplicity of actions and initiatives, at numerous levels of social relationships in an interdependent setting at the same time. Complexity emerges from multiplicity, interdependency, and simultaneity. [...] [In peacebuilding the question is] how to build creative responses to patterns of self-perpetuating violence in a complex system made up of multiple actors, with activities that are happening at the same time.

It needs to be noted here that complexity, or chaos, is closely related to conflict, which can be vaguely defined as the simultaneous existence of differing, at first sight seemingly incompatible interests, needs, attitudes, and desires of human beings. This is what Lederach refers to in the above quote when he talks about creative responses to violence, as it is often a question of creativity to *transform* the initially negative energy of a conflict into positive energy. This process is characterized by the notions that I am discussing, as conflict is a platform for chaordic self-organization for the purpose of sustainable prosperity and peace.

Central to the new paradigm is setting holistic peace as the ultimate objective of business activity. How does business have to change in order to claim its position as a peace-fostering sector? As we have seen, a total change of the value system is necessary. I mentioned in *Chapter 4.3* that a flourishing business world requires a competition-based

market economy, as competition is the hitherto best means we have to regulate supply and demand. This appears to contradict the principles of the new paradigm. Currently, business is clearly based on competition. However, it appears that the new paradigm prefers cooperation (rather than competition) through interconnectedness. Muñoz (2006:254) writes: “As opposed to what may be deduced from Darwin’s initial ideas, in the new theories on evolution solidarity and cooperation play a major role towards ensuring the survival of the species.” Cooperation is exemplified by ecosystems in nature, according to Capra (1982:279): “Detailed study of ecosystems over the past decades has shown quite clearly that most relationships between living organisms are essentially cooperative ones, characterized by coexistence and interdependence.” It is, therefore, incorrect to assume that competition were the basic, foundational principle in nature. Yet, this is often cited as an argument for competition-based systems among humans, perhaps due to a misunderstood interpretation of Darwinian evolution. On the contrary, the survival of our species is fundamentally dependent on our ability to cooperate. In the words of Piero P. Giorgi (2012:383):

Establishing a nonkilling society will involve dismantling many well-rooted myths. One of these old legends is that human evolution proceeded through competition and violence, while modern science is proving that, on the contrary, we survived by cooperating with each other. [...] Likewise, Richard Dawkins’ well-advertised association between genes and selfishness [...] has reinforced the mother of all legends that humans are competitive and violent by nature [...] In spite of the positions taken by evolutionary psychology, the social behaviour of humans is totally the product of the culture in which they live [...]. If violence had been naturally selected during the emergence of *Homo sapiens*, killing other human beings would contribute to our wellbeing and soldiers would enjoy the best levels of mental health. Not so [...].

Furthermore, sources of wisdom have proclaimed that cooperation is more desirable than competition. For example, Morihei Ueshiba, the founder of the martial art Aikido²⁰⁹ and the author of *The Art of Peace*, writes (Ueshiba and Stevens, 2005:94): “There are no contests in the Art of Peace. A true warrior is invincible because he or she contests nothing. Defeat means to defeat the mind of contention that we harbor within.” Yet, the mantra of competition essentially requires companies to try to grow faster than competing companies, as “insufficient” (or no) growth can lead to the company being swallowed by competitors or going bankrupt. However, such a system does not truly benefit society as

²⁰⁹ During my Peace Studies at University of Innsbruck, Prof. Wolfgang Dietrich stated that Aikido is, according to his analysis, the only form of martial art that is compatible with Peace Studies and, thus, taught to peace students in the Master of Peace Program in Innsbruck as a form of Conflict Transformation (cf. Dietrich, 2011, 2013a).

a whole. Instead, we need to develop a system that is independent of the growth maxim by allowing companies to grow as much *or* as little as they like.²¹⁰

Interesting is also Frederick's (2012) analysis of business as a force for life, a notion which Frederick calls "natural corporate management". Here, Frederick argues that it is inherently natural for organisms, as well as business organizations, to behave altruistically (see also "reciprocal altruism" by Trivers, 1971). Perhaps the most fundamental change for business, however, is the way how organizations are perceived. In the old paradigm, managers aim at controlling an organization like a machine, designing every part of it to maximize profits. Change, control, innovation, creativity – these are thus top-down concepts. In the new paradigm, however, organizations are considered as "living" (Capra, 2002:102) systems where creativity emerges through chaos and self-organization from the bottom up. This entails networking, communities of practice – a wholly different approach that managers need to recognize and appreciate. The implication of this is that managers need a new concept, a new understanding of leadership. Capra differentiates between two leadership paradigms (Capra, 2002:121–122):

Finding the right balance between design and emergence seems to require the blending of two different kinds of leadership. The traditional idea of a leader is that of a person who is able to hold a vision, to articulate it clearly and to communicate it with passion and charisma. [...] The other kind of leadership consists in facilitating the emergence of novelty. This means creating conditions rather than giving directions, and using the power of authority to empower others. Both kinds of leadership have to do with creativity. Being a leader means creating a vision; it means going where nobody has gone before. It also means enabling the community as a whole to create something new. Facilitating emergence means facilitating creativity.

In the words of Margaret Wheatley (2006:14):

In motivation theory, attention is shifting from the use of external rewards to an appreciation for the intrinsic motivators that give us great energy. We are refocusing on the deep longings we have for community, meaning, dignity, purpose, and love in our organizational lives.

The key to success for businesses in the future is to focus on the transformation of old, outdated concepts of competition and cede control to new and fresh ideas of trust, mutual

²¹⁰ Cf. Tuure Parkkinen (2015) who analyzes the economy's dependency on growth but who also points out that competition for customers and employees can be in the interest of these stakeholders.

support, and peace. Then and only then can business show “exceptional leadership” (Chaudhry, 2011) for a better world. Groff and Bouckaert (2015:9) conclude:

Since the postwar period, the nature of business has undergone a permanent evolution because the conditions in its environment are in continuous change. Although many business leaders do not realize fully the new conditions and keep thinking in terms of “business as usual”, they are yet confronted with the ecological, psychological and social effects of the change. More enlightened entrepreneurs are aware of the paradigm shift from a capitalistic towards a holistic and post-capitalistic idea of doing business. It is striking how this paradigm shift in business follows a parallel track as the evolving concept of peace. Moreover, the evolution is not only one of parallelism but of reciprocal influence and interaction. If business can be considered as a lever for peace, peace is a necessary condition for a flourishing economy.

5.2 Corporate Leadership for Peace

After having gained an understanding of what a paradigm shift might entail, I now turn to the question what businesspeople – individuals in leadership positions, corporate social responsibility professionals, entrepreneurs, ... – can do in order to work towards the stated objectives; that is, towards a new way of thinking, peace, and *making a collective living*. I argue that a new attitude of *Corporate Leadership for Peace* needs to be adopted in the business world (cf. Chaudhry, 2011). Such leadership in the new paradigm should aim to climb up the ladder from fostering weak peace, via strong peace, to holistic peace.

5.2.1 Going Beyond the Triple Bottom Line

How can responsible leaders motivate change agents to accomplish the shift from the current value set to a new paradigm in order to foster holistic peace? As I see it, the difference between responsible management and outdated greed (which entails, for example, merely reducing negative impact rather than creating positive impact) is a fine line. Serendipity, the sagacious skill to harness tacit destiny, as I express it – coupled with the humanization of business, a sense of ethics, and an appreciation of wellbeing – is a skill that enables managers to transform short-term threats (of reduced income) into long-term opportunities and prosperity, as was recognized earlier (cf. Lederach, 2005). In order to address the interdependent challenges related to the new vision and to the viability of social cohesion, food security, poverty, equality, or health (Polman, 2011), strong leadership is needed from businesses that aim to be moral forerunners.

Corporate social responsibility is good for profits – and for people and the planet.²¹¹ As Dyllick and Hockerts (2002) argue, embracing the business case for corporate social responsibility is good and necessary. After all, we live in a world where one of the three bottom lines is still the financial one.²¹² The three bottom lines refer to John Elkington (1998) who has written one of the most influential books on corporate sustainability with his *Cannibals With Forks*. Here, Elkington defines the Triple Bottom Line as “economic prosperity, environmental quality and – the element which business has tended to overlook – social justice” (ibid.:2).²¹³ However, I do not see Elkington going far enough. As Dyllick and Hockerts (2002) also argue, we need to go beyond the business case by moving from an efficiency paradigm to an effectiveness paradigm. This is a valid point. A common belief in the current paradigm that Elkington (1998), too, represents is that the quest for the business case in each of the three dimensions of the Triple Bottom Line is sufficient. However, truly internalizing the three dimensions means identifying not only the business case, but also the natural case and the societal case (Dyllick and Hockerts, 2002; see also “ecopreneurship” in Hockerts, 2006). This entails moving beyond efficiency and focusing instead on effectiveness (cf. “Triple Top Line” discussed in *Chapter 2.4*; McDonough and Braungart, 2002b; see also Chaudhry, 2011) in order to achieve the paradigm shift from minimizing negative impact to creating or maximizing positive impact, that is, peace. I realize that the three cases (the business case, the social case, and the environmental case) are in fact *one* “organizational” case, or I might say, *one peace case*. In other words, every organization should exist because of, and be driven by, a worthwhile mission – one that incorporates the economic, social, and environmental sustainability dimensions, or an aspect of peace.

The awareness of a need for more “social” (cf. Cho, 2006) – or for more “peace” – shows through the increasing prevalence of a number of great ideologies, such as Triple Top Line (McDonough and Braungart, 2002b), Creating Shared Value (Porter and Kramer, 2011), Circular Economy (Ellen MacArthur Foundation, n.d.), Benefit Corporations

²¹¹ I owe the thoughts of the following pages to the reflection paper I have written for the course “Corporate Responsibility in Global Economy” taught Galina Kallio and Timo Järvensivu at Aalto University School of Business in Spring 2015.

²¹² In this sense, it is important that businesspeople have a thorough understanding of the history of sustainable development (Dyllick and Hockerts, 2002), from the 1987 “Brundtland Report” (World Commission on Environment and Development, 1987) via the founding of the World Business Council for Sustainable Development, the Rio Earth Summit in 1992, to John Elkington’s (1998) Triple Bottom Line paradigm and its properties.

²¹³ Moreover, Elkington’s “seven revolutions” offer a solid starting point for the transition of the business world towards sustainability. Elkington also offers concrete tips and policy change suggestions in order to achieve the paradigm shift.

(Reiser, 2012), Blue Economy (Pauli, 2010), and others (cf. Lodder et al., 2014). As argued earlier, such attempts fail, for the most part, in providing an overarching notion of the substance. Indeed, it is quite surprising that, with the exception of rare exceptions such as those cited sources in this study, no state-of-the-art schools of thought have identified peace as relevant for positive impact in the business context. It appears that peace is often perceived as the mere absence of war and hence not given the attention it deserves. A second shortcoming of existing approaches is the neglect of aspiring moral excellence.

Of course, it is difficult to know in advance how exactly the new paradigm will turn out to be, as empirical studies of an emerging phenomenon are, thus far, rare. I believe that the above discussion has, however, shown some conceptual traits of a new paradigm that likely will be adopted, as the business world transcends the old Newtonian/Cartesian paradigm, on which also capitalism is based. While we do not know what happens in the future, it is likely that we will move into some form of post-capitalism in the coming decades. However, more research is necessary to determine the most suitable direction. With Gregory Gull (2013) and Andrés Edwards (2005) at the forefront, it is interesting to see how our evolving understanding of the new paradigm develops.

5.2.2 Actualizing the True Purpose of Business in Society

Due to a value shift in business thinking, truly successful companies are expected to innovate for growing profits and also for creating social good (Kanter, 2009). In order to develop moral maturity, Fort's (2007) concept of "Total Integrity Management" can be helpful in the process. Thus, we can ask the question whether an organization has the moral obligation (Moore, 1999) to foster peace. One could argue that business has the power and the potential to do good locally, regionally, internationally, and globally. With power comes the societal expectation to assume responsibility. And with responsibility, one might argue, regardless of how it is defined (see Velasquez, 1985, cited in Moore, 1999:330), comes moral obligation. Moore (1999:339) discusses this question of corporate moral agency in detail and concludes that "acceptance of the concept of corporate moral agency is becoming the norm [...] [and] it does seem to this author that the arguments in favour are more convincing than those against".

Despite Moore's reasoning that corporate moral agency exists, it does not yet imply that every company takes its moral responsibility seriously. Therefore, I see the need to distinguish between active and passive moral agency (cf. Chaudhry's, 2011, "Five Circles of Leadership Attitudes"). An active stance would entail being responsible while also

doing something about it, such as instilling a sense of fostering peace throughout all levels of the organization. Passive corporate moral agency, on the other hand, does not deny the responsibility in the sense of legal/ethical duty and does not fear negative consequences, but fails to base all decisions on a moral consciousness. A passive stance cannot *per se* be criticized, as it does comply with expectations as of today (the old/prevaling paradigm). However, if a company wants to develop an above-average reputation in the field of creating positive social impact, that is, of fostering peace, then an active stance appears to be the only way to show leadership. Essentially, business has the moral obligation to contribute positively to society *if* it takes an active stance on corporate moral agency. The question that every company should ask itself is: Do we want to linger at a level of merely complying with legal and ethical responsibilities, or do we feel a sincere, intrinsic obligation to work and lead towards a new paradigm for peace?

The difference between the active and passive stance might boil down to a degree of responsible serendipity. Yet, it takes tremendous courage to take the step from (outdated) greed to truly responsible leadership.²¹⁴ Banerjee's (2008) analysis of corporate social responsibility discourse shows how "narrow business interests" (ibid.:51) – what I would call greedy behavior – can still agree with or even embrace the concept of doing good (as long as it is in line with business interests) without taking the leap to the active stance. However, Banerjee (ibid.:74) states:

Social investment and social justice can never become a corporation's core activity – the few companies that have tried to do this, Body Shop and Ben & Jerry's come to mind, have failed and even worse been accused of fraudulent behavior (Entine, 1995). In the political economy we live in today, corporate strategies will always be made in the interests of enhancing shareholder value and return on capital, not social justice or morality. [citation by Banerjee]

Banerjee's pessimistic conclusion is strongly rooted in the reality of the old paradigm. The model of the new paradigm does not disagree with enhancing shareholder value, but rather integrates social and environmental benefit – peace – to the core of business in a way that the more a company sells/produces, the more positive an impact is created (cf. McDonough and Braungart, 2002b). This optimism for a better future is juxtaposed with Banerjee's pessimism. Moreover, assuming a systems-theory perspective, as discussed above, inevitably leads to the recognition that a company's success inherently depends on the success of all stakeholders and of society as a whole. Expressing the desire to contribute to society calls for the moral maturity and vision to act – whether through core

²¹⁴ Chaudhry (2011) talks about a "Triple Top Line of joy, peace and contentment" for a personal mission.

business practices (products, services) or corporate social responsibility. “Humanity making a collective living” is at the heart of my optimism – because why wouldn’t we.

What is the epistemological mindset that business should have when fostering peace? A positivist approach to corporate social responsibility may not be in order as long as the discourse revolves around normative issues, such as whether business should foster peace (cf. Scherer and Palazzo, 2007). However, being too idealistic may not be the best approach either. Thus, I advocate a pragmatic approach to leadership for peace. This entails recognizing the multidimensional elements of peace, assuming a role in fostering peace, and benefiting from the results. Overall, I prefer to remain optimistic regarding the future of the planet and the wellbeing of all people despite the grim outlook painted by Banerjee (2008).

I think that the most important factor affecting the extent to which business contributes positively to society is the collective consciousness prevalent in business schools, companies, and government agendas, as well as among consumers and society at large. A case in point is that corporate social responsibility and business ethics were largely absent from, or at least under-valued in, business education only a short while ago. A significant increase of interest in social/ethical issues can be observed. As Banerjee (ibid.) points out, the hegemony of capitalism’s market ideology has produced a type of discourse – I would talk about a systemic structure or paradigm – that does not foster responsible behavior. Thus, “changing the discourse” is on our collective to-do list. Fourcade and Healy (2007) point out that the solution must be market-based. After all, if markets are culture, “explicitly moral projects, saturated with normativity” (ibid.:299–300), then we must take care not to prescribe or impose “our” solution on others. Rather, the solution to the world’s problems has to come from “within”. Hence, I propose to work towards a new paradigm where *corporate leadership for peace* is of paramount significance.

I would like to finish this chapter with the following thought. Hubert Dreyfus and Sean Dorrance Kelly (2011), in their book *All Things Shining*, “explor[e] how notions of sacredness and meaning have evolved throughout the history of human culture. They set out to reconstruct this history because they’re worried about its endpoint in our current era” (Newport, 2016:86). Further: “The world used to be, in its various forms, a world of sacred, shining things. The shining things now seem far away” (Dreyfus and Kelly, 2011:xi). Cal Newport (2016:87) asks:

What happened between then and now? The short answer, the authors argue, is Descartes. From Descartes’s skepticism came the radical belief that the individual

seeking certainly trumped a God or king bestowing truth. The resulting Enlightenment, of course, led to the concept of human rights and freed many from oppression. But as Dreyfus and Kelly emphasize, for all its good in the political arena, in the domain of the metaphysical this thinking stripped the world of the order and sacredness essential to creating meaning.

Could this meaning be peace? Newport (ibid.:89) continues: “In a post-Enlightenment world we have tasked ourselves to identify what’s meaningful and what’s not, an exercise that can seem arbitrary and induce a creeping nihilism.” Dreyfus and Kelly (2011:204) add: “The Enlightenment’s metaphysical embrace of the autonomous individual leads not just to a boring life, it leads almost inevitably to a nearly unlivable one.” Newport continues:

This problem might at first seem far removed from our quest to understand the satisfaction of depth, but when we proceed to Dreyfus and Kelly’s solution, we will discover rich new insights into the sources of meaning in professional pursuits. This connection should seem less surprising when it’s revealed that Dreyfus and Kelly’s response to modern nihilism builds on the very subject that opened this chapter: the craftsman. [...] Craftsmanship, Dreyfus and Kelly argue in their book’s conclusion, provides a key to reopening a sense of sacredness in a responsible manner. To illustrate this claim, they use as an organizing example an account of a master wheelwright – the now lost profession of shaping wooden wagon wheels.

Business is about giving meaning, creating solutions, and moral excellence. Can nihilism be seen as the opposite of fulfilled peace? If yes, Newport (with the help of Dreyfus and Kelly) argues effectively that business should foster peace – and this may pave the way towards the new paradigm.

6 Operationalizing Peace for Business

“When they [tech industry] create electronic devices, they can reflect on whether that new product will take people away from themselves, their family and nature. Instead they can create the kind of devices and software that can help them to go back to themselves, to take care of their feelings. By doing that, they will feel good because they're doing something good for society.”

– Thich Nhat Hanh

In this chapter, I study how business can foster peace.²¹⁵ The analysis of this potential is based on the findings from the previous chapters. This entails recognizing that fostering peace can be seen as the substance of creating positive impact in the business context and that it is at the crux of the purpose of business, as it refers to the ultimate value for society. More specifically, answering the question of what business can do to foster peace requires comparing the insights from *Chapter 2* (functions of business) with the insights from *Chapter 3* (levels of peace) within the proposed framework of *Chapter 4* (peace as the common purpose of business) in order to build a methodological matrix of the fundamental responsibilities of business according to the new paradigm outlined in *Chapter 5*. Can such responsibilities be classified into different categories with distinct contributions to (weak, strong, and holistic) peace? As this chapter shows, the answer is yes. However, it needs to be emphasized that the fifth research question (How can business foster peace?), to which this chapter seeks an answer, does not ask: “How exactly does business foster peace?” This would require a deeper look at “nuances” (Ganson, He, and Henisz, 2022) that go beyond the scope of this analysis.

The next step is to quantify corporate contributions to peace and to build a Business Peace Index²¹⁶ to measure the impact of business on peace and its various stages. In other words, *Chapter 6* revolves around operationalizing the full scale of the expanded peace concept in the business context through tools that allow benchmarking and evaluating a

²¹⁵ This chapter is based on and contains parts of Bauer (2015, 2016).

²¹⁶ First coined and developed in Bauer (2016).

company's peace-fostering performance.²¹⁷ I believe that improving a company's score on the Business Peace Index actually means climbing up the ladder of morality where attention is shifted away from just not being unethical to being more ethical. As Fort and Schipani (2004) argue, business fosters peace through core business activities if business is done ethically. In the end, the act of fostering holistic peace could embody, or represent, moral excellence. Essentially, the Business Peace Index would give companies a tool to measure their positive impact on society and offer a guideline for devising actions that leverage core business activities for the common good.

6.1 What Can Business Do to Foster Peace?

6.1.1 An Axiomatic Overview

What exactly does “fostering peace” mean? It is my understanding that “fostering peace” refers to recognizing one's role and engaging in creative activities that make various stages of peace more likely in society (cf. Lederach, 2005). Suder (2008:4) defines peace as the outcome of the following efforts: “Peace is the balance of interests of communities, and their proper communication, dialogue and actions regarding challenges and issues they may have, acting responsibly so as to prevent violence.” This is a very broad definition, yet it is relatively similar to the term “peacebuilding”²¹⁸ which tends to be more prevalent in literature.

The term “peacebuilding” has distinct definitions and is separated from other terms such as “peacekeeping”, “peacemaking”, “peace enforcement”, “conflict prevention”, “conflict settlement”, “conflict containment”, “conflict management”, “conflict resolution”, and “conflict transformation” (see, for example, Ramsbotham et al., 2011; some of the terms are also defined in United Nations, n.d.). From the point of view of business companies, however, these terms can be seen as synonymous for our purposes. For a general understanding, Lederach (2006, cited in Lederach, 2008:98) elaborates and offers the following definition: “Peace building represents the intentional confluence – the flowing together – of improbable processes and people to sustain constructive change that reduces violence and increases the potential and practice of justice in human relationships”. The renowned peace scholar continues to deconstruct this definition piece

²¹⁷ The Business Peace Index developed in this chapter is one such tool, the ladder of morality is another, and more can be developed. It needs to be re-emphasized that focusing on a company's “peace-fostering performance” does not imply devaluing profitability but, rather, shifting one's attention from profit maximization to peace.

²¹⁸ Various synonymous spellings exist, such “peace building” and “peace-building”.

by piece. First, Lederach points out, by referring to “the confluence of improbable processes and people”, that “people who are not like minded and not like situated within the conflict context find themselves in relationship – flowing together – with a purpose of finding greater understanding and constructive engagement” (2008:99). Second, “constructive change” gives, according to Lederach, the content for peacebuilding: “[V]iolence must be stopped and human dignity, equality, fairness, and human flourishing must be pursued and increased” (ibid.).

Lederach (ibid.) further introduces three “gaps” that he has, as a renowned scholar and practitioner in the field of peacebuilding, identified where business *can* play a constructive role and make a positive difference. Lederach calls the three gaps “lenses [with which] we can address more directly the opportunities for commerce and the business sector to contribute to peace building” (ibid.:102). Lederach’s gaps offer a good starting point for addressing what business can do for peace, so I summarize the three gaps as follows.

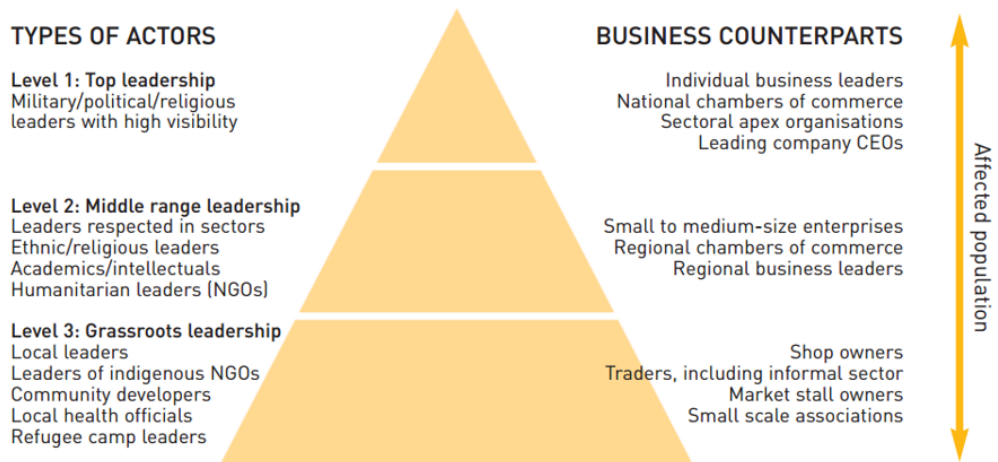
First, the “vertical gap” represents the common lack of interaction among the bottom, middle, and top layers of the peacebuilding pyramid, due to the typical finding that people like to connect with people within the same layer in society but often have troubles connecting to other groups vertically within social structures (Lederach, 1997, cited in Lederach, 2008:100). The peacebuilding pyramid (*Figure 14*) recognizes that in every conflict there are three layers of society involved in parallel in the peace process, rather than only the “official” peace process. The top layer represents high-level negotiations conducted by top-level political leaders, mediators and the like. The middle layer represents middle-range religious, ethnic, academic, intellectual, and humanitarian leaders who hold problem-solving workshops, conflict resolution trainings, peace commissions, and insider-partial team meetings. And, at the base of the pyramid, the grassroots leaders are the local leaders who represent, for example, indigenous NGO’s, community developers, health officials, refugee camp leaders and the like who organize a wide variety of events.²¹⁹

Business maintains a unique position in society to bridge the vertical gap through understanding and building “relational spaces” (Lederach, 2008:103). Large companies cover many, if not all, layers of society, from the unskilled blue-collar workers to the CEO who often has good connections to the national government and international/global

²¹⁹ On a sidenote, Lederach’s (2005) web concept refers to the interconnectedness of these three layers.

stakeholders. Lederach notes that “good business practice requires an ability to develop relationships across lines of conflict and from local to national and global levels” (ibid.:103).

Figure 14: The Vertical Gap²²⁰



Second, Lederach (2008) talks about the “justice gap”, which refers to the differentiation between negative peace and positive peace, or weak peace and strong peace. Even if a ceasefire agreement is signed after a violent conflict, the population often does not feel that the root causes of the conflict are sufficiently addressed. Lederach points out that addressing injustices, such as poverty and economic disparity, is often difficult in peacebuilding. Hence, the justice gap exists when only weak peace has been achieved without duly attending to the intricacies of strong peace. “While peace may first translate into an image of safety and security, it also has very powerful connotations about the quality of life, livelihood and social well-being. These latter qualities are specific, including decent employment or a piece of land, a house, access to education, and food on the table” (ibid.:101).

Finally, the “interdependence gap” implies the inability to imagine oneself, the ingroup, as interdependent and interconnected with others, the outgroup. “People and processes, no matter at what level of society, must envision their interests and goals as not only related but ultimately dependent on a wide range of factors that includes others, even

²²⁰ Source: Lederach (cited in Banfield, Gündüz, and Killick, 2006).

those they may most dislike, fear, or wish to ignore” (ibid.:103). While the justice gap relates to strong peace, the interdependence gap is most connected to holistic peace.

The following three sections (*Chapters 6.1.2–6.1.4*) deal with the important question of what business can do in practice to foster peace in different contexts. I address various programs, policies, and initiatives that companies can undertake. In order to have a clear structure for this section, I adopt the three stages of peace from *Chapter 3*: weak peace, strong peace, and holistic peace. In practice, however, the three stages certainly do overlap, as do the activities for each that business leaders can deploy.

6.1.2 Business vs. Nonwar / Weak Peace

Weak peace was defined in *Chapter 3* as the absence of structural or cultural violence. Here, I include nonwar in addition to weak peace in order to include organized activities that reduce physical, structural, or cultural violence. Thus, this section is about the role of – or the challenges and opportunities for – business in geographic areas where systematic violence is, or recently has been, experienced (Annan, 2004). Such contexts can be, for instance, wars, intra- or inter-state conflicts, post-conflict recovery, or political or environmental catastrophes. It is important to keep in mind that civil wars or intra-state wars have become common, to the extent that today they outnumber international war; some 20 million people have died and 67 million people have been displaced due to civil wars since 1945 (Collier and Sambanis, 2005:xiii). “Most new outbreaks of large-scale armed conflict occur within the boundaries of sovereign states and pit the government against one or more groups challenging the government’s sovereignty” (ibid.:2). Fort and Schipani (2004:42–43) note that

these statistics are meaningful [for corporations] because they suggest that violence is more likely to occur within the domestic settings in which the corporation operates. This setting makes the impact corporations may have on a domestic economy, wherever located, more relevant. Corporations are dependent upon the relative stability of the local business environment [...].

The first realization is that business can act as a “Substitute for War and Violence” (Groff and Bouckaert, 2015:10). This idea refers to the peace-through-trade idea, as I discussed in *Chapter 4.2* (Historical Background). In current times, the idea suggests that including war-torn or failing states in the global economy may help not only with much-needed economic development from poverty to adequate livelihood creation (Lederach, 2008), but also with contributing to the prevention of further escalation of violence. This is not to say that free markets are always beneficial, or that free trade can always hinder war; as Groff and Bouckaert (2015:11) state:

The belief in the economy as a substitute for war has to be qualified in many ways. But still, the potential of the free market as a substitute for war remains valid. Therefore in order to create an environment of business for peace, the claim for a free market economy must always be accompanied by a critical reflection on the *limits and failures* of markets.

How can business foster weak peace? The positive role of business in such contexts can be categorized either as minimizing the extent to which business is a cause of violence – the Kimberley Process (“blood diamonds”) is an example²²¹ for industry self-regulation (cf. Haufler, 2001) – or as contributing to the ending of violence caused by other reasons – for example, through hiring former combatants or members of warring factions, as I discuss below. In other words, we can categorize weak-peace efforts of companies on a scale from refraining from causing war/violence to helping to stop war/violence (see Sweetman, 2009, for a book-length overview). However, fostering weak peace in the business context includes also contributing to post-conflict recovery (Bray, 2009), to natural disaster recovery (Campher, 2005; Twigg, 2001), and to any other support in areas where basic human needs are not being satisfied. Upreti, Ghimire, and Iff (2012) note that there are many examples where business successfully contributed to peace.

As I discussed in *Chapter 4*, it is in the self-interest of business to foster peace and stability by “tak[ing] steps to mitigate the likelihood of violence in the countries in which they operate” (Fort and Schipani, 2004:43). Ballentine (2007:135) notes that “incorporat[ing] some elements of conflict-sensitive business practices, such as revenue transparency or responsible security, corporate codes of conduct have the potential to set rudimentary benchmarks, sensitize the internal corporate culture to the value of conflict prevention and to help build skills and capacity for improved policies on the ground”. A concrete example is the opportunity for business to combat bribery and corruption and promote transparency, as corruption and conflict have been plausibly linked (Fort and Schipani, 2004; see Le Billon, 2003, for a more detailed analysis). As Fort and Noone (2000:517) discuss, “the connection between the elimination of corruption and international peace is important and, precisely because of this importance, one needs to understand the

²²¹ The Kimberley Process Certification Scheme certifies that diamonds are from safe sources and not sold by rebel groups to finance their war operations. See, for example, the United Nations (2001). The homepage of the initiative can be found at www.kimberleyprocess.com. Uncertified diamonds are highly problematic because some large multinational companies deliberately do business with illicit diamonds in order to maximize profits. This does not only benefit the shareholders of these companies (at least financially) but also fighting parties in whose interest it is to continue the deadly war in Central African countries like Sierra Leone or Liberia. The effects on the local population are devastating. See Kanagaretnam and Brown (2005:2-3). In the end, it is in the “enlightened self-interest” (ibid:4) of the involved companies to react to the international pressure and to establish ethical rules of conduct for the industry (Fleshman, 2001).

structures that might allow for a more acceptable and effective transnational prohibition of bribery”. Bribery can be seen as a form of structural violence; if this is taken as true, then any efforts that combat corruption thereby foster peace. Fort and Schipani (2004:43) refer to business policies to prevent corruption as “steps to improve the atmosphere in the countries in which they operate”. This can entail discouraging corruption among politicians, emphasizing the rule of law or lobbying for changing laws, and serving as an example through being open to external evaluation (ibid.). Of course, one needs to understand that contributing to corruption may appear to facilitate a company’s operations in a market or improve its competitiveness or profitability; yet, it is not only unethical but also contrary to the company’s self-interest, as doing so the company “engages in the social milieu that is correlated with violent resolution of conflicts” (Fort and Schipani, 2004:45).

In *The Business of Peace: The Private Sector as a Partner in Conflict Prevention and Resolution*, Jane Nelson (2000) – published by International Alert, The Prince of Wales International Business Leaders Forum, and the Council on Economic Priorities – develops five principles for corporate engagement in peacebuilding. First, Nelson argues that “strategic commitment” is needed from top management of a company to address issues such as human rights, corruption and conflict. This requires not only management systems, but also awareness and skills. Second, “risk and impact analysis” refers to understanding the conflict at hand, in order to react in the right way. Third, “dialogue and consultation” posits active engagement with important stakeholders in an open and honest manner. Fourth, “partnership and collective action” asks for collaboration with other companies, organizations, and government institutions, to address such issues as good governance, anti-corruption, peace negotiations, corporate citizenship, an open and free media, health, education, civic institution building, or infrastructure development. Finally, “evaluation and accountability” stresses the importance of monitoring and reporting key performance indicators (KPIs) of corporate impact.

In 2005, 60,000 businesses operated in war zones in over 70 regions (Bais and Huijser, 2005). A *Harvard International Review* article (Berman, 2000:32) describes the importance of recognizing the active role of business in peacebuilding:

Understanding how corporations think about war is the *sine qua non* for engaging corporations in nurturing peace. Diplomats seeking to negotiate solutions to conflict have potential allies in the corporate sector, but they will realize that potential only if they understand the motivations that underlie it. NGOs desiring to influence corporate behavior in areas of conflict must understand the concerns that motivate that behavior. Governments seeking foreign investment to rebuild war-torn countries need to understand how corporations will assess the risk from

tensions that persist both during conflict and even after a truce is signed. By understanding how corporate managers think about war, constituencies to peacebuilding will go further toward engaging the corporate sector in achieving their goals.

A case study of the role of business in Sri Lankan society, where a war has been going on for two decades, shows that in Sri Lanka, “[t]he public is unclear whether businesses should only focus on profits or also engage in social issues. While a small majority feels that business should do more for the social good, they are mistrustful of companies’ ability to handle this task and express fears that the private sector exploits consumers and destroys cultural values” (International Alert, 2005:6). The study concludes that companies in a conflict zone need to have a clear corporate social responsibility policy and ensure that their activities are not merely perceived as a public relations exercise by the public. Nevertheless, through effective dialog among all stakeholders and with adequate training, corporate social responsibility can serve as an “entry point for business involvement in peacebuilding” (ibid.:89).

However, Bais and Huijser note in their book, *The Profit of Peace* (2005:13), that “through their *core* business” – that is, through “their operations, their human resources policies and their access to high-level political leaders” (ibid.) – companies can “set meaningful standards for people whose lives have thus far been dominated by weapons and arbitrariness” (ibid.). “To be clear, this has nothing to do with charity” (ibid.).

There are various incentives for businesses to become “peace entrepreneurs” (Banfield, Gündüz, and Killick, 2006:6). However, there are also incentives to remain driven by self-interest, regardless of the negative impact this has on society. Felgenhauer (2007:17–26) discusses the topic in detail and lists the following incentives for both directions: on the one hand, in addition to the moral argument, advocating for peace means avoiding costs of conflict, generating profits, benefiting from an improved reputation (this is related to marketing and the justification of corporate social responsibility), and ensuring sustainability (which is a premise for creating enduring profits). All of these are strong incentives for the business sector to participate in peacebuilding. On the other hand, competition for scarce natural resources – the so-called “resource wars” in Angola, Sierra Leone, and the Democratic Republic of Congo are examples for cases where the business community at large has negatively affected the conflict (Kanagaretnam and Brown, 2005:1; Ballentine and Nitzschke, 2003:3) – operating in the arms industry, lack of profits, and what Felgenhauer calls illusionary ethics, that is, that “corporations are formed to maximize profit only, not to put morale on their agenda” (Felgenhauer, 2007:29), all lead to companies potentially to promote conflict.

As we have now established that business is strongly incentivized to do good but also carries with it the potential to do harm, the next question addresses private companies' capacity to influence society for the better by fostering peace. Lederach (2008) identifies livelihood and relational interdependence as opportunities of business. He calls this, aptly, the satisfaction of basic human needs (ibid.:103). Clearly, business helps people to earn a living and to build relationships with others, a necessary component of any stage of peace. Moreover, "businesses provide the necessary technical and financial input to jumpstart the economy by replacing missing infrastructure, providing job opportunities, and investing first in the collapsed economy" (Felgenhauer, 2007:19). Felgenhauer adds in the next paragraph that business has also the capacity and capability for long-term peacebuilding through economic, social, and political influence. Hence, it is fathomable that this influence may be geared towards promoting peace in a conflict-prone environment.

Moving on to the challenges that business faces in peacebuilding, Lederach makes an interesting statement (2008:104):

First and foremost, the fact that opportunity may exist and that a general ability to work with people of different persuasions and interests does not automatically translate into a capacity to understand and creatively deal with the level of intensity that accompanies settings of deep-rooted and violent conflict. The commerce sector would be well advised to develop both a greater capacity to analyze the dynamics and process of conflict and its constructive transformation and to know when specialized expertise in outside facilitation process design is needed.

The statement seems to make sense. It is indeed not the primary objective of business to "understand and creatively deal with [...] conflict". In the words of Bais and Huijser (2005:12): "Their [multinational corporations] role is not mediating between warring factions, with one eye on the Nobel Peace Prize, because that requires an expertise truly beyond the core business of an MNC [multinational corporation]." In order to realize the potential for business to foster peace, business must look beyond CSR and see how core business strategies can contribute to peacebuilding (McKenna, 2013). "It is precisely through performing its core business that the private sector can foster stability in a country or region" (Bais and Huijser, 2005:12). Ganson (2011:1) states: "The capacity of business for conflict prevention lies in its individual skills, [organisational] capabilities and inter-organisational mechanisms." For corporate peacebuilding to work, the company first has to show "conflict sensitivity" (Woodrow and Chigas, 2009), that is, be sensitive to the conflict, "its causes [...], its development, the actors involved (armed actors, governments, victims and human rights violators) and its consequences (not only economic but also social)" (Prandi, 2011:36).

This means that, based on an analysis of the conflict, the company must understand and anticipate its interaction with the context in an effort to avoid negative impacts and maximise positive ones in the process of peace-building. Through the “Do No Harm” theory, companies must also be capable of fostering “connectors”, that is, elements that lower tension, and minimise “dividers”, that is, those that potentially increase the violence within their area of influence. (Prandi and Lozano, 2011:10).

International Alert (2006) emphasizes that conflict sensitivity should also include a strong concern for the local community. In order to move from conflict sensitivity to corporate peacebuilding, companies can play a proactive role, for example, by consciously providing jobs to locals and ensuring that hiring policies emphasize diversity. This way, a company can consider their hiring of employees from different ethnic groups to be part of their strategic effort to build peace. If these groups had been fighting, having them now, explicitly or implicitly, working towards a common goal can contribute to reconciliatory effects in the workplace and prevent new conflicts with no specific ethnicity unjustly benefiting from favoritism. Examples can range from companies purposely hiring both Protestants and Catholics in Ireland or both Israelis and Palestinians in order to help people recognize that the enemy too is human. (Prandi, 2011; Fort and Schipani, 2004)

Body and Brown (2005) suggest entrepreneurial programs to help ex-combatants who cannot find wage-employment to form independent micro-enterprises through which they can sustain their livelihoods. Running one’s own legitimate business is an effective method of reintegration into society – an important aspect of post-conflict recovery.

Prandi (2011:39) offers a list of groups that companies should analyze carefully in order to understand the deep relationships among the people for the purpose of identifying potential employees, customers, business partners, and other stakeholders while having the end goal of value creation for society at large in mind:

- Victims, both individual and collective, of human rights violations (including women who are heads of households, minors and orphans, the disabled)
- Internally displaced persons (IDP), refugees and returnees (including women who are heads of households, minors and orphans, the disabled, indigenous people)
- Demobilized and former combatants (including women and minors)
- Minorities and historically discriminated peoples (or people whose claims are at the root of the conflict)
- Members of the armed forces and private security companies

The second point includes the, currently very hot, topic of refugees. According to a recent article published by the World Economic Forum (Koser, 2015), business can help refugees – especially now during the refugee crisis in Europe. Opportunities include complementing governmental efforts (or filling the gap) through training and employing refugees and thereby using the crisis as an opportunity to fuel economic growth, in addition to financial and pro bono support (for example, to humanitarian agencies). (See also Forrest, 2015.)

Business can make use of the “power of the convener [if it decides to act as a] quasi-mediator” (Lederach, 2008:103). Even if this is not a formally adopted role, business leaders can inspire followers to make the right choices. Fort and Schipani (2004) talk about the company as a “mediating institution”, the creation of a sense of connectedness, and the building of communities both in a sense of a corporate community and consideration of the sensitive issues in communities in which the company operates. Prandi (2011) adds that companies should not only gather data but also engage in innovative, participatory, and cross-sector learning activities and dialog in accordance with the role and responsibility the company has assumed:

In this sense, it is important for the dialogue to be sincere and transparent and if possible for it to take place in a climate of mutual trust and respect and in a venue that allows all parties to express themselves freely. Likewise, the company must also ensure that the collectives with which it forges relationships actually represent the groups they claim to represent in order to avoid misunderstandings that might compromise the entire process. To achieve this, it may be necessary for the company to enlist the aid of trusted local individuals, organisations or associations to act as facilitators in the process. Companies can also use the figure of facilitator in particularly complex cases which may help them to better grasp the local contexts and make headway towards security when faced with a wide variety of conflictive issues in a society in reconstruction. (ibid.:39)

In short, it is an interactive process that should enable parties to get to know the ‘other’ and learn from it in order to jointly construct a network of values and interests that create value and innovation in the company, and in society as well. In this context, the process is as important for the company as its content. Through this process, companies ultimately perceive themselves as more interconnected with society, plus, thanks to this dialogue, companies learn to understand what they are and what is expected of them in a complex setting. (ibid.:40)

In addition to the themes I have addressed so far in this section, one needs to recognize that business can also foster weak peace in contexts where there is no absence of weak peace *per se*. For example, fostering meaningful involvement of women and gender equality in the economy fosters peace, according to Fort and Schipani (2004) – a topic all too current in the Western world. Business can contribute to the establishment of non-

discriminatory standards and inclusion policies (ibid.). Furthermore, business provides jobs and security (Ganson, 2011), the absence of which would cause substantial problems. Huge unemployment, for example, is a symptom of structural violence. Fort and Schipani (2004:43–44) conclude: “In becoming profitable, corporations cross borders and establish relationships that might not otherwise exist and, in doing so, provide opportunities and frequently raise standards of living for the societies in which they are located.”

McKenna (2013:1) summarizes the potential for business to foster peace in the following way:

The logic at the heart of the business and peace scholarship is that economic development, the alleviation of poverty, the rebuilding of infrastructure destroyed as a result of violence, as well as livelihood opportunities, are crucial elements in building sustainable peace. Importantly, all of these activities depend on business. This connection has generated interest in the potential positive contributions of business to peace-building processes. Examples of how business might further peace include: fostering economic development, adopting principles of external evaluation, contributing to a sense of community, engaging in track-two diplomacy, as well as engaging in conflict sensitive practices such as undertaking conflict impact assessments.

This section has identified a number of actions that businesses can take in a conflict region, ranging from investing in infrastructure and self-regulation to prevent causing violence to hiring former combatants and engaging in honest and respectful dialog with relevant stakeholders to act as a convener for the sake of peace and stability. It is important to realize, however, that the mere practicing of ethical business operations can contribute to the ending of violence. The next section takes this as a starting point and addresses how business can foster strong peace.

6.1.3 Business vs. Strong Peace

Strong peace was defined in *Chapter 3* as the presence of any positive values, such as justice, health, and wellbeing. It becomes apparent that business has significant opportunities to foster strong peace, even if weaker aspects of peace have already been achieved (Fort, 2014). Steve Killelea, an Australian businessperson and founder of the *Global Peace Index* (Institute for Economics and Peace, n.d.), recognizes the need for a new paradigm in corporate peacebuilding, as we need to move away from minimizing violence and instead toward increasing peace (Killelea, cited in McKenna, 2013:1). “Increasing peace” refers to fostering strong peace.

Most initiatives in the field of “responsible business” fall into this category, the United Nations Global Compact (*Figure 15*) being the primary example. Its importance warrants a more detailed discussion, as it is the world’s largest voluntary corporate citizenship initiative with 16,169 companies having signed the initiative as of May 2022 (United Nations Global Compact, n.d.). This number has roughly doubled in seven years. Although business and the United Nations have different purposes, there are overlapping objectives. For example – while business is mainly concerned with profits and growth and while the United Nations is interested in poverty reduction – building markets, good governance and security, a healthy environment, and global health pinpoint some of the overlap. Business plays a significant role in achieving these objectives and is thus an important partner of the United Nations. (Rasche and Kell, 2010)

Figure 15: The United Nations Global Compact logo²²²



The United Nations Global Compact comprises of a set of ten principles that are based on the United Nations Millennium Development Goals, subsequently the post-2015 Sustainable Development Goals, and, in particular, universally negotiated international documents (UDHR, ILO Declaration, Rio Declaration, UN Convention Against Corruption). It is voluntarily signed by any company or organization that wants to endorse what the United Nations Global Compact stands for. This effectively creates a forum of companies and stakeholders for learning and exchanging ideas. It needs to be noted, however, that the Global Compact is not a legally binding framework, a means of monitoring company behavior and enforcing compliance, a regulatory body, or a public relations channel. The ten principles of the United Nations Global Compact are organized into four main areas:

²²² Source: <https://www.unglobalcompact.org>.

- Human Rights principles
 1. Businesses should support and respect the protection of internationally proclaimed Human Rights; and
 2. make sure that they are not complicit in Human Rights abuses.
- Labor principles
 3. Businesses should uphold the freedom of association and the effective recognition of the right to collective bargaining;
 4. the elimination of all forms of forced and compulsory labor;
 5. the effective abolition of child labor; and
 6. the elimination of discrimination in respect of employment and occupation.
- Environment principles
 7. Businesses should support a precautionary approach to environmental challenges;
 8. undertake initiatives to promote greater environmental responsibility; and
 9. encourage the development and diffusion of environmentally friendly technologies.
- The anti-corruption principle, added in 2003
 10. Businesses should work against corruption in all its forms, including extortion and bribery.

The premise is that corporations have the *voluntarily* assumed social responsibility to work in these four areas to foster the values that the United Nations Global Compact promotes (that is, strong peace). Is this responsibility grounded in the ethical consciousness of the individual managers – that is, is it a moral argument – or is it a business case? Luckily, companies often recognize that these are two sides of the same coin. As a partner in a leading international law firm points out, it does not matter why you do it as long as you do it because it increases satisfaction for everybody who works in the firm, because it can be used in marketing, and because both commercial and moral arguments lead to the same activity (Bunsen, 2012). Even if intrinsically motivated actions do contribute more to happiness than monetarily motivated actions, business has

understood, or is on its way to understand, that problem prevention is much cheaper than the cure.

Be that as it may, there are obvious benefits for business, if the principles of the Global Compact are embraced. The following is a quick overview of the benefits of participating in the Global Compact according to Georg Kell (2009).²²³ Promoting and respecting Human Rights improves stakeholder relations, employee recruitment possibilities, employee retention, and employee motivation. Furthermore, when businesses invest in countries governed by the Rule of Law and Human Rights, the security of these investments increases. The risk of consumer action, of Human Rights related legal action, or reputational risk are also all reduced. Promoting labor principles also has its many advantages. Obviously, employees are happier to work, are more productive, customers and consumers value the company more, the company receives fewer fines, the workplace is safer, and all relations in general with other stakeholders are better. Improving the company's environmental performance can affect the bottom line positively through reduced manufacturing expenses, reduced recruiting costs, increased productivity, reduced water and energy expenses, lower waste disposal costs, higher resource and energy efficiency, reduced risk and easier financing, and also lower environmental fines. Lastly, key reasons for avoiding involvement in corrupt practices include less legal risks, reputational risks, financial costs, and being "known as clean" dissuades opportunist corruption. Finally, companies have a vested interest in sustainable social, economic and environmental development.

One of the central tenets of responsible business is "stakeholder value optimization" (Laasch and Conaway, 2015:97). This principle suggests that the needs and expectations of each stakeholder are considered individually with the help of key performance indicators (KPIs), such as employee welfare or customer satisfaction (ibid.). As Myllykangas, Kujala, and Lehtimäki conclude, "the question of *who* and *what* really counts should be replaced by the question of *how* value is created in stakeholder relationships" (2010:65). In terms of peace, of course, all stakeholders are important, but society – in particular, the communities in which a company operates – and nature stand out. So, how can business create value for society and particular communities? Societal value creation is, in fact, at the heart of the purpose of the corporation, a question I

²²³ Georg Kell is the now former executive director of the United Nations Global Compact, as he was replaced by Lise Kingo on September 1, 2015. I had the honor to attend his lecture at the UPEACE Centre for Executive Education of the University for Peace in San Jose, Costa Rica, on November 26, 2009, as part of the course "Corporate Social Responsibility – Walking the Talk" facilitated by Prof. Mohit Mukherjee.

discussed in *Chapter 2*. How can business foster strong peace in communities in which it operates?

The impact of economic development, as a means for companies to foster strong peace, should not be underestimated. Bringing jobs into impoverished areas can have spillover effects that increase the standard of living of locals, for example, through higher retention rates of children in school as their parents can afford to not require them to work. Moreover, if companies intend to stay in an area for the long term, this typically improves working conditions for locals (as the company is interested in attracting the best possible employees rather than merely benefiting from the cheapest labor) and increases concern for local stakeholders in general. Finally, economic development brings forth benefits to the local community through tax income²²⁴ and through resource transfer, which refers to the development of managerial and/or technological skills of locals. (Fort and Schipani, 2004)

A related concept is the idea that businesses can make a profit and significantly contribute to the social development of the poor at the Base or Bottom of the Pyramid, BOP in short, which refers to the billions of people living on less than a few dollars per day. Here, the people in impoverished areas are considered as potential employees as well as potential customers. The lower purchasing power simply requires a different approach to these vast markets of billions of people worldwide. (Kandachar and Halme, 2008)

For instance, selling shampoo in the bottles that the West is used to is not especially successful in poor economies, but reducing the size of the bottle to sachets, so that the price of one purchase becomes more affordable and making the shampoo work best with cold water opens up tremendous opportunities to shampoo producers (Pralhad, 2004, cited in Kandachar and Halme, 2008:436; for a critique, see Karnani, 2006). Another example is the mass-production of a type of drinking straw that filters water when drinking directly from a dirty water source so that it becomes safe (Vestergaard, n.d.). These examples, and BOP business in general, have the potential to alleviate poverty and significantly contribute to the health, wellbeing, and social fabric of the Global South.

In what other ways can business foster strong peace? According to Fabbro (1978), democratic participation and communal decision-making is an important aspect of peaceful societies. Fort and Schipani (2004) suggest that business can contribute to

²²⁴ The assumption is that the government is willing and able to use it for the benefit of the community, as is the case, for example, with infrastructure development. If the assumption does not hold, businesses do have the possibility to promote transparency and anti-corruption standards, as discussed above.

participatory governance models and thereby contribute to the peacefulness of a society. This entails encouraging employees to speak up when facing problems within the company, but also in a larger context in society:

Although subtle, it is plausible that when a company committed to quality processes insists that its employees speak up when they recognize a product defect, they have learned something about participatory governance and this knowledge may spill over into the country itself. This could be significant, as several studies show that democratic countries rarely, if ever, go to war with each other. (Fort and Schipani, 2004:225)

Other possible areas for fostering strong peace include equality (Wilkinson and Pickett, 2009) and gender equality in particular, for example, through proactive corporate efforts to increase gender representation, both within a company and in society (Fort and Schipani, 2004; see Freshfields, n.d., for a good corporate example for gender-inclusive policies), and conflict-sensitive human resource management, which refers to “practices in the areas of employee support, participation, and integration. These practices include providing material and emotional support to employees, encouraging employee engagement in collaborative problem solving and innovation, and managing team composition to optimise diversity” (Reade, 2015).

Unlike in the weak peace section, it is more difficult to list a concrete set of principles that companies can follow to foster strong peace (cf. McIntosh, Waddock, and Kell, 2007). Essentially, the potential for business to foster strong peace rests on the willingness of companies to assume responsibility for positively contributing, in one way or another, to the wellbeing of society. Here, advanced initiatives in the field of corporate social responsibility, or corporate citizenship, play an important role. However, as the concept of Responsible Business suggests, I do not refer merely to philanthropy (cf. Haski-Leventhal, 2014) but to a strategic win-win mindset of seeing society, the communities in which a company operates, as a true partner (cf. Halme and Laurila, 2008). Constructive corporate citizenship includes, for example, according to Fort and Schipani (2004), fostering relationships between different levels within society (cf. “vertical gap” in Lederach, 2008), environmental responsibility, respect for human rights, and concern for social development (for example, through educational programs for employees). Fort (2008) adds the potential for business to contribute to religious tolerance.

A leading example for corporate excellence with regard to fostering strong peace through corporate citizenship is the case of IBM, a company that has a multitude of innovative programs which contribute to the betterment of various aspects of society through the

unique strengths that the organization possesses, as Stanley Litow²²⁵ (2008) describes and Rosabeth Moss Kanter²²⁶ (2009) studies. Indicative also is the answer of the CEO of IBM Finland, Tuomo Haukkovaara, to my audience question at a recent event.²²⁷ The ultimate motivation to get out of bed every morning and go to work stems from the enormous potential for IBM to do good for society.

Another example is the pre-Microsoft-acquisition Nokia which was not only considered a leader in the field of sustainability, but also produced a number of initiatives that foster peace. The Nokia Data Gathering Program is a prime example – the mobile birth registration program in Liberia in cooperation with CMI²²⁸ (Toivanen et al., 2011) and the drought early-warning system in Uganda (Költzow, 2013) in particular. In the words of Sanna Eskelinen:²²⁹

Information communication technology can play an important role in better enabling and driving social change. However, this can be achieved only through collaborative social innovation and requires businesses that exist to create value from proprietary assets to shift towards highly collaborative business that generates value collaboratively and relies on open innovation. Nokia Data Gathering is one of Nokia's corporate social investment projects that is based on open model and joint value creation on top of and around the initial investment. It was created to reveal the positive impact that mobile technology can bring to society. Further it was a case study with an objective to identify a model that can take such a technology to scale in financially viable way, serve customers beyond capability of any single company, and find a model of operation that enables the ongoing growth and innovation of the system. (Eskelinen, 2013:56)

This section has identified ethical and responsible business as possible means to foster strong peace. Not only through core business practices and economic development but also through adding value to the communities in which a company operates, business can promote and instill positive values in society. In the next section, I move to the third and last stage of peace, which is most difficult to achieve. Holistic peace is the ultimate objective of humanity and the effective amalgamation of all aspects of peace.

²²⁵ Vice President, Corporate Citizenship & Corporate Affairs at IBM and President at IBM International Foundation.

²²⁶ An acclaimed Professor at Harvard Business School.

²²⁷ IBM Future Career 2015, October 7, Helsinki, Finland.

²²⁸ Crisis Management Initiative (CMI) is Nobel Peace Prize Laureate and former President Martti Ahtisaari's non-profit organization specializing on conflict resolution and peacebuilding (Bauer, 2011).

²²⁹ Former Global Lead for Social Solutions at Nokia.

6.1.4 Business vs. Holistic Peace

Holistic peace was defined in *Chapter 3* as the transrational vision for humanity and as the ultimate higher purpose of human endeavor. This third stage of peace entails cosmic and prescriptive/visionary dimensions, as well as the transrational approach that transcends purely rational thinking by combining it with the energetic understanding of human spirituality (Dietrich, 2008, 2012). Schumacher (1973:33) comments:

I suggest that the foundations of peace cannot be laid by universal prosperity, in the modern sense, because such prosperity, if attainable at all, is attainable only by cultivating such drives of human nature as greed and envy, which destroy intelligence, happiness, serenity, and thereby the peacefulness of man.

Accordingly, elaborating on holistic peace seeks new principles that transcend the old model of profit maximization or GDP (Gross Domestic Product) growth (cf. Costanca et al., 2009; see also Johannisova, Crabtree, and Frankova, 2013; Jackson, 2011; Ura and Galay, 2004; and Coyle, 2014). This does not mean that economic development would not be important, especially in poor regions of the world, as discussed earlier. Rather, the ultimate frame is the peaceful coexistence of all human beings in a society where the true potential for the human race is realized.

Korten (2001) believes that an “Ecological Revolution” is on its way “to reclaim our political power and rediscover our spirituality to create societies that nurture our ability and desire to embrace the joyful experience of living to its fullest” (p. 24). Rather than focusing on economics, holistic peace as an aim not only leads to alleviating poverty, but also improves people’s standard of living and puts us back in a sustainable balance with nature. This balance with nature refers to environmental sustainability as well as to an inner balance, to inner peace. In other words, holistic peace proclaims the extension of inner peace to outer peace, as *Chapter 3* concluded.

A good guideline for business that fosters holistic peace is proposed by Ekins (1986) – albeit in the context of assessing whether economic growth deserves to be endorsed as concept – who states that “goods and services [should be] inherently valuable and beneficial” and “distributed widely throughout society” (p. 6). Proposing economic development as a useful means for fostering lower stages of peace differs from this proposal because here the emphasis is on *inherent* value and benefit for society as a whole. A company can ask itself: Do our products or services contribute to a higher purpose for the benefit of humanity? It is not about neglecting one’s own interests. Rather, transcending self-interest refers to the perceived obligation to show leadership for a better future.

What is the difference between an acceptable “higher purpose” and mere self-actualization (Maslow, 1954)? Handy (1994, cited in Bass, 1999:12) talks about “an ideal or a cause that is more than oneself”, and Wheatley (2006) includes the community, meaning, dignity, purpose, and love as *intrinsic* motivators, as stated before. Burns (1978:142) simply identifies normative *intellectual leadership* as a “conscious purpose drawn from values” in order to change society. For Williams (1994, cited in Bass, 1999:12), leadership entails altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. The Dalai Lama (2008) comments in a video interview on a higher idealized purpose like this: “I wish to utilize the market-oriented capitalist sort of method but in the meantime to keep some socialist idea that is not only thinking about how to make profit but rather how to justly use the wealth or the profit to the benefit of larger community.” Dalai Lama and Muyzenberg (2008:14) add:

Thinking the right way means thinking before every action to make sure that the action is based on the right intention and has the right motivation. The right intention is that the action will be beneficial to you and everyone affected by it; that is, it takes into account the wellbeing of self and others. This is true for individuals and for organizations.

Thus, fostering holistic peace means contributing to the overall and true happiness of humankind by creating products and services that foster the greater good. “At the highest level of morality are selfless ideal causes to which leaders and followers may dedicate themselves” (Bass, 1999:12). In “Transformational Leadership” vocabulary, this trait is called *idealized influence* (ibid.). It has been shown to have spiritual influences – which is a good example for Dietrich’s (2008) transrational understanding of the human being (c.f. Rauhala, 2009). Fairholm (1998:xxiii) writes:

Evidence is amassing that suggests that there is a significant connection between a leader’s (or worker’s) ability to have a transformational effect on the organization and his or her disposition towards spirituality. [...] Spirituality is the source of our most powerful and personal values. When leader and led can share core spiritual values, such as trust, faith, honesty, justice, freedom and caring, in the workplace, a true metamorphosis occurs and the corporation can reach new creative heights.

Returning to the interdependence gap described earlier, Lederach (2008) identifies the opportunity for business to engage in peacebuilding by linking livelihood with relational interdependence. In other words, business can contribute to closing the interdependence gap as mentioned above with idealized influence and inspirational motivation, for example, through serving as a role model, actively demonstrating how collaboration is better than a “we–they” separation, emphasizing togetherness, and showing willingness to take risks by not subordinating oneself to the easy, mainstream point of view which is

often structurally violent. This view may sound unrealistic for the corporate mainstream. Yet, it is directly related to state-of-the-art theory of business leadership: “Idealized influence and inspirational leadership are displayed when the leader envisions a desirable future, articulates how it can be reached, sets an example to be followed, sets high standards of performance, and shows determination and confidence” (Bass, 1999:11).

Lederach (2008:103) gives another example where business can foster the feeling of togetherness and interconnectedness:

In recent years we have seen a sharp increase in the cooperation between the fields of sustainable development and conflict transformation. The conflict transformation field focuses on how to get polarized, conflicting groups to cooperate on common initiatives, while the development field is concerned with increasing capacity of local communities and groups to sustain and improve their lives. The nexus of the two creates energy, particularly around processes that link livelihood needs and cooperation across lines of conflict. With imagination and innovation, business and commerce can serve as an extraordinary center of that nexus.

Another important aspect of fostering holistic peace is moral maturity. Is there a connection between moral maturity and corporate leadership for peace? Burns (1978:46) affirms: “But the ultimate test of moral leadership is its capacity to transcend the claims of the multiplicity of everyday wants and needs and expectations, to respond to the higher levels of moral development, and to relate leadership behavior – its roles, choices, style, commitments – to a set of reasoned, relatively explicit, conscious values.” Burns (ibid.:426) continues:

How can we define that morality? Summoned before the bar of history, Adolf Hitler would argue that he spoke the true values of the German people, summoned them to a higher destiny, evoked the noblest sacrifice from them. The most crass, favor-swapping politician can point to the followers he helps or satisfies. Three criteria must be used to evaluate these claims. Both Hitler and the politician would have to be tested by modal values of honor and integrity – by the extent to which they advanced or thwarted fundamental standards of good conduct in humankind. They would have to be judged by the end-values of equality and justice. Finally, in a context of free communication and open criticism and evaluation, they would be judged in the balance sheet of history by their impact on the well-being of the persons whose lives they touched.

Having identified moral maturity and excellence in leadership as prerequisites for fostering holistic peace (we will revisit this issue again in *Chapter 6.3.3.4*), the question remains as to which structures of society must be changed in order to achieve such a vision. Korten (2001:234) writes:

Healthy societies depend on healthy, empowered local communities that build caring relationships among people and help us connect to a particular piece of the living earth with which our lives are intertwined. Such societies must be built through local-level action, household by household and community by community. [...] To correct the dysfunction, we must shed the illusions of our collective cultural trance, reclaim the power we have yielded to failing institutions, take back responsibility for our lives, and reweave the basic fabric of caring families and communities to create places for people and other living things. These actions are within our means but will require transforming the dominant belief systems, values, and institutions of our societies – an Ecological Revolution comparable to the Copernican Revolution that ushered in the scientific-industrial era. The parallels are instructive.

We may recognize here many themes from *Chapter 3*, as this is a beautiful description of what a world would look like if business were to foster holistic peace. It may indeed require a “revolution”, but it is a way to design a system that emphasizes human wellbeing and prosperity. Yet, the central question still remains unanswered: What can business do to foster holistic peace? It is a difficult question to answer, as it in essence depends on a mindset – a mindset that does not show many examples, thus far, in our corporate reality. However, there are welcoming signs that such a consciousness is developing. Korten (2015:279) explains:

In the ecological era, people will be unified globally not by the mutual insecurity of global competition, but by a global consciousness that we share on Earth and a common destiny. This consciousness is already emerging and has three elements unique in human history: First, the formative ideas are the intellectual creations of popular movements involving millions of ordinary people who live and work outside the corridors of elite power. Second, the participation is truly global, bringing together people from virtually every nation, culture, and linguistic group. Third, the new consciousness is rapidly revolving, adapting, and taking on increasing definition as local groups meld into global alliances, ideas are shared, and consensus positions are forged in meetings and via the Internet.

This global consciousness is at the core of the holistic stage of peace. What can business learn from Korten’s three elements? First, today corporations operate in a knowledge economy where the primary cost of production is the time and creativity of people, which cannot be controlled. Second, as embracing diversity is a manifesto for tolerance and mutual understanding, diversity is also the key to sustained corporate success in the future. Third, ideas must be allowed to evolve through the transcendence of reason, as spirituality is acknowledged as a source of inspiration and power also in the business context. As peace is relational, purely an outdated focus of competition must be complemented with an emphasis on collaboration with all stakeholders. This will develop

a global consciousness that fosters mutual compassion, a feeling of global community (ibid.).

This section has developed ideas of what it might entail to foster holistic peace. It may appear difficult, or even impossible or too idealistic, to follow these principles in the business context. Yet, these principles are being endorsed by a number of thought leaders, Prof. Otto Scharmer from MIT being one of them. In his newest book, co-authored by Katrin Kaufer (Scharmer and Kaufer, 2013), Scharmer argues that, in order to move from an ego- to an eco-system, we need to lead from the emerging future. This practice has been named “Theory U” (Scharmer, 2009) and finds its place well on the mental map I have drawn.

In the next section, I delve deeper into the concept of a ladder of morality that is based on the weak-strong-holistic framework.

6.1.5 Ladder of Morality

The notion of a “ladder of morality” has appeared several times in preceding chapters. It is not a black-and-white question whether business is ethical or not. Rather, I have observed that morality/ethics is a ladder, or continuum, which I call the “ladder of morality” (cf. Klikauer, 2012). In other words, a company, or an individual, can be ethical to varying degrees, as two actions may both be ethical, but one may be more ethical than the other. A simple example is a beggar on the street; asking oneself whether it is ethical or unethical to give or not to give money to him/her can be extended with asking whether it is perhaps more ethical to not give money but rather give the person a sincere sign of respect. On the other hand, giving money with a condescending attitude might be less ethical than simply ignoring the person. Climbing up the ladder of morality, really taking the person’s situation seriously, might entail truly helping him/her to get off the streets and rebuild his/her life.

Another example, one from the business world: using child labor is unethical. But then, depending on how far up a company wants to climb on the ladder of morality, the chosen reaction to child labor will vary. Climbing up only one step, the company might (try to) refrain from hiring child labor. Next, it might try also to go deeper into its supply chain and convince suppliers to not use child labor either. However, the ladder does not end there. Does the company’s morality, or value system, entail caring for the children and their families that might lose a vital stream of income necessary to survive? Does the company, for instance, want to financially compensate them somehow? Or does it build a school to educate them in order to offer them a brighter future? These exemplary actions

demonstrate that the further one goes up on the ladder, the more ways there are to do good.

I do not suggest or advocate that all companies should climb to the top of the ladder of morality. Rather, I envision this ladder to be a guideline for self-evaluation. A company should ask itself where it sees itself on the ladder at the moment – and where it wants to be. Of course, being at the very bottom of the ladder would be unethical, that is, insufficient. But then, how far the organization, or the individual, climbs up depends entirely on its/his/her values and the extent of inherent desire to contribute to the common good and to embody excellence.

Fort's (2007) concept of "Total Integrity Management" can be helpful developing moral maturity. Thus, does an organization have the moral obligation (Moore, 1999) to foster peace? One argument posits business having the capacity to do good at all levels, from local to global. Society perceives this power to carry its own burden of responsibility, leading to the argument that, regardless of how it is defined (see Velasquez, 1985, cited in Moore, 1999:330), moral obligation ensues. Moore (1999) discusses this question of corporate moral agency in detail and concludes that "acceptance of the concept of corporate moral agency is becoming the norm [...] [and] it does seem to this author that the arguments in favor are more convincing than those against" (ibid.:339).

Notwithstanding Moore's reasoning of the existence of morality, often companies do not take their moral responsibility seriously, hence I see the need to differentiate between active and passive moral agency (cf. Chaudhry's, 2011, "Five Circles of Leadership Attitudes"). An active stance postulates the willingness to do something, for example, fostering peace through all levels of the organization. Passive corporate moral agency, on the other hand, does not deny the responsibility in the sense of legal/ethical duty and does not fear negative consequences, but fails to base all decisions on a moral consciousness. A passive stance per se cannot be criticized, as it does comply with expectations as of today. However, if a company wants to develop a reputation for moral excellence, that is, for creating positive impact and fostering peace, then an active stance is required. As we concluded in the previous chapter, business has the moral obligation to contribute positively to society *if* it takes an active stance on corporate moral agency. Each company should ask itself: Do we want to remain at a level of merely complying with legal or ethical responsibilities, or do we feel a sincere, inherent desire to contribute towards a new paradigm for peace?

Being anywhere above the bottom of the ladder of morality does not ensure profitability. The challenge of business is that it needs to be sustainable socially, environmentally, *and*

economically. Just being ethical might help with social and environmental sustainability – but economic sustainability requires so much more: a valid business idea, a business plan, resources to implement the plan, customers who are willing and able to pay for your products/services, other business skills, as well as some luck (being in the right place at the right time). However, *not* being ethical, or *not* finding oneself somewhere along the ethical ladder, *will* sooner or later ensure that the company will disappear, whether through going bankrupt or through losing the so-called “license to operate” – regardless of industry, I would argue. Moreover, being a frontrunner in terms of moral excellence can help with the development of new business ideas. Examples include Bottom (or base) of Pyramid business ventures, Social Entrepreneurship, and B-Corp (benefit corporations). One might say that morality can serve as inspiration for developing innovative ideas. Exploring the original motivation behind founding Tesla, Elon Musk (2013) states in his TED talk: “I thought about, what are the problems that are most likely to affect the future of the world or the future of humanity? I think it's extremely important that we have sustainable transport and sustainable energy production. That sort of overall sustainable energy problem is the biggest problem that we have to solve this century [...]” Such thinking is exemplary for moral excellence (being very high up on the ladder), and it led Musk to develop Tesla and his other current projects.

Taking this discussion to a higher, more general level, if one’s personal/organizational values lead to belief in the notion of nonviolence (that is, if that is where one finds oneself on the ladder), then one should refrain from doing any activities that can be considered violent, whether physical, structural, or cultural (cf. Galtung, 1969, 1990). However, “refraining from doing something” does not yet indicate what one should do. Therefore, business should foster peace, because merely not fostering violence is insufficient. To paraphrase the chain of thought:

- Just like violence is an extended concept that entails much more than just physical violence, we also need an extended concept of peace. Accordingly, based on a thorough analysis of what the concept of peace entails, I propose three stages of peace – weak peace, strong peace, and holistic peace (*Chapter 3*) – henceforth called the Weak-Strong-Holistic Framework.
- Ethical business fosters some aspects of peace (see *Appendix 5* for a summary of activities within the Weak-Strong-Holistic Framework). For example:
 - Refraining from bribery fosters weak peace because corruption often leads to violence.

- Respecting and supporting human rights, or contributing to the economic development of an impoverished area, fosters strong peace because it promotes these desirable values/ideals in society.
 - Developing one's personal/organizational higher purpose, transcending self-interest for a better future towards a greater good, showing moral excellence and vision in leadership, and nurturing compassion and collaboration are all aspects of fostering holistic peace, as they contribute to a paradigm shift in business thinking. In the new paradigm, we understand that everything is interconnected and affects everything in a system.
- Climbing up the ladder of morality can be exemplified by moving from fostering weak peace, to strong peace, and, ultimately, to holistic peace.

To conclude this section, the ladder of morality serves as an analogy, or guiding principle, for the Business Peace Index to be developed next. In a sense, the concept is similar to Rob Van Tulder's framework of inactive, reactive, active, and proactive archetypes of companies (Van Tulder et al., 2014; see also Da Rosa and Barendse, 2011) – that is, that the transition from one to the next stage represents climbing up a ladder. However, the concepts differ in the aspect that being at the lower end of the ladder of morality does not necessarily imply lower levels of any archetype of activity. For example, it is possible to foster weak peace proactively through contributing to the de-escalation of a conflict.

Finally, I would like to reiterate that the ladder of morality is not a ladder of ethics:²³⁰ There is no external source proclaiming that being higher on the ladder is better, or more ethical.²³¹ Rather, opting for a higher or lower position on the ladder is an internal, or intrinsic, question of the felt morality of the individual manager/organization. Being on the lower end is not to be judged as being inferior (as long as one does not slip to the very bottom of being outright immoral). On the other hand, being higher on the ladder does not exclude activities attached to lower levels of the ladder.

In the next section, I summarize the topography of the mental map that the weak-strong-holistic framework offers.

²³⁰ I gratefully acknowledge the comment of László Zsolnai that helped me to realize this.

²³¹ I assume that this applies also to Van Tulder et al.'s (2014) framework, as there are certainly situations where being inactive towards an issue is wisest. Being proactive is not necessarily always the best, or most ethical, way to act.

6.1.6 Business Can, Should, and Does Foster Peace

Drawing a conceptual framework of business vis-à-vis weak peace, strong peace, and holistic peace enables us to distinguish between concrete activities that business can engage with. This brings forth the trajectory of business thinking as it develops from the past, via the present, to the emerging future. To summarize, *Chapter 6.1* (Sections 6.1.2–6.1.5) has developed a mental map of the relationship between business and peace. The historical overview (*Chapter 4.2*) showed how the idea that business fosters peace originates in the thinking of the Enlightenment philosophers, but also that it remains a hot debate in present times. The “Why should business foster peace?” question can essentially be answered with four points:

- because the purpose of business is to contribute to society, and “peace” serves the substance of this contribution;
- because it is in the interest of both business and society;
- because “business as usual” is not sustainable; and
- because it is simply the morally “right” thing to do.

The “What can business do to foster peace?” question needs to be divided into three parts as weak peace, strong peace, and holistic peace tend to be dealt with in different, though overlapping, ways. In practice, the three stages are not strictly separable, but it is my hope that the mental map helps to clarify the different activities that business can do. In particular, companies can contribute to *weak peace* by:

- recognizing, analyzing, and assessing the impact business has on a specific conflict and thus developing proper reactive measures while being conflict-sensitive;
- refraining from causing violence, for example, through self-regulation and certification means;
- hiring former combatants or members of warring parties and by valuing diversity in hiring policies;
- instilling clear standards and policies for example against bribery and corruption;
- engaging in an honest and respectful dialog with all relevant stakeholders;
- investing in the reconstruction and stability of society (foreign direct investment); and
- using networks and relationships throughout all levels of society to inspire and lead for change.

Strong peace efforts, on the other hand, include activities that fall under the umbrella terms of “responsible business” or “corporate citizenship”. The main requirement here is that these activities positively contribute to the evolution of society through instilling positive values and ideals. It is not possible to define a complete list of such values or ideals, as different cultures and different societies may value different things. In the context of this study, I have identified examples such as sustainability, education, health, justice, happiness, prosperity, and wellbeing for ideals that business can foster. There are a number of different frameworks that address such positive corporate contributions, the United Nations Global Compact, being a primary example. Concrete activities that companies can do to foster *strong peace* include:

- producing and selling (ethical) products and services that have some positive effects;
- respecting and supporting human rights;
- promoting gender equality, both internally and in society;
- taking responsibility for the environment;
- creating value for all stakeholders;
- contributing to the economic development of an impoverished area;
- engaging in Bottom or Base of Pyramid innovation and other activities that alleviate poverty;
- educating employees as well as members of the communities in which a company operates;
- fostering participatory governance models; and
- being concerned for the development of society.

Finally, holistic peace entails the recognition that the human experience is quintessentially transrational. Business has the opportunity to contribute to a paradigm shift that assigns the holistic wellbeing of all as the top priority of human activity. It emphasizes being in balance within oneself, with others, with nature, and with the whole universe. In this new paradigm, a company should ask itself whether its products and services truly contribute to the inherent wellbeing of society. In essence, fostering *holistic peace* postulates:

- asking what is my personal, and my organization’s, higher purpose;
- transcending self-interest for a better future towards a greater good;

- showing moral excellence in leadership, which is both visionary and truly transformational;
- recognizing the interdependence of all human beings;
- leading from the future as it emerges; and
- nurturing a global consciousness which fosters compassion and collaboration.

On what does it depend whether a company decides to foster weak peace, strong peace, or holistic peace? As Fort and Westermann-Behaylo (2008) point out, often companies today may not possess the required moral maturity to foster peace through corporate activities. Nevertheless, if a company has the will to have a positive impact, partnering with non-governmental organizations “can not only promote contributions to sustainable peace but, indirectly, can inspire improvements in the moral development of the firm” (ibid.:57). Fort’s (2007) concept of “Total Integrity Management” lends itself to this development, as it elaborates on three levels of trust. First, “Hard Trust” refers to the expectation and accountability that laws and agreements are just and complied with. Second, “Real Trust” entails virtues such as honesty, doing good, positive impact, and fairness. Finally, “Good Trust” is about moral excellence and spiritual identity. In a sense, these three stages of trust correspond to weak peace, strong peace, and holistic peace. The more moral and responsible a company wants to be, the higher it goes up the ladder of fostering peace.

With the understanding that “Peace Business is [...] another name for good business” (Santa Barbara et al., 2009:33), I have arrived at a conceptualization of the connection between business and peace, as good business contributes to society responsibly, sustainably, and ethically. This contribution, as I have argued, should be related to one of the aspects of peace. Fostering peace in the business context requires not only exceptional leadership (cf. Chaudhry, 2011) and moral maturity, but also the perceived responsibility to act. Thus, the activities discussed in this chapter can be divided into two rough categories: Corporate peace efforts either stem from the vision of strong leadership, or fall into the category of corporate social responsibility. However, as has been mentioned several times above, this requires a new mindset, a shift to a new paradigm.

In *Section 6.1*, we have developed a mental map for discussing corporate impacts on peace. Before we devise a Business Peace Index in *Section 6.3*, we first need to address in general how we can measure corporate positive impact. For this purpose, *Section 6.2* briefly discusses extant responsibility/sustainability indices in order to benefit from their strengths and improve upon their weaknesses.

6.2 Measuring and Benchmarking Positive Impact: Introduction to Indices

6.2.1 Categorization and Meta-Analysis of Sustainability Indices

An index is a number that is calculated somehow and which measures something. More specifically, an index is the resulting number from calculations of a group of metrics, or indicators, designed to quantify a system's characteristics in a specific area. The word "index" in the business world usually refers to stock market indices, which measure statistical change of, or in, a basket of underlying shares of companies (Securities and Exchange Commission, n.d.; Investopedia, 2016). Such an index is a weighted average used to guide investors. In other words, a stock market index takes one measure (such as market capitalization) per company out of the pool of assessed companies and, on the basis of weightings, calculates an index that, in one way or another, represents the assessed companies. As for the plural form of the term, both "indexes" and "indices" are grammatically correct, but, according to NASDAQ (2016), "indices" refers more commonly to numerical indices whereas "indexes" are more often used for bibliographical or citation listings. However, the distinction is not universally agreed upon, as for example the terminology used by the "Dow Jones Sustainability Indexes"²³² as well as by Statman (2006) shows. For the purpose of this study, both "indexes" and "indices" are used synonymously, as commonly found in literature.

Sustainability indices, such as the Dow Jones Sustainability Index (DJSI, discussed in the next section) and the FTSE4Good Index (cf. FTSE Russel, 2015a, 2015b, 2016), are a subset of general stock indices (such as NASDAQ Composite, Dow Jones Industrial Average, and S&P 500) and focus on the increasingly popular ethical investing by including certain social, environmental, ethical, or governance criteria (commonly referred to as ESG criteria). The underlying reasoning is that companies which act responsibly are expected to be more successful over the long term (cf. Adams and Zutshi, 2004), at least normatively. Therefore, so the argument goes, it makes sense for companies to join sustainability indices (see, for example, Orsato et al., 2015).²³³ The calculation of a sustainability index (or, more often, the underlying assessment of eligibility to be included in an index) can be used as a method or a tool to measure a

²³² However, the "Dow Jones Sustainability Indices" form is also used.

²³³ For a discussion of the effects of being delisted from a sustainability index, see Russo and Mariani (2013).

company's sustainability performance (Székely and Knirsch, 2005).²³⁴ In the words of Székely and Knirsch (ibid.:630):

Investors are an important external factor that puts real pressure on companies to engage in sustainability practices. Following the initial success of ethical investment funds, a new trend toward socially responsible investment (SRI) has emerged over the last few years. The objective of such initiatives is to advise clients on how to make investment decisions based wholly or partly on ethical preferences and the sustainable performance of companies. Hence, to earn an SRI label, investment recommendations must take into account the processes by which companies operate as well as the nature of their products. Socially responsible investment is growing as more analysts, investors and fund managers integrate environmental, social and governance issues into their investment decisions. A better inclusion of these factors in investment decisions will ultimately contribute to more stable and predictable markets and benefit all market players.

A problem with sustainability indices is the fact that “[s]ocial responsibility is in the eye of the beholder” (Damato, 2000²³⁵). This statement refers to the differences in evaluation criteria of different indices. As John Shields, President of Citizens Funds, puts it, the final decision of what to include and what to exclude “gets down to judgment calls” (Shields, cited in *ibid.*). Walmart is mentioned as an example of a company that some include – and some others exclude from indices due to “a practice of excluding retailers who sell firearms”, as John Blanchard Jr., the Senior Vice President of Social Products and Policy for Calvert Group Ltd., states (Blanchard Jr., cited in *ibid.*). On the other hand, reasons to include Walmart in an index entail “engaging Wal-Mart management in discussions and by submitting proxy resolutions”, as Steven D. Lydenberg, former research director of the Domini Social Index, explains (Lydenberg, cited in *ibid.*). “This year, for instance, the firm’s fund-management affiliate is cosponsoring a resolution urging Wal-Mart to use independent monitors overseas to ensure that the goods it sells aren't manufactured under sweatshop conditions” (*ibid.*). Damato (*ibid.*) also points out that some indices do not give any information on why certain companies are included and others excluded. Needless to say, any index developer needs to define his/her policy regarding which companies to include (and thereby others to exclude), and according to what arguments. As Statman (2006:102) concludes: “[N]o company is perfectly socially responsible or irresponsible.” Despite of Székely and Knirsch pointing out that “[t]he main drawback of

²³⁴ Other methods and tools, in addition to sustainability indices, to measure sustainability are, according to Székely and Knirsch (2005:632-643), surveys, award schemes, investors' criteria, benchmarking, external communication tools, accreditation processes, standards and codes, sustainability indicators, metrics for sustainability performance, and non-quantifiable sustainability initiatives.

²³⁵ No page numbers.

the indexes is that they rely on a self-assessment procedure” (2005:634), I argue that a self-evaluation tool is the best means available for making companies more responsible, as it enables them to assess their position on the ladder of morality (see *Chapter 6.1.5*).

The above discussion has so far focused only on the mainstream understanding and definition of an index, or a sustainability index in particular (such as the Dow Jones Sustainability Index or the FTSE4Good Index).²³⁶ However, there are also other types of sustainability indices. An important realization is that a sustainability index does not have to measure stock market performance. The mainstream index first uses some criteria to determine, or assess, eligibility (for example, in terms of sustainability performance) for an index – and then calculates the market performance of that carefully selected group of companies, which results in the “index” increasing or decreasing over time according to the underlying stock performance.²³⁷ Other types of indices, however, do not measure market performance but rather calculate the “index” number on the basis of other non-market-performance criteria. For example, if the Dow Jones Sustainability Index were to define its index merely as the process of conducting the Corporate Sustainability Assessment – and publish the Total Sustainability Score as the index itself – then it would qualify as an example of this second group of indices.

So, what are real examples of indices that do not measure stock market performance? To mention a few, the Happy Planet Index measures the wellbeing of people in countries by collecting data on life expectancy, experienced wellbeing, and the per-capita ecological footprint (New Economics Foundation, 2012); the Quality-of-life Index measures material wellbeing, health, political stability and security, family life, community life, climate and geography, job security, political freedom, and gender equality (*Economist*, 2005); the Global Peace Index measures the level of peacefulness of countries (Institute for Economics and Peace, 2015); the Human Needs Index measures access to food, clothing, health services, and housing (Indiana University, 2015); and the Social Progress Index measures satisfaction of basic human needs, wellbeing, and personal rights and

²³⁶ For a typology of indices within the stock market realm (such as by sector or theme), see, for example, NYSE (2016).

²³⁷ In fact, most taxonomies that cover indices mention this type of mainstream indices as *one* category among others, rather than distinguishing between different kinds of indices. For an example of such a taxonomy, see Waddock (2008) who recognizes principles, standards, and codes; standard setting, accreditation, reporting, and certification organizations; both for-profit and NGO corporate responsibility consulting organizations; business membership organizations with a sustainability and responsibility orientation; responsible investment institutions (which are divided into social investment funds, stock indexes with responsibility/sustainability orientation, social research firms, professional social investment organizations/associations, and other responsible investment organizations); multisector networks and dialogues and NGO watchdogs/activists; and corporate responsibility ratings and rankings.

freedoms (Porter, Stern, and Green, 2015). Finally, worth mentioning is the Sport Social Sustainability Index for Mega Sport Events, which was developed by Haag (2015) as part of a Master Thesis research project.²³⁸

Of course, the aforementioned examples are not indices in the business context. Albeit more infrequent, there are also some examples of business indices that do not measure stock market performance. Examples include the Climate Performance Leadership Index (part of the Carbon Disclosure Project) which measures environmental emissions of companies (CDP, 2014, 2015); the Corporate Responsibility Index which measures responsible business practice through offering a self-assessment tool (Business in the Community, 2015); the Good Company Index which measures the extent to which a company is a “good” employer, seller, and steward (Bassi, et al., 2011; Bassi, et al., 2012); the Clarkson Centre for Business Ethics Board Shareholder Confidence Index which measures the quality of governance practices and board effectiveness (Fullbrook and Spizzirri, 2015); the AIChE Sustainability Index which measures sustainability performance from a technical point of view targeting managers rather than executives or investors (Sikdar et al., 2011, Institute for Sustainability, n.d.); and the Corporate Peace Index which measures whether companies have corporate peace policies, programs to support war-torn regions, and the commitment to foster peace (Corporate Peace Index, 2016b).²³⁹

As part of the research phase of this study where I surveyed existing indices, I compiled an overview of the above-mentioned and other various, noteworthy indices and respective index development methodologies (see *Appendix 3*). A good resource for a systematic analysis of sustainability indices is also offered by the GISR, the Global Initiative for Sustainability Ratings website (GISR, 2014), which counts a total of 560 ratings products that are divided by market composition, issue coverage, primary audience, and product type. Interesting is the finding that 72.4% of analyzed products have investors as their primary audience, 23.6% have consumers as their primary audience, and only 4% have companies as their primary audience. Although investors are indeed the primary users of indices, the low percentage for company-audience indices can be explained by the fact that products tailored for companies are not categorized as indices but as ratings or rankings. Further, looking into the products that have companies as their focus, only one is categorized as an index (the M&E Stars Index), whereas, for example, the Corporate

²³⁸ Another Master Thesis that provided inspiration how to analyze sustainability indices is offered by Vilaca (2009).

²³⁹ The Corporate Peace Index is discussed below.

Responsibility Index is categorized as a ranking. Yet, upon closer analysis, the M&E Stars Index is in fact an index of the stock performance of selected companies. Returning to my earlier distinction between market and non-market indices, I would debate the company focus of the M&E Stars Index and classify it as a market index.

Nonetheless, the investor-focused, consumer-focused, and industry-focused taxonomy seems to be accepted as the norm, as the *Rate the Raters* project also concludes. *Rate the Raters* is a research project divided into various reports in five phases, starting in 2010 and the fifth phase ending in 2013,²⁴⁰ by the think tank and strategy consultancy SustainAbility – founded in 1987 by John Elkington in order to “inspire transformative business leadership on the sustainability agenda” (SustainAbility, 2010). The findings of the project include, for example, that sustainability indices can be divided into four categories: investor-focused, consumer-focused, industry-focused, and others (SustainAbility, 2010b).

As company-focused indices are indices of stock performance, I argue that a distinction between investor-focused and company-focused indices is not very useful. Moreover, as the Business Peace Index shall be a self-evaluation tool for companies, I remain with my above-discussed taxonomy of market and non-market indices. On a more general level, I find it helpful to group indices into three categories: qualitative indices, quantitative indices, and mixed-method indices:²⁴¹

Quantitative indices rely on directly measurable and quantifiable factors. Examples include the Human Needs Index (HNI) and the Social Progress Index. Moreover, most sustainability indices include at least some qualitative indicators. The above-mentioned examples are of interest regarding ways to quantitatively measure social impact, which is often difficult.

Mixed indices are indices that use a mixture of qualitative and quantitative indicators to assess companies. Examples include the Dow Jones Sustainability Index, the FTSE4Good Index, the Carbon Disclosure Leadership Index, and the Global Peace Index. It seems that most sustainability indices belong to this category. Moreover, the Dow Jones Sustainability Index Media & Stakeholder Analysis (MSA), which I discuss below, is a good example of a qualitative assessment that produces a numeric score.

²⁴⁰ See SustainAbility (2010b, 2010c, 2011, 2011b, 2012, 2012b, 2012c, 2012d, and 2013).

²⁴¹ For example, Mayer (2008) touches on the quantitative-qualitative debate.

Finally, *qualitative indices* assess factors that are difficult to directly measure. Examples are the Corporate Peace Index and the NASDAQ OMX Clean Edge Global Wind Energy Index (QWND). Although some social factors may be difficult to measure quantitatively, they can still be assessed and translated into numbers and scores. Sector-based indices are often qualitative indices. For example, inclusion in the QWND is based on six yes/no questions, most notably: Is the issuer of the security classified as a producer, distributor, or manufacturer of wind energy and wind turbines according to Clean Edge? (NASDAQ, 2012)

Another taxonomy is proposed by Farrell and Hart (1998) who distinguish between monetary and non-monetary measures of sustainability. On the other hand, Singh et al. (2009) offer a thorough “overview of sustainability assessment methodologies”. Their article discusses a number of frameworks – for example, the Global Reporting Initiative, the United Nations Commission for Sustainable Development Theme Indicator Framework, and a range of other development indices – and concludes also with guidelines for index development. Moreover, for instance, Ness et al. (2007) further divide sustainability assessment tools into the following three categories: indicators/indices, product-related assessment, and integrated assessment tools. The cited sources above show that there is a large number of ways to measure sustainability and relevant key performance indicators (see also, for example, Epstein, 2008).

Table 11 presents an overview of the insights about selected sustainability indices.

Table 11: Overview of selected Sustainability Indices²⁴²

Index	Focus	Category	Market Cap Weighted	Primary Aim	Sector Specific
Dow Jones Sustainability Index (DJSI)	Stock performance of world’s leading companies in terms of economic, environmental, and social criteria.	Mixed	Yes	To inform investors	No
The Global Challenges Index (GCX)	Climate change, drinking water, deforestation, biodiversity, population development, poverty and governance.	Detailed methodology unavailable	Yes	To inform investors	No
FTSE4Good Index	ESG.	Mixed	Yes	To inform investors	No

²⁴² Source: Author’s own elaboration, first in Bauer (2016).

NASDAQ OMX GES Sustainability Nordic Index	ESG factors in accordance with the UN Principles for Responsible Investment.	Mixed	Yes	To inform investors	No
DAXglobal Alternative Energy Index	Financial performance of alternative energy companies.	Detailed methodology unavailable	Yes	To inform investors	Alternative Energy
NASDAQ OMX Clean Edge Global Wind Energy Index (QWND)	Financial performance of companies in the wind energy sector.	Qualitative	Yes	To inform investors	Wind Energy
Cleantech Index (CTIUS)	Financial performance of clean technology companies.	Detailed methodology unavailable	Yes	To inform investors	Clean Tech
Calvert Social Index	Financial and ESG performance.	Quantitative	Yes	To inform investors	No
Climate Performance Leadership Index (CPLI)	Corporate climate change strategy, disclosure, and performance.	Mixed	No	To inform investors	No
Global Peace Index	Nations' peacefulness.	Mixed	No	To assess the status of nations	No
The Happy Planet Index	Life expectancy, experienced well-being and ecological footprint.	Quantitative	No	To assess the status of nations	No
The Human Needs Index	Multidimensional perspective on poverty.	Quantitative	No	To assess the status of nations	No
The Social Progress Index	National social and environmental performance beyond economic growth.	Quantitative	No	To assess the status of nations	No
Corporate Peace Index	Contributions towards building a peaceful world.	Qualitative	No	To guide management	No
Corporate Responsibility Index (CR Index)	Responsible investment & divestment, future leadership, more effective engagement, transparency, remuneration, fair pay, and welfare at work.	Qualitative	No	To guide management	No
Good Company Index	Best practices as employers, sellers, and stewards.	Mixed	No	Public reference	No
Clarkson Centre for Business Ethics Board Shareholder Confidence Index (CCBE)	Governance practices among Canadian Boards of Directors.	Mixed	No	Public reference	Canadian
AIChE Sustainability Index	Corporate sustainability of chemical companies.	Mixed	No	To guide management	Chemical

To conclude, the above discussion has exemplified only a snapshot of the variety of issues that exist in the sustainability indices market. In general, as also the *Rate the Raters* project finds (SustainAbility, 2010b), existing sustainability indices do not consistently perform to the extent that one would wish them to do. For example, sustainability indices do not always sufficiently distinguish between the sustainability performance of a company and the communicated sustainability reporting of a company. Moreover, sustainability indices tend to reward companies that are responsive to the raters' information requests, rather than those with the best sustainability performance (SustainAbility, 2010c). Finally, it is a common complaint that there are too many sustainability indices in the market, with more than 100 being analyzed by the *Rate the Raters* project alone (SustainAbility, 2010c); and more than 500 included in the Global Initiative for Sustainability Ratings database (GISR, 2014), and as many measure the same things in different ways (SustainAbility, 2010b). (See *Appendix 3* for an overview.)

6.2.2 Main Challenges and an Exemplary Overview of the DJSI and the CPI

In order to gain a better understanding of how an index works, and perhaps what weaknesses can be identified and improved upon, I examine next the Dow Jones Sustainability Index (DJSI) and the Corporate Peace Index (CPI) in some more detail to the extent that public information is available, as they are arguably either the most representative or the most relevant for the purpose of this study.²⁴³ Starting with the DJSI, the reason for choosing the Dow Jones Sustainability Index is that it is often cited as one of the best sustainability indices (Artiach et al., 2010), as a prime example of best practice in SRI research (Beloe, Scherer, and Knoepfel, 2004), and as most credible (or as one of the top 3 most credible indices, depending on the year of analysis²⁴⁴) among over 1000 surveyed sustainability professionals²⁴⁵ (SustainAbility, 2010c).

²⁴³ The *Rate the Raters* project by SustainAbility (2010b) finds that most sustainability indices do not live up to their expectation of companies to be transparent, as index development methodologies are often proprietary. Yet, nearly 90% of surveyed sustainability professionals deem transparency important for the credibility of a rating (SustainAbility, 2010c). RobecoSAM offers the possibility for researchers to submit an "academic request" in order to obtain data about the index under a non-disclosure agreement. However, the received data did not include any non-public information about the Corporate Sustainability Assessment methodology but only the "components", that is, only the assessed companies. See *Footnote 260* in *Chapter 6.3.2*.

²⁴⁴ In Phase Five of the *Rate the Raters* project in 2012, the Dow Jones Sustainability Index was found to be third-most credible, after the Carbon Disclosure Project Leadership Index and the FTSE4Good Index Series (SustainAbility, 2012), and second-most credible after the Carbon Disclosure Project in 2013 (SustainAbility, 2013).

²⁴⁵ "The eligible respondents to this questionnaire hail from more than 80 countries, have at least three years of direct sustainability experience and represent a variety of corporate, government, NGO, academic and service organizations" (SustainAbility, 2010c:7).

The Dow Jones Sustainability Indices (DJSI), henceforth the Dow Jones Sustainability Index in singular,²⁴⁶ was launched in 1999 as the “first global sustainability benchmark” in order to assess the sustainability performance of the top 10% of leading sustainability firms for each industry as derived from the 2500 largest companies by market capitalization. It is a cooperative effort between RobecoSAM (Sustainable Asset Management Group, SAM, owned by Robeco, a subsidiary of Orix and Rabobank) and S&P Dow Jones Indices.²⁴⁷ It is an index that tracks the stock performance of selected companies with an ideological emphasis on long-term shareholder value. However, the Dow Jones Sustainability Index is not investable;²⁴⁸ it is used to help investors integrate sustainability considerations into their portfolios – along social, environmental, and economic criteria – and also as an engagement platform for companies that wish to adopt best practices. In addition, it fosters competition around sustainability issues for inclusion in the index, as only the top ranked companies in each industry are included.²⁴⁹ The investment company (RobecoSAM, n.d., 2015b, and 2016) summons: “RobecoSAM believes this approach will benefit all stakeholders: investors, employees, customers and, ultimately, society and the environment.”

The assessment of companies’ sustainability performance is the result of a thorough examination of each eligible firm’s investment in sustainability by RobecoSAM, albeit outsourcing part of the initial data gathering to Evalueserve in India (Deloitte, 2015). This Corporate Sustainability Assessment is independently verified by Deloitte annually (RobecoSAM, n.d.c; Deloitte, 2015).²⁵⁰ It is claimed that its indices “are the longest-running global sustainability benchmarks worldwide and have become the key reference

²⁴⁶ The DJSI is in fact a family of indices. Henceforth, unless otherwise mentioned, “Dow Jones Sustainability Index” shall refer to the World index, which is the DJSI’s “flagship” index (RobecoSAM, n.d.), or to general aspects that apply to all indices in the DJSI family.

²⁴⁷ RobecoSAM appears to be in charge of the Corporate Sustainability Assessment whereas S&P Dow Jones Indices handle the index creation based on stock market performance of companies (S&P Dow Jones Indices, 2016).

²⁴⁸ RobecoSAM (n.d.e:31) explains: “Index returns are provided for comparison purposes only to show market returns as measured by a broad-based index of securities. The indices are not actively managed and do not have costs, fees, or other expenses associated with their performance. It is not possible to invest directly in an index.”

²⁴⁹ SustainAbility (2010b:5) points out that this is true for sustainability indices in general: “Ratings, by their nature, create competition between companies – which can be quite healthy if companies are competing on the right issues.”

²⁵⁰ Apparently, the assurance service has been provided by PricewaterhouseCoopers (Artiach et al., 2010; Karius, 2007) in the past.

point in Sustainability Investing for investors and companies alike” (Dow Jones Sustainability Indexes, n.d.). In the words of RobecoSAM (2015:3):

RobecoSAM pursues a truly integrated approach to analyzing sustainability performance. An interdisciplinary team of analysts designs, monitors and refines the CSA [Corporate Sustainability Assessment] with the purpose of generating additional insights into the value creating and risk mitigating potential of companies, ensuring that the assessment focuses on sustainability criteria that are financially relevant to corporate performance, valuation and security selection. [...] RobecoSAM’s approach is also unique in that it is based on information provided by the companies directly through the online questionnaire. This allows RobecoSAM to analyze sustainability at a much deeper level than frameworks based on public disclosure alone.

The fact that the Dow Jones Sustainability Index largely depends on data reported by companies can be seen as a weakness. It seems that there is no guarantee that the reported answers actually correspond to reality. Lying, though, would probably lead to the company’s removal from the index, after a Media & Stakeholder Analysis (MSA, discussed below), as was the case, for example, with Volkswagen (RobecoSAM, 2015c). RobecoSAM (n.d.c) comments: “Information provided in the questionnaire is verified for accuracy by crosschecking companies' answers with the supporting documentation they have provided, checking publicly available information, and by verifying a company’s track record on crisis management with media and stakeholder reports.” Moreover, another potential problem is that the Dow Jones Sustainability Index thus favors companies that have the best capacity to respond to the questionnaire, rather than companies with the actual best performance.

The Corporate Sustainability Assessment (CSA), which results in the Total Sustainability Score (maximum of 100 points), is the fundamental basis for the Dow Jones Sustainability Index. It consists of 80–120 in-depth questions that vary depending on the industry sector (one out of 59 according to the Global Industry Classification Standard,²⁵¹ or 57 according to S&P Dow Jones Indices, 2016) of the company. The questions belong to criteria which in turn belong to one of three dimensions: economic, social, or environmental. The Dow Jones Sustainability Index emphasizes that all its questions are relevant for the financial performance of companies, “but that are under-researched in conventional financial analysis” (RobecoSAM, n.d.b). In addition to industry-specific questions, the Corporate Sustainability Assessment covers general criteria, accounting for 40–50% of the assessment, related to areas such as Corporate Governance, Human Capital Development,

²⁵¹ See S&P Indices (2008).

Risk & Crisis Management, Customer Relationship Management, and Environmental Policy/ Management Systems. 50–60% of the assessment covers economic, social, and environmental criteria specific to the industry in question.

The Media & Stakeholder Analysis (MSA) is an integral part of the Dow Jones Sustainability Index's Corporate Sustainability Assessment, as it has the potential to reduce the Total Sustainability Score (TSS) of a company.²⁵² Here, public coverage of the company in the media as well as in other organizations (such as non-governmental organizations) is continuously monitored in order to detect any negative publicity and to assess the company's response to "environmental, economic and social crisis situations that may have a damaging effect on their reputation and core business" (RobecoSAM, n.d.b), such as labor disputes, accidents, human rights abuses or environmental disasters (ibid.). The data are provided by RepRisk²⁵³ in order to "assess whether a company's policies, processes, management systems and commitments are translating into performance as well as whether the company is exposed to material sustainability risks" (RobecoSAM, n.d.b).

After the Corporate Sustainability Assessment is completed, RobecoSAM and S&P Dow Jones Indices select the best-in-class companies within each industry for inclusion in the Dow Jones Sustainability Index family.²⁵⁴ To conclude:

Why best-in-class? Because industry-specific sustainability opportunities and risks can play a key role in companies' long-term success. Aside from the selection of the sustainability leaders on the basis of clearly defined criteria, the best-in-class approach also provides RobecoSAM with the opportunity to conduct a dialogue with companies from all industries and thereby influence incremental improvements in companies' sustainability practices. Thanks to the best-in-class approach, a vibrant competition among companies for inclusion in the Dow Jones Sustainability Indices has ensued. To be included or remain in the index, companies have to continually intensify their sustainability initiatives. RobecoSAM believes this approach will benefit all stakeholders: investors,

²⁵² Severe cases of ESG negligence can potentially result in the exclusion of a company from the index regardless of its Total Sustainability Score (RobecoSAM, n.d.b).

²⁵³ RepRisk (n.d.) writes on its homepage: "Transparency is the new normal, and has driven an unprecedented need for the integration of ESG [environmental, social, governance] issues into all aspects of business. How a company manages ESG issues is now seen as directly linked to its operational excellence and social license to operate. ESG risks can also translate into compliance, reputational, and financial risks. RepRisk harnesses the power of big data to put relevant information at your fingertips – helping you to manage ESG and reputational risks in day-to-day business. Some of the world's leading financial institutions and corporates rely on RepRisk as a due diligence, research, and monitoring tool in risk management, investment management, corporate sustainability, and supply chain management."

²⁵⁴ For an overview of the indices in the Dow Jones Sustainability Index family, see RobecoSAM (n.d.d)

employees, customers and, ultimately, society and the environment. (RobecoSAM, n.d.)

This overview of the Dow Jones Sustainability Index has shown how a representative sustainability index works. Before I turn to the overarching development of a Business Peace Index, which draws from the idea that corporate responsibility essentially boils down to the moral maturity of the company and the individuals running it, it is useful to present the Corporate Peace Index (2016a) (CPI). CPI by Silicon Peace, a company headquartered in Geneva, Switzerland, founded in 2014 (Silicon Peace, 2016)²⁵⁵, takes the UN Global Compact Business for Peace initiative as a starting point by “measuring and reporting on efforts made by companies and organizations towards creating a peaceful sustainable planet” (Corporate Peace Index, 2016a). Founder and CEO Ger Dempsey (2015) wrote that the index “will be released in 2015” (ibid.) but it apparently never went into operation. No results were visible as of May 10, 2016. As of December 2022, it appears that nothing further was done. Nonetheless, it can still be useful to look at the principles of the CPI. Dempsey (2015) wrote in March 2015: “All 2,000 companies on the Forbes Global 2000 list will be rated during 2015 and the results will be published on the Corporate Peace Index website. Results for the first 100 companies will be published within a matter of weeks and we will be adding to the list every week.” The CPI comprises of a ranking with only three grades: positive, neutral, and negative (ibid.). The index is based on three questions (Corporate Peace Index, 2016b):

1. Does the company/organization have a documented Corporate Peace Policy and has this policy been distributed to all employees and stakeholders? Has this policy been registered with the Corporate Peace Index?
2. If a company operates within conflict, post-conflict or high-risk regions then what initiatives or programs are undertaken to support communities within these regions? Are these activities over-and-above normal everyday activities and do they make a significant and appropriate contribution?
3. If a company does not have business activities within conflict, post-conflict or high-risk regions then does the company undertake initiatives or programs to support communities within these regions and if so, are these initiatives significant and appropriate in their contribution?

From these criteria, it is obvious that the Corporate Peace Index restricts itself to a worldview where peace is defined merely as the absence of war or violence, that is, weak

²⁵⁵ <http://www.corporatepeaceindex.com/> and <http://www.siliconpeace.com/>. Both websites are unavailable as of December 2022, indicating that the company has stopped working.

peace, thereby neglecting more advanced stages of strong and holistic peace. Moreover, the mere categorical rating of companies into “positive”, “neutral”, and “negative” does not offer sufficient information for companies to assess their operations, even within the weak peace sphere. The value of the index is, however, that the idea of a “corporate peace policy” is promoted and that corporate impact in, and on, vulnerable regions is categorized. “The rating indicates a company’s commitment and dedication towards supporting communities and populations in conflict, post-conflict and vulnerable regions worldwide” (Corporate Peace Index, 2016b).

6.3 The Business Peace Index

In the previous sections, we have recognized that there is considerable room for improvement of indices and standards in the Sustainability / Responsible Business field. Therefore, a Business Peace Index can and should be devised. The Business Peace Index seeks to operationalize peace for the business context. The underlying presumption is that peace is a tangible effect caused by ethical business conduct that can be quantified and, to some extent, measured. We will attempt to categorize these effects into distinct components and develop indicators for each while separating the three levels of weak, strong, and holistic peace. Importantly, the Business Peace Index developed here is not applicable to companies or individuals that want to operate in unethical spheres. Instead, the Business Peace Index fundamentally presumes the sincere wish to be and do good – and gives concrete answers to the question of what this actually means and how companies can achieve this in practice through core business activities. At the same time, the Business Peace Index aims to be a general, yet specific, tool that can be used in all industries and contexts.

To reiterate, the Business Peace Index will consist of various components and indicators to measure a company’s progress towards being a force for peace. It aims to be context-agnostic so as to be useful to any company regardless of context or culture. In other words, the Business Peace Index is metaphorically a ladder but not the wall. It is up to the user to choose an appropriate wall for the ladder. In order to affect change in corporate behavior for the better, the Business Peace Index will suggest how to climb up the ladder, that is, that not only external sources of pressure (such as peer pressure and legislation), but also internal, or intrinsic, motivations to be more responsible and useful to society should be explored. There is some first evidence based on informal discussions that companies may be interested in using a Business Peace Index, as it would help them to better measure, manage, and control their impact on society.

It is interesting to note that Muñoz (2006:261) sees peace as relevant and related to indices: “A further way to understand this procedural sense of *peace* is to compare it to the signs [standards] that illustrate the fulfillment of needs.” A Business Peace Index could be seen as such an illustration. Muñoz (ibid.) continues: “Such a comparison would, to a certain extent, show us the level of *peace* that exists in each area.” This is what the Business Peace Index aims to do in the business context. Further (ibid.): “Different UN agencies, international bodies and NGOs are working on such indices of human development in their quest to learn as precisely as possible the conditions under which our basic needs are met. These become gradually more complex, taking into account the initial *income per capita* in monetary terms, and a greater number of significant variables is now considered in order to produce a final amount aimed at presenting a balanced evaluation of the tendencies that exist within all societies as regards the fulfilling of such needs and that, if we so choose, we could regard as the appraising of - needless to say imperfect - *peace*. [emphases in original]” See *Chapter 3*.

Below, we start with a discussion of general principles that the index should follow. After that, the main components and indicators, as well as the scoring system, are developed.

6.3.1 General Principles

6.3.1.1 Qualitative Self-Evaluation

The need for the development of a Business Peace Index becomes apparent from the observation that mainstream business thinking is transitioning from the old paradigm of minimizing negative impact to creating or maximizing positive impact (peace), as discussed earlier. In line with this paradigm shift (cf. Capra, 1982; Capra, 1996; Capra and Luisi, 2014; Senge et al., 2010; and Edwards, 2005), the Business Peace Index will incorporate the principles of a new paradigm for business thinking in order to integrate it with the rationale of business fostering all three stages of peace, namely weak peace, strong peace, and holistic peace. This shall help companies to self-evaluate their stance and incorporate the insights from the study of why, and through what activities, business can and should foster peace. The ultimate aim is to instill principles of responsible business that have the *raison d'être* of creating value (peace) for society as a whole.

Typically, the general purpose of an index is to perform certain calculations in order to come up with a number in the end, as “benchmarkable” indices tend to be the norm. This number is usually compared to the results of other companies or industries. One size does not fit all, though, as the *Rate the Raters* project concludes (SustainAbility, 2010c):

While a growing number of ratings cover specific issues, industries and regions, the “universal” rating – one which spans multiple issues, industries and/or regions – remains the norm. While the prevalence of such ratings might be inevitable given the global nature of business in the 21st century, it is always difficult – and meaningless in some cases – to rank companies across sectors and geographies on the same set of issues.

The Business Peace Index, however, aims at providing individual companies with a self-evaluation tool which does cover the “same set of issues” but does *not emphasize* comparability. Therefore, the Business Peace Index is to be used as a subjective guideline, or as a management tool, within one particular company. Here, not only the end result matters but each sub-score of each individual component. In other words, every improvement that a company can achieve is helpful. Thus, the end score is not to be taken as an *absolute* measure. Rather, each sub-score can be tracked over time in order to guide the company’s efforts to become more responsible. The qualitative significance here is that the tool gives companies an overview of a range of topics that could be addressed. It is important to note that such self-evaluation does not intend to *measure* any operations, as it is impossible to generalize whether topic A or B is more important. For example, if a company excels in caring about children but fails to care about the environment, then it is not possible to say whether this is better or worse than another company that cares for the environment but not for the children. What is needed is to offer a framework for a range of ideas for positive impact creation – and this is what the Business Peace Index offers.²⁵⁶

Putting the self-evaluation principle into a wider context,²⁵⁷ the purpose is to encourage companies to change in order to become better. The traditional point of view is that companies can be influenced only through the law. This is, however, an inefficient means because legal/regulatory frameworks differ widely across jurisdictions. A by-product of globalization is that companies have, in principle, the possibility to evade unfavorable laws by moving to another jurisdiction. A second means to influence companies is

²⁵⁶ The *Rate the Raters* project (SustainAbility, 2010b:6) comments on the problem of “apples-to-oranges comparisons” that “evaluating companies across sector, geography, revenue and different issues is very difficult. Is it reasonable to compare a company like United Natural Foods (a \$3.4B distributor of natural and organic goods) with a company like Shell (an oil company with \$278B in revenue)? This of course raises critical questions around the universe of companies, the issues evaluated, and weightings given to the various issues. Furthermore, many ratings insufficiently consider the context of certain companies, industries and issues. For example, evaluating companies on water risk should factor in geography, as for example a company with a footprint in the US Pacific Northwest would face different water constraints than a company with a footprint in Sub-Saharan Africa.”

²⁵⁷ This paragraph is inspired by a Skype discussion with Hagen Henry on June 14, 2016, as well as by the interview with Noel Morrin (see *Appendix 2*).

through stakeholder pressure, which includes industry self-regulation, certification schemes, consumer activism, and benchmarking. Both legal and stakeholder pressure are, by definition, external sources of change triggers. Another major source of external influence is manifested further through management consultants. In addition to these external sources, however, I argue that an internal source can offer a similar incentive to climb up the ladder of morality: the intrinsic desire to be more responsible, to become better in a holistic sense. This corresponds to what Laloux refers to as the “inner rightness as compass” (Laloux, 2014:44), or “internal yardsticks” (ibid.) in “Evolutionary-Teal” (ibid.) organizations.

Accordingly, I depart from the idea that an index should be a tool for benchmarking for horizontal comparison among companies. Thus, no industry standards can be calculated. Rather, each company is analyzed by itself, for example, on an annual basis. This decision is in line with the numerous difficulties in coming up with universal sustainability assessment methods, as well as with the fact that different sustainability indices are not comparable due to different methodologies. Each company is in a unique situation facing unique challenges with its own values, mission and vision statements, and strategies to compete; so the only comparison that makes sense is its own peace-fostering performance, and changes in it over time. Moreover, the index can be customized for each individual company, if necessary, as standardized comparability is not intended.

An important question is how to define the sphere of companies to which the Business Peace Index is relevant and applied. Are there any industries that should be prevented from using the Business Peace Index? Some indices (such as Islamic Shariah Compliant Indices, which are at the forefront of “ethical” investing) exclude a number of industries that are deemed unethical (such as arms, alcohol, tobacco, and adult entertainment), sometimes called “controversial” or even “sinful” industries (see, for example, Jo and Na, 2012; Sjöström, 2008). Székely and Knirsch (2005:633) call this “negative screening”, that is, “the exclusion of certain companies or industrial sectors [...] on the basis of their inability to meet various social, ethical and environmental criteria”. Székely and Knirsch (ibid.) also talk about “positive screening”, that is, “actively including companies [...] on the basis of their strong performance on social, environmental or ethical issues. Examples include environmental policy, codes, management systems and respect for human rights and working conditions.”

However, going beyond negative or positive screening, an alternative approach is to welcome any company in the hope that the Business Peace Index, when applied to the company, will help them to become more responsible, no matter how irresponsible the

company currently is. Of course, the question of irresponsibility of certain industries is debatable. For example, American arms producers might argue that handheld weapons in fact foster peace because any assassin can be killed before he/she acts if every member of the general population carried a gun. This represents the “peace through security” imperative in the modern view (Dietrich, 2008, 2012; see *Chapter 3.4.3*). However, even if this view were true,²⁵⁸ such companies, at the very best, foster weak peace, as their theory of change is that the more guns there are in society, the less violence is committed. In such cases, climbing up the ladder of morality would entail tapping into areas that go in the direction of strong and holistic peace (which do not leave space for arms).

6.3.1.2 *Equal Weighting*

Another problem arises regarding the question of weighting the different components of the index. Despite earlier assertions that weighting is crucial in the development of an index, I argue that weighting does not make sense, as it is per se a judgment for the purpose of increasing or decreasing the importance of the item in question. Böhringer and Jochem (2007:6) recognize that “weightings will in general be associated with subjective judgments (if one does not decide a priori that various problem dimensions are incomparable)” and that they are in general “associated with subjective judgments” (ibid.:7). It is argued that the burden of proof rests with those who use differentiated weighting.

Yet, as mentioned above, it is impossible to judge whether one area (such as recycling) is more important than another (for example human rights). This argument is in line with the criticism of the Triple Bottom Line accounting concept that the social and environmental dimensions are not real bottom lines that can be quantified in a *meaningful* way (Norman and MacDonald, 2004). Another reason why weighting is counterproductive is that it potentially causes misrepresentation of reality. Let us assume that the first component or question was the most important criterion of the index. Consequently, it would deserve a high weighting. This would, however, potentially enable a company with an otherwise bad track record to undeservedly raise the total score. On the other hand, the score of a company that otherwise fulfils all criteria with excellence, but fails this one point, might be undeservedly lowered.

²⁵⁸ In reality, it may not be sound to argue that more guns lead to less violence, because studies indicate that the more guns are in the general public, the more homicides happen (Duggan, 2001).

To illustrate this, the first question might be for example: “Does the company express the intrinsic desire to sell ethical products or services?” This is, of course, the very foundation of responsible business, as lacking desire to be ethical is deemed as unsustainable. A hypothetical example comes to mind: a producer of gambling services would probably fail the first question. The question would have to be weighted so heavily that, even if the gambling company has an otherwise perfect record (for example, through heavily investing into the wellbeing of a certain community²⁵⁹), it would nonetheless get a low total score. Yet, highly weighting the desire to be ethical undeservedly raises the score of companies in more ethical industries that otherwise perform very poorly in terms of responsibility or sustainability. Reducing the weighting to moderate levels (rather than heavily weighting a question) only reduces the effect but does not solve the issue created by the weighting. The alternative to weighting is simply counting the areas in which a company excels versus areas in which it performs poorly. This appears to be a better solution to the above problem than simply excluding certain unethical industries.

6.3.1.3 Summary of General Principles

- The Business Peace Index will incorporate the principles of a new paradigm for business thinking in order to integrate it with the rationale of business fostering all three stages of peace, namely weak peace, strong peace, and holistic peace.
- This shall help companies to self-evaluate their stance and incorporate the insights from the study of why, and through what activities, business can and should foster peace as well as principles of responsible business that has the *raison d'être* of creating value for society as a whole.
- The Business Peace Index is to be used as a subjective guideline, or management tool, within one particular company, and its score should not be compared to that of other companies – although technically possible. The tool gives companies an overview of a range of topics that could be addressed. It is not a tool for benchmarking, and no industry standards can, or should, be calculated.
- The Business Peace Index does not make use of differential weighting, as all components are of equal importance. The alternative to differential weighting is simply counting the areas in which a company excels versus areas in which it performs poorly, and to calculate an average score.

²⁵⁹ In Finland, offering gambling services is a monopoly given to RAY (Raha-automaattiyhdistys), Finland's Slot Machine Association, a governmental gambling company whose profits go to domestic charity. In the USA, the casinos in Native Indian reservations, and in the UK, The National Lottery, are further examples.

6.3.2 Main Components and Indicators

This section introduces in detail a total of eight components,²⁶⁰ which form the Business Peace Index. The components relate to the following domains:²⁶¹

- the purpose,
- the mindset of a company,
- its products or services,
- ethics,
- stakeholders,
- the social development of underprivileged people,
- the principles of a new paradigm, and
- leadership for peace.

After a discussion of each component and its contextual importance, indicators are developed in order to evaluate the extent to which a company satisfies the requirements of a component. A component can have either one or two indicators. An indicator can consist of tiered questions, or yes/no questions. A tiered question is essentially a grade with a minimum of two and a maximum of four tiers or grades. In other words, a company can receive points for satisfying one of the tiers. The tier that a company achieves is essentially a company's grade for the particular indicator. As for the yes/no questions, an indicator can have a minimum of one and a maximum of five yes/no questions. Each "yes" answer is worth a number of points which are added in order to obtain the score for the particular indicator.

6.3.2.1 Purpose

The idea of the Business Peace Index is to offer guidance to companies who want to navigate the "mental map" of the business–peace nexus. The operationalization of the concept of corporate leadership for peace must cover the three areas of weak peace, strong peace, and holistic peace, that is, it must cover the Weak-Strong-Holistic Framework.

²⁶⁰ In the Business Peace Index, a "component" refers to one area of the index with one or more indicators. This is in stark contrast to the usage of the word, for example, in the Dow Jones Sustainability Index where a "component" refers to one company that is assessed in the index.

²⁶¹ It needs to be acknowledged that this list of domains does not claim to be complete. There may be others. Here, my aim has been to provide an operational approach that can, and should, be re-examined through further research.

This is so because the three stages of peace form a continuum, or a moral ladder, as discussed earlier, on which responsible business leaders can locate their activities. As mentioned before, regular, ethical business activities generate peace or, more precisely, weak peace. In other words, the jump from core business activities to a mindset of fostering peace at the lowest level is simply one of acknowledging the positive impact of business on society, which is a primary *raison d'être* of business in the first place (see also Smurthwaite, 2008, as discussed in *Chapter 4.5*). Thus, “the purpose of the company” is the first component of the Business Peace Index, as it is the most fundamental question pertaining to the company’s willingness and ability to foster peace.

There are a multitude of views on what the purpose of the corporation is, ranging from Milton Friedman – who claims that increasing profits is the purpose of business (Friedman, 1962; cf. Friedman, 1970) – to Santa Barbara, Dubee, and Galtung (2009) with their book *Peace Business: Humans and Nature Above Markets and Capital* (as was mentioned in the Introduction), arguing that responsible business includes ecological and social sustainability as well as positively contributing to both nature and society through its day to day operations. We concluded in *Chapter 4.5* that peace is the purpose of business. Next, the question is how to distill indicators that somehow measure the extent to which a company interprets its purpose, its *raison d'être*, to include aspects of an expanded understanding of the purpose of the corporation in society. The more the company’s interpretation of its purpose includes aspects of peace, the higher the score.

When explaining why defining peace as the *raison d'être* of a company gives the highest score, it is crucial to understand the importance of such a decision. Korten (2001) reasons that the mantra of free trade and capitalism has created a power imbalance in the world, resulting in social and ecological deterioration. As discussed in *Chapter 4*, it is in the self-interest and the ethical duty of responsible business to set peace as the goal of corporate impact (cf. Fort, 2001). In other words, we need to find out to what extent business identifies peace as its overarching purpose. The question of developing measurable indicators for the component of the *extent to which the purpose, or raison d'être, of a company includes aspects of fostering peace* would entail a four-tiered qualitative question. Tier one, for which the company would get most points, would entail that the company’s slogan, mission, or vision statements containing phraseology that alludes to all levels of the Weak-Strong-Holistic Framework. In other words, the purpose of the company must explicitly or implicitly state that it aims to foster weak, strong, and holistic peace.

For example, Google’s mission is to “organize the world’s information and make it universally accessible and useful” (Google, n.d.). This would be a case of alluding to strong peace, since universal accessibility to information is a value, or an ideal that is generally desired in society. The contrary example helps to understand this point: one would not feel at peace in a society where no information is freely accessible. For Google to prevent a small deduction of points for not touching the holistic level of peace, it could modify its mission slightly, for example, by stating that making the world’s information universally accessible is intrinsically linked to Google’s ultimate higher purpose of doing good. However, Google’s formerly formal slogan of “Don’t be evil” (Google, 2012) indicates that the moral maturity of the organization did not quite (at that time) reach that of embodying moral excellence. Interestingly, the giant may be on the right path, though, as the slogan – at least of Google’s parent company Alphabet – was changed in October 2015 to “Do the right thing” (Alphabet, 2015).

In addition to a company’s slogan, mission, or vision statements alluding to peace, tier one – that is, getting full points for the first component – must entail key performance indicators of a company’s major operations entailing measures that tie back to the slogan, mission, or vision. In other words, in order for a company to satisfy the requirements of tier one, it is not enough to retain peace as a high-level corporate motive. Rather, it must be operationalized throughout the whole organization. This operationalization is generally achieved through creating measures, or key performance indicators, that drive both business success and “doing good” as stipulated in the slogan/mission/vision statements. For example, Unilever’s various business units each have their own sub-purpose and corresponding key performance indicators defining success as value creation for society and tie back to the corporate mission of Unilever itself.

Tier two, for which slightly less points are awarded than for tier one, is similar to tier one, except that either the company’s slogan/mission/vision statements or key performance indicators of major operations allude or tie back to all levels of the Weak-Strong-Holistic Framework. As in tier one, some points are deducted if only the weak and/or strong levels of peace are touched upon.

Tier three, which is the second-lowest level, fails to steer core business operations towards fostering peace through direct measures as in tier one or two, but alludes to the Weak-Strong-Holistic Framework indirectly in corporate reports (such as sustainability or corporate social responsibility reports). The difference between direct (tier 1/2) and indirect (tier 3) allusion to peace is that one directly pertains to and affects core business, and the other only indirectly, as corporate reports target mainly external audiences rather

than internal audiences. Again, some points are deducted if only the weak and/or strong levels of peace are touched.

Finally, tier four entails not alluding to the Weak-Strong-Holistic Framework but the company's operations are likely to have a positive impact on peace. This refers to a company that does not have a social mission or purpose that fosters peace but that acts ethically across all operations including the supply chain.²⁶² In each tier, a company can receive a deduction of 5 points if only the weak and strong levels are touched or affected, and a deduction of 10 points if only the weak level is touched or affected.

6.3.2.2 *Mindset*

Having discussed the importance of a company having a corporate purpose that alludes to peace, the *extent to which a company has a long-term mindset*, that is, how the company deals with shorter-term versus longer-term performance pressure, is directly related to this (cf. Tang and Greenwald, 2016, and Polman, 2016). Essentially, the argument is that being only driven by quarterly profits does not leave space for long-term value creation for society at large. Rather, the size of profits should depict the extent to which the company is successful in achieving its purpose over the long term. Therefore, having a long-term mindset is crucial. Contrary to common belief, it is no longer a legal requirement for listed public companies in the European Union to publish quarterly financial earnings (European Union, 2013; Financial Conduct Authority, 2014). It remains to be seen whether the USA with its SEC regulations, and other parts of the world, will catch up anytime soon.

Measuring a mindset is, of course, difficult, but can be approached through two two-tiered qualitative questions. The first question asks whether a company develops and follows a plan of more than a certain number of years. Intuitively, it seems that most companies do not have plans for more than ten years, although an extreme example of true long-term planning are Japanese companies with 100-year business plans – examples include Hitachi (Wood, 2015) and Softbank (McCombs and Alpeyev, 2012).²⁶³ Thus, tier one entails developing and following a plan of 30 years or more, and tier two developing and following a plan of 10 years or more. The second question addresses the frequency of financial reporting. As Unilever under Paul Polman's leadership has shown, it is possible

²⁶² See Fort and Schipani (2004) for a book-length overview on why and how ethical business fosters peace.

²⁶³ McGrath (2013) points out that a 100-year plan is not the same thing as a 100-year strategy. With constantly changing markets, companies need to remain agile and resilient and profitable also in the short term. See also Tavakoli-Far (2013) for a BBC article on the topic.

for a publicly listed company to publish full financial reports every six months (Polman, 2014; European CEO, 2016).²⁶⁴ Even though this decision may have alienated some investors who expect quarterly reports, it probably attracted new investors who are interested in more long-term investing (Polman, 2014). Other notable (European) companies that have jumped on the bandwagon of less frequent financial reporting include, for example, Nestlé (Nestlé, 2015) and Carrefour (Carrefour, 2015). Tier one entails reporting financial results every 12 months or less frequently, and tier two entails reporting financial results not more often than every 6 months.

6.3.2.3 Products/Services

In addition to the fundamental purpose and mindset of a company, the nature of the company's products/services affects the company's contribution to peace. Good and responsible business fosters peace if it produces products and/or services which fill a human need in a socially, environmentally, and economically sustainable way. Ideally, this component would measure the amount of positive impact of the products/services. However, it may not be possible to devise metrics that are suitable for impact measurement across industries and types of products or services. Therefore, the *extent to which the products/services of a company satisfy a human need* is an approximation of positive impact creation, and thus the third component of the Business Peace Index. The underlying reasoning is that, if a product or service does not satisfy, directly or indirectly, a human need, then it is unlikely that it has a positive effect on peace. Satisfying a human need, on the other hand, can contribute to weak peace through transforming relative deprivation²⁶⁵ (a concept used in the field of Peace Studies, that is, irenology; see for example Lynch, 2011) into a perceived ability to securing a livelihood; to strong peace through the instillation of positive elements into people's lives; and to holistic peace through enabling self-actualizing or spiritual activities. Ekins (1986) proposes – albeit in the context of assessing whether economic growth deserves to be endorsed as concept – that “goods and services [should be] inherently valuable and beneficial” and “distributed widely throughout society” (ibid.:6). Here, the emphasis is on *inherent* value and benefit for customers and, eventually, society as a whole. The central question is whether a company's products or services contribute to a higher purpose for the benefit of humanity.

²⁶⁴ Although the case of Unilever and Polman is often cited as an exemplary case in terms of having a long-term perspective, Unilever does continue to publish quarterly statements. However, Unilever stopped giving “full” quarterly reports. Rather, the company still reports quarterly, but only a shortened version called “trading statements” (Unilever, 2016) excluding quarterly earnings.

²⁶⁵ “Relative deprivation theory holds that instead of an absolute standard of deprivation, a gap between expected and achieved welfare leads men to political violence” (Richardson, 2011:1).

Transcending self-interest does not refer to neglecting one's own interests but to the perceived obligation to show leadership for a better future.

Requiring products or services to satisfy a human need is problematic for a number of different reasons. How does one define a human need? Even though my understanding of human needs goes beyond Maslow (1954, 1964) – for example a “list of human essentials” (Marker, 2003) includes safety/security, belongingness/love, self-esteem, personal fulfillment, identity, cultural security, freedom, distributive justice, and participation – there always remains the possibility for a company to argue that their definition of a human need is wider.²⁶⁶ It is difficult to draw a conclusive line, as it could be argued that any product or service bought by a customer is “needed” by that customer (rather than wanted?). Moreover, the concept of a human need seems to be very fluid. Only 20 years ago, hardly anyone would have claimed that an internet connection is a human need; yet, today, it might be; at a minimum, it is considered a human right (Wicker and Santoso, 2013; Ford, 2014). Thus, it appears that the concept of human need changes and is enlarged over time. New technologies can become human needs, and old ones may become obsolete. Furthermore, if culture is thought to be a human need, the “bedrock of society” (Hawkes, 2001:3), it could be argued that any (sub-) culture therefore satisfies a human need. The reasoning could then be extended further, if one argues that sex is a human need and thus prostitution and pornography satisfy a human need. Or, as the example of gambling was mentioned earlier, it is difficult to counter-argue the statement that gambling, or playing games – in fact, any product or service – is somehow satisfying a human “need”. Finally, is biodiversity and taking care of the environment a human need?

Despite these problems, I retain the question of the extent to which a product or service satisfies a human need as a component of the Business Peace Index. However, rather than assessing whether a product or service actually contributes to the satisfaction of human needs or desires, this component evaluates a company's underlying motivation for developing its products/services. Does a product/service exist because of an intrinsic desire to contribute to satisfying human needs (however it is defined)? Trying to create wants (something that Paul Polman calls an “inside-out” approach in my interview, see *Appendix 2*) among customer segments (rather than focusing on needs) is a contrary example of not fulfilling the requirements of this component. Thus, tier one, that is,

²⁶⁶ Leagans (1964:92) offers the following definition of needs: “Needs represent an imbalance, lack of adjustment, or gap between the present situation or status quo and a new or changed set of conditions assumed to be more desirable. Needs may be viewed as the difference between what is, and what ought to be.”

maximum points, entails at least 100% of a company's products/services explicitly addressing a human need.²⁶⁷ Tier two entails at least 75% of the company's products/services explicitly addressing a human need, or at least 90% of the company's products/services implicitly addressing a human need. Finally, tier three entails at least 50% of the company's products/services implicitly addressing a human need.²⁶⁸ "Addressing" is defined here as proven avouching intended purpose of the product or service, either explicitly through statements or implicitly through allusion. An "explicit statement" refers to defining the (intended) purpose of a certain product or service as satisfying a human need (however a human need is defined). "Implicit allusion" refers to phraseology that does not explicitly mention any human needs but implies such an effect.

6.3.2.4 Ethics

Moving on to the next component, related to the question of the purpose of the company and its products/services is the *extent to which the company embodies integrity and moral maturity*. The question arises whether a company would want to exploit loopholes in an ethically questionable zone, or represent responsible leadership for an ethically sound future and the embodiment of moral excellence?²⁶⁹ Fort and Noone (2000:546) state: "Ethical business behavior is best fostered when human beings can meaningfully connect their self-interest with the welfare of others." An effective leader must have high morals, as Burns (1978) stipulated, or at least be "morally uplifting" (Bass and Steidlmeier, 1999:186). "Transforming leaders 'raise' their followers up through levels of morality" (Burns, 1978:426). According to Kuhnert and Lewis (1987, cited in Bass, 1999:14), mature moral development is a clear requirement for good leaders. Nonaka and Takeuchi (2011) refer to wisdom, which enables business leaders to "make decisions knowing that the outcomes must be good for society as well as the company" (p. 5).

The issue of morality in leadership is further addressed in Fort and Westermann-Behaylo's (2008) chapter on moral maturity. "[A] corporation seeking to actualize a contribution toward peace through its activities has to have a fairly sophisticated level of moral maturity. Corporations that operate on a profit-only basis will not take into consideration a sufficient number of financially ambivalent factors necessary to

²⁶⁷ This includes any products or services that truly benefit human beings, including the environment in which we live.

²⁶⁸ I owe the idea of percentages to the interview with Markus Terho who claims that it is common practice to mention the percentage of products of a company that are classified as "responsible".

²⁶⁹ An underlying philosophical assumption, here, is that the concept of ethical responsibility is not limited to the individual human being but can also be applied to collectives, such as a company.

contribute to peace” (p. 57). On the other hand, Van Tulder et al. (2014) identify a number of “tipping points” that enable a company to transition to a higher level of sustainability. According to the authors, once a tipping point is reached, an organization is unlikely to fall back to a lower level of sustainability. Could it be that a similar mechanism works with levels of moral maturity, or the ladder of morality for that matter? Does fostering peace, let alone holistic peace, require a certain level of moral maturity?

Existing indicators that evaluate a company’s moral maturity tend to refer to a black-and-white distinction between ethical and unethical behavior (such as legal and illegal behavior), perhaps with gray shades of almost-ethical behavior (Laasch and Conaway, 2015), or “emerging ethical” (Reidenbach and Robin, 1991) behavior.²⁷⁰ The underlying assumption seems to be that “doing the right thing” refers to only one action. Yet, as *Chapter 6.1.5* showed, what the action of “doing the right thing” is depends on how high the individual, or the company, climbs up the ladder of morality. This can also be a deliberate decision.

Evaluating the *extent* to which a company is ethical (rather than merely whether it is ethical or unethical), especially whether it truly embodies moral excellence, might be impossible. The closest approximation to this question is an evaluation of the company’s stated goals related to morality, as well as its history. For the latter, a media and stakeholder analysis, as performed for example by the Dow Jones Sustainability Index and RepRisk (see *Chapter 6.2.2*), may be useful. The indicators for this component are qualitative yes/no questions with each “yes” answer receiving points. In particular: Has the company defined moral excellence as a goal or guiding principle for the whole organization, and does it take measures to ensure its achievement (cf. Kaptein, 2019)? Does the company have a “clean sheet” in terms of ethical conduct throughout the organization’s history?

It is important to note that accepted standards of ethics and morality depend on culture and context. Therefore, the Business Peace Index does not measure whether a company *is* moral. Rather, “embodying” moral maturity depends on accepted standards. Who decides what the accepted standards are? This is a question that society has to answer.

²⁷⁰ According to Laasch and Conaway (2015), the objective of ethics management is moral excellence. However, “moral excellence” is defined as “above-average ethics performance” (ibid.:140). This is clearly insufficient for the Business Peace Index. Moreover, Reidenbach and Robin (1991) fail to transcend the perceived dilemma between ethics and profits. For the authors, an ethical company needs to “balance” ethics with profits, rather than use ethics as a source of innovation (cf. Haski-Leventhal, 2018).

Certain attempts to foster consensus-building inter-generational, inter-faith, and inter-cultural dialog exist. A notable example is the Earth Charter.²⁷¹

6.3.2.5 Stakeholders

The next component focuses on the stakeholders of a company; it evaluates the *extent to which a company positively evaluates its role and responsibility towards fostering true wellbeing of various stakeholders*. This is also important due to the insight that peace is essentially relational (*Chapter 3*). Suder (2008:4) defines peace as “the balance of interests of communities, and their proper communication, dialogue and actions regarding challenges and issues they may have, acting responsibly so as to prevent violence”. Thus, acting responsibly requires considering the interests of communities. Indeed, one of the central tenets of responsible business is “stakeholder value optimization” (Laasch and Conaway, 2015:97), which suggests that the needs and expectations of each stakeholder – local communities, employees, or customers – are considered individually with the help of key performance indicators, such as employee welfare or customer satisfaction (*ibid.*). As Myllykangas, Kujala, and Lehtimäki conclude, “the question of *who* and *what* really counts should be replaced by the question of *how* value is created in stakeholder relationships” (2010:65). The question, through what activities business can create value for various stakeholders and, thus, foster weak, strong, and holistic peace in communities in different contexts in which a company operates was discussed in *Chapter 6.1*; see *Appendix 5* for a summary).

What matters here is the underlying motivation of stakeholder engagement. In order to assess the extent to which a company positively evaluates its role and responsibility towards fostering true wellbeing of various stakeholders, I take the stakeholder engagement indicators of the GRI²⁷² (n.d.b:29–30) as a starting point, but I modify them in order to align the indicators with the purpose of evaluating the mindset. Without modification, the original GRI indicators do not address the motivation for stakeholder engagement. It is not adequate just to engage stakeholders, as the quality and purpose of the engagement also matters. The result is a set of four qualitative yes/no questions:

- Does the reported list of stakeholder groups engaged by the organization include the general public (peace) as well as loosely affected stakeholders, such as stakeholders of stakeholders and nature?

²⁷¹ <http://earthcharter.org/> – to read the Earth Charter, see Earth Charter (2000).

²⁷² Indicators G4-24, G4-25, G4-26, and G4-27 of the Global Reporting Initiative (GRI, n.d.b:29-30).

- Is the basis for identification and selection of stakeholders with whom to engage rooted in the true desire to foster peace in society?
- Is the organization’s approach to stakeholder engagement, including frequency of engagement by type and by stakeholder group, rooted in the true desire to promote peace among the stakeholders?
- Are topics and concerns that have been raised through stakeholder engagement handled by the organization with a win-win mindset and with the intention of climbing up the ladder of morality along the Weak-Strong-Holistic Framework?

6.3.2.6 Social Development

A related concept to that of stakeholder engagement is the idea that businesses can significantly contribute to the social development of individual underprivileged communities, as well as entire countries or regions. The first aspect, here, is adhering to the notion of “social responsibility” as it is the social responsibility of companies to create positive value for communities, especially underprivileged communities in which a company operates. Most initiatives in the field of “responsible business” fall into this category, the United Nations Global Compact being the primary example. Its ten principles – divided into Human Rights principles, Labor principles, Environmental principles, and an additional Anti-corruption principle – offer a good proxy for social responsibility. As corporate performance in all these areas has the potential to affect communities, whether a company is a signatory to the United Nations Global Compact is, thus, the first indicator of the component that evaluates the *extent to which a company takes responsibility for the social development of underprivileged communities*.

The second aspect goes beyond a mere minimum of responsibility and emphasizes creating value for underprivileged communities, for example at the Base or Bottom of the Pyramid (BOP), the billions of people living on less than a few dollars per day. Here, the people in impoverished areas are considered as potential employees as well as potential customers. The lower purchasing power simply requires a different approach to these billions of people worldwide. (Kandachar and Halme, 2008)

The BOP indicator includes four qualitative yes/no questions:

- Do products/services directly benefit the social development of underprivileged communities?
- Are products/services adapted to suit the needs of underprivileged communities?
- Does the company hire, and thereby help, people in underprivileged communities to live a decent life with dignity?

- Does the company develop products/services with the intention to contribute to the social development of underprivileged communities?

Quintessentially, the underlying argument of this component is that it is the moral/ethical responsibility of any company to consider its opportunities to contribute, through core business activities, to the social development of underprivileged communities. Related to the products/services component, a company should ask itself and evaluate what human needs its products/services satisfy, and then explore opportunities to develop or modify existing products/services in order to address the needs of underprivileged communities.²⁷³ This principle remains valid regardless of a company's primary target market.

6.3.2.7 *New Paradigm*

The most fundamental question the Business Peace Index addresses is the *extent to which a company follows principles of the new paradigm*, as discussed in *Chapter 5*. To summarize: In this new, emerging paradigm, everything is interconnected and affects everything. What matters are the relationships between units in a network, as Capra (1982) postulates. "Systems are integrated wholes whose properties cannot be reduced to those of smaller units" (ibid.:266). Such a systems theory approach (ibid.) directly relates to chaos theory to which "an underlying interconnectedness that exists in apparently random events" (Briggs and Peat, 1999:2) is essential. Chaos theory, then, is the basis for the concept of self-organization and, using Dee Hock's terminology, "chaordic" self-organization. Hock defines "chaordic" as "the behavior of any self-organizing and self-governing organism, organization, or system that harmoniously blends characteristics of chaos and order [or as the] characteristic of the fundamental, organizing principle of nature" (Hock, 2005:13).

Important is also the realization that topics formerly not part of the academic world – such as spirituality or love – are now becoming acceptable. Coupling this with Dietrich's transrationality, a new awareness of unity emerges between cosmos, nature, human beings, and all systems within and between. This, on the other hand, enables us to transcend the shackles of duality. It is indeed central to the new paradigm to set holistic peace as the ultimate objective of business activity. I argue that asking a mere question like "how can our company's products and services make a positive contribution to peace in society?" is a tipping point which will lead to more responsible and more ethical

²⁷³ Business is, after all, about scaling solutions to problems, as Per Saxegaard points out (see *Appendix 2*).

business practices (cf. Rob van Tulder et al., 2014), as it encourages reaching higher levels of moral maturity (cf., for example, Scharmer and Kaufer, 2013).

Yet, ethical business *per se* (at least conceptually) is nothing new. Most activities identified as contributors to weak peace have already been done by companies (at least by some) in the 20th century. Today, none of these activities identified in *Chapter 6.1.2* (for example, impact assessments, self-regulation and certification, diversified hiring, clear standards and policies, or stakeholder dialog) are in any way revolutionary or innovative. It was indeed stressed that ethical business fosters weak peace specifically through usual, core business activities. Strong peace efforts (for example, supporting human rights, promoting gender equality, and respecting the environment) on the other hand, tend to be on the mainstream responsible business agenda roughly since the beginning of the 21st century, especially with the advent of the United Nations Global Compact. This coincides (and perhaps correlates) with the apparent fact that the concept of corporate social responsibility has considerably grown in prevalence in recent years and decades. Finally, activities that foster holistic peace (for example, nurturing a higher purpose, transcending self-interest, and embodying moral excellence) are hitherto largely unprecedented in business, although some isolated examples do exist. Currently, they tend to revolve around alternative models of generative ownership, mission-centered governance, and an organizational purpose around generating conditions for peace (Kelly, 2012).²⁷⁴

In order for business to claim its position as a peace-fostering sector, a total change of the value system might be necessary. However, this attacks some of the fundamental traits of business, which requires a competition-based market economy, as competition is thus far the best means available to regulate supply and demand. However, this contradicts with one of the principles of the new paradigm, cooperation through interconnectedness, as exemplified by ecosystems in nature, as we recognized in *Chapter 5*.

As the “new paradigm” is an emerging phenomenon, it cannot be precisely defined with certainty. Only in retrospect will we be able to identify characteristics of a historical era, or mindset. The above discussion has merely paraphrased the status quo of our understanding of the direction that the new paradigm is likely to develop. The cited literature consists of both *a priori* conceptual analyses and *a posteriori* empirical analyses of emerging cases where evidence of a new paradigm can be observed. Examples include

²⁷⁴ Some concrete examples that warrant further research include, for example, Novo Nordisk in Denmark and the Mondragon cooperative in Spain.

“teal organizations” such as the ones studied by Laloux (2014): Patagonia, FAVI, and Buurtzorg, to name a few. To summarize, the principles of the new paradigm will likely revolve around notions of systems thinking, chaos theory, self-organization, transrationality, transcending duality, interconnectedness, interdependence, and collaboration. Moreover, my reasoning is that the new paradigm must declare peace as the ultimate objective because its various stages of substantial positive impact offer a framework that aids achieving human flourishing.

Developing indicators for the extent to which a company follows principles of the new paradigm for business is, therefore, restricted to the extent to which a company recognizes the need for a paradigm shift (where the new paradigm may include some of the exemplary characteristics described above) and acts upon this need. I propose a three-tiered qualitative question. Tier one entails that a company actively, explicitly, and publicly promotes the need for and benefits of shifting to a new, evolved paradigm for the business world and follows itself what it preaches. Tier two entails that a company explicitly implements internally some of the principles of the new paradigm. Finally, tier three entails that a company implicitly implements internally some of the principles of the new paradigm. The difference between explicit and implicit implementation, here, is that the same action (such as non-hierarchical decision-making, to name a simple example) is either implemented explicitly due to the intention to contribute to a paradigm shift, that is, due to the conviction that it is the right thing to do, or implemented implicitly a trait of the new paradigm without knowing that this contributes to a paradigm shift in society (for example, simply because employees were demanding it). It is a small but significant difference as, again, underlying motivation is what counts.

6.3.2.8 Leadership

As discussed in *Chapter 5.1.2*, the key to future business success is to transform outdated concepts of competition and cede control to new and fresh ideas of trust, mutual support, and peace. Only then can business show “exceptional leadership” (Chaudhry, 2011) for a better world. Of course, the *extent to which a company shows leadership for peace* is a fundamental component and indicator for transitioning to a new and peaceful future. We can connect the trajectory of business thinking with an emerging paradigm that embraces the concept of peace.

Moving towards this new paradigm, as was also discussed in the previous component, requires strong leadership. Business plays a crucial role in the process of shifting to a new paradigm on a global level, and individual companies need to show leadership, so that

others can follow. However, the only type of leadership that addresses the intricacies of the new paradigm in the business context is leadership for peace. Due to the magnitude of challenges, such leadership must be rooted in the conviction, commitment, and credibility of a strong CEO who sees his/her company as a forerunner for excellence.

Therefore, indicators for the extent to which a company shows leadership for peace entail five qualitative yes/no questions:

- Does the CEO understand, explicitly or implicitly, the Weak-Strong-Holistic Framework?
- Does the CEO state that peace is a corporate priority?
- Does the CEO publicly promote the potential for companies to foster peace?
- Does the CEO's intrinsic motivation stem from the desire to foster peace?
- Does the CEO attend collaborative platforms related to peace (such as peace conferences, or stakeholder meetings)?

6.3.2.9 Summary and Managerial Relevance of Components

The Business Peace Index consists of eight components, which address the purpose, the mindset of a company, its products or services, ethics, stakeholders, the social development of underprivileged people, the principles of a new paradigm, and the capacity to show leadership for peace. On the basis of these domains, the components are:

- A. Extent to which the purpose, or *raison d'être*, of a company includes aspects of fostering peace.
- B. Extent to which a company has a long-term mindset.
- C. Extent to which the products/services of a company satisfy a human need.
- D. Extent to which a company embodies integrity and moral maturity.
- E. Extent to which a company positively evaluates its role and responsibility towards fostering true wellbeing of various stakeholders.
- F. Extent to which a company takes responsibility for the social development of underprivileged communities.
- G. Extent to which a company follows principles of the new paradigm for business.
- H. Extent to which a company shows leadership for peace.

While the above set is not necessarily the only meaningful universe of components possible, it has been based upon a review of literature about business and sustainability in general, and business and peace in particular. I believe that, on a high abstraction level,

these components optimally serve the purpose of this study.²⁷⁵ To pinpoint the managerial relevance of the components: with the help of the Business Peace Index, businesses can identify a range of opportunities along the eight components to become more responsible and more valuable for society. The following list identifies questions for a company that currently has zero points in the index but that expresses the desire to become more responsible:²⁷⁶

- A. Why was your company founded? What problem does the entrepreneurial spirit of your company address in society? What vision is promoted by the values that the organization embodies? Could this mission or vision be connected, or elevated, to one of the stages of peace?
- B. Having identified the purpose of your company in the previous component, does it inspire leaving a legacy to future generations? This entails adopting a long-term mindset when developing corporate strategy.
- C. Do some of your company's products or services, directly or indirectly, address some human needs? Why is the world a better place because of these products? Can this benefit be scaled through modifying or developing new products? Might this also lead to new business opportunities?
- D. How would you defend your company's ethical stance to Mother Theresa, or any other religious or non-religious moral authority of your choice? Does your moral authority invite you to climb up the ladder of morality? This entails learning from past mistakes and, from now on, adopting a zero-tolerance for unethical behavior. Can this, organically and instrumentally, improve your company's reputation in the long run?
- E. Does your company care for the communities in which it operates, for the environment, and for other stakeholders that are somehow affected by your company's operations? What would it entail to truly care? Adopting a win-win mindset, what value could your company bring to these stakeholders?
- F. If certain products/services of your company could significantly improve the living standards of others, would your company pursue the opportunity? What if only small changes were necessary to make the product/service useful and beneficial for underprivileged communities? Which of your products/services have the greatest potential to tap into new markets where it can create positive

²⁷⁵ A notable omission is the psychological dimension of the individual manager: inner peace. This was emphasized by Adriaan Kamp in the interview.

²⁷⁶ I am using the example of a company that has zero points for four reasons. First, because it exemplifies the most extreme case. Second, because it may face the biggest challenges with regard to improving its score, as "getting started" tends to be most difficult. Third, because ameliorating its score is more urgent than for companies that have already begun the journey. Finally, because this may or may not represent a category to which most companies in the world belong today.

impact for underprivileged communities? Are there logical starting points for marrying profitability with societal gain?

- G. Have you realized how much knowledge and creativity rests unused in lower ranks of your corporate hierarchy? Do you enable, allow, and trust creativity to flourish in “dark corners” of your organization? Does the physical architecture of your office inspire and support dialog and consensus where and when useful? Does your company’s organizational culture value every human being equally?
- H. Does your CEO understand and internalize all points mentioned in this list above? If yes, does he or she help others learn about the benefits of following the principles of corporate leadership for peace?

It needs to be noted that all components are reciprocally reinforcing each other and may, therefore, partly overlap. This is conceptually intended in order to, in practice, increase the likelihood that the requirements of other components are satisfied if the requirements of one component are satisfied. This is a trait of a tool that intends to affect corporate behavior. For example, if the mission statement of a company explicitly states that the company wants to foster peace, then it is likely that the products/services are designed with this mission in mind. On the other hand, embodying moral excellence will likely entail transcending the limitations of a short-term mindset. A third example: if stakeholders are engaged with the intention to foster peace, then the social development of underprivileged communities will likely be a priority, as well. Finally, if a company recognizes the need for a paradigm shift, it will probably show strong leadership for peace.

6.3.3 Scoring System

As discussed in *Chapter 6.3.2.2*, a basic principle of the Business Peace Index is that all eight components are equally weighted. This means that each component has the same maximum score. As has been described in *Chapter 6.3.3* (and as can be seen from *Appendix 4*), the eight components are divided into one or more indicators, with either tiers or a number of yes/no questions.

Each component has a maximum of 60 points. If the component is evaluated through one indicator only, then that indicator is worth 60 points. If the component is evaluated through more than one indicator, then each indicator has the same weight so that the total number of points of all indicators for that component equals 60 (for example 30+30 for two indicators). If an indicator is divided into tiers, tier one (the best “grade” so to say, for the particular indicator) has a maximum score that equals the number of points that the indicator is worth. The maximum points for lower tiers depend on the total number of

tiers for that indicator in a way that each tier receives progressively and, proportionate to the number of tiers, equably less points (for example, 60-30 for a two-tiered and 60-40-20 for a three-tiered indicator). If an indicator is composed out of a number of yes/no questions, then each “yes” answer receives the same number of points so that the total sum of all “yes” answers for that indicator results in a maximum number of points that equals to the value of the indicator in question (for example 60 if the component has only one indicator, or 30 if two indicators).

This scoring system results in a maximum Component Score of 480 (eight times 60). In order to obtain the final Index Score, the Component Score received by a company is divided by 480 and then multiplied by 100. *Appendix 4* presents, in addition to a summary of all components and indicators, a Scoring Tabulation Questionnaire, as well as an Index Score Calculation Table.

7 Conclusions

“The vocation of business can be extraordinarily honorable and has the ability to make a long-lasting positive impact on our society and world at large.”

– Robert A.F. Thurman

This research is a theoretical, philosophical, and conceptual study of the potential for business to foster peace. Corporate social responsibility and related concepts have been the initial outcry that business should *somehow* contribute positively to society; yet, the exact content of that positive impact has not been defined. My aim has been to contribute to our understanding of a new, emerging paradigm for business, one that takes human needs and nature into account in *core* business activities. The relationship of business and peace has been approached in this work on the micro-level, that is, from the perspective of individual companies and their multidimensional potential to contribute to peace. By analyzing the intersections of business and peace, a conceptual framework or a “mental map” of the intricate connections has been outlined.

We need peace at all its levels to make a collective living here and move towards a better humanity, perhaps even perfection. We do not have an omnipotent entity outside of us that can force us into peace, but we do not need one. Properly understood, business (the maker of collective living) will bring us peace. However, a radical change of mindset (“paradigm”) is needed for a correct understanding. We need to abandon the hegemonic ideology of competition and quarterly profits and accept a shift to collective, holistic peace-making for all. Traditional Western (Christian) religious thought holds that sin should not be committed in thought, word, or deed. This can be given a positive interpretation: Good must be done in thought, word and deed. We already have good thoughts thanks to the work of philosophers, Fritjof Capra and others. The words we have are described in *Chapter 6*. Action, however, is a long way off. It is precisely to bridge this gap that we need a change of mindset. It must not be held back by negativity and pessimism. Positivity and optimism will turn words into action once they are embraced. Inculcating a holistic philosophy of peace into the prevailing mindset will help.

By gaining a conceptual understanding of peace, where peace is much more than just the absence of war or violence, one can build the foundations of a new understanding of the

relationship between business and peace. Beginning with a systematic discussion of Galtung's concepts of negative peace and positive peace, I recognized that this commonly used taxonomy is, in fact, insufficient. Negative peace is certainly a useful concept, as it is the very first objective in any crisis situation. However, grouping the absence of physical, structural, and cultural violence *and* the presence of virtuous ideals (such as justice) into the one category of positive peace does not sufficiently detail the wider aspects of peace. Instead, I have proposed, and used, the tripartite taxonomy of weak peace, strong peace, and holistic peace. This framework covers the negative end of the absence of any kind of violence (weak peace) and also the presence of a variety of ideals and virtues that we want to have in society (strong peace), as well as the ultimate higher purpose of, and transrational vision for, human activity (holistic peace). Renowned peace scholar Francisco A. Muñoz (2006:249) concluded that the various concepts of peace

have promoted the renewal of studies in such fields as politology, sociology or international relations, causing them to focus on the values and epistemes relating to *peace* and human wellbeing; it has contributed to the decline of ideologies concerning scientific neutrality and created an awareness regarding the possible repressive uses and manipulations of its research; and certainly, among many other aspects, it has encouraged interdisciplinary cooperation among researchers from social and human sciences as well as other natural sciences. [emphasis in original]

I hope this study will have similar effects on the field of business. An analysis of the intersections of business and peace shows a dynamic picture of these concepts and their relationship evolving with time. The connection first appeared in the 17th century through Éméric Crucé, who foresaw a peaceful worldwide union characterized by free trade and commerce. Enlightenment thinkers, such as Immanuel Kant and Adam Smith, argued that trade fosters peace through international cooperation. With the advance of international law and imperatives such as “security” and “development”, capitalism forgot its peace mandate, as war was not to be eliminated but, rather, merely restricted. An ethically questionable business culture emerged, which has been criticized not only by Karl Marx, but also by Johan Galtung, who identify capitalism as being structurally violent.

Prior research on business and peace is largely limited to empirical studies on the way that business can benefit a very limited definition of peace by reducing violence in conflict-prone areas. However, this approach limits the ability for research to produce revelatory or groundbreaking solutions to challenging, or wicked, problems. While empirical research certainly has its place, I argue that theoretical research has greater leverage to formulate groundbreaking ideas because empirical research, by definition, operates within the bounds of phenomena that exist already in some form. Creating a better world through research requires pioneering approaches that transcend the limits of

current practice. By taking a conceptual, theoretical, and philosophical approach, this research has sought insights that challenge fundamental concepts of the role of business and lay the foundations for a new understanding of how it should function in society.

The potential for business to address some of society's grand challenges is an exciting topic – and rethinking the role of business is likely a key factor in the pursuit of holistic solutions. I believe that the notion of *Business for Peace* has the potential to make the world a more peaceful place, whilst aligning with the collective objective to promote sustainable development and to change the world for the better. Pursuing this research has allowed me to delve deep into the *business–peace* relationship. This entailed systematically investigating and writing a treatise on the nexus between business and peace in order to explore criteria for a new paradigm for business. The ultimate goal has been to help companies become more responsible and more useful to society. The research results elucidate principles of an emerging paradigm for business. Through the development of useful tools for companies, I aspired to answer the question of what business can do to be a force for good in society.

To summarize the main findings, I revisit the five *Research Questions* of this work:

The *first research question* – What is business? – addressed the various meanings of the term “business”, as I argued that, despite the prevalence of business in society, its true meanings have rarely been studied. A detailed analysis showed that business and purpose are inherently connected. This insight may prove valuable in overcoming the perceived trade-off between traditional, mainstream, and often unsustainable business, on the one hand, and purpose-driven business, on the other. I have shown that this is, in fact, not a trade-off for several reasons: business generates peace through core products and services, the purpose of fostering peace can be argued to be inherent in the business term, and it is in the interest of both business and society to recognize business as a force for peace. At the same time, business can be said to be an essentially contested concept because there are at least two competing meanings that, despite being well and convincingly argued for, are irreconcilable and justifiably contested. The two meanings that I have juxtaposed in this work are, first, business being essentially about profits and profitability, and, second, business being essentially about peace, and profitability being merely a requirement and side-effect of good business. I hope I have shown convincingly that the second meaning is to be preferred.

The *second research question* – What is peace? – addressed the vast scope of meanings and interpretations of the concept of peace. Through the analysis and categorization of

extant definitions in Peace Studies literature, I arrived at a new, unifying model of the expanded concept of peace that divides peace into 3+1 levels or stages:

0. *Nonwar*: the lowest level defined as the absence of war or physical violence.
1. *Weak peace*: the absence of structural or cultural violence.
2. *Strong peace*: the presence of any positive values, virtues, or ideals that society deems as necessary, desired, or useful.
3. *Holistic peace*: the highest level of peace that entails spirituality, transrationality, moral excellence, and a higher purpose.

This tripartite definition of weak, strong, and holistic peace appears to be a useful conceptualization because it allows us to:

- cover the full range of meanings of peace in one definition;
- recognize a ladder of morality inherent to the various levels of peace;
- identify peace as a relevant and inspirational objective also for countries that are currently not experiencing war; and
- analyze the effects of business on peace also beyond contexts of (pre/post)-conflict.

Importantly, the plural and transrational nature of peaces has enabled the definition of *peace as the substance of any positive impact*. This is the critical insight that enables us to define peace as the common purpose of business.

This brings us to the *third research question* – How are the concepts of business and peace connected? – which combined the insights from the first two. My analysis has shown that business and peace have been historically connected in the idea that trade, or commerce, contributes to the peace of “civilized” nations. On the other hand, it is conceivable, and likely true, that peace was the motivation for the earliest homo sapiens that traded with neighboring tribes, as it was found to be an alternative to war. In other words, business and peace have been connected since the beginning of times. Although this connection was largely forgotten in the last one or two centuries – I proclaim that the idea that business is about profit maximization is the biggest misunderstanding of the last 100–200 years – contemporary studies of business and peace also show that specifically ethical business contributes to peace in (pre/post)-conflict regions.

The philosophical discussion of the relationship between business and peace has brought to light – and confirmed the initial hypothesis – that the common purpose of business is to foster peace. This marks a departure from the old mindset in which profits were seen

as the purpose of business. To be clear, if we look at some examples of ethical and responsible business today, peace as the purpose of business does not initially suggest any radical changes. Rather, it is a shift of mindset to recognize that the peace that business generates can be measured and managed. While future research may study the effect of this mindset on the financial bottom line, similarly to studies asking whether corporate social responsibility “pays”, it is important to note that such questions fall back to the old paradigm. Focusing on peace contributions may or may not increase a company’s bottom line, but that is not the point. While successful business managers are, and need to be, skilled at ensuring long-term profitability, which is, indeed, a requirement for business that is not based on donations, the focus in the *Business for Peace* paradigm is shifted towards the wellbeing and evolution of (an aspect of) society.

The *fourth research question* – What are the main criteria for a new paradigm for business, if we accept that the purpose of business is to foster peace? – addressed the *theoretical* implications for our understanding of the nature of business in society. The insights from the discussion of paradigm shifts suggests that the framework of weak, strong, and holistic peace may lend itself to an analysis of the evolving collective mindset regarding (the role of) business in society. The *weak peace mindset* represents the old idea of limiting the negative impacts of business on society. This has been the prevalent paradigm in the last century, leading to legal, regulatory, and voluntary restrictions on business. This thinking can be traced back to the Hobbesian idea of limiting the otherwise bad nature of humans. The *strong peace mindset*, on the other hand, shifts to the creation of positive impacts. Here, business is increasingly expected to make positive contributions to society, whether through core business operations and products and services, or, hitherto more often, through peripheral business activities such as corporate social responsibility and corporate citizenship activities. This type of thinking has entered the collective mainstream of the business world only in the last few decades with the emergence of a corporate culture of striving to do good. The United Nations Global Compact is a case in point. Just as the Cradle to Cradle concept illustrates, the strong peace mindset is truly a different *mindset* compared to weak peace. We ask different questions, we have different expectations, and we observe different outcomes. Finally, the *holistic peace mindset* is, thus far, most difficult to describe because it is only an emerging phenomenon that is not yet widely accepted or adopted. However, we can look at individual examples that portray *aspects* of such thinking. We have mentioned having a higher purpose and Laloux’s “teal organizations” as examples. What many of these have in common is that they, for instance, tend to revolve around alternative models of generative ownership, mission-centered governance, and an organizational purpose around generating conditions for peace (such as sustainable energy production).

What is, then, the answer to the fourth research question? What appears to be clear is that the new paradigm effectively leaves behind the principles of the Newtonian/Cartesian worldview. Instead, we are now ready to embrace the paradigm that physics labored into in the first decades of the 20th century. We realize that the world and the universe is not bound to particles, duality, or the modern worldview. Therefore, we may state with high confidence that the new paradigm embraces quantum physics, waves, energies, spirituality, and transrationality. We move beyond limited notions of competition, as we recognize that nature is fundamentally based on cooperation. As we study the meanings of holistic peaces, we identify, for example, interconnectedness, chaordic self-organization, complexity, and systems theory as central notions in the new paradigm. Organizations are perceived as living systems. In the end, it boils down to a new type of corporate leadership for peace.

Finally, the *fifth research question* – How can business foster peace? – addressed the *practical* implications of our discussion. The most important insight is that business generates peace through core business activities, that is, through the value that products and services bring to society. Upon further analysis, we find that we can differentiate between specific contributions of business to weak, strong, and holistic peace:

Weak peace efforts include, for example, recognizing, analyzing, and assessing the impact business has on a specific conflict and thus developing proper reactive measures while being conflict-sensitive; refraining from causing violence, for example, through self-regulation and certification means; hiring former combatants or members of warring parties and by valuing diversity in hiring policies; instilling clear standards and policies for example against bribery and corruption; engaging in an honest and respectful dialog with all relevant stakeholders; investing in the reconstruction and stability of society; and using networks and relationships throughout all levels of society to inspire and lead for change.

Strong peace efforts, on the other hand, include, for example, respecting and supporting human rights; promoting gender equality, both internally and in society; taking responsibility for the environment; creating value for all stakeholders; contributing to the economic development of an impoverished area; engaging in Bottom or Base of Pyramid innovation and other activities that alleviate poverty; educating employees as well as members of the communities in which a company operates; fostering participatory governance models; and being concerned for the development of society.

Finally, *holistic peace efforts* include, for example, asking what is one's personal, and an organization's, higher purpose; transcending self-interest for a better future towards a

greater good; showing moral excellence in leadership, which is both visionary and truly transformational; recognizing the interdependence of all human beings; leading from the future as it emerges; and nurturing a global consciousness which fosters compassion and collaboration. It is important to understand that, even though holistic peace efforts may sound radical, or even insurmountable, today, they may be the norm in the future, just as today's innovative strong peace efforts were radical only a few decades ago to such thought leaders as Milton Friedman, who represent a generation believing that the only social responsibility of business is to maximize profits.

The objective of the fifth research question has been to operationalize peace in the business context by developing a holistic Business Peace Index, the purpose of which is to serve, on the level of an individual company, as a tool for making business a force for peace. As it has been shown that the concept of peace is relevant for business, the goal of the Business Peace Index is to elevate the responsible business discourse to a new level. It is not enough to be merely sustainable, as responsible business needs to create value for society at large. Peace is the substance of such positive impact. Therefore, this study defines essential criteria for the Business Peace Index at the three stages of peace (weak, strong, and holistic peace). These criteria form a ladder of morality because each higher level represents, contains, or entails activities that require a higher level of moral maturity. Eight critical components were devised in order to offer individual companies a management tool for self-evaluating their stance vis-à-vis the potential of business being a force for peace. These components draw a roadmap to peace, and each component score suggests on what level a company finds itself on the respective aspect of this journey, as subjectively determined by the firm. The eight components (A-H) are summarized in *Table 12* below. The details as to how the final score is calculated are presented in *Appendix 4*.

The Business Peace Index distances itself from the paradigm of investable indices, or traditional sustainability indices. As a result, and in order to address the implementation of the index, it adheres to two main principles that have been developed:

- The Business Peace Index is a qualitative management tool for the purpose of self-evaluation rather than an objective benchmark.
- The Business Peace Index does not make use of differential weighting, as all components are of equal importance.

Table 12: Components of the Business Peace Index²⁷⁷

Theme	Component	Evaluation criteria
Purpose	A. Extent to which the purpose, or <i>raison d'être</i> , of a company includes aspects of fostering peace	Does a company's slogan, mission, or vision statement contain phraseology that alludes to peace, and are key performance indicators developed that tie back to the purpose?
Mindset	B. Extent to which a company has a long-term mindset	Does a company develop and follow a long-term business plan, and is its financial reporting disassociated from quarterly reporting?
Products/services	C. Extent to which the products/services of a company satisfy a human need	Do a company's products/services address, explicitly or implicitly, a human need, however it is defined? In other words, does satisfying a human need provide the primary motivation for product/service development?
Ethics	D. Extent to which a company embodies integrity and moral maturity	Is moral excellence a guiding principle for all operations of a company on all levels, both in its history and today?
Stakeholders	E. Extent to which a company positively evaluates its role and responsibility towards fostering true wellbeing of various stakeholders	Does a company engage stakeholders, including stakeholders of stakeholders and nature, with the intention to foster peace?
Social development	F. Extent to which a company takes responsibility for the social development of underprivileged communities	Does a company adhere to principles of social responsibility, such as those put forward by the United Nations Global Compact and the Base or Bottom of the Pyramid concept, that support people in underprivileged communities to live a decent life with dignity?
New paradigm	G. Extent to which a company follows principles of the new paradigm for business	Does a company, through its actions, promote the need for a paradigm shift? Does a company strive towards transcending duality, embrace a systemic point of view, and appreciate interconnectedness?
Leadership for peace	H. Extent to which a company shows leadership for peace	Does the CEO of a company embody and promote the idea of climbing up the ladder of morality towards moral excellence, that is, towards being a force for peace?

Table 12 and Table 13 show how and why peace should be operationalized in the general business context. These findings go beyond current, or mainstream, understandings of the nexus of business and peace. Crucially, however, none of the components suggest replacing governments' responsibilities with business activities. Nor is fostering peace mere philanthropy or corporate social responsibility. Rather, ethical business needs to

²⁷⁷ Source: Author's own elaboration, first in Bauer (2016).

step up from the “business as usual” paradigm, which resembles more war than peace. Quintessentially, a new type of thinking entails regarding *external* peer (or legislative) pressure as only one out of several triggers of change. The principle of self-evaluation rests on the *internal* desire to become more responsible and beneficial for society. This allows also for context-agnostic and more qualitative approaches to evaluation.

The general principle of the Business Peace Index that all components are weighted equally rests on the finding that differentiated weighting is based on subjective judgments. However, as, or whenever, it cannot be determined unambiguously and objectively which differential weights should be applied, non-differentiated equal weighting should be applied as a norm. Differentiated weighting would unduly prioritize one component over another because all components serve one another and are mutually supportive for the goal of making a company more responsible. The evaluation of the validity of the eight components of the Business Peace Index is based on an interview study with executive business leaders and experts (see *Appendix 2*). The discussions revolved around the conceptual and practical arguments and counter-arguments regarding the definition of scope and content of each component and respective indicators. *Table 13* summarizes the arguments on the basis of which the index is established.

The limitations of the Business Peace Index, as conceived in this study are: a) the Business Peace Index is useful to a company only if it expresses the voluntary desire to become more responsible; b) the Business Peace Index does not satisfy common market expectations for benchmarkability, as it is a subjective self-evaluation tool; c) the specific set of eight components is not based on a systematic methodology of theme identification (such as a systematic literature review or survey of experts²⁷⁸) but on a purposive review of most relevant topics in the field of business and peace; d) the “business case” for morality is taken for granted – or transcended when adopting a “peace case”; and e) the Business Peace Index developed in the present work is an initial attempt to outline how a Business Peace Index *could* look like, but more research is necessary, especially in light of the preceding limitations.

²⁷⁸ A systematic review of themes covered in business and peace literature to deduct what components could be identified is not within the scope of this study. Neither is a survey of experts, as this study limits itself to conceptual analysis of purposively chosen literature.

Table 13: Reasoning of arguments that form the Business Peace Index²⁷⁹

Component	Arguments
A. Extent to which the purpose, or <i>raison d'être</i> , of a company includes aspects of fostering peace	The purpose of the corporation is widely debated. If we agree that business should create positive impact, peace can be seen as the substance of such impact. This will motivate employees and help to retain the license to operate in the long term.
B. Extent to which a company has a long-term mindset	Being primarily driven by quarterly profits tends not to leave space for long-term value creation for society at large. A long-term mindset allows a company to define its desired legacy – which should relate to a purpose that includes aspects of fostering peace.
C. Extent to which the products/services of a company satisfy a human need	The intrinsic desire to satisfy a human need, regardless of how it is defined, through products/services, is an approximation for likely having a positive impact on society.
D. Extent to which a company embodies integrity and moral maturity	A high level of moral maturity is required for a company to transcend – which means to go beyond, but not to ignore – the profit motive in order to foster peace. Embodying moral excellence is defined as aiming for the top of the ladder of morality.
E. Extent to which a company positively evaluates its role and responsibility towards fostering true wellbeing of various stakeholders	Stakeholder engagement and value creation is a central tenet of responsible business – and of peace. Crucial is the underlying motivation and the way how stakeholders, as well as stakeholders of stakeholders, and nature, are considered.
F. Extent to which a company takes responsibility for the social development of underprivileged communities	It is the social and ethical responsibility of a company to contribute to the social development of underprivileged communities, for example through core business activities, regardless of its primary target market, because any product or service that addresses a human need (as evaluated in component C) can be adapted to suit the needs of underprivileged communities. The United Nations Global Compact represents a state-of-the-art initiative that promotes social responsibility.
G. Extent to which a company follows principles of the new paradigm for business	The evolution of worldviews manifests itself in the expression of certain characteristics that define, a priori or a posteriori, a paradigm that can be either dissipating or emerging. A company that focuses exclusively on profits belongs to the dissipating paradigm. In order for business to reach the next level of moral responsibility, a company needs to recognize the need for a paradigm shift.
H. Extent to which a company shows leadership for peace	In order for the business world to transition to a new paradigm, strong leadership from forerunner companies is needed. This leadership must address the intricacies of the new paradigm. Only peace, with its various stages, offers a complete framework that prioritizes human flourishing from a holistic point of view. Therefore, leadership for peace must be rooted in the commitment and conviction of a strong CEO.

²⁷⁹ Source: Author's own elaboration, first in Bauer (2016).

Quintessential to the Business Peace Index is the premise that business needs to adopt a holistic approach if it wants to climb up the ladder of morality and be a force for peace. Such holism implies following a higher purpose that goes beyond self-interest. Naturally, however, self-interest and profitability are requirements for enabling a company to persist in the first place. Business being a force for peace means that it has a corporate legacy that contributes to the flourishing of human potential and society as a whole. Moreover, climbing up the ladder of morality postulates having a zero-tolerance for unethical behavior and always aiming for the most ethical (rather than merely ethical) action. It is my conviction that this is in the interest of business. If the Business Peace Index helps to inform business leaders on how to become more responsible and how to become a force for peace, the aim of its conceptualization has been reached. The connection of business and peace recognizes an evolution of business thinking towards higher levels of morality, as implied earlier. It is my hope that the criteria developed contribute to our understanding of a new paradigm that puts human needs and nature at the center of corporate attention. At the very least, it raises questions and guides the general discussion towards raising the bar for the role of business in society.

As the author of this study, I recognize certain *assumptions* in my thinking. Thus, the findings of this study are correct if the following assumptions are accepted:

- The expectations of society towards business being sustainable and ethical will remain and grow in importance in the future.
- The purpose of the corporation is not restricted to mere profit (or financial value) maximization.
- Business has an ethical responsibility to foster peace.
- Moral standards can be manifested through consensus-driven societal, intercultural, inter-disciplinary, inter-faith, and inter-generational dialog.
- Peace is a necessary condition for – and driver of – business (excluding war industries).
- Enabling the evolution of society towards the realization of the human potential of living in peace is a sovereign maxim.

I anticipate that the findings will be of relevance to the following key *audiences*:

- Philosophers, academics, and policy makers concerned with the role of business in society; and
- Practitioners, those working in business, particularly leaders and those in sustainability and corporate social responsibility departments, seeking new

perspectives to formulate an ethical corporate vision and strategy for adding value to society and nature.

As for *suggestions for further research*, the academic study of the modern nexus of business and peace remains in its infancy, especially from the point of view that peace is more than the mere absence of war or violence. Conceptually, the sociological question of what the purpose of business is deserves further attention. Psychologically, how do we change the mindset of people and companies in order to steer the discourse towards business being a force for peace? Moreover, an empirical study of visionary business leaders, such as honorees of the Business for Peace Award, can aid development of further indicators for assessing a company's position on the ladder of morality. Moreover, the set of components of the Business Peace Index should be extended with insights from studies of psychological wellbeing and inner peace. Overall, there are many challenges ahead. On a conceptual level, a deeper study within each of the areas where business can foster (weak, strong, and holistic) peace would permit developing new business models that will require new knowledge and leadership skills. Furthermore, empirical studies are needed, especially in the field of business fostering holistic peace. What can we learn from existing organizations that operate in the new paradigm? To what extent can, and must, traditional corporations change in order to foster holistic peace? What do today's visionary leaders in business and society think of corporate leadership for peace? Also, a more cultural and historical perspective would elucidate the strong historical connections between business and peace. In the words of Illich (2006:176): "What is now designated peace research very often lacks historical perspective." And (ibid.): "Today there is a desperate need for the history of peace, a history infinitely more diverse than the story of war."

By conceptualizing the modern role of business as fostering peace in society, it may set clear expectations, guide business behavior, and provide the basis to develop tools – such as a Business Peace Index, as conceptualized above – that will help businesses benchmark, evaluate, and take practical action to fulfill that role. By drawing on these principles to develop useful tools for companies, I answered the question of what responsible business can do in practice to foster peace, which is at the crux of demands of creating positive impact. Francisco A. Muñoz's (2006:279) writes at the end of his chapter: "As a consequence of all that we have seen over the previous pages, the future should be *desirable, lasting, just, peaceful*, but also *imperfect*. [emphasis in original]" All of these traits can be said to be positive. (By definition, any normative statement should be desirable and, thus, positive.) As I have argued, all positive traits are included in the concept of peace. The term "imperfect peace", as coined by Muñoz, can be seen, in the

end, as roughly synonymous with Wolfgang Dietrich's (2008, 2012) "transrational peace" – which I have defined as a central notion of holistic peace. While different authors use different terminology to describe various aspects of peace, in the end, it is all about peace. Just peace, without any qualifiers. As Muñoz (p. 280) continues, this peace "includes solidarity towards future generations, where justice and equity are paramount, where conflicts are regulated by peaceful means and where conflicts - a sign of our *imperfect* nature - give us the chance to imagine and create new, desirable situations in accordance with the values that we hold as regards peace [emphasis in original]". This is peace. Yet, peace does not imply that there are no conflicts. We are talking about a "future that is definitely open to both old and new conflicts and always in the 'process' of regulating them peacefully" (ibid.). The future we desire is also sustainable in all of the word's meanings, because we desire peace in all spheres of life, including with nature, "as a dynamic driving force [...] [for] creation and wellbeing" (ibid.). Humanity has the power and, indeed, the duty to "take control of the Future, not only driven by our desires or in search of utopias, but through scientific methods of approach and evaluation [...] for the construction of *Peace* [...] to provide an intermediary path between maximalist utopianism and conservative conformism" (ibid.)

No comprehensive philosophical treatise on the nexus between business and peace has been developed in modern academia. While *Business for Peace* is an emerging scholarly field, I expect it to become increasingly established, even as a mainstream research topic in the coming years with a slowly growing number of publications, as in the last 10–20 years. This work has attempted to draw a mental map of the relationship between business and peace. With the aim of narrowing the gap inherent in the hitherto largely neglected field, it addresses a common wish to bridge the world of business with caring for the wellbeing and development of society and nature. In particular, this leads to the conclusion that peace is a relevant topic for business, not only in war and conflict zones, but also in hitherto more or less peaceful societies. This enables us, collectively, to address the intrinsic crisis of values that we face and welcome a new, emerging more responsible and peaceful future.

In terms of theoretical contribution, the "red thread" of this work has been to critique the notion embedded in the extant Theory of the Firm from the point of view of Business Ethics (cf. Boatright, 1996) that society benefits when firms collectively pursue profit maximization as their primary objective – and to explore and outline a new paradigm for business and, hence, a revised Theory of the Firm. The basis therefor is an analysis of the corporate social responsibility concept, which has been treated as a turn towards a more ethically-informed understanding of business. However, corporate social responsibility

does not fulfill its own promise. More importantly, corporate social responsibility lacks a broader repositioning of the true objective of business as encompassing a greater good extending beyond mere profit maximization.

A management theory of peace is proposed to provide an overarching framework for the substance of “responsibility”, “sustainability”, and “positive impact”, addressing shortcomings of the dominant contemporary narrative. In particular, the axiom that “capitalism was constituted (Karl Marx) and is reproduced through (Naomi Klein) coercion and violence” (Anselm Schneider, personal communication) must be changed. The determination of whether certain business decisions are beneficial or detrimental to peace is necessary for progress in the 21st century, not only for the individual firm but for humanity at large. Accordingly, a new paradigm – in fact, a new mindset – is presented for a *new* Theory of the Firm (Pirson, Wasieleski, and Steckler, 2022) in which peace is presented as an essential pursuit of the firm (Bauer, 2022). I analyze how the true objectives of a business (*Chapters 2 and 4*) may be better served by directing resources towards greater peace (*Chapters 3 and 5*), with growth and profit targeted insofar as such pursuits foster and do not threaten peace. The sustainability of business is (in most cases) bounded by peace within the ecosystem in which it operates, including the need for progress within the broader community.

Proposing a fundamental shift in Business Ethics literature from the notion of corporate social responsibility to the idea of *Business for Peace*, I conclude that the concept of peace can serve as the substance of positive impact in the business context. Based on a historical reading of the firm, this proposal deviates from the extant Theory of the Firm by placing the onus for generating positive societal impact on the individual firm rather than on an unaccountable broader utilitarian marketplace. If the core objective of business is indeed more than the pursuit of profits alone, then our understanding of the nature and role of business must be updated and defined more adequately than what is found in existing literature. Indeed, as businesses are the machinery that most often provides nearly everything that constitutes modern lifestyle – including food, clothing, shelter, and recreation – its purpose must be defined beyond mere profit maximization. In fact, the survival and progress of our species in the present economic system is dependent on the sustainability of the collective of businesses. It is of great risk to society if profits were the sole purpose of business. That is why the firm itself is seen as the vehicle for pursuing peace, a means to an end, and, therefore, a new Theory of the Firm is needed.

If the outlined intricacies of business and peace help to form a better understanding of how and why their relationship is relevant today more than ever, the aim of this study has

been reached. Business certainly has the potential, and recognizes the societal expectation, to be a major force for good in society – and corporate leadership for peace answers the call. It is my hope that this work contributes to this aim via making the instrument of business a force for peace.

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Appendices

“I was once asked why I don’t participate in anti-war demonstrations. I said that I will never do that, but as soon as you have a pro-peace rally, I’ll be there.”

– Mother Teresa

“Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.”

– Rev. Dr. Martin Luther King, Jr.

Appendix 1: The Importance of Non-Empirical Research

In this appendix, I would like to address a topic related to the question of research methodology.²⁸⁰ According to anecdotal evidence, students at the bachelor and master levels within business studies are rarely if ever informed about the possibility to conduct non-empirical research. The prevalence of empirical research, whether quantitative or qualitative, is evident, as philosophical or conceptual research is hardly ever mentioned. Rather, it is generally emphasized that the type of research problem dictates the method to be chosen. Silverman’s (2013, 2014) emphasis on choosing quantitative or qualitative research methods according to the type of the research problem (rather than thinking that one of the two would be inherently better) appears to be a truism. Of course, biographical experiences will probably influence a researcher’s choices, but the choice of the method should always be directly dependent on the type of question(s) being asked. I must admit, the fact that I was for years leaning more to the qualitative side (before I heard of philosophical research) was simply due to the fact that I was never a “numbers person”. However, the decision in this study to engage in philosophical research is purely pragmatic because it is most conducive to clarifying the concepts of business and peace. This shows that the quantitative/qualitative dichotomy is not only “open to question” (Silverman, 2013:14), but severely limited as it generally does not even account for the

²⁸⁰ I gratefully acknowledge and refer to the teachings and assignments of Prof. Johanna Moisander during her course “Qualitative Research: Principles and Practices” at Aalto University School of Business in Spring 2018.

possibility to engage in purely theoretical research. Interestingly, Silverman (2013) does mention, albeit only shortly, that his PhD thesis was a theoretical study, so it is surprising that he does not elaborate on that further.

Indeed, the fact that I engage in theoretical/conceptual/philosophical research does not correlate at all with any of my biographical experiences (except, perhaps, for my personality trait of always having liked asking questions). In fact, I was actually surprised when I serendipitously heard in 2015 for the first time that theoretical, conceptual, philosophical research is possible – that it even exists – at a business school. I have to acknowledge Prof. Matti Häyry here who, then, became my supervisor. It truly felt like a revelation. It is, in my opinion, deeply concerning that the quantitative/qualitative dichotomy is so prevalent among all those universities that I have attended in my life so far (three business schools, two peace universities, and one sustainability program). Never before was it even mentioned in any of the programs that non-empirical research is a viable possibility.²⁸¹

What could be the reason for this? Why is the possibility of non-empirical research categorically denied, at least in business studies? Yes, it is denied, as I was told by more than one professor that it is not possible to complete a non-empirical thesis. What an eye-opener and what a relief it was when I found out the truth! Of course, I wanted to confront these professors/lecturers to see how they respond now that I had successfully completed a non-empirical Master Thesis (Bauer, 2015) – and started planning to continue on the same track through my doctoral studies (the present work). *Table 14* below summarizes the discussion.

While it was not explicitly stated, I interpret from these arguments in *Table 14* that those who are against even mentioning the existence of non-empirical research may, in fact, be hesitating to get into a discussion in which they personally feel underqualified. Then again, as Prof. Johanna Moisander (private communication) states:

I review a lot qualitative papers for established peer-reviewed journals, and very often the main problem in the papers is that the authors have not actually put forth a clear and convincing (well-justified) argument in their paper. But argumentation and logical thinking is something is very difficult to teach? You either get it or you don't?

²⁸¹ Upon checking retrospectively, I do find Drexler, Niedermair, and Suesserott (2011), published at the University of Innsbruck, in which the authors explicitly not only mention non-empirical research, but also see it as equipollent to empirical research.

Table 14: Pro and contra arguments on promoting the possibility of doing theoretical research at a business school²⁸²

Argument	Explanation	My counter-argument
It is in the best interest of master's students not to tell them about non-empirical research.	Most master's students struggle even with such notions as epistemology or ontology. Therefore, it is not wise to confuse them even more with complicated issues.	While that may be true, I am an example for a student who was confused because of <i>not</i> being allowed, for a long time, to engage in something that I felt I wanted to do but didn't know that I was allowed to do. The other students do not have to be annoyed by a potentially irrelevant topic for them. It is enough just to mention the existence of non-empirical research and, in a few sentences, explain what it entails.
It would lead to chaos if masters' students would be introduced to non-empirical research.	It would result in a "long battle" because some students would think that it's just an extended literature review.	It takes only a few minutes to explain that it's not an extended literature review. Students can be discouraged from doing it, but it is not right to deny the existence of non-empirical research.
Those students who are inclined to do non-empirical research will eventually find out that such an option exists.	For most students, doing non-empirical research is not a relevant option. Those who are interested in it will seek more information.	While this may be true, it can also be true that some might be inclined to do non-empirical research if they only knew of its existence.
The possibility to do non-empirical research depends on the availability of faculty who is trained in this methodology.	In our department, we have only one professor who is formally trained as a philosopher.	Yes, but this is not an argument for not telling students about non-empirical methodologies.
Non-empirical research is just not being done often and is, thus, not a central part of our field (Organization & Management).	Most if not practically all scholars in our field focus on empirical research.	The philosophers in our department do not focus on empirical research – and their existence should not be downplayed. Moreover, perhaps it is the lack of conceptual research that has produced a prevailing lack of conceptual clarity, which some journal editors seem to be attesting.

²⁸² Source: Author's own elaboration, first (unpublished) in an assignment for Prof. Johanna Moisander's course "Qualitative Research: Principles and Practices" at Aalto University School of Business in Spring 2018.

The issue here seems to be that non-empirical research – which I equate here with pure forms of “argumentation and logical thinking”, as Prof. Moisander states – is a) not taught in our field (Organization & Management), therefore, b) people feel unqualified, which leads to c) people not being willing to teach it. In other words, it appears to be a self-fulfilling prophecy. I would argue that theoretical/conceptual/philosophical research – and, thus, also argumentation and logical thinking – can be learned and taught. At least I have certainly learned a lot by reading insightful texts, such as Tuomi (2007), Häyry (2015), Kakkuri-Knuuttila and Heinlahti (2006), Kakkuri-Knuuttila (2013), Kisak (2016), and Cappelen, Gendler, and Hawthorne (2016). For example, the fact that non-empirical knowledge creation requires not only a sound argument and conceptual clarity, but also an extensive discussion of underlying counter-arguments as well as underlying assumptions is something that I did not know beforehand but that I was able to learn (see *Chapter 1.4*).²⁸³

Of course, Prof. Moisander might be referring to something more than that – that what can be read in a book – with her statement that “[y]ou either get it or you don’t”. Perhaps, it may not be enough to simply know what the process of doing non-empirical research entails, as actually doing it is an entirely different story. It may indeed require a special type of personality to be able to endure the intellectual stimulation of delving deep and deeper into pro and contra arguments. Not taking anything for granted and having the desire to not settle for anything else than complete conceptual clarity is a character trait that, apparently, not all scholars possess. Having said that, as Roy Suddaby (2006:640) points out, “the advantage some enjoy suggests that we who are less gifted [...] require more course work, training, and experience [...]”. Perhaps, the reasons are simply lacks of knowledge, practice, creativity, and courage. Yet, we know that all of these *can* be trained. Besides, the fact that some are more and some less talented in logical thinking does not mean that it should not be neglected in academic training – quite the opposite, in fact. Some have a talent for writing, others for data analysis, and yet others for argumentation. All need to be taught. As Suddaby (2010:355) recognizes, the weak

²⁸³ But is it really “very difficult” to teach? Is it something that you “either get or you don’t”? In the final paper for Prof. Moisander’s course, I devised the following ideas for teaching argumentation: Explaining why coherent argumentation is critical in any scholarly activity; introducing students to some of the literature and explaining which steps are necessary and what can be left out (for example, Prof. Häyry as my supervisor has encouraged me not to read the literature too much in order to not get lost); removing students’ fear to ask lofty questions; making students practice with easier argumentation mock exercises; going with students together through examples of good argumentation; making students think about a real-world problem that can be solved (only) through solid argumentation; showing students examples where the key to solving the puzzle is to understand the underlying assumptions; and explaining students that it takes a lot of practice to get good at something.

understanding of construct clarity “is reflected, somewhat, in how we train graduate students, where considerable time is devoted to understanding how constructs are measured and operationalized but substantially less time is devoted to understanding how constructs are created and used in the research process”.

Overall, my feeling is that the problems outlined above – weak argumentation skills, weak logical thinking skills, or weak theoretical/conceptual/philosophical research skills – is more prevalent in society at large – and not only an issue in the Organization & Management field. Apparently, only in a few academic disciplines is theoretical research commonly practiced and advocated on all educational levels. Yet, any and every discipline needs to be grounded in a solid theoretical foundation – something that can be achieved only through rigorous thinking. It goes without saying that such rudimentary abilities as distinguishing between real and fake news might be a symptom of a lack of critical and logical thinking nowadays. The question arises, why are our academic fields and sciences today strongly leaning towards empiricism? Using the case of fake news as an analogical case in point, it appears that, generally, people trust their own perceptions (to which fake news attend) more than their own logical thinking. Where have we gone wrong as society? Perhaps this matter would need to be addressed far earlier than just in graduate school ...

Returning to the realm of academic research, a lack of critical questioning has allowed for conceptual ambiguities and outright flaws and errors to persist. To mention an example: How is it possible that the mainstream has for decades, if not centuries, allowed capitalism to prosper, even though it is clear that it has faults? I believe that the fundamental skill of rigorous thinking is a solution to this problem. Of course, this is not to say that empirical research would not have its place. Yet, in my opinion, non-empirical research should precede any type of empirical research. Empirical research should have non-empirical findings as a conceptual starting point before engaging in empirical research. Furthermore, non-empirical research has, as I see it, more power to come up with truly innovative ideas because empirical research is, by definition, always limited to ideas that others have already, consciously or unconsciously, undergone in some form. The way I see it, theoretical/conceptual/philosophical research provides the “skeleton”, and empirical research, then, the “meat around the bones” (I wonder if anybody has ever divided theory into metaphorical “meat theories” and “bone theories”).²⁸⁴ These “meat”

²⁸⁴ A question that I find interesting is the perceived quality and value of philosophically argued concepts vis-à-vis inductively elicited concepts from empirical research. What is “better”, to argue theoretically that a certain phenomenon must (on certain conditions) be observable in reality and to explain it theoretically, or to actually observe the phenomenon and to inductively theorize it? Apparently, most would prefer the latter,

theories (empirical research) are also of great importance. For example, by abductively, or “analytically inductively”, developing theory through grounding it in observation data (cf. Suddaby, 2006), researchers can “understand the process by which actors construct meaning out of intersubjective experience” (ibid:634). In other words, grounded theory is a useful tool for making sense of how phenomena are interpreted – what meanings they have, how they are manifested, etc. Therefore, I do see myself conducting qualitative research on the “business and peace” theme in the future building on this present theoretical/conceptual/philosophical study. For example: How do entrepreneurs conceive the meaning of business and its relationship with peace? What are the intrinsic motivations of startup founders, social entrepreneurs, SME CEOs, and Fortune 500 CEOs for their careers? How do they see the role of their company in society? How do they define success? How has peace been operationalized in other than war contexts? From a Foucauldian genealogy or critical discourse analysis perspective, how is the nexus of business and peace historically coupled? How have specific companies contributed to peace in certain contexts?²⁸⁵

empirically induced generalizations, as the former is indeed only based on assumptions. However, I feel that the theoretical contribution (as long as it is well-argued) is more valuable because it requires more creativity and scholarly power (intellectual ability) to be able to argue for the same result purely with the mind’s power that the empirical researcher observes. And this is, in my opinion, more valuable because, if the result is the same as in the empirical study, the theoretical researcher had to put in much more intellectual effort. For the empiricist, it is enough to observe and theorize (while, of course, following the guidelines of rigorous qualitative research, such as those put forward by Gioia, Corley, and Hamilton, 2013), but the theorist has to imagine all theoretically possible outcomes, analyze each one of them separately, and argue why a certain outcome must be true in specific conditions. If the analysis is correct and the argumentation solid, then this is equally “sure” and becomes a “fact” as the results of an empirical study. Of course, there is a place for empirical research, too, but, as I argue, it has to come after an initial non-empirical conceptualization of the phenomenon. Using the example of research on business and peace, extant empirical studies are great and their conclusions are correct, but they hitherto lack the power to change and transform mainstream views on business because the entire scope of conceptual implications has not been recognized.

²⁸⁵ While I assigned theoretical/conceptual/philosophical research earlier the role of enabling empirical research, I believe that I have to take that statement partly back, as I now realize that there is a purpose in ethnographic research that precedes non-empirical research: Assuming that we enter (by virtue of physical travel, or perhaps through societal growth and unforeseen developments) a society where we identify something called “business” – but we have absolutely no idea what “business” is, or means – then we may be advised to ethnographically study the behavior of those... humans... or at least human-like beings, wearing, as outer layers, some black or other darker-color cloaks or vestures, with white, sometimes patterned, inner layers of habitual under-vestments being partly covered by pieces of rag hanging down from their throats, entering these high, glittering caves that look like... towers. What might they be doing there – apparently for a full eight hours at a time, roughly five times a week? Sometimes, I hear them escaping their caves for a little while around noon looking pale and anemic talking about... money? According to Watson (2011:205), ethnographic research of organizations may be the best way to get close to the “human action and social interaction” in the field. Conceptualizing ethnography as drawing from the researcher’s own experiences in a certain (cultural) context in the field allows for a much richer immersion into the qualitative case while combining (participatory) observation with other data collection methods (such as interviews and surveys). Van Maanen’s (2011) paper raises the question of the ultimate source of knowledge. Considering a quote from Watson (2011:209) – “As science, organizational ethnography needs to be concerned with creating systematic generalizations about ‘how the world works.’” – it seems that ethnographers assume that the way the world works is perhaps not constant, but nonetheless given. In the words of Van Maanen (2011:219), ethnography

Appendix 2: Interviews

Interviewer: Bauer, T.

Selected short biographies are as of the time of the interview.

In alphabetic order:

- Henk Jan Aarsen, Co-owner and Director, Transmare Trading & Compounding. August 8, 2014, Rotterdam, The Netherlands.
- Christian Bunsen, Partner, responsible for Corporate Responsibility at Freshfields Bruckhaus Deringer. October 1, 2012. Frankfurt, Germany.
- Juan Andres Cano Garcia, Founder and CEO, Value4Chain, Founder and CEO, PeaceStartup. May 1, 2016, Oslo, Norway.
Mr. Cano Garcia is the 2015 Honoree of the Business for Peace Award. As the founder and CEO of several organizations, including the two companies Value4Chain and PeaceStartup, Mr. Cano Garcia works extensively in his home country Colombia to make ethical and sustainable business a force for peace. His legal background gives him an edge also in the field of business and Human Rights.
- Gilbert Curtessi, Business Development Director, Transmare. August 3, 2014, Rotterdam, The Netherlands.
- Ger Dempsey, Founder and CEO, Silicon Peace. May 17 and 18, 2016, Skype.
Mr. Dempsey is the founder of Silicon Peace, which develops the Corporate Peace Index. With a background in IT, Mr. Dempsey became passionate about making technology a force for peace in conflict and post-conflict regions of the world.
- John Elkington, CEO, Volans, Co-Founder and Honorary Chairman, SustainAbility. May 4, 2016, Oslo, Norway.
John Elkington is an author, advisor and entrepreneur in the field of sustainable business. He is considered the “Father of Corporate Social Responsibility” and the creator of now widely adopted concept of the triple bottom line (people,

“is constituted by some of the social practices (forever shifting) that lead to its production”. In other words, ethnography exists only because forever shifting social practices exist.

planet and profit). A survey of the Top 100 CSR leaders in 2009 placed him fourth out of 100 people listed, after Al Gore, Barack Obama and the late Anita Roddick, and alongside Muhammad Yunus.

- Francis Fukuyama, Professor, Stanford University. November 2, 2017, Stanford.
- Hagen Henry, Adjunct Professor, University of Helsinki, Finland. Former Head of Cooperative Branch, ILO. June 13, 2016, Skype.
Dr. Henry is Adjunct Professor at University of Helsinki in the field law. His specialization and area of expertise is corporate law, and cooperative law in particular. In his former position as the Head of the Cooperative Branch at the International Labour Organization (ILO), and in his work current work, Dr. Hagen Henry studies the potential for organizations to satisfy the needs of its members.
- Hery-Christian Henry, Founder and CEO, Danceteam International, Management Consultant, Oaklin. May 8, 2016, Helsinki, Finland.
Hery-Christian Henry is a Management Consultant at Oaklin, based in London, UK, and former Management Consultant for 8 years at Deloitte. Moreover, he is the Founder and CEO of Danceteam International, a social business based in Helsinki, Finland, that empowers children through dance in various countries around Europe and Africa. Mr. Hery-Christian Henry describes himself as “a very operational guy in everything I do”.
- Adriaan Kamp, Founder and CEO, Energy For One World. May 4, 2016, Oslo, Norway.
Adriaan Kamp is the founder and director of Energy for One World and has a long career in Oil & Gas industry. Energy for One World is consulting boutique on Energy Architecture & UN Sustainable Development which aims to help customers to organize the system and organizational changes needed (energy transition) and integrate the Paris Agreement/ UN sustainable development agenda in the better energy architecture, transition and country developments.
- Ruud Lubbers, Former Prime Minister, The Netherlands, Former UN High Commissioner for Refugees, UNHCR. August 13, 2014, Dalfsen, The Netherlands.
- Noel Morrin, Executive Vice President, Sustainability, Stora Enso Oyj. May 27, 2016, Telephone.

Noel Morrin is the Executive Vice President for Sustainability of Stora Enso Oyj, a company provider of renewable solutions in packaging, biomaterials, wood, and paper. He made a career in construction and materials industries. His present work is focused on developing sustainability strategies.

- Mohit Mukherjee, Founding Director, UPEACE Centre for Executive Education. August 8, 2014, Skype.
- Paul Polman, CEO, Unilever. May 2, 2016, Oslo, Norway.
As CEO, Paul Polman launched Unilever’s Sustainable Living Plan, which is considered one of the most comprehensive, innovative and ambitious corporate sustainability initiatives to date. In addition to this global position, Mr. Polman is involved in a number of high-level organizations related to business and sustainability, such the World Business Council for Sustainable Development, the United Nations Global Compact, the UN High Level Panel of Eminent Persons on the Post-2015 Development Agenda, to name a few. Interestingly, Mr. Polman considered becoming a medical doctor or a priest, before embarking on the business career that has brought him to where he is today.
- Per Saxegaard, Founder and Executive Chairman, Business for Peace Foundation. May 4, 2016, Oslo, Norway.
Per Saxegaard’s strong background in finance is substantiated by his work as an investment banker and as an entrepreneur. He is the founder of World Trade Center Oslo and Norden Corporate Finance, and the Co-founder of DTZ /Norden Realkapital. Mr. Saxegaard defines the aim of the Business for Peace Foundation Award as becoming the “Nobel Prize” in business. Its hope is that, if a mere 5% of companies move in the right direction of becoming businessworthy, the rest will follow.
- Feike Sijbesma, CEO, Royal DSM. October 17, 2014, Heerlen, The Netherlands.
- Markus Terho, Founder and CEO, Sparkter. May 12, 2016, Helsinki, Finland.
Markus Terho founded Sparkter, a consulting firm in Helsinki, Finland, that tries to help large and medium-sized companies get better value out of their efforts in corporate responsibility. A central tenet is how business can contribute to solving environmental or social challenges. As former Head of Sustainability at Nokia, Mr. Terho has vast experience in the corporate sustainability field.

- Sander Tideman, Managing Director Europe, Mind and Life Europe, Senior Research Associate, Business–society Management, Erasmus University Rotterdam School of Management. July 31, 2014, Rotterdam, The Netherlands.
- Keith Tuffley, CEO, The B Team. May 3, 2016, Oslo, Norway.
Keith Tuffley is the Managing Partner and CEO of The B Team, a New York based not-for-profit organization founded by Sir Richard Branson and Jochen Zeitz. In addition, he is the Founder and Chairman of NEUW Ventures SA, based in Lausanne, Switzerland. NEUW is an entrepreneurial impact investing company that creates and finances new businesses which reduce the human ecological footprint and accelerate the world’s transition to a sustainable economic system. Mr. Tuffley has a long career in finance, having worked at Goldman Sachs and other banks in the past.
- Fokko Wientjes. Head Corporate Sustainability, Royal DSM. October 17, 2014, Heerlen, The Netherlands.

Appendix 3: Excerpts from Index Descriptions

According to European Business Network for Corporate Social Responsibility (CSR Europe, 2010), the top 10 most recognized global sustainability indices are: the Global Challenges Index, Dow Jones Sustainability Indices, Carbon Disclosure Leadership Index (CDLI), FTSE4Good Index, BM&FBOVESPA Corporate Sustainability Index (ISE), NASDAQ OMX GES Sustainability Nordic Index, DAXglobal Alternative Energy Index, NASDAQ OMX Clean Edge Global Wind Energy Index, Cleantech Index, and the Johannesburg Stock Exchange SRI Index (JSE SRI). Moreover, Statman (2006) states that the four most significant indices of socially responsible companies are: Domini 400 Social Index (DS 400 Index), Calvert Social Index, Citizens Index, and the Dow Jones Sustainability Index.

For the purpose of learning from existing non-market-performance indices in the business context, this overview²⁸⁶ also covers the Corporate Responsibility Index, the Good Company Index, the Clarkson Centre for Business Ethics Board Shareholder Confidence Index, and the AIChE Sustainability Index. Finally, the Global Peace Index, the Happy Planet Index, the Human Needs Index, the Social Progress Index, and the Gross National Happiness Index are included from the sphere of non-business social indices, in order to learn from their methodologies.

Each of these mentioned indices are introduced below (except for the Dow Jones Sustainability Index and the Corporate Peace Index, which were covered in *Chapter 6.2.2*), in alphabetical order, replicating excerpts from the respective websites of the index in question. For the sake of simplicity, each reference/citation is not separately marked, if the source in question is the website of the respective index.

Excerpts from Index Descriptions:

- ***The AIChE Sustainability Index enables managers to assess their company's sustainability performance with seven key metrics that help to understand how their company's sustainability efforts are perceived in the community, by shareholders, by customers and versus peers. The metrics are based on over 30 sources of public data and allow companies to measure their efforts at the company and sector level.***

²⁸⁶ First in Bauer (2016).

They factor technology and innovation into performance data and enable the company to:

- 1. Benchmark your performance among peers.*
- 2. Assess your performance against well-defined metrics on an on-going basis.*
- 3. Measure progress toward best practices at regular intervals.*
- 4. Access unbiased, expert interpretation of publicly available technical data.*
- 5. Better understand public perception of your company's sustainability efforts.*

Methodology/ 7 Key Metrics:

- *Strategic Commitment to Sustainability:*
 - o Stated Commitment – public commitment to excellence in environmental and social performance throughout a company's value chain*
 - o Commitment to Voluntary Codes – public commitment to voluntary codes and standards, including Responsible Care, Global Compact, and others*
 - o Sustainability Reporting – timely and comprehensive public reporting of sustainability performance*
 - o Sustainability Goals and Programs – a comprehensive set of goals and programs that are specific and challenging*
 - o Third-Party Ratings – respected agencies' ratings on company-wide sustainability management and reporting.*
- *Sustainability Innovation:*
 - o Strategic commitment includes the following assessment criteria:*
 - o Stated Commitment – public commitment to excellence in environmental and social performance throughout a company's value chain*
 - o Commitment to Voluntary Codes – public commitment to voluntary codes and standards, including Responsible Care, Global Compact, and others*
 - o Sustainability Reporting – timely and comprehensive public reporting of sustainability performance*
 - o Sustainability Goals and Programs – a comprehensive set of goals and programs that are specific and challenging*
 - o Third-Party Ratings – respected agencies' ratings on company-wide sustainability management and reporting.*
- *Environmental Performance:*
 - o Resource Use – intensity of energy, material and water consumption, and use of renewable sources of energy and materials*
 - o Greenhouse Gas Emissions – intensity of greenhouse gas emissions*
 - o Other Emissions – air emissions, wastewater, and hazardous waste releases*
 - o Compliance Management – environmental liability, fines and penalties, and environmental capital investment.*
- *Safety Performance*
 - o Employee Safety – recordable and days-away-from-work injury rates*

- *Process Safety* – number and trend of process safety incidents, normalized by number of employees, and occurrence of major safety incidents
- *Plant Security* – presence of an adequate plant security management system, represented by completion of a Responsible Care plant security audit.
- *Product Stewardship*
 - *Assurance System* – product stewardship policies and goals, incorporation of a Responsible Care product safety process, and engagement of value-chain partners to assure product safety
 - *Risk Communication* – risk communication policies and goals, incorporation of a Responsible Care risk communication process, and preparation to meet REACH requirements
 - *Legal Proceedings* – involvement in major legal proceedings related to product safety, risk and toxicity.
- *Social Responsibility*
 - *Assurance System* – product stewardship policies and goals, incorporation of a Responsible Care product safety process, and engagement of value-chain partners to assure product safety
 - *Risk Communication* – risk communication policies and goals, incorporation of a Responsible Care risk communication process, and preparation to meet REACH requirements
 - *Legal Proceedings* – involvement in major legal proceedings related to product safety, risk and toxicity.
- *Value-Chain Management*
 - *Assurance System* – product stewardship policies and goals, incorporation of a Responsible Care product safety process, and engagement of value-chain partners to assure product safety
 - *Risk Communication* – risk communication policies and goals, incorporation of a Responsible Care risk communication process, and preparation to meet REACH requirements
 - *Legal Proceedings* – involvement in major legal proceedings related to product safety, risk and toxicity.

- ***The BM&FBOVESPA Corporate Sustainability Index (ISE)***, launched in 2005, is a Latin American initiative and aims to compare the performance of BM&FBOVESPA listed companies on the following corporate sustainability issues: economic efficiency, environmental equilibrium, social justice and corporate governance. The index is supported by the IFC; the methodology was designed by the Sustainability Research Center (GVCes) at Fundação Getulio Vargas's Business School (FGV-EAESP), and the assurance partner is KPMG.

The ISE is designed to measure average stock performance, tracking changes in the prices of stocks of companies recognized for their commitment to corporate sustainability. There are 40 stocks in the portfolio, selected by the Index Governance Committee based on eligibility (eligible Stocks: shares and units

representing shares of BM&FBOVESPA-listed issuers) and the satisfaction of inclusion criteria (rank in the top 200 in the individual Tradability Ratio, having actively traded in fifty percent of the trading sessions held over a period comprising the three previous portfolio cycles, not being considered a penny stock, and satisfying the sustainability attribute and having been selected by the ISE Governance Committee).

Exclusion criteria include: any of the inclusion criteria not being met, a designation to be under 'exceptional trading status,' or an occurrence in the course of the portfolio cycle that has (at the discretion of the ISE Governance Committee) materially and adversely affected the corporate sustainability performance of the issuer.

The index constituents are weighted by market value attributable to the free float per constituent (free float meaning shares or units outstanding and available for trading, as applicable) subject to a liquidity-based weight cap. (BM&FBOVESPA, 2016)

- **The Board Shareholder Confidence Index (BSCI)**

Ongoing since 2003, the Board Shareholder Confidence Index (BSCI) is an annual examination of governance practices among Canadian Boards of Directors. The BSCI evaluates and rates Boards of Directors on their potential to act effectively and by their performance as indicated through past practices. Their adaptable rating system assigns companies listed on the S&P/TSX Composite Index an overall score ranging from AAA+ (highest) to C (lowest). Their scoring criteria are divided into three sections: Individual Potential, which focuses on the directors themselves; Group Potential, which examines the board as a whole; and Past Practices, which analyses on a variety of board outputs.

Individual Potential: The criteria used in this analysis fall into three principle categories: Director Independence; Director Stock Ownership; and Director Meeting Attendance. Director Independence measures the degree to which a director's decisions may be influenced by factors outside of shareholders' interests. In particular, the criteria in this section examine the potential influence of management, other directors, and other boards. A Director, however independent and experienced, requires motivation to act in the best interest of shareholders. Although motivation is difficult to quantify, stock ownership is generally accepted as an effective and demonstrable means of inciting motivation. As such, director motivation is measured by comparing Directors' stock ownership to their annual retainers. Poor director attendance may suggest that a director is overcommitted and unable to dedicate sufficient time to Board matters, or that a director is no longer making his/her role on the Board a priority, thus resulting in a perceived risk.

Group Potential: The factors used to determine Group Potential are: Board Structure; the implementation of a Board Evaluation Processes; the use of a Board Skills Matrix to manage board composition; and Disclosure of Continuing Education Opportunities and an Orientation Process for directors. A Company's board structure score is based on i) the separation of CEO and Chair positions; ii) Independence of Audit, Compensation and Nominating Committee members; iii) The ratio of voting rights to share ownership between share classes. In order to receive a perfect evaluating process score, a company must implement and disclose regular and formal evaluation processes for the Board as a whole and for each of its individual Directors. Skills Matrix: If the skills of the board as a whole are disclosed, but the skills of individual directors are not, a small deduction is made. If the inverse is true, a larger deduction is made. If no skills matrices are present, a full deduction is made. Disclosure of Continuing Education Opportunities: In order to receive full marks, companies must disclose a formal continuing education process, the specific educational activities conducted in the most recent year, the attendees for each activity, and a formal orientation process.

Best Practices: can be grouped into three principle categories: Compensation, which includes decisions that influence dilution, "pay for performance" policies, and company loans; decisions which affect Director Elections; and finally, decisions regarding CEO Succession Planning.

- **The Calvert Social Index**, today called *The Calvert U.S. Large Cap Core Responsible Index (CALCOR)*, is designed to capture the entire investable universe of companies with strong sustainability profiles (meeting or exceeding the common benchmarks). Calvert's assessment is based on sub-industry specific ESG criteria and each constituent must meet basic inclusion criteria.

The selection methodology for CALCOR is based on the index universe consisting of the 1000 largest capitalization stocks listed in the United States and whose principal place of business is the United States (SN1000). The index constituents are companies in the index universe that meet Calvert's ESG criteria for index inclusion. At the June and December reconstitutions, each index universe constituent is assigned a Calvert ESG score. The Calvert ESG Score is a sub-industry specific, quantitative assessment of each security's material ESG performance. It is derived from multiple data inputs used to measure industry relevant ESG factors and is considered on a peer relative and absolute basis.

Stocks selected for inclusion in CALCOR are weighted based on their float market capitalizations within each of the ten Global Industry Classification Standard (GICS) sectors. Each constituent's weight within its sector is then modified by the weight of the Sector in the SN1000. Security weights may be modified to a maximum of 4X the security's original weight in the CALCOR.

Index weight in excess of the 4X cap is redistributed across all remaining constituents on a proportionate basis.

- **The Citizens Index** Portfolio includes 300 leading companies selected for financial performance and social responsibility.
- **The Cleantech Index (CTIUS)** is the first and only stock market index designed to track the market performance of publicly traded cleantech companies. It is comprised of 58 companies which are global cleantech leaders.

The CTIUS component companies must pass 18 screening criteria that cover market capitalization and liquidity, purity (i.e., the percentage of their business that is cleantech, must be 50% or above), company quality versus other sector peer companies (e.g., strategy, management, profitability, technology, industry position, etc.), and sector and geographic redundancy.

- **The Climate Performance Leadership Index (CPLI)** is produced by the Carbon Disclosure Project (CDP), which is a platform for companies to disclose their carbon emissions, performance, and strategies to investors via a detailed questionnaire. The results of the questionnaire are scored and used to gauge and rank the performance of the companies who are doing the most to combat climate change (they also have questionnaires for water usage and supply chain). The questionnaire consists of hard data questions such as total carbon emissions as well as strategic questions regarding financial returns on sustainability initiatives. The CPLI 'A List' is comprised of the top 187 performers of the over 2,000 disclosing companies.

The CDP assesses corporations through questionnaires developed with input from their scoring partners, responding companies, investors, NGOs and other partners. The scoring methodology provides a Disclosure Score and a Performance Score. The Disclosure Score assesses the level of detail and comprehensiveness in a disclosure, and the Performance Score assesses the level of action taken on climate change evidenced by the company's CDP response.

The CDLI is used to indicate the groups of companies with the highest disclosure. The threshold is set as the top 10% highest scoring companies. Also, responses to the questionnaire must be publically available.

"A" Performance Band: Up to and including 2014, the Climate Performance Leadership Index (CPLI) included companies which scored over a certain performance percentage, irrespective of sample. From 2015, the CPLI will no longer exist and companies which score an "A" performance band will be referred to as companies which have achieved an "A" performance band, an "A list" company or "an A company". Inclusion requires a high Performance Score, publically available responses, maximum performance points for certain questions and a reputation review based on publically available sources.

- **The Corporate Responsibility Index** measures and manages responsible business practice. It provides insights into how leading companies approach, discuss and develop key issues as responsible businesses. Provides a robust framework to help companies systematically measure, manage and integrate responsible business practice into mainstream business operations, and publicly communicate progress to stakeholders.

The components include seven key areas: “Remuneration & Fair Play,” “Welfare at work,” “Transparency – Tax & Lobbying,” “Responsible Investment & Disinvestment,” “Future Leadership,” “More Effective Engagement – Suppliers, Customers & Stakeholders,” and “How are global trends affecting business strategy? How are companies responding?”.

- **The DAXglobal Alternative Energy Index** is a sector-based index comprised of 15 companies and is designed to tap into the growing alternative energy sector. Two of the major outputs measure the performance and volatility of companies in this sector.

The DAXglobal Alternative Energy Index tracks the financial performance of 15 international companies whose revenue is based on technology and services designed to promote and generate alternative energy sources such as wind, solar power, biogas, ethanol and geothermal power/hydropower/batteries.

- **The Domini 400 Social Index (DS 400 Index)** was originally launched as the Domini 400 Social Index in 1990 but is now referred to as the MSCI KLD 400 SOCIAL INDEX (USD). It is comprised of 400 US securities with outstanding ESG ratings and excludes products with negative impacts (such as tobacco). It is designed to provide investors with a diversified benchmark of companies with strong sustainability profiles.

It is a capitalization weighted index of 400 US securities that provides exposure to companies with outstanding Environmental, Social and Governance (ESG) ratings and excludes companies whose products have negative social or environmental impacts. The selection universe is comprised of large, mid and small cap companies in the MSCI USA IMI Index.

The Selection comprises of two stages: First, securities of companies involved in Nuclear Power, Tobacco, Alcohol, Gambling, Military Weapons, Civilian Firearms, GMOs and Adult Entertainment are excluded. Second, additions are made from the list of eligible companies based on considerations of ESG performance, sector alignment, and size representation.

- **The FTSE4Good Index** is designed to measure the environmental, social, and governance (ESG) performance of companies. FTSE has identified four uses for the index: financial products, research, reference, and benchmarking. Before a

company can be ranked and included in the index, it must first meet the comprehensive inclusion criteria.

To compile the ESG Ratings and the selection of constituents for the FTSE4Good Index Series, the FTSE ESG Ratings methodology is used. ESG Rating are based on Pillar and Thematic Scores, the three pillars (environmental, social, and governance) are divided into 14 themes which are applied to a large global universe of stocks. Data is compiled for each stock at four hierarchical levels. At the various levels of data (excluding the top level), stocks are given a score assessment and an exposure assessment.

The FTSE ESG Ratings use a company's Theme Exposure and Theme Level score assessment to calculate a range of assessments that allow investors to understand a company's ESG practices in multiple dimensions. There are three pillars and 14 themes by which the corresponding scores and exposures are determined.

- **The Global Challenges Index (GCX)**, as researched by Oekom, guides sustainability-minded investors to make decisions based on sustainability performance. It focuses on “seven global challenges”: climate change, drinking water, deforestation, biodiversity, population development, poverty, and governance. The index covers large global companies as well as small and medium-sized companies. The idea is to identify forward-looking companies that are adapting well to global challenges.

Out of a total universe of 3000 companies, approximately 450 enter the sustainability universe, and 50 are selected for the final index. The Global Challenges Index makes use of a two-step selection process:

First step: Oekom research uses its Corporate Rating system to identify which companies take particular account of environmental and social criteria in their business processes. Only companies which satisfy the rating's stringent requirements will make the shortlist for selection for the GCX (absolute best-in-class approach). Companies that violate specified exclusion criteria are excluded. Exclusion criteria include doing business in certain areas (nuclear power, biocides, chlororganic mass production, genetic engineering in agriculture, or military) and in certain ways (environmental violations, fundamental Human Rights violations, or violations in the areas of corruption or accounting).

Second step: Oekom research selects those companies that have a minimum market capitalization of 100 million Euros and that make a substantial contribution to surmounting the global challenges and at the same time make use of new market opportunities. These include the sustainable use of resources in forestry and fishery management, the expansion of competitiveness in the wake of technological innovations – for example in the area of renewable

energies – or the opening up of new markets, for example through microfinance products.’

- **The Global Peace Index (GPI)** ranks the nations of the world according to their level of peacefulness. The index is composed of 23 qualitative and quantitative indicators. The index gauges global peace using three broad themes: the level of safety and security in society, the extent of domestic and international conflict, and the degree of militarization. This year’s report provides an updated methodology to account for the economic impact of violence on the global economy. The report also contains a new analysis on positive peace and describes its relationship to development and other significant and positive societal outcomes.
- **The Good Company Index**

In *Good Company*, the authors unveiled an extensively researched Good Company Index (GCI) that ranked the Fortune 100 as employers, sellers, and stewards. Updated for 2014, the GCI now ranks almost 300 of America’s largest companies. Analysis shows that better-ranked companies in the same industry consistently outperform their competitors, sounding a warning that bad companies will wither while worthy ones will thrive!

Methodology: they assign positive or negative points to companies based on their performance on each measure (specifics described below) and then tallied the totals to yield a total score, which was then converted into a grade. In general, full Good Company grades were only assigned to those companies for which full data were available from all sources.

- *Good Employer Status:* for companies with at least 25 employee reviews on Glassdoor.com for the 12-month period between July 2014 and June 2015, we assigned points from -2 to 2, based on a company’s overall Glassdoor score. If the company is listed on the 2015 Fortune 100 “Best Companies to Work For” list, the company was assigned 1 point. Points from the two sources above are added together to yield the overall Good Employer score, subject to a maximum of 2 points.
- *Good Seller Status:* American Customer Satisfaction Index (ACSI). For companies for which ACSI ratings are available, points were assigned based on the octile of their most recent ACSI rating (as of August 2015), computed relative to the average ACSI score for the relevant industry. For those companies for which ACSI data are not available, companies were assigned a neutral score (no positive or negative points).
- *Good Steward Status:* this is based on environmental, penalties/fines, restraints and contributions.

- *Environment: Newsweek Green Rankings → points were assigned based on a company's octile ranking among 500 companies included in the 2015 Newsweek Green Rankings. RobecoSAM Dow Jones Sustainability North America Index → If the company is included in the Dow Jones Sustainability North America Indices in collaboration with RobecoSAM (effective as of September 22, 2014), the company was assigned 1 point.*
 - *Penalties/Fines: Based on their compilation of penalties and fines (primarily assigned by the federal government in the United States) between 2010 and 2015, if the company paid fines between \$1 million and \$100 million, the company was assigned -1 point. If the company paid fines greater than \$100 million, the company was assigned -2 points.*
 - *Restraint: CEO Compensation → If CEO compensation is among the 5 highest among the Fortune 100 on the June 2015 New York Times report based on the 2014 Equilar 200 CEO Pay Study, the company was assigned -1 point. CPA-Zicklin Political Accountability → If the company earned a score of 75 or greater, indicating greater accountability and disclosure, in the report "The 2014 CPA-Zicklin Index of Corporate Political Accountability and Disclosure," the company was assigned 1 point. If a company has no political spending, it was assigned 1 point. If a company was not ranked in the report, it was assigned 0 points. Tax Havens → If a company makes use of offshore tax havens, as defined in the US PIRG/Citizens for Tax Justice report "Offshore Shell Games 2014: The Use of Offshore Tax Havens by Fortune 500 Companies," it was assigned -1 point.*
 - *Contribution: Ethisphere Most Ethical Companies → If the company was included in the 2015 Ethisphere Most Ethical Companies list, the company was assigned 1 point.*
- ***The Gross National Happiness (GNH) concept has often been explained by its four pillars: good governance, sustainable socio-economic development, cultural preservation, and environmental conservation. Lately the four pillars have been further classified into nine domains in order to create widespread understanding of GNH and to reflect the holistic range of GNH values. The nine domains are: psychological wellbeing, health, education, time use, cultural diversity and resilience, good governance, community vitality, ecological diversity and resilience, and living standards.***

The Gross National Happiness Index is a single number index developed from 33 indicators categorized under nine domains. The GNH Index is constructed based upon a robust multidimensional methodology known as the Alkire-Foster method.

- **The Happy Planet Index** is the leading global measure of sustainable well-being. *The HPI measures what matters: the extent to which countries deliver long, happy, sustainable lives for the people that live in them. The Index uses global data on life expectancy, experienced well-being and Ecological Footprint to calculate this. The index is an efficiency measure, it ranks countries on how many long and happy lives they produce per unit of environmental input. The 2012 HPI report ranks 151 countries and is the third time the index has been published. The index uses global data on life expectancy, experienced well-being and Ecological Footprint.*
 - *Experienced well-being: If you want to know how well someone's life is going, your best bet is to ask them directly. In this year's HPI, experienced well-being is assessed using a question called the 'Ladder of Life' from the Gallup World Poll. This asks respondents to imagine a ladder, where 0 represents the worst possible life and 10 the best possible life, and report the step of the ladder they feel they currently stand on.*
 - *Life expectancy: Alongside experienced well-being, the HPI includes a universally important measure of health – life expectancy. We used life expectancy data from the 2011 UNDP Human Development Report.*
 - *Ecological Footprint: The HPI uses the Ecological Footprint promoted by the environmental charity WWF as a measure of resource consumption. It is a per capita measure of the amount of land required to sustain a country's consumption patterns, measured in terms of global hectares (g ha) which represent a hectare of land with average productive biocapacity.*
- **The Human Needs Index** introduces a new, multidimensional way to measure poverty and its effects. *Previously, the measurement of poverty was one dimensional, measuring income alone. The HNI Initially selected 21 material assistance and personalized service variables representative of basic human need—that is, the delivery of food, clothing, shelter, or health/ well-being services. These 21 components were then tested for statistical significance and general feasibility. The final model, includes only seven line-item variables and demonstrates strong correlations with benchmark data. The seven indicators are: meals provided, groceries provided, housing assistance, clothing provided, furniture provided, medical assistance and energy assistance.*
- **The Johannesburg Stock Exchange SRI Index (JSE SRI)** has announced their partnership with FTSE Russel. *The index has evolved considerably since 2004. Going forward, the assessment will be conducted in collaboration with FTSE and will produce the FTSE/JSE All Share Index.*

Eligible companies include companies that are included in the FTSE/JSE Responsible Investment Index or in the FTSE/JSE Responsible Investment Top 30 Index. Index qualification criteria: Constituents of the eligible universe that have a FTSE ESG Rating of 2.0 or above qualify as constituent members of the FTSE/JSE Responsible Investment Index. Constituents of the FTSE/JSE Responsible Investment Index with an ESG Rating below 1.8 are at risk of deletion from the FTSE/JSE Responsible Investment Index.

- ***The NASDAQ OMX Clean Edge Global Wind Energy Index (QWND)*** acts as a benchmark for the global wind energy sector and primarily measures market capitalization. It is designed to act as a transparent and liquid benchmark for the global wind energy sector. The Index includes companies that are primarily manufacturers, developers, distributors, installers, and users of energy derived from wind sources.

To be included in the Index, a security must meet the following criteria: the issuer of the security must be classified as a producer, distributor, or manufacturer of wind energy and wind turbines according to Clean Edge; the security must be listed on an index-eligible global stock exchange; one security per issuer is permitted; the security must have a minimum worldwide market capitalization of \$100 million; the security must have a minimum three-month average daily dollar trading volume of \$400 thousand; and a minimum free float of 20%.

- ***The NASDAQ OMX GES Sustainability Nordic Index*** is calculated by NASDAQ OMX in cooperation with GES Investment Services. The ESG criteria are based on international guidelines and support UN Principles for Responsible Investments (UN PRI). The companies are ranked based on “GES Risk Rating” and are screened and adjusted to ensure investability.

The OMX GES Sustainability Nordic consists of the 50 shares with the highest GES Sustainability ranking of the 200 most traded shares on NASDAQ Copenhagen, NASDAQ Helsinki, NASDAQ Stockholm and Oslo Børs. The GES Investment Service conducts the sustainability assessment, based on their model “GES Risk Rating”. The GES Risk Rating analyzes companies’ management of Environment, Social and Corporate Governance (ESG) factors in accordance with the United Nations Principles for Responsible Investments. The GES Risk Rating evaluates both the companies' preparedness as well as performance through a number of criteria and sub-criteria.

The companies obtain a rating (from Aa to Cc) for each of the areas; environment, human rights and corporate governance. The capital letters (A-C) indicate the general risk level in the company's industry. The lower case letters (a-c) indicate the risk level in the particular company, based on preparedness and performance. Altogether the rating shows the company's ability to deal with

the general risks that concern the type of activity and to comply with international norms and procedures.

- ***The Social Progress Index*** offers a rich framework for measuring the multiple dimensions of social progress, benchmarking success, and catalyzing greater human wellbeing. The 2015 version of the Social Progress Index has improved upon the 2014 version through generous feedback from many observers and covers an expanded number of countries with 52 indicators. The Social Progress Index incorporates four key design principles: 1) exclusively social and environmental indicators, 2) outcomes not inputs, 3) holistic and relevant to all countries and 4) actionable. These design principles are the foundation for our conceptual framework. We define social progress in a comprehensive and inclusive way. Social progress is the capacity of a society to meet the basic human needs of its citizens, establish the building blocks that allow citizens and communities to enhance and sustain the quality of their lives, and create the conditions for all individuals to reach their full potential. This definition reflects an extensive and critical review and synthesis of both the academic and practitioner literature in a wide range of development topics. The Social Progress Index framework focuses on three distinct (though related) questions:

1. *Does a country provide for its people's most essential needs?*
2. *Are the building blocks in place for individuals and communities to enhance and sustain wellbeing?*
3. *Is there opportunity for all individuals to reach their full potential?*

These three questions define the three dimensions of Social Progress: Basic Human Needs, Foundations of Wellbeing, and Opportunity.

Appendix 4: Technicalities of the Business Peace Index (BPI)

Explanation

The eight components of the Business Peace Index²⁸⁷ are named below A-H. Each indicator of each component is numbered. Each element of an indicator – a tier or a question – is named a, b, c, etc. For the sake of clarity, these elements can henceforth be named T:a, T:b, T:c... and Q:a, Q:b, Q:c... Thus, the full “address” of an element is X:N:T/Q:x where X is the component, N the indicator, and T/Q:x the tier or question. For example, the address of the first element of the first component is A:1:T:a.

Below, all eight components, their indicators, as well as their tiers or questions are summarized. After that, a table presents an overview of the scoring tabulation. Finally, the Business Peace Index Scoring Questionnaire and the Component Points to Index Score Calculation Table is presented.

Summary of All BPI Components and Indicators

- A. Extent to which the purpose, or *raison d'être*, of a company includes aspects of fostering peace. (60 points)
1. Four-tiered qualitative question.
 - a) **Tier one:** The company’s slogan, mission, or vision statements contain phraseology that alludes to all levels of the Weak-Strong-Holistic Framework, *and* key performance indicators of major operations entail measures that tie back to the slogan, mission, or vision. (60 points)
 - Minus 5 points if only the weak and strong levels are touched.
 - Minus 10 points if only the weak level is touched.
 - b) **Tier two:** The company’s slogan, mission, or vision statements contain phraseology that alludes to all levels of the Weak-Strong-Holistic Framework, *or* key performance indicators of major operations entail measures that tie back to the all levels of the Weak-Strong-Holistic Framework. (45 points)
 - Minus 5 points if only the weak and strong levels are touched.

²⁸⁷ First in Bauer (2016).

- Minus 10 points if only the weak level is touched.
 - c) **Tier three:** The company alludes to all levels of the Weak-Strong-Holistic Framework in their corporate reports (30 points)
 - Minus 5 points if only the weak and strong levels are touched.
 - Minus 10 points if only the weak level is touched.
 - d) **Tier four:** The company does not allude to the Weak-Strong-Holistic Framework, but their operations are likely to have a positive impact on peace (15 points)
 - Minus 5 points if only the weak and strong levels are affected.
 - Minus 10 points if only the weak level is affected.
- B. Extent to which a company has a long-term mindset. (60 points)
1. Two-tiered qualitative question. (30 points)
 - a) **Tier one:** The company develops and follows a plan of 30 or more years. (30 points)
 - b) **Tier two:** The company develops and follows a plan of 10 or more years. (15 points)
 2. Two-tiered qualitative question. (30 points)
 - a) **Tier one:** The company reports financial results every 12 months or less frequently. (30 points)
 - b) **Tier two:** The company reports financial results not more often than every 6 months. (15 points)
- C. Extent to which the products/services of a company satisfy a human need. (60 points)
1. Three-tiered qualitative question.
 - a) **Tier one:** 100% of the company's products/services explicitly address a human need. (60 points)
 - b) **Tier two:** At least 75% of the company's products/services explicitly address a human need, or least 90% of the company's products/services implicitly address a human need. (40 points)
 - c) **Tier three:** At least 50% of the company's products/services implicitly address a human need. (20 points)
- D. Extent to which a company embodies integrity and moral maturity. (60 points)
1. Qualitative yes/no questions, each "yes" is worth 30 points.

- a) Has the company defined moral excellence as a goal or guiding principle for the whole organization, and does it take measures to ensure its achievement?
 - b) Does the company have a “clean sheet” in terms of ethical conduct throughout the organization’s history?
- E. Extent to which a company positively evaluates its role and responsibility towards fostering true wellbeing of various stakeholders. (60 points)
1. Adapted from the GRI stakeholder engagement indicators. Qualitative yes/no questions, each “yes” is worth 15 points.
 - a) Does the reported list of stakeholder groups engaged by the organization include the general public (peace) as well as loosely affected stakeholders, such as stakeholders of stakeholders and nature?
 - b) Is the basis for identification and selection of stakeholders with whom to engage rooted in the true desire to foster peace in society?
 - c) Is the organization’s approach to stakeholder engagement, including frequency of engagement by type and by stakeholder group, rooted in the true desire to promote peace among the stakeholders?
 - d) Are topics and concerns that have been raised through stakeholder engagement handled by the organization with a win-win mindset and with the intention of climbing up the ladder of morality along the Weak-Strong-Holistic Framework?
- F. Extent to which a company takes responsibility for the social development of underprivileged communities. (60 points)
1. Qualitative yes/no question, a “yes” is worth 12 points:
 - a) Is the company a signatory to the United Nations Global Compact?
 2. Qualitative yes/no questions, each “yes” is worth 12 points.
 - a) Do products/services directly benefit the social development of underprivileged communities?
 - b) Are products/services adapted to suit the needs of underprivileged communities?
 - c) Does the company hire, and thereby help, people in underprivileged communities to live a decent life with dignity?

- d) Does the company develop products/services with the intention to contribute to the social development of underprivileged communities?
- G. Extent to which a company follows principles of the new paradigm for business. (60 points)
- 1. Three-tiered qualitative question.
 - a) **Tier one:** The company actively, explicitly, and publicly promotes the need for and benefits of shifting to a new, better paradigm for the business world and follows itself what it preaches. (60 points)
 - b) **Tier two:** The company explicitly implements internally some of the principles of the new paradigm. (40 points)
 - c) **Tier three:** The company implicitly implements internally some of the principles of the new paradigm. (20 points)
- H. Extent to which a company shows leadership for peace. (60 points)
- 1. Qualitative yes/no questions, each “yes” is worth 12 points.
 - a) Does the CEO understand, explicitly or implicitly, the Weak-Strong-Holistic Framework?
 - b) Does the CEO state that peace is a corporate priority?
 - c) Does the CEO publicly promote the potential for companies to foster peace?
 - d) Does the CEO’s intrinsic motivation stem from the desire to foster peace?
 - e) Does The CEO attend collaborative platforms related to peace (such as peace conferences, stakeholder meetings, etc.)?

BPI Scoring Tabulation Questionnaire

Component	Indicator	Tier (T) / Question (Q)	Maximum score		Company score		
A	1	T:a	60	60			
		T:b	45				
		T:c	30				
		T:d	15				
B	1	T:a	30	30	60		
		T:b	15				
	2	T:a	30	30			
		T:b	15				
C	1	T:a	60	60			
		T:b	40				
		T:c	20				
D	1	Q:a	30	60			
		Q:b	30				
E	1	Q:a	15	60			
		Q:b	15				
		Q:c	15				
		Q:d	15				
F	1	Q:a	12	12	60		
	2	Q:a	12				
		Q:b	12				
		Q:c	12				
		Q:d	12				
G	1	T:a	60	60			
		T:b	40				
		T:c	20				
H	1	Q:a	12	60			
		Q:b	12				
		Q:c	12				
		Q:d	12				
		Q:e	12				
TOTAL			480*			*	

* See Index Score Calculation Table for obtaining the final Index Score.

BPI Score Calculation Table

Component points	Index Score
480–478	100
477–473	99
472–468	98
467–464	97
463–459	96
458–454	95
...	
16–12	3
11–8	2
7–3	1
2–0	0

Formula:

$$\text{Index score} = (\text{Component points} / 480) * 100$$

Appendix 5: Summary of the Weak-Strong-Holistic Framework for Business

In this appendix,²⁸⁸ I present a summary of the Weak-Strong-Holistic Framework for Business, which provides a comprehensive approach for companies to contribute to peace. This framework recognizes that peace is a complex and multifaceted concept that extends far beyond the absence of war – and suggests that businesses can play a significant role in promoting peace. The framework proposes three different levels of engagement for businesses: weak peace, strong peace, and holistic peace. Below, concrete activities that companies can undertake at each of these levels to promote peace are listed.

Companies can contribute to nonwar and weak peace by:

- recognizing, analyzing, and assessing the impact business has on a specific conflict and thus developing proper reactive measures while being conflict-sensitive;
- refraining from causing violence, for example, through self-regulation and certification means;
- hiring former combatants or members of warring parties and by valuing diversity in hiring policies;
- instilling clear standards and policies for example against bribery and corruption;
- engaging in an honest and respectful dialog with all relevant stakeholders;
- investing in the reconstruction and stability of democratic society; and
- using networks and relationships throughout all levels of society to inspire and lead for change.

Concrete activities that companies can do to foster strong peace include:

- producing and selling (ethical) products and services that have some positive effects;
- respecting and supporting human rights;
- promoting gender equality, both internally and in society;
- taking responsibility for the environment;
- creating value for all stakeholders;

²⁸⁸ Based on Chapter 3 in Bauer (2015).

- contributing to the economic development of an impoverished area;
- engaging in Bottom or Base of Pyramid innovation and other activities that alleviate poverty;
- educating employees as well as members of the communities in which a company operates;
- fostering participatory governance models; and
- being concerned for the development of society.

Fostering holistic peace postulates:

- asking what is one's personal, and an organization's, higher purpose;
- transcending self-interest for a better future towards a greater good;
- showing moral excellence in leadership, which is both visionary and truly transformational;
- recognizing the interdependence of all human beings;
- leading from the future as it emerges; and
- nurturing a global consciousness which fosters compassion and collaboration.

In this conceptual treatise, the purpose of business is reimagined amid global challenges. Delving deep into the meaning and role of business in society, the research challenges profit maximization as overriding goal of business and advocates an approach where the expanded concept of peace is seen as the ultimate purpose of business. Peace is defined as the substance of any positive impact. Exploring weak, strong, and holistic peace, the study constructs a Business Peace Index guiding companies toward realizing their potential as a force for peace. *Business for Peace* is established as a framework for meaningful societal contributions in any context.

The findings will be relevant to researchers, philosophers, and policymakers concerned with the role of business in society, as well as business practitioners, particularly leaders concerned with corporate responsibility, seeking new perspectives to formulate an ethical corporate vision and strategy for adding value to society and nature.



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