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**INTEGRAL HUMAN DEVELOPMENT IN WORKING ORGANIZATIONS:
CULTURE, EMPLOYMENT PROTECTION, AND EMANCIPATION**

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*“La liberté est la condition ontologique de l'éthique.
Mais l'éthique est la forme réflexive que prend la liberté.”*

Michel Foucault

*“There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.”*

William Shakespeare, Hamlet

*“Economic growth without investment in human development
is unsustainable – and unethical.”*

Amartya Sen

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INTRODUCTION

Nobel laureate Amartya Sen famously stated that *“Economic growth without investment in human development is unsustainable - and unethical”*. The academic and public debate concerning models for development able to ensure economic growth as well as personal and social development has thus spread, through a variety of scholarly and disciplinary approaches. This work enhances our knowledge on one of them, namely Integral Human Development (IHD). IHD as a theoretical paradigm tries to overcome economist reductionism-based views of development, and to replace them with a humanistic based one. Calls for deploying humanism in business and working organizations, as well as for building a more people centered and personalist approach to business and economy, have been forwarded by scholars engaged within the Business Ethics field for more than two decades now (see, among others: das Neves, 2016; Fontrodona, Ricart et Al. 2018; Pirson and Lawrence, 2010; Melé and Gonzales-Canton, 2014; Matheson, Dillon et Al. 2021).

The urgency of this debate has been outlined by a variety of leaders, leading scholars and practitioners. Both a confessional tradition and a secular one, sharing common assumptions and goals, can be highlighted as established at the present date. Pope Paul VI addressed the issue of the relationship between development and humanism, already in 1967:

“If development calls for an ever-growing number of technical experts, even more necessary still is the deep thought and reflection of wise men in search of a new humanism, one which will enable our contemporaries to enjoy the higher values of love and friendship, of prayer and contemplation, (17) and thus find themselves. This is what will guarantee man's authentic development—his transition from less than human conditions to truly human ones.” (Paul VI, *Populorum Progressio* §20).

This reflection, and the scholarly tradition developed following it, has thus called for a bold change in Business Ethics approaches. The effort has been pursued whether by enriching previous approaches by introducing humanism as a distinctive theoretical paradigm (Melé, 2013; Fontrodona and Sison, 2006), by proposing the adoption of Catholic Social Teaching (CST) principles within organizational goals and processes (Sison, Hartman et Al. 2012; Fontrodona and Melé, 2022), and even through sharp and provoking metaphors, such as the one used by Professor Das Neves's: *“Much of today's Business Ethics could be reduced to attempts to tend to the table manner of business cannibals without changing their diet.”* (Das Neves, 2015). In pursuit of similar objectives, it is possible to appreciate a secular tradition, addressed by Sen and other scholars such as Nussbaum and Lee (Sen, 1999; Nussbaum, 1997; Lee, 2019) who have stressed the relevance of

capabilities in addressing social inequalities (Sen, 2005) and human flourishing (Nussbaum and Sen, 1993; Shrivastava and Zsolnai, 2022; Lee 2022) as crucial dimension to promote and evaluate social and personal development. Whether coming from a confessional perspective, highlighting the need for organizations to address the Common Good (Sison and Fontrodona, 2012; Fremeaux and Michelson, 2017; José, Sison et Al. 2011) or, from a secular standpoint, addressing the “good life” and organizational reform to reach it (Bragues, 2006), humanism in business shares the concern that the current economic system represents a “*potential threat to the integrity of human character and the disablement of community*” (Moore, 2005). Together with the here recalled *pars destruens*, it also shares common *pars costruens* goals: the humanistic approach is not aimed to limiting current evils of contemporary business theories and practices, rather to proposing an alternative vision of the firm as well as of the economic system (Laszlo, 2019; Spitzeck, Pirson et Al. 2009; Melé and Schlag, 2015). Humanistic Management has thus been proposed as holistic framework born in the overlapping of these traditions (Melé, 2013; Pirson, 2017). Scholarly attention and engagement within this framework are continuously growing (Koon, 2021), especially due to current social challenges posed to organizations (Giudici, Dettori et Al. 2020; Mair and Seelos, 2021), as well as challenges posed by organizations to society (Vaccaro and Palazzo, 2015).

Scholarship addressing SDGs (UN, 2015) pursuit in organization (Guerra, Hoffmann et Al. 2020; Del Baldo, 2019; Nigri, Aguilini et Al. 2021) can largely benefit from the humanistic perspective. Indeed, the latter already compels SDGs main objectives as part of the organizations’ mission and their role in social and personal development. In particular, IHD does so by deploying a perspective of development ethics (Goulet, 1997; Avededo, 2012; Keleher, 2018; Gasper and Keleher, 2021; Fine, 2004; Dierksmeier, 2016), as exploitable in and by working organization (Mongelli, Versari et Al., 2018; Sandelands, 2009; Melé 2003).

IHD, as foundational part of Humanistic Management (Melé 2016, Von Kimavowitz, Pirson et Al. 2011), relies on specific anthropological assumptions, stems from the belief in the performative feature of business and organizational studies, and it entails propositions for organizational change and social reform (Fioravante, 2021). Indeed, Integral Human Development is defined by the idea of “*well rounded development [...] for each person and the whole person*” (Paul VI, *Populorum Progressio*): development can be addressed as such only if all dimensions of the human being are enhanced. This entails the development of the physical, psychological, and moral dimensions, and development to be aimed at expanding human capabilities on the fundamental axis of freedom, relationality, and transcendence. Moreover, development is defined as such only when all three levels of human needs (survival needs, comfort needs and higher needs for rewarding relationships, spirituality, vocational activities; see also: Culebro Juarez and Gasper, 2021) are satisfied.

IHD, as well as Humanistic Management are based on the anthropological understanding of the human being as the Aristotelian Zoon Politikon (Fontrodona and Sison, 2006), a sociable being naturally inclined to living within society and social intercourse, whose individual actions and collective organizations are characterized by the embeddedness of economic behavior in social networks (Granovetter, 2018). This approach is in stark contrast to the neoclassical “homo oeconomicus” the self-oriented mono dimensional utility maximiser model (Sandona, 2013; o’Boyle and Welsh, 2014). Indeed, this change in perspective concerning anthropological assumptions impacts on both our understanding of Stakeholder theory (Freeman, Rusconi et Al. 2012), as well as on the carrying out of stakeholder relationships (Signori and Rusconi, 2009; Melé, 2012). Furthermore, the anthropological assumption underlying the humanistic approach, adds complexity as necessary element to overcome and counterbalance shortcomings of what has been called “economism” (or “economicism reductionism”). The latter being defined as an economic and business view which: *“(1) denigrates these pursuits as related merely to material needs and not intimately connected with man’s higher purposes, or (2) elevates the material means sought by business and commerce to the status of man’s only end.”* (Ancil, 2012, pp.66-67).

The anthropological underpinning of such theories entails a renewed focus on ethical drivers for economic and financial behavior (Signori, 2020) as well as for responsible and socially oriented policy making (Matten and Moon, 2004). By widening the interest in variables of economic behavior to non-strictly economic related ones, as well as by acquiring an axiological point of view informing the evaluation of economic behavior (Dion, 2014; Fuchs, 2022), the humanistic approach entails a change in research agenda, to be reflected in scholarly curricula and education within business schools (Amann, Pirson et Al. 2011) and within accounting studies (Del Baldo and Baldarelli 2017b). By this way, traditional CSR scholarship and sustainability studies (Hoffman and Sandelands, 2005) are implemented and refashioned (Del Baldo, 2017). IHD also sheds new light on accounting studies, through detailing and refashioning of theoretical and conceptual frameworks concerning the “social” and “environmental” impact within the triple bottom line approach (Del Baldo, Dillard et Al. 2020; Del Baldo and Baldarelli 2017a) and in tackling ESG (Ferraro, Etzion et Al. 2015).

This body of literature is enhanced by this work, which contributes to it at a normative and empirical level, by addressing issues never tackled before through IHD and the humanistic perspective in Business and working organizations, as well as by filling a gap in IHD and specific topics: culture-based model, employment protection and gender issues and feminist ethics. Indeed, this work draws upon previously mentioned scholars’ effort and helps in tackling the following SDGs: Chapter 1 focuses on #10 Reduced Inequalities; Chapter 2 focuses on #8 Decent Work and

Economic Growth; Chapter 3 #5 Gender Equality; all of them are tackled through the humanistic perspective and IHD models.

More in detail, the first chapter presents a model of IHD based on culture. By analyzing the historical case study of Olivetti (Del Baldo, 2018), it provides the first study of the case through the comprehensive IHD framework. It enhances our knowledge on IHD in working organizations by analyzing a set of micro-processes through which intellectuals and artists were involved within the firm yielding a series of cultural output increasing the three IHD fundamental dimensions of freedom, relationality, and transcendence for internal and external stakeholders. By this way, it adds to work on personalism and the personalist principle deployment in organizations (Melé, 2009; Avecedo, 2012); it adds to empirical research within IHD scholarship (Mongelli, Versari et Al. 2018); it conveys an original model of creative forces unleashing which differs significantly from other art based business models (Zsolnai and Wilson, 2016), similar historical experiences (Dalpiaz, Rindova et Al. 2016; Ravasi, Rindova et Al. 2012), as well as from other form of CSR cultural engagement (Bulut and Yumrukaya, 2009; Campa and Zijlmans, 2009).

The second chapter presents a refashioning of scholarship confronting current social issues through CST Permanent Principles (das Neves and Vaccaro, 2013; Vaccaro and Sison, 2011) and IHD (Melé, 2015; Pfeil, 2018). It does so in addressing the phenomena of Great Resignations (GR) and Quiet Quitting (QQ) as epiphenomena of a larger employment dissatisfaction and discontent shaking the global workforce (Gabriel, Arena et Al. 2022; Kuzior, Kettler et Al. 2022; Fontrodona and Melé, 2022). It does so by looking at normative prescription within CST concerning employment protection and employees' wellbeing (Tablan, 2015; Melé, 2021) and presenting a set of coherent propositions for organizations trying to halt and prevent GR, QQ and similar phenomena. It enhances our knowledge on deployment of CST principles for meaningful work and employment protection, especially on the issue of the subjective dimension of work (Sison, Ferrero et Al. 2016) and work-life balance (Guitian, 2009). It adds on the body of literature presenting normative business ethics (Hasnas, 1998).

The third chapter comprises a literature review and a case study. The first, refashions a cornerstone debate within the field on the relationship between business ethics' main approaches and feminist ethics (Borgerson, 2007; Wicks, 1996; Grosser, Moon et Al. 2017). It does so by first proposing a qualitative literature review (Massaro, Dumay et Al. 2016) based on recent development of the scholarly debate concerning gender and CSR/Business Ethics. It draws from the tradition of the debate on Feminine firm vs. Feminist firm, developed during the '90s on Business Ethics Quarterly Journal (Burton and Dunn, 1996; Derry, 1996; Wicks, Gilbert et Al. 1994), to assess recent contributions and the theoretical framework adopted (Grosser and Moon, 2019). By this way, it

proposes an original discussion of the state of the art of scholarship on gender and business ethics, thus contributing to shed new light on future research path and untacked challenges. The second part presents a critical discussion of relational capital in female digital entrepreneurship (Ughetto, Rossi et Al., 2020; Baldarelli and Del Baldo, 2016; Paoloni and Dumay, 2015). It does so by presenting the case of Cristina Fogazzi, owner and founder of the *gazelle* start up “Veralab” (Hormiga, Battista-Canino et Al. 2011; Nicolò and Valenza, 2019) of skin care products. The case is analyzed as a single, revelatory case study (Yin, 2009), using the CAOS model (Paoloni, 2021; Dal Mas and Paoloni, 2019; Dal Mas and Paoloni, 2020). Findings support the claim that relational capital deployed by the entrepreneur, in all aspects analyzed through CAOS model (Character, Environment, Organization, Sector), has been essential to build a community. The latter, after being gathered online through digital tools (mainly social media), has been engaged offline through in-person gathering and several programs of mobilization concerning mainly gender-issues (although not solely) related topics (Pasirayi Fennel et Al. 2022). Overall chapter 3 contributes to empirical literature on gender and business ethics scholarship looking at discussing new models for women’s emancipation (McCarthy, 2017; Pullen and Vachani, 2021); moreover, it contributes to early effort to bridge virtue ethics with gender-based ethics (Tong, 1998; Tessman, 2005; Dillon, 2017), thus paving the way for further research.

Limitations to the presented work are enlisted at the end of each chapter. Data collection for empirical studies, although considered satisfactory for dissertation’s purpose, can be further implemented, and refined. Indeed, for each theme tackled in the chapters, possible future paths of research are proposed. By this way, this dissertation contributes to IHD and Business Ethics studies in at least three ways: to the normative perspective (in particular, through Chapter 2), to empirical research on IHD models (in particular, with Chapter 1) and to theoretical frameworks and empirical research design for bridging CSR/Business ethics scholarship with gender issues (see Chapter 3).

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LIST OF PRESENTATIONS AND ADDITIONAL PUBLICATIONS BASED ON THIS
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Presented Paper: “Humanistic management with a history: Olivetti and the promotion of culture, arts and education within production”

2021 23-25 August - **8th CSEAR Emerging Scholars Colloquium and Webinar**

CSEAR Centre for Social and Environmental Accounting Research

University of St. Andrews (UK)

2021 24-26 November - **9th Humanistic Management Conference “Solution”**

Presented Paper: “Humanistic Management with a history: the role of artists and humanistic intellectuals inside Olivetti Company (1935-1960)”

Organized by Humanistic Management Network in Geneve

2022 20 October- **Doctoral Colloquium Sidrea - EAA**

Sidrea – Società Italiana di Ragioneria e Economia Aziendale

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Chapter 3 has been discussed at:

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“When the crisis becomes an opportunity”

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Presented paper: “Relational Capital Between Online and Offline Community: The Case of Cristina Fogazzi”

2022 18-21 May - **European SPES conference**

Place Based Sustainability, Ethics and Spirituality, Call for a New Economy Serving Life

Organized by University of Urbino Carlo Bo and European SPES Institute in Leuven, Belgium

Presented paper: “Making sense of Pinkwashing, Empowerment and Emancipation”

2022 22-23 September - **18th Corporate Responsibility Research Conference (CRCC)**

Queen’s University Belfast – Organized by Queen’s Management School, Belfast (UK)

In association with ESCP Business School, Kedge Business School, and the Sustainability Research Institute at the University of Leeds

Presented Paper: “Making sense of CSR and Gender Issues: Pinkwashing, Empowerment and Emancipation through the lenses of authenticity”

Additional publications:

Chapter Books:

[Forthcoming]

FIORAVANTE, R. and DEL BALDO, M. Business democratic value at stake: A Business Ethics Perspective on embedded social and political responsibility in Baggio, Baldarelli and Idowu, “Combatting Populism”, Springer

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1.

INTEGRAL HUMAN DEVELOPMENT THROUGH CULTURE: THE OLIVETTI BLUEPRINT FOR BUSINESS UNLEASHING CREATIVE FORCES

ABSTRACT

This work proposes the first study of a cultural-based model of Integral Human Development (IHD). The proposed case study is the historical Olivetti Company, analyzed between 1930 and 1960. Olivetti has been the first Italian multinational Company in history, celebrated globally for its economic performance together with its engagement in employees' wellbeing and extraordinary social services offered to internals. The following work fills a literature gap concerning Olivetti history, by analyzing its cultural model based on the engagement of intellectuals, key personalities with humanistic and artistic backgrounds, within traditional corporate roles and innovative cultural projects. Findings support our claim that by this way, Olivetti succeeded in providing a variety of cultural outcomes available to internal and external stakeholders which fostered all dimensions of Integral Human Development (Freedom, Relationality and Transcendence). This work adds to a relatively small body of literature on empirical cases of IHD by identifying three innovative micro-process of IHD operationalization: Humanistic-driven selection, Blended knowledge integration and "freedom space" supporting. Moreover, it contributes to IHD in working organizations and people-centered business literature by expanding our knowledge on how cultural-based model can unleash humanistic and creative forces to increase internal and external stakeholders' wellbeing.

Keywords: #IntegralHumanDevelopment #PersonalistPrinciple #Humanisminbusiness
#HumanisticManagement #HumanFlourishing

1.1 INTRODUCTION

Abiding by the principle that “the business of business is the human person” (Sandeland, 2009) is easier to be said than done. In Business Ethics literature the humanistic perspective has been clearly proven to be beneficial for both organizations and individuals belonging to them (Melé, 2003; Fontrodona, 2013). Nonetheless, extensive organizational challenges continue to arise when it comes to operationalize such principle and to evaluate its organizational impact in working contexts (Vaccaro and Russo, 2013; Das Neves and Melé, 2013). To contribute to overcome such challenges, this work provides an insight into a case of Integral Human Development (IHD) fostered through a cultural-driven model. IHD has been identified as one of the pillars of development ethics (Kehler, 2018) and as a valuable construct to overcome some limits of neoclassical literature (Sandonà, 2013). As a comprehensive paradigm, it presents a solid theoretical background, which compels suitable anthropological assumptions and distinctive organizational normative principles. The latter have been extensively provided by scholars building on Aristotelian-Thomistic paradigm (Sison and Fontrodona, 2012), on the humanistic management approach (Melé 2003; Melé 2012; Dierksmeier 2016) and the Common Good principle (Martin 2011; Fontrodona and Sison 2006).

The body of literature dealing with IHD accounts for both insights from religious traditions (Melé and Dierksmeier 2012; Vaccaro and Sison, 2011; Das Neves and Vaccaro, 2013; Melé and Schlag 2015) and from a secular point of view (Pirson, 2017; Rendtorff 2014). Nonetheless, to present date, relatively few studies have been proposed on IHD organizational potential implications. Among the latter efforts, contributions have been made on IHD within working contexts (Vaccaro and Russo 2013), in extreme conditions (Mongelli, Versari et Al. 2018) and, more recently, in relation to Integral Ecology policies (Pfeil 2018; Desierto and Schnyder von Wartensee 2021). This study focuses on the potentiality of culture and creative forces, identified as key factors of human development (Lebret 1954; Goulet, 1997), in fostering Integral Human Development. Accordingly, this work seeks to answer to the research question on how business can provide favorable conditions to foster IHD for internal and external stakeholders through cultural engagement (Duarte, Mouro and Das Neves, 2010).

More in detail, this study aims to contributing to this body of literature by presenting and analyzing the model of cultural engagement and enhancement adopted by Olivetti Company - from now on OCS (Olivetti Cultural Strategy) - by focusing on the period 1930-1960. Within this time span the

Olivetti Company, originally a family-owned business of typewriting machines, became the first multinational corporation in history to be based in Italy, while investing in the engagement of an unprecedented number of artists and humanistic personalities within its middle and top management. The company envisioned a model aimed to promote human flourishing (Melé 2009) and support cultural vocations. The model has been pursued under the influence of the “integral humanism” approach (Opdebeeck 2017; Possenti 2009) belonging to the personalist philosophy of Jacques Maritain (1882-1973) and Emmanuel Mounier (1905-1950). Moreover, it was based on the belief in the power of beauty to elevate the soul to transcendence (Cadeddu 2021; Olivetti, 1955). This commitment was, indeed, part of a larger effort to apply humanism in business while becoming a global leader in its sector (Castagnoli, 2014). Together with strong economic performance, the Olivetti Company was successful in establishing the organization as an example of high-quality social services (Gallino, 2001), high salary and short working hours offered to its employees (Sciarelli and Tani, 2015; Brilliant 1993) and as a landmark for cultural mobilization (Accornero, 2021). The first and the second aspect - respectively its leading position within the industry global scenario and the vanguardist model of social welfare - have been widely discussed by different streams of literature (ex. Business history, Berta 2002, Berta 2015; sociology: Gallino and Ceri 2001, Butera 2016). This study adds to current knowledge of the case by showing how Olivetti succeeded in enhancing all IHD dimensions. To this end, the Olivetti case has proven to be relevant in identifying new relational processes through which the organization was able to involve key humanistic and artistic personalities, thus producing a variety of cultural outputs fostering IHD. OCS has never been had analyzed from an organizational point of view, on a phenomenological level, nor enquired as capable of fostering IHD on a theoretical level. Our findings support the claim that the Olivetti Company developed and implemented a model of IHD, by deploying a cultural strategy able to nurture a variety of expressions of artistic sensibility, liberal arts and humanistic vocations (Pless, Maak and harris 2017), while catalyzing these creative forces within a business organization. Being an historical case, the Olivetti example has inspired contemporary experiences such as those labeled “art-based business” (Illy Café and Brunello Cucinelli, Zsolnai and Wilson 2016), as well as those labeled “humane” business (Loccioni, Del Baldo 2018 and 2012; Emmott 2013) among others. Moreover, the model here proposed provides a blueprint of cultural engagement to any other organization interested in fostering IHD. Indeed, our findings contribute to highlight how the Olivetti experience continues to represent a lighthouse for those navigating the troubled water of the human person as the business of business in contemporary societies (Schlag and Melé 2020).

The rest of the paper is organized as follows: Section 1 examines the literature background of the study, deepening the concept of Integral Human Development in its definition, evolution and

implications for organizations. Section 2 presents the research design and the adopted methodology: it conveys relevant information about the historical empirical context, focuses on case study qualitative methodology approach, presents database building and data analysis through a step by step procedure. Section 3 presents a summary of the findings and their discussion. Section 4 concludes with a summary of main contributions, presents limitations to the study and potential further paths of research.

1.2 LITERATURE REVIEW

Integral Human Development (IHD) provides a holistic philosophical people-centered understanding of how socio-economic systems and organizations should work to foster and allow human beings to thrive. It also provides conceptual implementational tools aimed at this scope (Keleher, 2018). Its vision can be summarized as the understanding that “*Societies are more human not when men and women have more but when are able to be more*” (Goulet D., 1997). Conceptual tools for implementing this vision compel: a set of anthropological assumptions; a set of cornerstone dimensions to be considered when addressing in IHD in relation to human needs (Kehler, 2018); a peculiar relation between humanistic and technical knowledge to evaluate organizations’ impact on IHD (Sen, 1987). While the utilitarian tradition considers the human person “*solely as a being who desires to possess wealth, and who is capable of judging the comparative efficacy of means for obtaining that end*” (Mill 1874: V, 38, quoted by Mel and Canton 2014), IHD is based on alternative assumptions starkly contrasting with the neoclassical *homo oeconomicus* model (Sandona 2013; Dixon and Wilson, 2013). According to the Aristotelian tradition, underpinning IHD, the human nature is sociable (*zoon politikon*), and, according to the Aristotelian-Thomistic tradition, is inclined towards *eudaimonia* and the Common Good (Sison and Fontrodona, 2012). In this vein, IHD focuses on the ends, rather than only the means, of economic interactions (Sen 1987; Pirson and Lawrence 2010; Melé 2013).

Furthermore, IHD provides a multilevel understanding of aspects on which development should be fostered and evaluated (Keleher, 2018). The idea that development should tackle all aspects of the human person (“physical, intellectual and moral”) can be already found in Leon XIII *Rerum Novarum* (1891). The call for a “human economy”, able to promote a people-centered socio-economic system, can be traced back to the thought of Louis Joseph Lebret and his outlining of the main categories of basic needs, including cultural and spiritual delight (Lebret 1954; Goulet, 1997). A comprehensive conceptualization of the content of the expression “well-rounded development”, linked to IHD, has been formulated and disseminated by Paul VI’s Encyclical (1967), within the catholic tradition, and by Amartya Sen “development as freedom” (1999, as well as discussed in

Sen, 1988; Sen 2000) within the secular one. IHD approach seeks to discuss development as being “authentic” only insofar it enables the human person to enhance her cultural and spiritual capabilities. The latter concept is linked to the dimension of transcendence in religious terms, or to capabilities (Nussbaum 2011; Nussbaum and Sen 1993) according to the secular view. Consequently, socio-economic systems and organizations must be designed and organized in manners that are suitable to foster high quality of life (Nussbaum and Sen, 1993), and to enhance spiritual elevation. IHD considers development only social interactions that are inherent to all the dimensions proper to human nature: freedom, relationality, and transcendence (Sen 1987; Vaccaro and Russo, 2013).

The anthropological assumptions and the proposed dimensions of evaluation connected to IHD both require what has been labeled “a new humanism”, as the proper knowledge able to correctly identify and guide societies towards the above-mentioned goals (Pope Paul VI, *Populorum Progressio*). Recalling *Populorum Progressio*, this need is rephrased as the need to balance technical and humanistic knowledge: “*If development calls for an ever-growing number of technical experts, even more necessary still is the deep thought and reflection of wise men in search of a new humanism, one which will enable our contemporaries to enjoy the higher values of love and friendship, of prayer and contemplation, and thus find themselves*” (*Populorum Progressio* §20). Alongside this perspective, the intangible dimensions of individual human flourishing (Robinson 1989; Rasmussen 1999; Melé 2009) as well as the wellbeing of the community (Pirson, 2019; Spitzack, Pirson et Al. 2009) must be the highest concern of economic activities and organizations. In this vein, IHD beholds organizations responsible for how they affect the physical, psychological, and spiritual dimensions of the person and argues for a qualitative evaluation of their impact to be provided (Sen 1987; Sen and Nussbaum 1993; Melé 2014). Indeed, if development has to be understood with respect to “each person and the whole person” (Paul VI, 1967), macroeconomic aggregates and indexes fall short to account for relevant interest variables (Sandel, 2012; Dierksmeier, 2016) and their limitations must be overcome.

Personalism and creative forces in IHD

IHD holds significant relations with different underlying philosophies (Keleher, 2018) among which Personalism holds a central place. Personalist philosopher Jacques Maritain’s definition of humanism presents the same multidimensional approach and emancipatory focus at the heart of IHD. He recalls clearly the three dimensions of relationality (participation), freedom (as enacted within creative energies and labor) and transcendence (everything that can enrich the human soul). Maritain’s contribution to western classical humanism has been the effort to reaffirm transcendence as a *properly* humanistic dimension insofar it prevents humanism from becoming anthropocentric.

The definition is stated as following: *“let us say that humanism [...] tends essentially to make man more truly human, and to manifest his original grandeur by enabling him to participate in everything which can enrich him in nature and history [...]; it demands that man develop his powers, his creative energies and the life of reason, and at the same time labor to make the forces of the physical world instruments of his freedom.”* (P.1 Maritain 1939). The same holistic approach is shared by Emmanuel Mounier in his cornerstone work (Mounier, 1950): *“Personalism (...) includes every human problem in the entire range of concrete human life, from the lowliest material conditions to the highest spiritual possibilities.”* (Mounier 1989). Personalism and the Personalist Principle, especially via the thought of Pope John Paul II (Burgos, 2018), have been integrated within Business Ethics literature with the aim to provide Virtue ethics (Kohen 1995; Moore 2005; Solomon 2003) with a rigorous notion of the “person” on which the Golden Rule could be grounded (Melé 2009). Some studies directly link humanistic management to the personalist tradition (Avecedo, 2012).

Among its wider understanding of human nature, Personalism recognizes what calls “creative forces” as one of the most relevant and accomplished forms of human expression. In Mounier’s work (1950), as in Maritain’s (1939), creative forces emerge as the fullest realization of the person against tendencies of “depersonalization”. Creative forces are defined as vital tensions which distinguish each person in her uniqueness. According to this understanding, the artist – who beholds a peculiar use of them – represents one of the highest expressions of personalist originality. Her artistic figure should remind that originality and freedom of expression are not features of exceptionality but rather defining traits of common human condition when lived at its fullest. In its legacy within contemporary BE literature, personalism is recalled as a philosophy that focuses on *“features of the person singularity, intellectual thought as the base of creativity, and free will as the base of morality”* (Melé, 2009 p.229). Artistic expression and cultural sensibility are thus of paramount importance within the personalist view. Singularity and creative originality, nonetheless, are to be distinguished from individuality and individualism: the person is ontologically distinct from the individual (Mounier, 1989; Burgos, 2012). Relationality holds a paramount place in the anthropological assumption adopted by personalism (Mortensen 2019) and originality and freedom are always relationally expressed and tied to the dimension of the Common Good (Melé, 2009). Enhancing personal freedom and capabilities is in continuous symbiotic dynamic with the enhancement of the common good. The principle it is clearly stated in personalist philosophy and mutated within IHD approach, which conveys that higher levels of IHD benefit not only the singular person but the whole of the organization fostering them (Vaccaro and Russo 2013; Sison and Fontrodona 2012).

IHD and organizations

Building on previously mentioned IHD anthropological assumptions and humanistic-knowledge related implications, with strong tie to its underlying personalist philosophy, the current work seeks to provide answer to how can organizations operationalize this vision. By focusing on creative forces and humanistic expressions as crucial to unfold IHD and foster of human dignity (Pless, Maak and harris 2017), the current work proposes a model of IHD based on culture. Claims of relevance of culture and creative forces in fostering higher levels of capabilities and quality of life (Sen, 1993) have not been supported so far by a specific enquiry into a cultural-based model pursued by working organizations. Drawing on previous efforts to fill the gap of empirical research looking at how organizations can foster IHD (Mongelli, Versari et Al. 2018), it adds to this body of literature by analyzing the case of a traditional enterprise with extraordinary engagement in cultural mobilization. The presented case is well suited to contribute to fill this gap: the influence of personalism on the chosen Company has been relevant and sound, as it is widely testified (Maffioletti 2013). Indeed, differently than other culture-driven models (Dal Piaz, Rindova, Ravasi 2016; Zsolnai and Wilson 2016), and forms of cultural management (Wróblewski, Gaio et Al. 2019) the present work analyses cultural commitment as being directly linked to personalist philosophy and the personalist principle and, as such, to IHD.

1.3 METHODS

Case Selection and Research Setting

The Olivetti Company, started as a family-owned business in Ivrea in 1908, became during the second post-War period the first multinational corporation based in Italy (Castagnoli, 2014). The Olivetti Company soon became globally well known for its commitment to industrial design (Brennan, 2015; Pinheiro, and Franqueira, 2021), for its significant investment in the IT sector (Iandoli, 2021), and for its vanguardist system of social services and welfare policies for employees: among others, the company has been the first in Italy to foresee internal nursery and kindergartens for employees' children, to provide internals with local accommodations in family houses and facilities in vacation sites for summer holidays (Arrigo 2003). The latter has been so significant that has come to represent a universally recognized archetype of CSR (Del Baldo, 2018; Sciarelli and Tani, 2015). These previously discussed features of the current extreme case have all been linked to a larger commitment of the Olivetti leadership and family legacy (Camillo Olivetti as the founder, Adriano Olivetti and later Roberto Olivetti his sons and Presidents of the Company) to humanistic management. As our research question aim to shed new light on how a culture-driven model can foster IHD, the Olivetti Company through its exceptional commitment to personalism – one of the main philosophical pillars of IHD – offers a particularly interesting empirical setting to discuss

which are the main organizational implications of such a philosophical set of principles and values. Moreover, the engagement of artists and intellectuals within the Olivetti Company, although never studied as part of an holistic model, has been reported by numerous studies and sources (among others: Accornero, 2021; Pinheiro and Franqueira, 2021).

This study presents and analyses a revelatory study case (Yin, 1994). The case of Olivetti Company and its extraordinary (both concerning its epoch and current situation) commitment to humanistic management and cultural engagement, represents a revelatory case due to its prototypical value of generation of high levels of IHD as dependent variable (Gerring, 2008). Being an historical study case, it offers the opportunity for “«pre theoretical» context for unbiased theory testing” (Tsang, 2016), as the period here considered is antecedent to the formalization of IHD theory as it is now established. Indeed, qualitative approach has proven to be the most suitable to both the contents addressed by the research question and the larger scope of the study, focused on understanding empirical application of IHD and organizational strategies aimed at its enhancement. As “Qualitative research is designed to explore the human elements of a given topic, where specific methods are used to examine how individuals see and experience the world” (Given, 2008, p.XXIX), the approach is relevant to grasp peculiar features of personal experiences of stakeholders involved in OCS and OCS outputs in terms of IHD implications in affected stakeholders’ everyday life and personal existential development. By this way, a qualitative inductive approach allows to use suitable data to answer to IHD-related research questions which would be hard to tackle with quantitative approach (Reinecke, Arnold and Palazzo, 2016).

The case is analyzed through inductive inquiry (Glaser and Strauss, 1967), using grounded theory (Strauss and Corbin, 1998). By adopting a qualitative approach, the study seeks rigor using the Gioia Methodology (Gioia et Al. 2013; Gioia 2013). The Gioia Methodology has been applied throughout the entire coding process, from the identification of the first order themes to second order concept and final outlining of third order categories (see below: §Data Collection and Data Analysis).

The effort to combine qualitative approaches with historical research has been proven to be valuable for social sciences and organizational studies (Murmman, 2020). The need to combine qualitative rigor with archival research (rigor entailed the hermeneutic approach to hold a paramount place within the research design. Indeed, due to the historical nature of the case presented, data had to be interpreted both with regards to theoretical stances within the IHD paradigm and with regards to them as settled within the historical context. Particular attention has thus been devoted to the second and third “interpretative challenged” (Mees Bus et Al. 2022). The latter have been solved through application of the hermeneutic principle: “Process of (re)interpreting: Theoretical insight is a result

of an active process of confronting and reconstructing initial understanding” insofar testimonies have been reinterpreted in lights of IHD together with taking into consideration their own historical context. Lastly, all findings have been considered through the “Refutability principle: None of the aspects of the social setting / data refute the explanation; alternative theoretical explanations have been considered” (see Table 1, Mees Bus et Al. 2022). By this way, findings are both anchored to qualitative and historical methodology rigor. Triangulation has also been pursued with regards to both levels of inquiry.

Data Collection and Data Analysis

Our database consists of three types of data used for the description and analysis of micro-processes connected to OCS and for assessment of its impact on IHD. It has been built throughout three years gathering data research process. Components of the database are: (1) Archival data, written and video (2) First-hand interviews with key testimonies (3) Previous experts’ publications and dissemination materials [see Table 1 below].

Table 1

Source of Data	Data Size	Types of Data	Use in the analysis
(1) Corporate Archive	Tot documents consulted: around 450 in person with additional 500 online Tot documents retrieved through digital copy: 115	<ul style="list-style-type: none"> - Company Accounting Books, financial bulletins and Board of Directors discussions and approvals. from 1930 to 1962 - Personal correspondence of key intellectuals involved in OCS - Personal correspondence of President Adriano Olivetti - Press releases concerning outputs 	<ul style="list-style-type: none"> - Development of a chronological account of OCS design and implementation - Collection of insights concerning leadership motivations for OCS and related internal debate - Collection of empirical historical setting relevant information - Information on OCS outputs’

		<ul style="list-style-type: none"> - Press releases concerning key intellectuals involved in OCS - Advertising material related to OCS - OCS Output material: exhibitions catalogues, cultural events calendar, lists of cultural resources necessary to OCS related events and projects 	<ul style="list-style-type: none"> - acknowledgement from external stakeholders - Triangulation on internal and external intellectuals' involvement in OCS output related events
<p>(1) Foundation Archive</p>	<p>Tot Documents Consulted: around 120</p> <p>Tot Documents retrieved through digital copy: 44</p>	<ul style="list-style-type: none"> - Published Novels and personal intellectual work by key intellectuals involved in OCS while working at Olivetti Company - Written testimonies by Olivetti family members - Cultural Magazine edited by Olivetti: Edizioni di Comunità 	<ul style="list-style-type: none"> - Triangulation on OCS targeted aims by the Olivetti leadership - Analysis of cultural context surrounding OCS - Triangulation on OCS key intellectuals' activities within the Olivetti Company and outside of it

<p>(1) Historical video and coeval video testimonies</p>	<p>Around 3 hours material</p>	<ul style="list-style-type: none"> - Testimonies of intellectuals involved in OCS - Testimonies of workers and local community people affected by OCS outputs - President of Olivetti Company's interviews and public speeches 	<ul style="list-style-type: none"> - Development of a chronological account of intellectual's involvement in OCS - IHD related impact assessment of OCS related outputs
<p>(2) First-hand Interviews with key personalities involved in OCS legacy</p>	<p>6 hours material</p>	<ul style="list-style-type: none"> - Curators of Olivetti OCS connected exhibitions - President of Olivetti Foundation - Secretary General of Associazione Archivio Storico Olivetti 	<ul style="list-style-type: none"> - Triangulation of information on key personalities involved into OCS - Collection of insights into the connection between leadership's involvement in IHD related beliefs and OCS -
<p>(2) Interviews with direct testimonies</p>	<p>2 hours material</p>	<ul style="list-style-type: none"> - Grandson of Adriano Olivetti 	<ul style="list-style-type: none"> - Triangulate data on organizational practices and identity - Triangulate data on leadership commitment to

			OCS
(3) Previous Studies	323 items	<ul style="list-style-type: none"> - Books - Academic Articles - Material for dissemination purposes - Documentaries and video on OCS related activities or personalities 	<ul style="list-style-type: none"> - Development of a chronological account of OCS design and implementation - Development of a chronological account of key intellectuals' involvement and collaboration to OCS - Leverage on previous discussed theoretical explanation for activities connected to OCS and OCS outputs - Triangulation on biographical information concerning key personalities involved in OCS

Case Chronology and Choice of the time span: Among the wider history of the Company, the present work focuses on the time span in between 1930 and 1960. Those decades represent the time span within which the company underwent significant changes and expansions: it ceased to be based only in northern Italy (Ivrea, Piedmont), by opening the southern factory of Pozzuoli

(Naples), thus covering Italian national territory. Shortly after the national expansion the company started its path (and succeeded) to acquire the biggest competitor in the global market, the Underwood Company based in the USA. It is within these decades of enlargement and internationalization that the Company saw the highest presence of humanistic and artistic background people within its top and middle management ranks. The choice has been informed by a first round of data gathering on the overall history of the Company, clearly showing that one as the time span when most of the artists and intellectuals were directly involved within the company through a comprehensive cultural strategy and of major investment in cultural production, dissemination and cultural networks development. During those years Adriano Olivetti has served as both President of the Company and cultural agitator himself: by funding his own publishing house Edizioni di Comunità (Strati, 2020) and a variety of centers for local communities equipped for cultural events and gatherings (Cadeddu 2021). Although these cultural projects were not directly part of the typewriting machines business, they formed part of a cultural network surrounding the Company headquarters. Within this time span the Company engaged at all levels employees and managers coming from humanistic and artistic backgrounds, some of whom have been called “salaried intellectuals” (Carter 2019). In light of previous studies and archival research we defined the 1933-1960 time span as the period of time between OCS design, implementation and its peak in terms of IHD outputs and impact on the organization of personalities involved in OCS model.

First Round Raw Data Gathering: We gathered already available data from published essays and articles, second-hand interviews and public materials (magazines, online magazines and relevant newspaper articles both online and printed, online videos and documentaries). More in detail, we looked for evidence of a cultural strategy, who were the main personalities involved (both internal and external to the organization) and how they were involved. We retrieved archival sources connected to interest variables (Mills and Helms Mills, 2018;) listed as the following: “salaried intellectuals” and other artists hiring and job description within the Company; financial bulletins connected to cultural events, material, facilities; personal correspondences of Olivetti leadership and key intellectuals (both between them and of each of them with others); external intellectuals and artists occasionally involved within Olivetti Company activities both for free and with monetary compensation. Extensive gathering of data on above listed topics from secondary sources has been performed (Cowntow, 1998).

Open Coding for OCS: The analysis of gathered data has been performed first through open coding procedure. We then proceeded to identify first order concepts and second order themes derived from the analysis of testimonies of key personalities involved in OCS. Thus, we recognized

the possibility to identify a further level of ontological significance as 3 aggregate dimensions. By this way, a 3-step process has been identified and has been analyzed through its 3 consequential constitutive micro-processes. While the first round of raw data gathering allowed us to identify a macro-process connected to OCS (for example, through testimonies of its disruptive potential: *“Olivetti begins its organizational revolution starting from the choice of its management: indeed, it hired as HR director a medieval historian and a novelist as Sales manager”* (historical documentary coeval to the period considered), the open coding served to identify through which steps the process had been developed. The Gioia methodology has thus been applied through a coherent search for codes relevant to the humanistic tradition, as in the following example. Quotes related to “cultural sensibility” as first order concept, such as: *“My interest is to know which is the cultural milieu in which he moves”* and those highlighting the “moral sensibility” as: *it seemed to Olivetti that I was bringing into the exercise of literary critique a need for moral conduct.* (Olivetti President and direct testimony of an intellectual hired) were grouped under the second order theme of “humanistic sensibility”; this aligns with the close connection underlined by literature both between cultural engagement and moral engagement (Pless, Maak, Harris 2017), as well as between cultural and moral engagement with humanistic principles of personalism (Melé 2009). The aggregate dimension of “Humanistic based selection” has been thus chosen to describe the first micro-process identified as innovative with respect to the direct application of the personalist approach (Avecedo 2012, Melé 2009) to the HR selection process. Additional triangulation of data has been conducted by enquiring into archival personal correspondences between Olivetti President and personalist philosophers Maritain and Mounier, showing the influence of the latter on the former; additional sources of triangulation have been testimonies, given in different stages of their life by the same intellectual hired at Olivetti within OCS, allowing to confront narratives concerning the selection process and thus checking for coherence. Also, relevance of each micro-process within the coeval context has been investigated through coeval media coverage, in the case of selection for example: *“Olivetti began its organizational revolution starting from the choice of its management: indeed, it hired as HR director a medieval historian and a novelist as Sales manager”* (historical documentary coeval to the period considered).

Open Coding for outputs: Once identified the overall model as divided in 3 micro-processes, we proceeded in analyzing data through the same procedure to identify the outputs of the model. Outputs have been defined as all those activities, personal connections, opportunities, and products culturally characterized which were conceived and realized thanks to the OCS. We related each of them to the constitutive dimensions of IHD identified by the literature as relationality, freedom and transcendence (Vaccaro and Russo 2013; Delios, Clemente et Al., 2022).

Triangulation: We triangulated identified micro-processes with second-hand testimonies (both written and video) and coeval press releases, giving high relevance to historical contextuality as a crucial factor of meaning development concerning aggregate dimensions. Furthermore, we performed a round of interviews with key informants who are currently involved in dissemination and management of Olivetti Company legacy, which compels a significant part of OCS cultural outputs in terms of artistic and intellectual contributions. The series of in-depth interviews with key testimonies to gather information concerning leadership's motives for designing and adopting OCS, expected outputs and identify possible affected stakeholders. First-hand interviews were thus used not as direct source of data but for triangulation purposes. Key testimonies have been considered all those who are in charge of Olivetti's legacy (i.e. President and Secretary of Adriano Olivetti Foundation), former workers or direct relatives of former workers and relatives of the Olivetti family. By this way we checked on reliability of findings relative to outputs' impact on external and internal stakeholders.

[Results for the coding process and the model design are summarized in Figure1 of the next section]

1.4 FINDINGS

In this section we provide evidence about the 3-step culture-driven model adopted by Olivetti to unleash creative forces to foster IHD. We will refer to it as the Olivetti Cultural Strategy (OCS), since it supports the development and delivery of cultural initiatives for Olivetti's internal (employees and management) and for the local society as well as those freely attending it even if not involved in the Company's activities.

We gather evidence that the cultural driven model was based on the process of intellectuals' engagement, *i.e.* involvement of key personalities with humanistic and artistic backgrounds within the firm. The process has been pursued through three stages (Selecting, Integrating, Supporting) all of which characterized by the aim to unleash intellectual forces and creativity with the scope of developing cultural outputs. More in detail, the pervasive presence of intellectuals within the organization (through selection and integration) and the creation of a "freedom space" (through the supporting process), yielded a series of cultural related outcomes through which IHD constitutive dimensions (freedom, relationality, spirituality and physical well-being) have been enhanced.

In the following sections we describe the stage of Selection, through which artists and personalities with humanistic and artistic backgrounds and moral sensibility were selected based on humanistic criteria to collaborate within the Company; the stage of Integrating, through which intellectuals were assigned a two folded role within the organization: they were integrated within corporate tasks

and integrated with other intellectuals in the proximity of production sites, to pursue a creative environment both inside the company and in the local community. The last stage is the process of Supporting, through which intellectuals were granted a “freedom space” to act both as cultural mobilizers within the organization and outside it. By this way, the organization allowed material (e.g. economic resources and logistic facilities) and immaterial (i.e. free time and cultural networks) favorable conditions to key personalities to pursue both their own intellectual quests and cultural projects. This model resulted in fostering Human Integral Development concerning a plurality of aspects and actors involved: for the involved key intellectual personalities, the model ensured their personal and vocational flourishing through professional development within corporate roles together with cultivating their cultural engagement; for internal (employees) and external (local communities, students, other intellectuals) stakeholders, the model allowed continuous attendance and participation in cultural projects and events designed and managed by involved intellectuals.

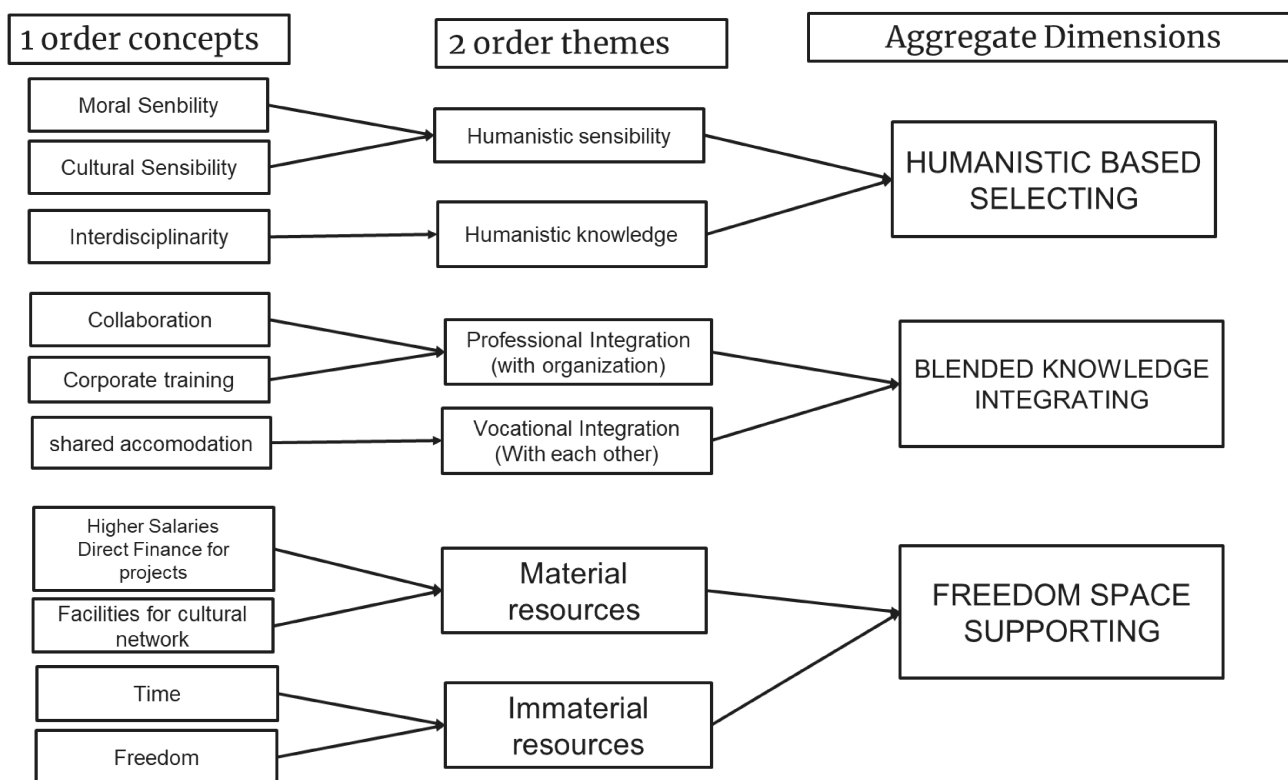


Figure 1 OCS micro-processes identified

1.4.1 Selection: Humanistic Based Selecting

The first identified micro-process displays the explicit quest by the organization to gather personalities who were characterized by two main features: a clear disposition towards moral development of the self and a distinctive cultural sensibility. These features were used as the main guidelines of what we identify as the selection process. The latter is thus defined as the process

through which a group of intellectuals whose moral and cultural attributes have been evaluated as being useful to the organization.

Evidence is provided that, rather than previous job experiences, the following humanistic criteria were scrutinized during the selection process:

“Rarely curriculum were considered [...] rather, intuition for growth abilities, evolution potentialities, development and critical self-development of a personality. Based on this intuition the person was [considered] of interest or not.” (Luciano Gallino, intellectual hired at Olivetti).

More in detail, the selection process (see Figure1) has been focused on:

first, a moral sensibility evaluation:

“I have been recruited in 1948, a substitute teacher in a professional school [...] only because it seemed to Olivetti that I was bringing into the exercise of literary critique a need for moral conduct. It was more or less like that for most of the group” (Geno Pampaloni, intellectual hired at Olivetti)

“Adriano [Olivetti’s President] began to ask to me questions of a kind that none, not even at school, has ever posed to me: “Professor, can you tell me what is the opposite of sin?” “Grace, I think” “Finally! I was afraid you’d answer like everybody else: the virtue. Finally, you are not like others”. (Leonardo Sinisgalli, intellectual hired at Olivetti)

“The interview was delicious, we spoke about Southern Italy, about hopes, about life and values, about culture and emotions” (Gianni di Quattro, employed at Olivetti)

Second, the cultural sensibility expressed by the interviewee:

“The case is that a lot of intellectuals arrived to Ivrea [Olivetti headquarters] ... All these people, which were writers, narrators, literary critics were hired because they had a serious sensibility towards culture and they were put to take care of very different things [within the organization]” (Renzo Zorzi, intellectual hired as manager at Olivetti)

“[Adriano Olivetti] succeeded in bringing to Olivetti talents of the Country who were not technical brains, they were humanistic brains, brains with extraordinary cultural skills” (Bruno Lamborghini, top management Olivetti).

“after one of the first colloquia I attended I asked [...]: why you haven’t asked anything about his education? And he answered [...] My interest is to know which is the cultural milieu in which he moves” (Giancarlo Lunati, intellectual hired at Olivetti)

Alongside his inclination for moral self-development, the cultural sensibility of each intellectual was scrutinized and valued. The two dimensions were often intertwined. Indeed, personal vocations – such as the cultural one – were thus understood in relation to organizational moral development goals:

“People were asked to move across the room [...] through their posture their personality was evaluated [...] [Adriano Olivetti] succeeded in bringing to Olivetti talents of the Country who were not technical brains, they were humanistic brains, brains with extraordinary cultural skills” (Bruno Lamborghini, top management Olivetti).

“I was appointed to the HR selection at Olivetti headquarters in Pozzuoli, so I could carry out in a nice environment that job that, according to him (Olivetti leadership) I knew how to do because of my artistic qualities” (Ottiero Ottieri, intellectual hired at Olivetti)

The selection process aimed to gather humanistic and artistic sensibilities to ensure interdisciplinarity among organization’s ranks:

“the so-called “terna principle”: i.e. for every new technician or engineer that arrived to the firm, a manager of legal-economics background would have been hired, together with one humanist. According to Adriano Olivetti, intellectuals and literary people were absolutely necessary to a high technological business to counterbalance the excess of technicism. Intellectuals working at Olivetti were never considered a luxury or an ornament of top management, but as integrated factors of organization development, in particular in critical sectors such as advertising and communication, HR, social services” (Di Maio, 2009/2010; P.98)

“Hirings at Olivetti happened in groups of three: an economist, a humanist, and an engineer. The three would share for a month an introductory course in Ivrea headquarters or in a Villa in Florence” (Nesi, 2013, p.25)

The two criteria of selection, often intertwined, show the application of the Personalist Principle (as recalled in section 1) through a humanistic driven selecting process. The third criteria was adopted, the so-called “Terna principle” served to operationalize the idea that innovation could not come only from humanists nor solely from technicians, but rather was fostered by their encounter and collaboration.

1.4.2 Integration: blended knowldege

We refer to the integration process of intellectuals within the organization as the process through which key personalities selected were involved in corporate roles and the Company production sites.

Due to their humanistic and/or artistic background, key personalities were considered “hexcentric” to corporate roles and one of the main features of the process of integrating is consistent with the training and professional education enacted for them. Moreover, a large number of intellectuals were involved through OCS, therefore a second features of the integrating process emerges: intellectuals were encouraged to share together an accommodation next to the production sites. By this way, they were integrated as a group socializing with each other. The process of integration is consistent with explicit aims of the organization to pursue a form of blended knowledge inside the organizations, where encounter between humanist knowledge and technical knowledge was pursued, especially among its management. Evidence is gathered that the pursue of blended knowledge in all parts of the organization is the distinctive feature of the integration process.

Coeval sources allow evidence concerning the importance of collaboration between humanists and technicians:

“In the computational machine production, theoretical research and practical application, science and technique are strictly connected. [...] the mathematician side by side with the engineer, the formal logic scholar, the philosopher with the industrial expert” (coeval TV documentary on Olivetti)

Also reported by direct testimonies:

“What was original of Olivetti was the fact that intellectuals were a key element in the productive process of the firm. They were producing ideas and collaborating to the production of goods at the same time” (Umberto Chapperon, trade union relationship manager)

Integration has thus been pursued through two main drivers. Integration of the intellectual to business-related corporate functions, such as having a responsibility within (mainly) the Press office, Advertising office, Human Relations office. By this way the hired intellectual was professionally integrated through the process of acquiring new skills to serve in the offered position, as well as put in contact with other employees and managers having a different background, as above-mentioned. This approach, based on blended knowledge, fostered professional progress for the personalities involved. Evidence is gathered from personal experiences of intellectuals professionally integrated within the firm:

“The copywriter had to feel integrated in this process, [...]. He had to know of which chain he was a ring” (Sergio Bologna, intellectual hired at Olivetti)

“[the task] It was, above all, creating a company information magazine and setting up a Press Office which up to that moment was embryonic; to collaborate with the graphics section and with the typography, to coordinate the work of the film office and the photography department. The graphic section was the closest to my ancient loves for applied art” (Libero Bigiaretti, intellectual hired at Olivetti)

“It is not easy to improvise being a copywriter. And for some time, I had to respect training limits: writing, for example, advertising articles (...) furthermore I had to write instruction manuals for machines, attending also to their translations to other languages (...) We had to find the names for the machines” (Giovanni Giudici, poet hired at Olivetti)

Intellectuals were given a variety of roles. Not only in advertising but also roles of high responsibility at the press office, HR selection, social welfare, and most of them during their period at Olivetti Company were involved in more than one role. For instance, Giovanni Giudici, poet later on hired as copywriter, refers to his original tasks as being the following: *“I struggled to publish every week a modest firm magazine [giornaletto di fabbrica] and dedicated the spare hours to the firm library”*. Ottiero Ottieri, literary critic was hired with the following tasks:

“a) The study of the professional profiles of the sales staff at all levels. b) Cooperation in the search and selection of said personnel. c) Collaboration for the study and implementation of the periodic evaluation. Art. 6 - We foresee that you will have to carry out a preliminary orientation "internship" in Ivrea, including a technical-practical course of knowledge of our products at our Technical Customer Assistance Service in Ivrea” (source: Ottieri’s contract).

“[the task] It was, above all , creating a company information magazine and setting up a Press Office which up to that moment was embryonic; to collaborate with the graphics section and with the typography, to coordinate the work of the film office and the photography department. The graphic section was the closest to my ancient loves for applied art” (Libero Bigiaretti, intellectual hired at Olivetti)

The integration of intellectuals to corporate roles was developed also through their involvement in the organization of work within the factory:

“He (Paolo Volponi) was responsible for a number of things: the canteen with his more than ten thousand meals a day, medical assistance for employees, kindergartens and crèches for

the little ones, summer camps, initiatives cultural, the work of social workers, funding (I think) for home acquisitions (...). Almost the same, if not greater, commitment that could be required of the administration of an average city. (...) " (Giovanni Giudici)

"I went through the workshops every now and then, I saw them, I knew the people who worked there, the bosses, but also the workers, I knew about trade union conflicts, I intervened together with the factory unions to organize canteens, transport, medical assistance and I worked together with the psychology specialists to correct the organization of work. " (P. Volponi, vi racconto una storia p.135 cit in Ercolani 2019)

The second feature of the process identified is the one pursued using a common accommodation within Olivetti premises, next to production sites, with other intellectuals. Evidence is gathered that they shared accommodation in Ivrea at the "Albergo Dora". By this way, intellectuals were able to find a creative-friendly environment in Ivrea and to pursue integration among each other through sharing ideas and vocational backgrounds:

"At the Hotel Dora, dangling over the river and leaning against the railway tunnel, more fine heads met than at the Caffè Rosati in Rome." (Giancarlo Lunati)

"In Ivrea one could not help but feel in the world: for the quantity and quality of the people who circulated there, the stimuli that came from it. (...) The newly hired graduates stayed at the Albergo Dora, where (waiting to be joined by their families) they spent bachelor evenings" (Giovanni Giudici)

This entailed a double-folded positive result: intellectuals could satisfy their curiosity and need for cultural stimulus by interacting with other intellectuals: *"All this excited you, made you enthusiastic. And there were many of us, we all lived in the Dora Hotel and were always together, sometimes the engineer (Adriano Olivetti) also came"* (Egidio Bonfante) while all of them could be integrated by feeling at "home": *"The newly appointed graduates lived at the Hotel Dora [...] poems whose author was lost circulated "The Dora (river of Ivrea) / humble and narrow / Home – it is the same / at its threshold arrive at this hour / the successful men"* (Giovanni Giudici)

1.4.3 Support: freedom space supporting

Once integrated within corporate functions and the production premises, intellectuals could benefit from the process of supporting. The latter is characterized by the supply of material and immaterial resources to intellectuals who could freely dispose of them for cultural purposes. There is evidence that a "freedom space" was created to enable intellectuals to pursue their cultural projects and their

cultural vocations while being involved within the company's activities. The use of those material and immaterial resources, resulted in a variety of activities such as: seminars, exhibitions, publishing, public debates and others. These activities were part of both cultural projects that saw the direct involvement of the Olivetti Company: through the design and participation of internal intellectuals, through direct financial support; and cultural external activities pursued by key personalities, who were allowed time and resources to pursue their personal intellectual quest. The Freedom space is thus conceived as an enabling space to unleash creative forces and intellectual quests, created based on the belief of beneficial possibilities of human flourishing for singular individuals and the organization as a whole, through arts and culture, without any commercial purpose.

Supporting is characterized by the creation of a "freedom space". The latter is constituted by: material support through financing and allowance of Olivetti's facilities and premises to develop cultural projects and events and immaterial resources such as the combination of time and possibility to cultivate cultural networks for the purpose of personal artistic and intellectual projects. The combination of material and immaterial resources results in the creation of the above-mentioned "freedom space".

Material resources

Allowance of financial resources.

Financial resources were allocated to intellectuals' activities and cultural project through two main ways: the first was the high compensation that intellectuals received for working in corporate roles (this is consistent with a general higher standard for salaries for all positions offered in Olivetti compared with the Italian job market of the time):

"There was everything. The graduate in philosophy was there, the writer such as I was was there ... it was about understanding people. We offered them high salaries, higher than average "(Ottiero Ottieri)

"My other father who saved my life and my art / was the engineer Adriano Olivetti. [...] He was not a patron, but an intellectual, like those he loved and paid a lot." (poem by Ottiero Ottieri)

"[...] in addition to the time of the volunteers, it is necessary to regularly have funds available to equip the expenses or pay the rent, the management costs of the premises, the office machines, the purchase of books, the printing of posters, the reimbursement of expenses to the speakers, a minimum of salaried work. [...] translate them into current

currency, and you will have an idea of what was the extent of the economic commitment mobilized by Adriano Olivetti” (Luciano Gallino)

Allowance of space and facilities

To cultivate personal intellectual networks and designing cultural initiatives.

Testimonies such as the one of Libero Bigiaretti and others:

"Olivetti gathers men of culture, writers, but also architects, especially urban planners ... I could invite to Ivrea poets like De Libero and Caproni, actors like Vittorio Gassman and Dario Fo" (Libero Bigiaretti)

"There were many visitors to the office in via Clerici, a street behind the La Scala theater [Olivetti headquarters in Milan]: Vincenzo Cardarelli and Elio Vittorini, Quasimodo and Gatto, Sandro Penna and Vittorio Sereni arrived. There were painters, sculptors, architects " (Leonardo Sinisgalli)

*"In part, this uninterrupted flow of events was fueled by the intellectuals who worked in the company or on its behalf, but to a considerable extent it was made up of **scholars or** artists who arrived at the invitation of the Cultural Center from other cities in Italy, sometimes from abroad. [...]" (Luciano Gallino, *Impresa Responsabile*)*

Direct testimonies resonate with evidence from secondary sources: *"The Tuscan critic [Pampaloni] already has a network of wide-ranging contacts in the world of culture [...] who he invites to Ivrea.."* (Saibene p.70)

Immaterial Resources:

Allowance of time

Intellectuals employed at Olivetti report having time to cultivate their own projects:

*"There is nothing autobiographical, only that in the years I wrote *Memoriale* I worked at the Olivetti di Ivrea [...] When did I write a novel? I wrote it in the climate of Olivetti research, when I was faced with certain problems that were the real ones of the people who worked in the factory and suffered in the factory: so I wrote the novel" (Paolo Volponi)*

Sergio Bologna reports on Giovanni Giudici's commitment to poetry: *"During the lunch break - it lasted an hour and a half! - I went down a floor and went to see him. He took advantage of the break to write his poems, he read them to me, he asked me for an opinion.."* (Sergio Bologna)

The combination of material and immaterial resources offered to intellectuals to pursue, through different channels, their own vocation, can thus be summarized in the providing of concrete possibilities to exercise intellectual and artistic freedom inside and outside the firm without commercial purpose, while being engaged within the organization:

"I served for a long time in the industry [...] I served, but I did not obey, manipulate, command and prescribe the higher centrality of the interests, means, ways and ends of industry." (Paolo Volponi)

"Adriano [Olivetti President] set him free [Giorgio Soavi, Intellectual hired at Olivetti] to make mistakes. Soavi created a real and proper image line for Olivetti at that time.. Calling authors, designers, artists... Therefore, his profile was created free from planned discussion or a program." (Eugenio Pecchioli; former employee at Olivetti, direct testimony)

"I want my Olivetti to be not just a factory but a model, a lifestyle. I want it to produce freedom and beauty because it will be them, freedom and beauty, who will tell us how to be happy". (Adriano Olivetti)

"The first thing I remember is the degree of freedom and autonomy that was left to "creative work. In the whole building in via Clerici only the members of our office did not stamp the card (Sergio Bologna)

1.4.4 OUTPUT: Unleashing creative forces

The aim of the OCS is ultimately to provide favorable conditions to unleash creative forces. The outputs of the three-step process consist in a variety of cultural initiatives such as: exhibitions, conferences and debates, essays and novels published by involved intellectuals. The variety of cultural outputs is testified by archival sources, direct testimonies and secondary literature:

"Thus, in 1953 Franco Venturi discussed russian populism, the elegant Palma Bucarelli explained how to manage an art gallery, Carlo Bo talks about Paul éluard, Luciano Codignola, one of the intellectuals living in Ivrea, held lecturers on romanticism" (Saibene, p.80)

"Everything always had a cultural feature; the library was not a generic center of culture, but quite specific, with precise orientations, there were conferences, cinema, music, concerts and everything was conceived for a cultural renewal through non-traditional things." (Renzo Zorzi)

“The Cultural Center promoted all kinds of events in the artistic, literary, cinematographic and theatrical fields with an admirable cadence. Lectures and concerts were held almost every week, while all sorts of exhibitions followed, from industrial design to contemporary Italian painting. There were cinematic mornings and theatrical afternoons, poetry readings and lectures by historians, economists, philosophers.” (Luciano Gallino)

This body of cultural and intellectual expressions has proven to be able to foster the three dimensions of IHD (freedom, relationality and transcendence, see Figure 2):

Table 2

CULTURAL OUTPUTS
Cinema projections
Art exhibitions
Seminars
Meeting with artists, authors, and intellectuals
Library
Personal work by involved intellectuals (novels, articles, essays etc.)
Debates on social and political current situation
Ongoing contribution to Edizioni di Comunità – publishing house

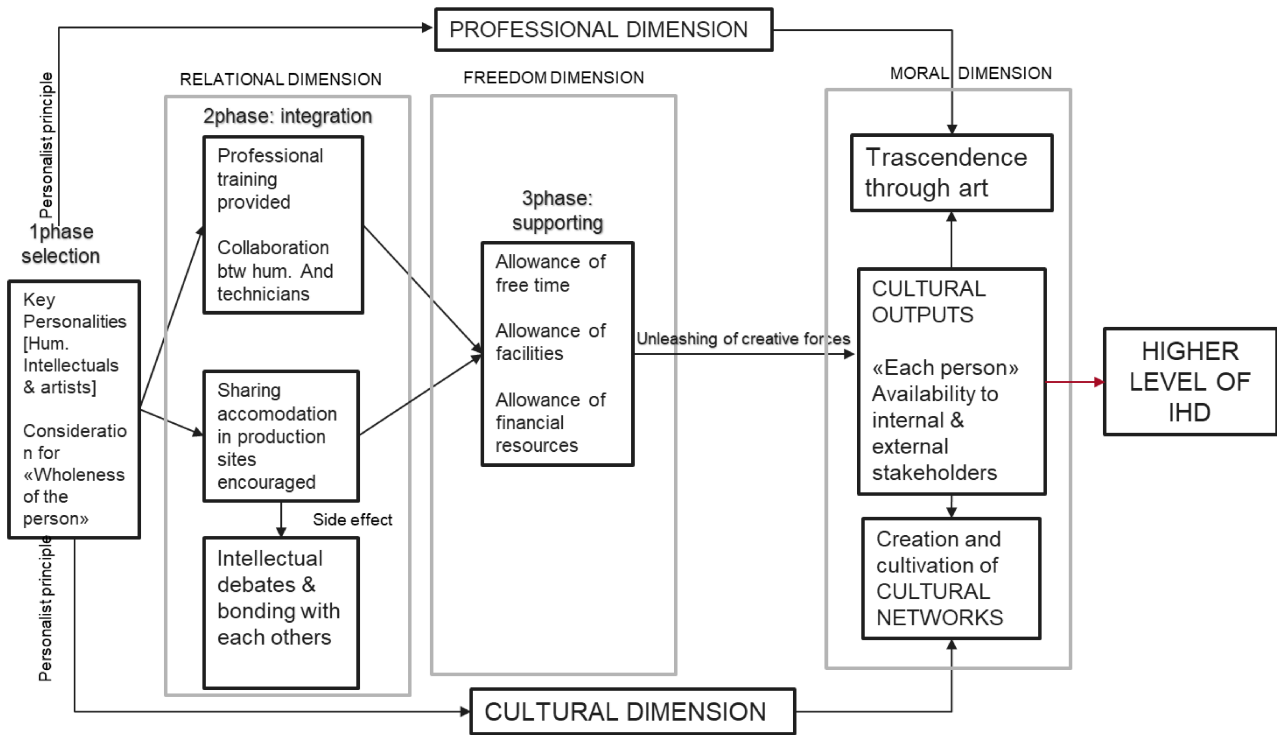


Figure 2 process model

Freedom through OCS

The core of OCS is the belief in the emancipatory power of culture (see also §transcendence). We gathered data showing that all three dimensions of IHD (freedom, relationality and transcendence) were tackled by the organization and positively impacted on critical stakeholders.

Concerning the first dimension, freedom, we found data supporting the claim that cultural outputs were aimed at a two folded result: allowing the involved intellectuals to deploy their own creative personality, thus enhancing their freedom of expression, as well as allowing stakeholders to be freely in constant contact with cultural initiatives.

“The really new and unprecedented thing was that Adriano recruited intelligent people and left them the possibility of being so” (Giorgio Soavi, intellectual hired at Olivetti)

“We accompanied a delegation of trade unions from Eastern Europe who was quite surprised because this method of organization also gave people a lot of freedom of movement, they could also interrupt, stop during the working day and, entering the factory, they asked us if it was a day of strike ” (Francesco Baicchi, manager of IT sector in Olivetti)

Thus, freedom was exercised by all stakeholders involved: by intellectuals who could pursue their cultural projects; by workers who were free to use libraries and attend cultural events during

working breaks and at their convenience; by the leadership who envisioned the OCS has detachment from harness of material everyday life within the working context.

"By organizing the libraries, scholarships and courses of many natures to an extent that no factory has ever operated, we wanted to indicate our faith in the liberating virtue of culture, so that the workers, still too sacrificed by a thousand difficulties, could overcome day by day an inferiority of which Italian society is guilty." (Adriano Olivetti)

"Respect for individual freedom, the possibility of enriching one's personality, both from a professional and a civil point of view, the availability of relationships at every level, free initiatives in the recreational and cultural field have actually allowed to the workers of Olivetti not to lose all their responsibility as citizens in the factory, but rather to find there the stimulus for further growth and improvement "(Paolo Volponi)

IHD requires freedom to be exercised fully in terms of autonomy, resting on the possibility for individuals to determine and exercise their own instruments for reaching well-being and interior freedom, understood in terms of pursuing their vocational and their flourishing possibilities.

"However, I repeat that these [organizational] techniques can never be practiced if they do not start from a certain principle and do not aim at that other principle which is the totality of the individual who is in front of him and his possibility, his richness of being free and to move as such "(Paolo Volponi)

"We accompanied a delegation of trade unions from Eastern Europe who was quite surprised because this method of organization also gave people a lot of freedom of movement, they could also interrupt, stop during the working day and, entering the factory, they asked us if it was a day of strike " (Francesco Baicchi, manager of IT sector in Olivetti)

Relationality through OCS

The OCS fostered friendship as an essential element of intellectuals' engagement: through the freedom space they could cultivate cultural and intellectual networks which developed into personal relationships both tied inside the firm and built between people involved in firm activities and external personalities. Relationality is a key dimension of OCS impact on external stakeholders.

IHD requires fulfilling and rewarding social intercourses as one of the defining dimensions of personal well-being, also serving for meaningfulness in the relational fabric of society at large. Culture was conceived as a space to cultivate friendship:

"[My assignment] It was first of all that of creating a company information magazine and setting up a Press Office that up to that moment was embryonic [...] In practice, I made

friends with the whimsical Egidio Bonfante, endowed with authentic pictorial possibilities, and above all with Giovanni Pintori, a great internationally renowned graphic designer, designer, creator of symbols and wonderful graphic representations. " (Liberio Bigiaretti)

"Our job didn't displease our friends either. In Via Clerici [Olivetti headquarters in Milan] visited Vincenzo Cardarelli and Elio Vittorini, Quasimodo and Gatto, Sandro Penna and Vittorio Sereni." (Leonardo Sinisgalli)

Relationality was fostered also in the joint attendance of cultural events by blue-collars and white-collars, together with local communities and people who were not hired by the Company. By this way, the OCS became a driver of relationality building among people belonging to different offices and corporate roles as well as between people directly involved within the company and people outside of it:

"There are those [workers] who turn to books by choosing freely from a library full of 30 thousand volumes. Others participate in courses, study groups: they satisfy the social interest and curiosity of the mind through the most modern and effective means of documentation. Others indulge in the healthy joy aroused by the inspiration of a great actor. [...] Art books and illustrated books allow the mind the most consoling escapes." (Michele Gandin, coeval documentary)

"The new economy we imagine contributes to material progress and accompanies the individual who perfects her personality and her vocations. Nonetheless, it does not impede to turn the soul to a higher scope, not an individual goal or a personal profit but a contribution to everybody's life on the civilization path" (Adriano Olivetti)

"The extraordinary material forces that science and modern technology have placed at the disposal of man can be delivered to our children, for their liberation, only in a substantially new order, subjected to authentic spiritual forces which remain eternal over time and unchangeable in space from Plato to Jesus: love, truth, justice, beauty " (Adriano Olivetti)

Spiritual elevation through the OCS

Transcendence is targeted as a fundamental dimension to be enhanced through OCS. The variety of cultural initiatives were aimed at promoting spiritual elevation for internal and external stakeholders. All outputs of OCS were intentionally designed to enhance human spiritual capabilities. This dimension is deployed with a universal target: OCS is believed to be at service of internal and external stakeholders as transcendence is in service of all humanity and has to connect

all humanity equally. Testimonies of commitment to transcendence can be found in almost every public speech of Olivetti leadership:

"We look at the human, we know that no effort will be valid and will last over time if it does not know how to educate and elevate the human soul, that everything will be useless if the irreplaceable treasure of culture, light of the intellect and light of intelligence, is not it will be given to everyone with extreme abundance and with loving solicitude". (Adriano Olivetti)

"We all believe in the unlimited power of spiritual forces and we believe that the only solution to the present political and social crisis in the Western world consists in giving the spiritual forces the opportunity to develop their creative genius" (Adriano Olivetti)

IHD requires transcendence to be understood has fundamental dimension underpinning all human activities whether personal or collective. Transcendence must be deployed on a variety of levels: as overcoming material limits by reaching to spiritual achievements, as transcending individual's limits by connecting with a Greater Good, by pursuing meaningfulness in lights of not mere mundane satisfaction but of Soul elevation and absolute values such as Beauty, Truth, Faith.

Impact on stakeholders in terms of IHD

for internal stakeholders i.e. workers

Impact of OCS can be greatly appreciated on its employees and workmen. Largely it was intended and targeted so do so:

"The resting time [of the workers] becomes active relaxation of the body and mind."
(Michele Gandin, coeval documentary)

"We are thus on the way to help you [the workers] to seek and find together with the most adequate and most modern tools to defend your body, the spiritual foods that it is necessary to provide to men in order to enliven their spirit and to discover the nobility of their heart, since man's misery is deeper until he has revealed to himself the true inner conscience: that of his soul. " (Adriano Olivetti)

The impact on internal stakeholders has relevance in terms of IHD for all dimensions considered through free access to education and the possibility to part take in cultural happenings and networks. In particular, we gather evidence that workers felt cultural spaces and possibilities opened by OCS as redeeming spaces from working tasks and hours:

"Respect for individual freedom, the possibility of enriching one's personality, both from a professional and a civil point of view, the availability of relationships at every level, free initiatives in the recreational and cultural field have actually allowed to the workers of Olivetti not to lose all their responsibility as citizens in the factory, but rather to find there the stimulus for further growth and improvement " (Paolo Volponi)

For external stakeholders i.e. local community

The OCS products and events soon became reference point also for local communities and other personalities interested in the arts and intellectual debates:

"[users were] Potentially everybody: workmen, office workers, managers. I held a course on impressionist painters, open to everybody, as I directed the Centro Sportivo Ricreativo [Sport Recreational Center]" (Libero Bigiaretti)

"Meanwhile, in the Olivetti library [...] integrated by conferences, series of lectures, concerts, the library is a lively center of cultural activity throughout the Canavese area [local rural area where Olivetti plant was based in Ivrea] (coeval documentary by Giorgio Ferroni)

"The epoderies [epoderiesi, local community of Ivrea and the surrounding area], even those not linked to the factory, followed the cultural activities that were promoted also because they were very open " (Renzo Zorzi, intellectual hired at Olivetti)

"In part, this uninterrupted flow of events was fueled by the intellectuals who worked in the company or on its behalf, but to a considerable extent it was made up of scholars or artists who arrived at the invitation of the Cultural Center from other cities in Italy, sometimes from abroad. [...] The non-fiction section of the library could also be accessed, on presentation, by people who came from outside. Among others, it was regularly frequented by young scholars from the University of Turin, given that, especially as regards the emerging social sciences, sociology and anthropology, only in Ivrea were the books sought." (Luciano Gallino)

Additional: The Physical Dimension

Freedom, Relationality and Transcendence as constitutive dimensions of IHD, are intertwined with moral, psychological and physical wellbeing of the person. We gathered evidence that the so far untacked dimension of physical well-being, although not directly part of OCS, is highly connected with both its outputs and the people involved in its development:

“We had a very intense recreational sports group here in Olivetti, in which everyone participated, everyone, each according to their abilities. Who participated in the painting, who in football, who in the theater. You had to breathe culture [...] it wasn't just work.”
(Former employee in Pozzuoli plant)

“We held a CRSO (Gruppo Ricreativo Sportivo Olivetti – Olivetti Recreational Sport Group) and we were given money to do the tennis team, or soccer, or ping pong [...] I was passionate about soccer so I organized a tournament between firms with other factories [...] we had a lot of fun and we were even granted half an hour permit from work to train for this tournament” (Former workman testimony)

Although the physical dimension cannot be directly considered as being linked to OCS per se, it constitutes further evidence of Olivetti commitment to Integral Humanism and a holistic understanding of human well-being, thus providing further evidence to support IHD engagement by Olivetti.

1.5 CONTRIBUTIONS and LIMITATIONS

This work seeks to answer to the research question: how can IHD be fostered through a culture-based model? To do so, it proposes an analysis of the Olivetti Cultural Strategy by highlighting its original features and how it granted high levels of IHD for internal and external stakeholders. By this way, we contribute to literature on IHD (Keleher, 2017; Sison and Fontrodona 2012; das Neves and Melé 2013) as part of the scholarly debate on theories and practices of humanistic management (Melé 2003; Schlag and Melé 2020; Spitzeck 2011) and people-centered organizations (Sandeland, 2009) in three ways.

The first contribution is the outline of the first cultural-based model of IHD. All the three identified micro-processes contribute to empirically driven research concerning IHD and IHD operationalization. Previous literature has underlined how creating a “safe-space” (Mongelli, Versari et Al. 2018) can prove valuable in fostering human integral development in extreme conditions, through protecting people from internal and external challenges to their well-being and human flourishing path. More in detail, the current work contributes to this perspective by highlighting, from an opposite perspective, how an internal “free space” to support creative forces within the organization can promote well-being and human flourishing for both internal and external stakeholders (Duarte, Mouro and Das Neves, 2010; Sandonà, 2013; Vaccaro and Russo, 2013). By this way, the identified process of “supporting”, through the creation of a “freedom space”, contributes to literature on IHD by displaying a set of favorable conditions under which people can pursue cultural outputs able to tackle all three dimensions of relationality, freedom and transcendence.

By identifying and analyzing a coherent set of processes linked to a cultural-based model, this study contributes to expand current knowledge within literature on cultural involvement by profit organizations. In particular, it does so by proposing an original model of a cultural strategy explicitly aimed at IHD. Although literature has recently tackled the issue of “cultural management” (Wróblewski, Gaio et Al. 2019), the OCS differs for its integral humanism from any other model so far identified (Dal Piaz, Rindova, Ravasi 2016). OCS differs from philanthropy (Moir and Taffler, 2004; Muller, Pfarrer 2014; Gautier, Pace et Al. 2013), insofar it is not based on considerations concerning charity dynamics (Giebelhausen, Lawrence et Al. 2021) and worthiness of receivers (Janowski, 2020). It differs from forms of patronage (Cressner and Kobb, 1996) insofar it involves artists and cultural engaged personalities not only on the base of their creative potential but – as the selection process shows – based on their moral discernment; moreover – as showed by the integration process – they are directly hired by the company to cover corporate roles and are considered external to the organization. Furthermore, OCS differs from forms of involvement of arts and artists for commercial purposes (Kapferer , 2014) and cultural sponsorship through CSR practices (Masé, 2020), as it foresees “freedom space” for artists and intellectuals through which they can pursue their vocation without any profit-driven output/goal. Other forms of cultural engagement, such those labeled “art-based business” show commitment to promote art and culture through collaborations on singular projects, mostly with a commercial output, with artists (Illy Café, Zsolnai and Wilson, 2016) and/or significant investment in care for the aesthetics of surrounding landscape (Brunello Cucinelli, Zsolnai and Wilson, 2016). Our findings thus expand our knowledge on how cultural engagement of profit organizations (Pless, Maak and harris 2017) can be pursued aiming directly to IHD: engaging key personalities considered in their wholeness and integrity (i.e. both for their humanistic sensibility, their creative forces and their professional development), as well as by building freedom spaces able to support cultural outcomes aimed at developing all dimensions of the person.

The second contribution is the identification of how the personalist principle, inspired by personalist philosophy and cornerstone to IHD theories, can be deployed to support organizations’ cultural based models. More in detail, the present work highlights how funding principles of personalism (Melé 2009; Avecedo 2012; Avecedo 2018) are deployed within the selection process. The identification of the innovative nomological construct of humanistic-based selecting contributes to literature looking at which role can be played by moral inclination within working organizations (Shao, Aquino et Al., 2008; Ruiz Palomino, Martínez-Cañas et Al, 2013), as well as how moral sensibility and cultural sensibility can be searched together in order to grasp potential desirable outcomes to organizational wellbeing (Sererka, Comer et Al. 2014; Pless, Maak et Al. 2017). Indeed, the operationalization of the personalist principle is relevant in considering the person in its

wholeness (Keleher, 2018) and understanding her potentiality. While recent literature concerning selection processes has been focused on the relation between engaging “dark personality traits” and unethical organizational outcomes (Harris, Jackson et Al. 2022), the current work highlights the relation between moral self-development assessed within the selection process and positive IHD outcomes.

The second contribution highlights how the principle of “humanism in business” (Pirson and Lawrence, 2010; Derksmeier 2009; Statler and Guillet de Monthoux, 2015) can be deployed by large corporations as both inspirational principle and guiding organizational practice. More in detail, the study shows how it can find application through the identified integration process aimed at blended knowledge. The latter sheds new light on the relation between technical knowledge and humanistic/artistic knowledge, through highlighting how collaboration between technical profiles and humanistic profiles, training of intellectuals for corporate roles and integration of intellectuals within production sites, yield positive outcomes in terms of IHD. While current literature on the topic mostly enquires on how the humanities and the liberal arts can positively influence managers’ education (either by being integrated in Business School’s curricula or by having a positive impact on economic paradigms when serving as background theoretical underpinning; see for example: Greenhagh, Allen et Al. 2020; Akbari, 2009; Pirson and Lawrence, 2010; Domingo and Melé, 2022; Del Baldo 2018), the present work contributes to this debate by looking into how humanistic knowledge and cultural sensibility can be directly deployed within business organizations by engaging those who embody them within the organization itself.

Although the current study presents a case highly suitable for ““«pre theoretical» context for unbiased theory testing” (Tsang, 2016)”, its historical feature poses some limitations (see, Tsang, 2016 p.178 table 7.1; Skinner 1966). First, data gathering is not possible beyond a certain extent, as direct witnesses are passed or difficult to reach. Second, even when reached, several biases due to remote timing of events are present. Third, triangulation is of cornerstone importance in theory testing and testing the validity of data, thus assuming additional relevance compared to other case study. Generalizability is therefore possible, although it requires additional considerations concerning historical setting and due considerations upon current similar experiences.

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APPENDIX A

Quotes selected to be reported in the text from second-hand interviews in bibliography and filmography can be found in:

BIBLIOGRAPHY AUTHOR(s)	YEAR	TITLE	PUBLISHER
AAVV	2021	L'ospite ingrato : periodico del Centro Studi Franco Fortini : nuova serie : 6, 2021 [Umanesimo e tecnologia : il laboratorio Olivetti]	Quodlibet
Di Maio	a.y. 2009/10	L'opera di Ottiero Ottieri	Università degli Studi di Roma Tor Vergata Facoltà di Lettere e Filosofia XXII Ciclo del corso di Dottorato di ricerca in Italianistica
Ercolani M. L.	2019	Paolo Volponi e le sfide del Novecento. L'industria prima della letteratura	Franco Angeli
Gallino L. and Ceri P.	2001	L'impresa responsabile. Un'intervista su Adriano Olivetti	Edizioni di Comunità
Giudici G.	1998 17	Ivrea, l'utopia	Corriere della

	febbraio	dell'ingegner Adriano	Sera
Giudici G.	1994 24 agosto	Il poeta e l'azienda	L'Unità
Lupo, G.	2016	La letteratura al tempo di Adriano Olivetti	Edizioni di Comunità
Nesi C.	2013	Due culture, due città: La linea gotica, 25-36	Interlinea
Olivetti A.	2013	Il mondo che nasce	Edizioni di Comunità
Olivetti A.	2014	Le fabbriche di bene	Edizioni di Comunità
Olivetti A.	2020	Il Dente del Gigante	Edizioni di Comunità
Olivetti L. A.	a.y.1988- 89	"Tesi di laurea, Università degli studi di Roma "La Sapienza" Facoltà di Lettere e Filosofia " CULTURA E SPETTACOLO IN FABBRICA (Olivetti)" Relatore: prof guido aristarco, correlatore prof. Giovanni Maggia"	
Pampaloni G.	2016	Poesia Politica Fiori. Scritti su Adriano	Edizioni di Comunità

		Olivetti	
Pistilli M.	2014	M. Pistilli, Paolo Volponi uno scrittore dirigente della Olivetti di Ivrea	Aras edizioni
Saibene A.	2017	L'Italia di Adriano Olivetti	Edizioni di Comunità
Tarpino A.	2020	Memoria Imperfetta. La comunità Olivetti e il mondo nuovo	Einaudi
Vittorini E.	1939	Una campagna pubblicitaria, in Letteratura Arte Società, Articoli e intervent 1938-1965, a cura di R. Rodondi	Einaudi
Zorzi R.	2018	Gli artisti di Olivetti. Il dovere della bellezza	Edizioni di Comunità
FILMOGRAPHY AUTHOR / CHANNEL	YEAR	TITLE	PRODUCER / SOURCE
AAVV	2011	Idea Olivetti	Youtube
Fanpage	2016	La ex Olivetti di Pozzuoli	Youtube
Fasano M.	2011	In me non c'è che futuro – Adriano Olivetti – parte 2	Youtube
Ferroni G.	1950	Incontro con la	Youtube

		Olivetti	
Gandin M.	1957	Una fabbrica e il suo ambiente	Meridiana cinematografica
Public History	2017	Industria Olivetti: le parole di un operaio	Youtube
Risi N.	1957	Sud come Nord	Rumor Film

INTEGRAL HUMAN DEVELOPMENT THROUGH EMPLOYMENT PROTECTION: PRINCIPLES OF CST AS FRAMEWORK FOR GREAT RESIGNATIONS AND QUIET QUITTING

ABSTRACT

Employment protection (and lack thereof) is one of the aspects tackled in encyclical “Laudato Si” by Pope Francis and central to the Catholic Social Teaching (CST) body of thought. This dimension is recalled as being crucial in fighting “dehumanizing deprivation” and in increasing “integral ecology” as an all-encompassing harmonious relationship between humans, human beings, and the environment. This paper focuses on analyzing the recent phenomena of Great Resignations (GR) and Quiet Quitting (QQ) through the lenses of CST principles for employment protection and provides a set of propositions based on CST Permanent Principles aimed to working organizations to halt GR, QQ and similar trends. By aiming to answering to the following research questions: which are the indications of the CST for employment protection? How can they be applied to halt Great Resignations, Quiet Quitting, and future similar trends? This work contributes to normative studies applying CST to recent social phenomena. First, it contributes by discussing common drivers of GR and QQ in terms of Business Ethics CST based literature, thus providing a holistic point of view on GR and QQ as job dissatisfaction and disengagement epiphenomena signaling deeper shortcomings in the workplace. Second, it argues for a change in framework to tackle GR and QQ, moving from a work-life balance perspective to a work-within-life and life-within-work perspective, coherent with CST understanding of employment protection. Third, it identifies one proposition for each of the Permanent Principles in CST, further detailed in the discussion linked to the six employment protection principles, aiming for working organizations to halt and prevent job disengagement and dissatisfaction. This work enhances our knowledge on the deployment of CST in working organizations and provides additional insights into BE literature dealing with humanistic management principles and spirituality in business.

Keywords: #EmploymentProtection #IntegralHumanDevelopment #CatholicSocialTeaching #HumanisticManagement #EmploymentRetention

2.1 INTRODUCTION

In his addressing of the 109th meeting of the International Labour Organisation (ILO) on the 23rd of June 2021, Pope Francis called for “Urgent need for economic reform and protection of all workers”, as central challenge in post Covid19 global recovery (Beckett, 2021). Workers’ protection and wellbeing have also been at the core of scholarly reflections on how to overcome consequences of the pandemic crisis by implementing a humanistic perspective in business and working organizations (Fontrodona and Melé, 2022; Laszlo, 2019).

During Covid19 outburst, employment protection has been severely undermined: from the employer side, leading to layoffs and employment intermittence (ILO, 2020), with severe consequences on social groups already more vulnerable such as women (Del Baldo, 2022), as well as by the employee side, as a result of widespread job dissatisfaction and disengagement (Hirsh, 2021; Farrell, 1983). The latter issue has gained scholarly and public opinion’s attention because of two recent social phenomena shaking the global workforce: namely, the Great Resignationss and Quiet Quitting trends. Great Resignations (GR) is here defined as the actual, or highly likely, act of Resignations by record numbers of employees, especially among younger generations, whose motivations dwell upon quality of life and meaningful job considerations (Kuzior, Kettler et Al. 2022; Sull, Sull et Al. 2022; Hirsh, 2021; Weeks and Schaffert 2019). Quiet Quitting (QQ) is here defined as a social trend, mainly popularized online through social media, inviting to disengage from the workplace, aiming at doing only the bare minimum to keep the position, while diverting energies to leisure and non-work related activities outside workplace (Zenger and Folkman, 2022; Formica and Sfodera, 2022). The two phenomena share common drivers for dissatisfaction in the workplace and common timing in their spreading, between late 2020 and early 2022. (Parker and Horowitz, 2022; Cochhar, Parker et Al. 2022; Harter, 2022). Although both trends do not involve, in absolute numbers, the majority of the global workforce, are nonetheless interesting because of their popularity among younger generations (Kuzior, Kettler et Al. 2022). Half of the companies which were most affected by the phenomenon reports being “severely” affected (Randstad HR trendsSalarySurvey, 2022). Moreover, they are of significant interest to Business Ethics scholars because of the specific motives underlying them, which raise ethical concerns on workers and organizations’ wellbeing and dignity (Fontrodona and Melé, 2022; Sull, Sull et Al. 2022; Elhefnawy, 2022).

Lacking a comprehensive perspective, GR and QQ have been tackled so far by a variety of points of view (Serenko, 2022; Sull, Sull et Al. 2022; Hirsh, 2021) and have been discussed as opposing trends to other workplace related social phenomena, such as workaholism (Gini, 1998; Harpaz and

Snir, 2003) and Hustle culture (Burgess, Yeomans et Al. 2022). Nonetheless, all these perspectives, as well as those currently addressing employment protection, present at least two theoretical shortcomings: either fall short to understand GR and QQ as epiphenomena of a broader lack of dignity and integral human development in working organizations (Annett, 2016; Melé 2019; Mongelli, Versari et Al. 2018; Sandonà 2013), or fall short to discuss and propose solutions to the phenomena from the point of view of the “subjective dimension of work” (Sison and Ferrero, 2016). To overcome such gaps in the literature, we here propose as framework to analyze the phenomena the lack of employment protection principles, through the adoption of the wholistic paradigm of Catholic Social Teaching and its Permanent Principles (CST; Compendium of the Social Doctrine of the Church, 483; see also: Sison, Ferrero et Al. 2016; Melé 2011; Zingarelli, 1993).

Ever since the cornerstone reflection of “Rerum Novarum” (RN 1891) by Pope Leo XIII, CST has focused on how to remedy “the misery and wretchedness pressing so unjustly on the majority of the working class” (RN). To this aim, political institutions, civil society, employers, and the workers themselves should behave and organize according to the idea that work does not only provide material support, rather being a mean for human and spiritual fulfillment in light of a greater Good (Sison, Hartman et Al., 2012; Schlag and Melé 2020; Argandoña 1998). CST recognizes as one of the major challenges undermining employment protection a dehumanizing model of development, which requires deep reform to replace profit centered with people-centered organizations and common rules (Sandelands, 2009; Costa and Ramus, 2012). By this way, normative principles proposed by CST can be successfully implemented to current social problems thus providing guidance for social and organizational change (Sison, Ferrero et Al. 2016; Melé, 2011; Vaccaro and Sison, 2011).

This work presents a set of propositions (Guitian 2009; Cornelissen 2017; Delbridge and Fiss 2013) based on CST Employment Protection principles, as stated in one of its latest document within the *Laudato Si* (LS, Pope Francis, 2015; Schlag 2017). It does so by adopting a normative perspective (Donaldson, 1992; Michaelson, 2019; 2021) seeking to answer to the research questions: Which are the indications of the CST for employment protection? How can they be applied to halt Great Resignations, Quiet Quitting and future similar trends?

By this way we contribute to literature on Business Ethics based on CST tradition, by deploying its principles’ in working organizations (Costa and Ramus, 2012; Vaccaro and Sison, 2011; Das Neves and Vaccaro, 2013; Tablan 2015). It enhances our knowledge on normative literature contributing to Humanism in workplace (Pirson, 2019; Zawadki, 2018; Pless and Appel, 2012; Schlag and Melé

2020), as well as literature on spirituality in business (Rocha and Pinheiro, 2021; Bouckaert and Zsolnai, 2011; Schlag and Melé 2019; Chu and Vu, 2022).

The remainder of the paper is organized as follows: in section 2 we provide a review of current literature on employment protection in the aftermath of Covid19 outburst, GR and QQ as relevant phenomena and CST relevant suggestions for employment protection. In §3 we discuss motives underlying GR and QQ through CST framework and in terms of the six principles for employment protection. In §4 we proceed to consequently reframe GR and QQ as epiphenomena of work-life balance perspective's shortcomings, in terms of CST perspective. In §5 we provide a set of propositions for working organizations deploying CST Permanent Principles and employment protection relevant requirements.

2.2 LITERATURE REVIEW

Employment protection and Covid19 impact

Employment protection, especially in its policy-implications, has been widely tackled by streams of political economy and finance literature (among others: Sant Paul, 2002; Acemoglu and Angrist, 2001; Bena, Ortiz-Molina et Al. 2022; Bjuggren, 2018; Bai, Fairhust et Al. 2020), as well as by the scholarly debate concerning its legislation (Liebregts and Stam 2019; Karpuz, Kim et Al. 2020; Robson, 2003; Kan, 2010). Amidst business studies a lack of distinctive perspective on employment protection has been only partially covered by streams of literature tackling related issues, such as employer retention (Mc Call, 2013; Coldwell, Billsberry et Al. 2008; Doh and Stumpf, 2011; Cloutier, Felusiak et Al. 2015).

The issue has gained new attention as impacts of Covid19 pandemic and related restrictions on the global workforce have been significant at different levels; to such an extent that the need to rethink the future of work has arisen (Fontrodona and Melé, 2022). Some of the most tackled aspects of changes entailed by the pandemic have been employees' mental health and burnout (among others: Del Baldo, 2022; Kahn 2000, Jiskrova, 2022), remote working arrangements (Hopkins and Figaro, 2021), safety and care on workplace (among others: Kong and Belkin, 2021; Miller, Tang et Al. 2022; Antoni, Reinecke et Al. 2020), ethical implications concerning frontline and essential workers (Hughes, 2019; Steinback, Kautz et Al. 2021). Disruption caused by Covid19 pandemic has led to new research covering a whole spectrum of work-life related aspects, which broadly fall under the debate on employees' well-being (Carnevale and Hatac, 2020) and meaningful work (Rosso, Dekas et Al. 2010; Marizos, Roumpi et Al. 2022; Melé 2021; Lysova, Allan et Al. 2019; Bailey, Lips-Wiersma et Al. 2019).

Nonetheless, impacts of covid19 crisis on employment protection and connected relevant issues can be addressed through two different, although connected, approaches (Sandelands, 2009). On one side, it is possible to enquire into Covid 19 crisis consequences on employment protection by focusing on the objective dimension of work: i.e. *“the activity of the human person as a dynamic being capable of performing a variety of actions that are part of the work process and that correspond to his personal vocation”* (CSDC : 270; “Compendium of the Social Doctrine of the Church” (CSDC) (Pontifical Council Justice and Peace, 2004). On the other hand, it is possible to adopt the focus on the subjective dimension of work, i.e. *“The value of work cannot come from the workers’ product or the type of activity they engage in, but from the human worker herself”* (Tablan, 2015 p.297; see also: Savage, 2008). Taking the latter perspective entails the need to prioritize work in “its “human significance” over its “professional significance”” (Sison, Ferrero et Al, 2016 p.516). Whereas Covid19 pandemic impact on the global workforce has been tackled from the objective point of view of the relationships between workers and their productivity, as well as workplace arrangements, the second body of literature has not been deployed so far to inquiry into post-pandemic workplace wellbeing and meaning. This work aims to contributing to discussing employment protection through focusing on the second approach, which counts on a relatively smaller body of literature.

GR and QQ undermining Employment Protection

Great Resignations (GR) is a term coined by Anthony Klotz, as the most recent development of his scholarly attention to features of employees resigning processes and how quitting impacts on organizations’ success (Klotz and Bolino, 2016). The term, popularized in 2021, originally referred to the idea that, amidst the post-Covid19 pandemic recovery, a surge in voluntary Resignations, compared to pre-pandemic indicators, was taking place because of widespread dissatisfaction of the workforce (Hirsh, 2021). Klotz addressed the phenomenon by highlighting its link with broader reflections on workers’ lifestyle and meaning of work: *“The pandemic has caused millions of people to reflect on their lives more broadly, and to question whether their jobs are helping or hindering their pursuit of happiness and meaning.”* (Klotz, 2022). He warned that the phenomenon had to be urgently addresses even though it represented a “taboo” for organizations (Klotz, 2021), inasmuch it would force them to deeply change their attitude towards employees’ retention (Sull, Sull et Al. 2022; Hopkins and Figaro, 2021). The Great Resignations has been relabeled as “The Great Attrition” in a McKinsey Company research report (De Smet, Dowling et Al. 2022), by referring to misalignment between workforce’s and employers’ needs and expectations. Indeed, the term has come to define not only the actual act of resigning, but also the widespread intention to do so. According to Microsoft (Microsoft World Trade Index 2021), Gallup (2021; Gallup 2022) and

other surveys (such as: Pew Research Center, 2022; Workhuman 2021; Randstad 2021), in the aftermath of Covid19, an extraordinary 40 to 50% of US workforce was considering leaving their current job. Moreover, a record high number of participants to the studies reported feeling mistreated in the workplace, lament lack of flexibility, plan on change their habits and, consequently, their job. The main motivations for leaving (or planning to do so) can be grouped in three categories: material-led motivations, such as low pay; personal yet workplace related motivations, such as feeling disrespected, undervalued and victim of toxic environment and burnout; personal but not directly related to workplace motivations, such as change in life priorities, pursuing a different lifestyle (Parker and Horowitz, 2021; Weinstein and Hirsh, 2022; Shukla, Pandia et Al. 2022) (see also §3).

Great Resignations are often associated with another global trend concerning employment dissatisfaction, namely the “Quiet Quitting” phenomenon (Scheyett, 2022). The latter has been popularized by a TikTok influencer Zaiad Khan and by him defined as following:

“I recently learned about this term called quiet quitting, where you're not outright quitting your job, but you're quitting the idea of going above and beyond [...] You're still performing your duties, but you're no longer subscribing to the hustle culture mentality that work has to be your life. The reality is it's not — and your worth as a person is not defined by your labor.” (Krueger, NYTimes 08.23.22).

Gallup further defined Quiet Quitting (QQ) as: *“being neither engaged nor “actively disengaged” at work”* (Harter, 2022), and NPR has proposed some rebranding of the term to adhere more with anecdotal observational data: *“Reverse hustle / Work-life integration / Acting your wage / Workforce disassociation / Corporate coasting / Working at work / DYJ: Doing Your Job / Working to rule / Working to thrive / Morale-adjusted productivity”* (NPR 13.09.2022). Considering the percentage of the workforce who has not completed a Resignations process but is actively considering it, data confirm that about 40% of the samples of different research belong to the quiet quitters or the “almost” great resigned (Microsoft 2021; Workhuman 2021).

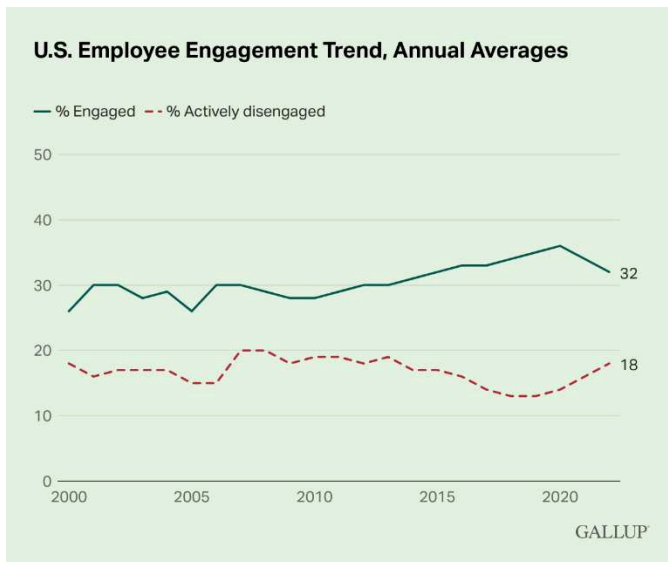


Figure 3 <https://www.gallup.com/workplace/398306/quiet-quitting-real.aspx>

While anecdotal evidence has been gathered and preliminary studies have been conducted both on GR and QQ (Dawson, 2022; Kundu, Das et Al. 2022; De Smet, Dowling et Al. 2021), reliable empirical data are scarce (Hobijn 2022; Bayraktar, 2022; Parker and Horowitz, 2022; Workhuman 2021; Harter, 2021; Gallup, State of the Workplace 2022 Report), and scholarly debate is just starting (MacDonald 2022; Sablynski, 2022; Serenko 2022); Tessema, Tesfom et Al. 2022). The phenomenon of GR, for instance, has been studied from a knowledge management perspective (Serenko, 2022, its impact on working skills (Richter 2022¹), hybrid management implications (Hopkins and Figaro, 2021), HR strategy (Gabriel, Arena et Al. 2022; Tessema, Tessfom et Al. 2022), implicit voice theories (Detert and Edmonson, 2011; Detert 2022). A significant number of articles have been tackling the phenomenon among health care workers from a scholarly perspective as well as from practitioners' point of view (Linzer, Griffith et Al.2022; Weldon, 2022).

The two phenomena are not equally popular within all age groups, as younger people result the most affected by both GR and QQ (Kurzio, Kettler et Al. 2022). Among other indicators, almost 40% of those age between 18-29 are “increasingly likely” to quit (Pew Research Center): 36-7% for Millennials and 52-3% of GenZ (Microsoft, Work Trend Index Special Report 2022; Deloitte Global, 2022). Trends in employees' engagement for young people have significantly changed from pre to post pandemic era: under 35 engagement has dropped 6 points, while young people reporting confidence towards growth paths, encouragement towards personal development and care from others have dropped 10 points (Clifton and Harter, 2021). GR and QQ early-stage research highlights how younger generations are increasingly the most disengaged (Boccoli, Gastaldi et Al. 2022; Mc Gregor, 2022).

Although early-stage longitudinal research on the phenomena shows that around 40% of those “great resigned” regret their decisions, it also shows how the regret is based on motivations such as: lack of success in finding a new position and dissatisfaction in the new workplace caused by the same criticalities found in the previous position. It is thus clear that new causes of dissatisfaction and disengagement bare the same roots of those leading to leaving the previous job, thus highlighting an unresolved social problem related to workplace wellbeing, larger than GR and QQ phenomena alone (STATISTA: Richter, 2022).

Both GR (Kuzior, Kettler et Al. 2022; Sull, Sull et Al. 2022; Hirsh, 2021) and QQ (Zenger and Folkman, 2022; Formica and Sfodera, 2022) lack so far in a wholistic perspective addressing them. Current literature has focused on their discussion as being distinct from a wider perspective on the meaning of work and compelling both the organizational and the personal point of view. Nonetheless, if not addressed correctly as epiphenomena signaling a wider distress within the workforce, organizational reform adopted to specifically halt them might fall short to prevent other similar trends. To this aim, GR and QQ are here analyzed through a theoretical framework which ultimately provides a standpoint on the topic of the “significance of work” as main requisite for employment protection (for different perspectives see, among others: Fontrodona and Melé, 202; Rifkin, 1996; Graeber 2019).

CST and Employment Protection

Among the wider perspective of Christian ethics in business (Melé and Fontrodona, 2017) and spirituality in business (Bouckaert and Zsolnai, 2011; Wray-Bliss 2019), Catholic Social Teaching holds a cornerstone role in addressing social and economic coeval issues through the teachings of the Gospels (Melé 2011). It extensively addresses Business’s duties and purposes (Kholms and Christensen, 2002; Gutian, 2015; Cremers, 2017), workers’ conduct and meaning of work (Sison, Ferrero et Al. 2016; Curran 2022), and the role of virtues in social life and organizations (Melé 2017). The major debate on the dynamics between traditional values and religious teachings on one side, and the unfolding of the “spirit of capitalism”, dates to Weber’s canonical oeuvre (Weber 1930 [2001]; recently rediscussed by Boltanski and Chiappello, 2005). Nonetheless, recent research has revitalized the topic, by enquiring into spiritual and religious contribution to overcoming economic crisis (Sison and Ferrero 2019, Cournel, Habish et Al. 2010), evaluating its contribution to current economic thought (Backhaus, Chaloupek et Al. 2017; Zsolnai, 2022), and to highlight its contribution in questioning anthropological assumptions on which most of business and economic disciplines are based (Melé and Canton, 2014; Coleman, 2012; Zingarelli 1993).

Among this perspective, the issue of employment protection as tackled by CST, holds specific ties with the thought of Pope Leo XIII as expressed in the Encyclical *Rerum Novarum* (1891; Gini,

1992). Conventionally, CST dates back to *Rerum Novarum*, insofar it represents a clear standpoint on “Rights and Duties of Capital and Labor”, in lights of coeval challenges posed by the industrial progress and the formation of industrial society. Within a wider body of documents, it is worth recalling how this line of thought has been refashioned by the 1965 “*Gaudium et Spes*” by Paul VI, confronting the very same issue: “*The industrial type of society is gradually being spread, leading some nations to economic affluence, and radically transforming ideas and social conditions established for centuries*”. In “*Gaudium et Spes*” a clear vision on the significance and the end of work is provided, as:

“Human activity, to be sure, takes its significance from its relationship to man. Just as it proceeds from man, so it is ordered toward man. For when a man works he not only alters things and society, he develops himself as well. [...] Similarly, all that men do to obtain greater justice, wider brotherhood, a more humane disposition of social relationships has greater worth than technical advances. [...] Hence, the norm of human activity is this: that in accord with the divine plan and will, it harmonizes with the genuine good of the human race, and that it allows men as individuals and as members of society to pursue their total vocation and fulfill it.” (*Gaudium et Spes*, Paul VI, 1965)

Definitions of meaningful work can be derived accordingly: to be defined as such, the latter must provide personal integral development and contribute to social rewarding relationships. Moreover, the principle applies not only to work as human activity in general terms, but to each worker in its uniqueness and to workers as social category. It requires that through work, spiritual and moral development, not only material welfare, are achieved; as well as that their (singular and collective) subjectivity is recognized:

“Laborers and farmers seek not only to provide for the necessities of life, but to develop the gifts of their personality by their labors and indeed to take part in regulating economic, social, political and cultural life. Now, for the first time in human history all people are convinced that the benefits of culture ought to be and can be extended to everyone”. (*Gaudium et Spes*)

Public and Private institutions are thus held responsible for the actualization of such principles (Gregory, 2004; Melé 2020; Michaelson, 2011, 2021; Cournel, Habish et Al. 2010).

CST has paved the way to rethink business and working organizations in light of recognizing and giving “priority of labor” (*Laborem Excersens*, John Paul II, 1981; Baum, 1982) as prerequisite for humane work (Cusick, 2006; see also, for instance, definition of “humane work” as “labor conditions and human autonomy; employee pay equity and transparency; and the issue of genuinely good goods and services that truly serve” Koehn, 2022 p.195).

As work holds this meaning and relevance for human life, employment must be protected accordingly. One of the latest perspectives on employment protection through CST has been provided by *Laudato Si* Encyclical (23rd May 2015; Beckett 2021). Relevant references to the issue can be found between §124 to §129 as “The need to protect employment” is stressed. The latter is further specified through indicated lines of actions to pursue this goal, in Chapter V Part IV “Politics and Economy in Dialogue for Human Fulfilment”. Employment Protection in the thought of Pope Francis is one of the cornerstone issues to be tackled to attain lasting and stable Integral Human Development (IHD) (Paul VI Encyclical “*Populorum Progressio* 1967; Kelher, 2018 ; Sandonà, 2013 ; Vaccaro and Russo, 2013), and to reach the Common Good (Sison and Fontrodona, 2012 ; Schlag and Melé 2020 ; Argandoña 1998). From an IHD perspective, work is dignifying only if it enhances all dimensions constitutive of the human being: freedom, relationality and transcendence; moreover, it has to provide satisfaction to all categories of human needs and be a driver for moral, psychological, physical and spiritual wellbeing (Culebro Juarez and Gasper, 2021). Similar perspectives have been laid out by secular thinkers as well (Sen, 1999; Nussbaum and Sen, 1993). Furthermore, employment protection is a key organizational dimension to support Integral Ecology as a form of harmonious and authentic development of each person, of human beings among each other and humans with nature (*Laudato Si* §13, §18, §46, §50, §109, §112, §141, §147, §157, §185, §194; Pfeil, 2018). As it has been noted, organizational implications of this humanistic perspective (Barrett and Duns 2022 ; Sandona, 2020) on employment protection are vast and, at the same time, vastly under-investigated (Melé 2003 ; Melé 2021). Employment protection must be directed to work that provides all of the following six criteria: “creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God” (LS).

Indeed, phenomena such as GR and QQ, highlight societal and organizational shortcomings in abiding by the employment protection aim, thus resulting in signaling a broader lack of respecting human dignity (Gini, 1992; Tablan, 2015 ; Sison and Ferrero, 2016;). Indeed, as work must enrich material and spiritual human life and allow for personal integral development, in the worst scenario, when it doesn't, it should at least neither damage nor hinder personal growth (Melé, 2015; Agassi, 1986). CST perspective represent the opportunity to discuss current phenomena such as GR and QQ by not considering them as episodic and conjunctural work dissatisfaction or regret (Budjanovcanin, Rodrigues et Al. 2019), rather as lacking of principles both belonging to CST concerning employment protection, as well as to some secular traditions dealing with the same topic and stressing dignity in work (Agassi, 1986; Pirson, Goodpaster et Al. 2016).

2.3 CST AS A FRAMEWORK: Beyond Work-Life Balance

As above mentioned, current research on motivations leading to GR and QQ highlights how, alongside above-mentioned issues, a change in life priorities and pursuing a change in lifestyle have been impacting on the choice to change position or disengage from the current one (see §1). The latter broader motivations, which can be entangled with one or more of the previous analyzed organizational shortcomings (see §3), highlight organizational shortcomings which ultimately rest on a broader understanding of “work-life balance”. In this light, GR and QQ, tackled from CST perspective, are fueled by a lack of understanding of the relationship between the two dimensions.

Catholic Social Teaching places work not in opposition to leisure and personal life, but as a meaningful and pivotal activity holding cornerstone importance among all human actions (Guitian, 2009), insofar it requires significant amount of time of heartling life and is highly relevant for social intercourse (Fontrodona and Melé 2022). The very need to protect employment stems from the impossibility to pursue a meaningful life without meaningful work, to the extent that “*Work is part of the original state of man and precedes his fall*” (compendium, 256) and “[work] *an integral part of the human condition, although not the only purpose of life.*” (Compendium, 264). Nonetheless, alongside this perspective, work does not hold relevance as an end to itself but as a mean to Integral Human Development, and work that doesn’t respect human dignity and enhance personal and social wellbeing cannot be considered as such (Sison, Ferrero et Al. 2016). According to this body of literature, what makes work worth of its status with respect to dignity, wellbeing and meaningfulness is the fact that essential features of human nature and personal dispositions are to be poured into work. It is within this framework that the six principles of employment protection are outlined: “*Work should be the setting for this rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God*” (LS). It is thus ontologically impossible to tell between the person who works and the person who lives outside work, for is the very same person abiding to higher principles in his/her activity. Even when different dimensions of life can conflict with each other, they remain entangled in the personal dimension: “*work and family are interdependent as they are mostly related with the fulfilment of the person: the sensitivity that every person shows regarding these two aspects of human life accounts for it.*” (Guitian, 2009 p. 514). In the same facet, personal life and family subjectivity is dignified by work, both as a mean to subsistence and as a mean for the family to contribute to society: “*The contribution that the family can make to the reality of work is valuable and, in many instances, irreplaceable.*” (Compendium, 249). Thus, according to CST the two realms are not ontologically separate and should not morally be separated by economic structures.

In this light, GR and QQ cannot be reduced to phenomena of dissatisfaction with “work-life balance”. Indeed, the perspective of Work-life balance (WLB) (Hall and Richter, 1988; Parkes, Langford 2008; Perrigino and Dunford et Al. 2018) argues for managing organizations and designing forms of governance able to leverage time, resources and energies with the aim to prevent a disproportionate focus on only one (typically work) dimension: “*WLB strategies, therefore, can include any policies, practices, or programs that are designed to increase workers’ freedom and ability to effectively manage their work and non-work realities.*” (Phipps and Prieto, 2016). This dual perspective is nonetheless structurally unable to appreciate the interconnectedness between work and life dimensions, *i.e.* the fact that “work is “for man” and not man “for work” (Melé, 2021 p.776; Naughton, 2009). In the same facet, the way organizations conceive the segregation between the two dimensions of work and life impacts on how individuals experience it as well (Williams, Berdhal et Al. 2016; Leslie, King et Al. 2019).

Indeed, the theoretical separation of the two realms allows for a narrow perspective, entailing that WLB can be satisfied on individual basis, even when work tasks and/or the purposes of the organization do not comply with broader meaningful work principles, such as the already mentioned three Permanent Principle of CST or the six principles for Employment Protection. CST advocates for reaching a life-within-work and work-within-life perspective, able to tackle continuous exchanges between different realms of life, all contributing to sense making and imbued with higher meaning which is poured in all human activity (Tablan, 2015). This perspective is consistent with current evolution of the workplace, leading to new workplace arrangements and renewed sensibilities of younger generations towards the meaning of work in relation to quality-of-life goals (Kelliher, Richardson et Al. 2019).

This “life-within-work and work-within-life” perspective stems from the adoption of the subjective dimension of work, stressed as following (CST Compendium, 270): “*[dimension that] does not depend on what people produce or on the type of activity they undertake, but only and exclusively on their dignity as human beings*”. By this perspective it is possible to appreciate the primary value of self-realization through the working dimension (Friesen, 2021) which ontologically exceeds working tasks and workplace timing and settings. As GG and QQ motives are mostly linked with the latter organizational shortcomings, it is within this perspective that organizational reform should be deployed to halt them.

Rather than promoting a separation between work-related activities and life-related ones, organizations should enhance development in each dimension in relation to the other the other. Thus, conciliation is possible not through redeeming conflict but rather through design symbiotic practices and reciprocal enrichment (Bal, 2017; Hornung and Höge, 2019).

In the following paragraph we outline a set of propositions that working organizations can follow to deploy this perspective in accordance with CST principles.

2.4 COMMON DRIVERS OF GR and QQ THROUGH CST

Great Resignationss and Quiet Quitting present similar motives for dissatisfaction and disengagement (Boccoli, Gastaldi et Al. 2022). We performed a content analysis of previously presented literature and data gatherings concerning the two social trends to identify common causes and highlight the most cited. All of them have then be analyzed using CST as a framework (Vaccaro and Sison, 2011). To do so, we proceeded in grouping the most common motives supporting the decision to quit the current job or to disengage from it into six categories. Each category corresponds to a lack of one of the six principles for employment protection as stated in Laudato Sì (Laudato sì, §127). [Figure2]. The six principles are necessary to protect employment insofar they are necessary for work to represent a mean to personal growth; this perspective allows to tackle GR and QQ through a focus on the “subjective dimension of work”.

Lack of creativity results from routinary and uninspiring work tasks, but also from burnout and mental health distress; lack of flexibility on the employee side is highlighted extensively as undermining employees’ wellbeing and, thus, their creativity.

Lack of planning for the future is constituted by widespread dissatisfaction with compensation as well as by lack of clarity for career opportunities and path, both are usually intertwined with uncertainty concerning the future and anxiety.

Lack of talents developing is given by lack of opportunities to better themselves through training or career paths, as well as obstacles or impossibility to fulfill personal expectations or projects through work; feeling undervalued also leads to unsatisfaction with feeling of wasting one’ talents.

Lack of living out to personal values is given on different levels: at the macro-organizational level as misalignment between employee and organization’s value; at micro level through the feeling of lacking freedom of speech; lastly, unjust remuneration is mentioned as lack of justice and recognition as fundamental values.

Lack of relating to others is yielded by dynamics of distancing the person in toxic workplace and excluding organizational policies; as well as by bad management attitude which reflects on poor human (lack of caring) and professional (poor leadership) relationships with those who are managed.

Lack of giving glory to God is yielded by lack of recognition (feeling undervalued and disrespected), lack of higher dimensions in work (Joy, purpose, meaning), and by lack of health

(whether mental or physical) caused by work, all which points to mistreat of the human being in his wholeness and intrinsic value as God’s creature.

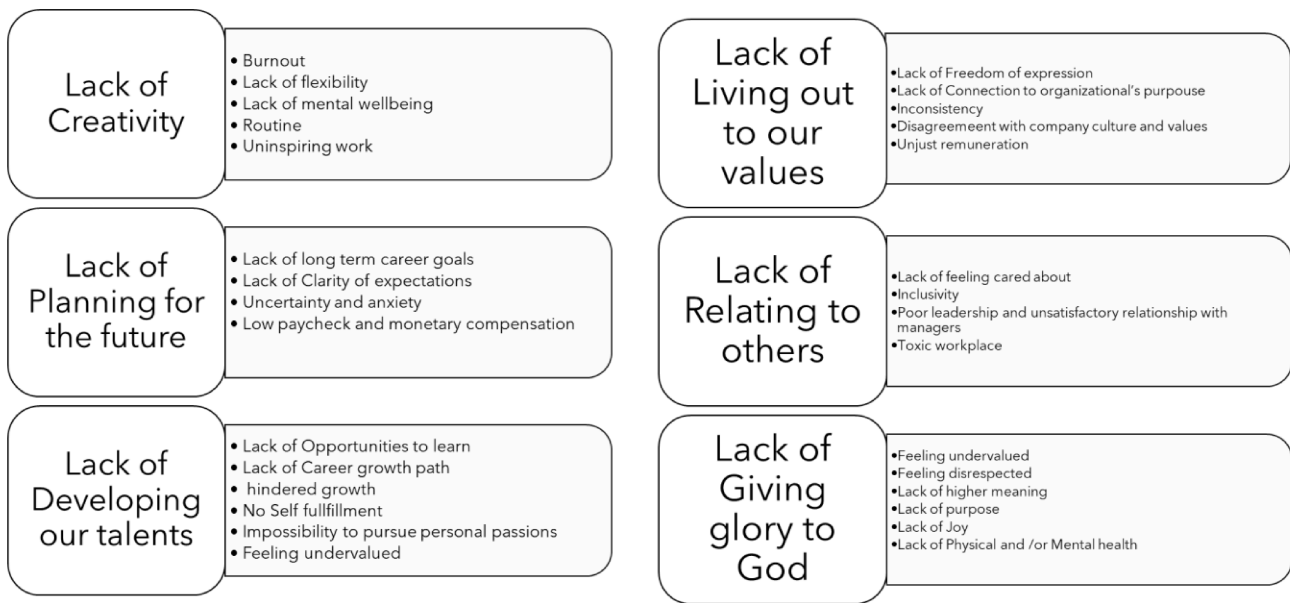


Figura 1 Common drivers for Gr and QQ in terms of the six principles for employment protection (lack thereof)

Most of the above summarized motives can be found as resulting from more than one among the six principles. Nonetheless, even when cited as result of a different principle lacking, the motives take different semantic expression highlighting different organizational shortcomings or/and different nuance of personal meaning implied. Such motives, recurring as lack of different principles, can be further grouped and analyzed in terms of CST Permanent Principles [Figure 2]:

Lack of Common Good	Lack of Subsidiarity	Lack of Solidarity
<ul style="list-style-type: none"> • Low compensation • Lack of benefits • Casualization 	<ul style="list-style-type: none"> • Lack of Autonomy • No path to Self Fullfilment • Lack of Participation 	<ul style="list-style-type: none"> • Mental Health Diseases • Burnout and work exhaustion • Lack of Care

Figura 2 Common drivers for GG and QQ in terms of Permanent Principles

COMMON GOOD:

In the Compendium the Common Good principle is indicated as follows: “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily”.[164] Pertaining to the fulfillment of the first and second order of needs (Goulet, 1997), decent working conditions and just remuneration are bare prerequisites to allow for personal development and deploy the principle of the Common Good.

Work compensation and poor material conditions are among the most quoted motives for GR and QQ. “Low paycheck” is, at the same time, an issue for planning the future on material basis, it can also take the form of complaining about “unjust remuneration” thus highlighting a disrespect of the personal and social value of justice, as well as it can lead to lack of developing our talents because of the impossibility to focus on more than making a living.

Short termism, Financialization and Casualization have been extensively addressed as structural causes leading to poor working conditions and unstable employment (O’Boyle, Solari et Al. 2010; Sison, Ferrero et Al. 2019; Tablan, 2014). Classical debate on so-called “ideology of shareholder value” (Lazonick and O’Sullivan, 2000) extensively discussed how this global trend badly affects working organizations and working people within them. As it reads in Laudato Si: “To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.” As no human flourishing is possible without fair work material conditions (Melé, 2009), the lack thereof represents a serious lack of the Common Good Principle application.

SUBSIDIARITY:

Subsidiarity is defined as the principle based on which: “*all societies of a superior order must adopt attitudes of help (“subsidium”) — therefore of support, promotion, development — with respect to lower-order societies.*”. [186] Working organizations, as intermediate bodies whether between the singular person and society at large or the singular citizen and political institutions, carry the responsibility to promote active civil society and participation.

Recurrent motives leading to GR and QQ are defined as lack of autonomy, which pertain to a lack of creativity as routine and/or the impossibility to adapt terms of working tasks and timing to personal needs and vocations, halt the creative process; lack of autonomy is lamented also in the impossibility to plan the future and certainly in poor relationships between employees and managers unable to leverage between individual autonomy and organizational wellbeing. Lack of autonomy is present when employee lament having their voice unheard and freedom of expression limited, so it is impossible to “living out our values”.

Ultimately, lack of autonomy is caused by structural lack in participation. According to CST perspective, autonomy is not linked to the selfish individual deciding for himself, rather to the

possibility to (literally) norm one's life in accordance with the Common Good principle and respect for the others: [187] "*Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good*". To do so, processes of participation are needed, as necessary to harmonize singular desires and needs with those of the larger community (Sison and Fontrodona, 2013). CST encourages workers' participation (Santillan, 2022) both as a form of sharing economic effort (Compendium 281), as well as one of the main deployments of the principle of subsidiarity understood in a broader sense: "*The true nature of all social activity is to help individuals become active participants in every social body. Social and economic control should be kept at the lowest possible level, giving primacy to individual initiative.*" (Naughton and Lackznic, 1993 p.985). Lack in the application of the subsidiarity principle results in the individual being left with classical voice/exit dynamics (Saunders, 1992), potentially hindering both organizational wellbeing and not providing service as intermediate body to the larger society.

SOLIDARITY

The principle of Solidarity is defined as "[193] *(...) the firm and persevering determination to commit oneself to the common good. That is to say to the good of all and of each individual, because we are all really responsible for all*". As a moral virtue, it is shown by practical dispositions: "*a commitment to the good of one's neighbour with the readiness, in the Gospel sense, to 'lose oneself' for the sake of the other instead of exploiting him, and to 'serve him' instead of oppressing him for one's own advantage* (cf. Mt 10:40-42, 20:25; Mk 10:42-45; Lk 22:25-27) [Compendium, 193]" Working organizations are responsible for both the relationship between the person and the organization, as well as the relationships that their members hold between them.

A major issue leading to GR and QQ is mental distress, lack of psychol'gical wellbeing and burnout (Pfeffer, 2018). These stressful conditions are harmful to creativity by draining energies and halting the creative process, as well as coming into play through anxiety linked to the impossibility of planning for the future. Moreover, exhaustion signals disrespect of human dignity and in recognition of the Other in his/her wholeness (McGee and Habets, 2022).

Burnout and mental health issues connected with the workplace are both increasing in numbers and relevance as well as in scholarly attention to their development and their ethical implications (see for definitions: Leiter and Maslach, 2003; Moore, 2000; Gabriel and Aguinis, 2022). Work exhaustion does not only endanger business (Pfeffer and Williams, 2020), and the person's health, at the organizational level it represents a lack of Ethics of Care and of Recognition of the Other (Bruna and Bazin, 2018; Nicholson and Kurucz, 2019; Pless, Maak et Al. 2017). Following CST solidarity principle, work exhaustion can be addressed as one of the most relevant consequences of treating the person as a mean rather than an end (Sandelands, 2009): by squeezing her/him to

profitability aims or towards any other achievement being considered higher than preserving the person's wellbeing (Mea and Sims, 2019). Suffering psychologically through work is thus lack of solidarity and love for the other and each other (Cima, Schubeck, 2001; Guitian, 2009), which leads to disregard of the relational principle on which human work should be based: "Underlying every form of work is a concept of the relationship which we can and must have with what is other than ourselves" (Laudato Si).

2.5 CST BASED PROPOSITIONS FOR EMPLOYMENT PROTECTION

The lack of one (or more) of the six requirements for Employment Protection in working organizations has led to widespread job dissatisfaction and disengagement. GR and QQ are post-Covid19 epiphenomena expressing a deeper discontent than simple and circumstanced misalignment between work and life balance (Kelliher, Richardson et Al. 2019). Therefore, working organizations should aim to employment retention with a wholistic vision of employees' wellbeing through "work-within-life and life-within-work" perspective.

Overarching Proposition:

It is necessary to foresee, for each of the 6 requirements, a blurring of the lines between the work dimension and the personal one, taking the subjective dimension of work at its extreme consequences. The latter is possible by ensuring the possibility for each person and every person to thrive in her working life by pouring personal vocations in it and, in return, to thrive in her personal life by leveraging on decent and meaningful work. Being a dynamic and dialectical exchange, organizations are highly challenged by its continuous modification, resulting in the impossibility to design fixed terms, practices or foresee fixed processes. Rather, a set of principles must be established to be applied in each relevant step and be applied to relevant settings and decision-making processes.

To this aim, we propose the following three propositions, building on the three Permanent Principles of CST and each insisting on some dimensions of the six employment protection requirements [see Figure 3].

First Proposition:

Material rewards and benefits for work should be evaluated not only in relation to time, task and position covered, but in relation to what is necessary for quality life standards outside the organization.

For the organization to participate in the Common Good of society, and for the person to participate in the Common Good of the organization (Sison and Fontrodona, 2013), it is necessary to foresee

material rewards for workers which allow for reaching a decent quality of life standard. This entails not only that “*Remuneration is the most important means for achieving justice in work relationships.*” (Compendium) but also that remuneration must be set with regards to surrounding material conditions of the workers. Thus, considering the housing system, the health care affordance and all primary needs to be covered through the reward of work. Primary needs are to be considered not only bare material subsistence, but access to the second (amenities and comfort) level of needs of the theory of Integral Human Development (Anaehobi, 2021; Keleher, 2018). Furthermore, the content of the concept of primary and secondary needs is continuously varying in time and place (Klotz and Buckley, 2013).

The blurring of the lines between work and life dimensions is consistent with the need for sustainability in many senses, among which the possibility to “plan the future”, is a leading one. This results in the necessity to avoid casualization as much as possible. Investments decisions must be guided accordingly (Goulet 1997). Indeed, reducing casualization and short termism allows to discover and develop each person’s talents through consistency. It liberates energies from anxiety and fear for the future to be deployed in training, life-long education, and time to find paths of self-growth both within and outside the workplace.

Second Proposition

The person does not only contribute to creating value but expresses value. Forms of participation to the ends and purposes of the organization must be foreseen at all levels.

Working organizations, to deploy the Subsidiarity Principle, must promote autonomy (Prengher, Klotz et Al. 2021) and coherent paths to self-fulfillment. The latter, if not funneled through participation, can indeed result in further atomization and the pursue of individualistic goals (Amis, Mair, et Al. 2020; Chu and Vu, 2022). On the other hand, if correctly addressed at organization level, these fundamental tendencies of the human spirit can constitute the social fabric of workplace democracy (Frega, 2022; Philipp and Chmielewski, 1997). Thus, creating new bonds between workers (Lee, 2022), reducing perils of feeling left out eventually leading to psychological distress (Sherf, Parke et Al. 2021), and promoting active citizenship (Graham, 1995). Formal channels of participation, if foreseen at all levels, allow people to feel cared about, to express their voices and to contribute with their perspective to the determinants of the Common Good. This not only allows for “living out our values” and “relating to others” but also to turn the workplace in a mean to fulfillment to higher dimensions: from feeling part of a wider community to taking part in it (Melé, 2012; Sison and Fontrodona, 2013). Participation allows for blurring the lines between work and life realms by foreseeing mechanisms to pour each personal perspective within the organizational

life, while turning working life and workplace in a favorable setting for enhancing and training civic awareness and democratic practices (Foley and Polanyi, 2006; Timming and Summers 2020).

Third proposition:

Personal frailties are not exceptional but the norm. As such they should be treated by foreseeing inclusivity policies which understand diversity and care as systematic approaches, rather than specific policies for certain groups or circumstances.

Solidarity requires the full recognition of one's responsibility towards the Other as well as the full recognition of the intrinsic dignity of the Other at the same time (Sandelands, 2009; Pirson, 2019). While virtue ethics can be applied to recognize and address diversity in each given situation (Van Dijk, van Engen et Al. 2012), diversity as expression of the uniqueness of each human being has to be understood as such without exceptions. This perspective entails recognizing what is specific to each person, which compels both frailties and creativity potentials. CST, especially through the paradigm of Integral Human Development, holds a specific relationship with Personalism (Mounier, 1989; also recalled as "Integral Humanism" by Maritain 1939; Gronbacher, 1998; Bouckaert, 2011; Avecedo, 2012) and the Personalist Principle (Melé 2009). Among the aspects of human life which cannot be fully rationalized, Personalism places the potentiality of human creative forces (Mounier, 1989; Maritain 1939). Creative forces (and all forms of arts and artistic expressions) hold a cornerstone value in human dignity respect and expression (Pless, Maak et Al. 2017). Creativity has been at the center of organizational studies as a feature of managerial and administrative practices aimed to certain outputs (such as: "*We define organizational creativity as the creation of a valuable, useful new product, service, idea, procedure, or process by individuals working together in a complex social system*" Woodman, Sawyer et Al. 1993). It has been studied in relation to which organizational climate favors it or undermines it, aimed to maximize the "intelligent utilization of the creative individual" (Cummings, 1965 p223; see also Amabile, Conti et Al. 1996) and current literature increasingly points at it as a performance driver rather than a personal attribute (Castillo-Vergara and Alvarez-Marin et. Al, 2018; Zhou and George, 2001). Nonetheless, creativity is not only a mean to better individual and organizational performances, rather the highest forms of expression of intrinsic value and personality. Personal creativity in working organizations should not be bound to desirable outputs but conceived as the way through which the personal dimension positively affects the working environment. Supporting creativity for each employee should have the main aim of workers', coworkers' and stakeholders' expression.

In the same facet, lack of dedicated time for leisure and restoring does not only lead to lack of creativity, thus draining creative forces outside the organization, but also represents one of the main drivers of mental and psychological distress, undermining human dignity. Organizational solidarity

is applied when each member is given time and support for leisure and psychological care [individual-organization relationship], while at the same time each member reciprocally cares for others [individual-individual relationship] (Kamerade, Wang et Al. 2019; Schabram and Heng, 2022). To this aim, shorter working hours as possible and flexible arrangements should be promoted to allow for the person to find and give care and restoration both within the workplace and outside it (Palmer and Stoll, 2011; Hawk 2011).

Cherishing Creativity, as well as protecting Mental health and avoiding of distress and burnout, requires recognizing the person in its fullest intrinsic dignity and uniqueness, and therefore building organizations able to “give glory to God”. Whereas organizational practices undermining them constitute drivers of work exhaustion harmful to both organizations’ performance (Pfeffer and Williams, 2020) as well as to the higher call of human activity (Zawadzki, 2018; Melé and Gonzales-Canton, 2014).

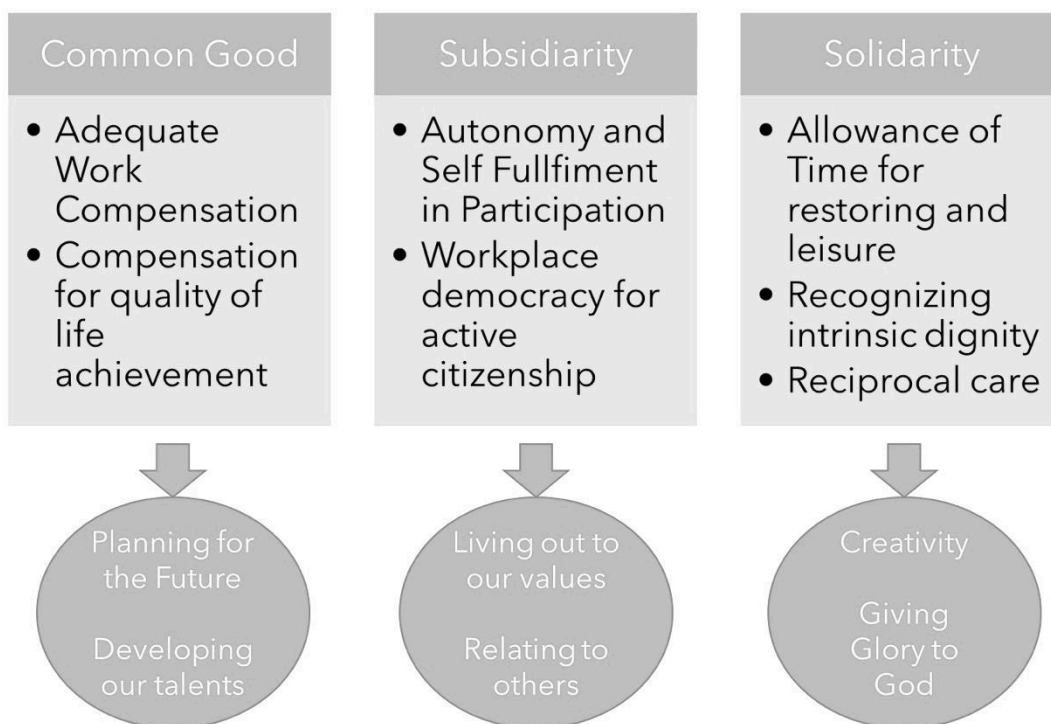


Figura 3 Permanent Principles applied to employment protection

2.6 CONTRIBUTIONS

This paper contributes to literature on employment protection and Catholic Social Teaching in working organizations in at least four domains:

First, it contributes to literature on Employment Protection within CST (Melé, 2011; Zingarelli, 1993; Beckett, 2021) by applying principles of employment protection as stated in *Laudato Si* as a framework to discuss coeval social phenomena of relevant interest for working organizations. Thus, enhancing our knowledge on implications for working people of Papal social thought (Beed and Beed, 2002). Particularly, it does so in applying them to phenomena of recent outburst and significant interest for younger generations (Weeks and Schaffert, 2019), thus contributing to literature on CST facing social upheavals (Sniegocki, 2009; Guitian and Sison 2022).

Second, it contributes to literature on work-life balance through CST (Guitian, 2009; Naughton, 2009), by arguing for a change in the conceptual framework of work-life balance to work-within-life and life-within-work, as entailed by CST and its recent outlining in *Laudato Si* (Hall and Richter, 1988). Moreover, it builds on previous normative research on meaningful work by addressing what have been defined as “shortcomings of subjectivism” (Michaelson, 2021) through the reframing of the normative perspective as focused not on “subjectivism” but rather on the value of the “subjective dimension of work”. With this regard, this work contributes to detailing stable principles apt to define the meaningfulness of work which so far has been a “contested concept” (Rosso, Dekas et Al. 2010; Baily-Madden, 2016; Michaelson, 2021), by proposing to anchor them directly in theories of dignity in workplace (Bal, 2017) and integral development (Kelher, 2017; Ward, Moon et Al. 2012).

Third, it contributes to the scholarly debate on “the future of work” (Fontrodona and Melé , 2022; Melé, 2021) in the aftermath of economic and social crisis. More in depth, it contributes to literature applying CST principles to halt job dissatisfaction and disengagement (Tablan, 2015; Riche, Lepine et Al.,2010) as phenomena undermining employment protection. This work contributes to normative literature on how to prevent the spreading of the phenomenon at both organizational and personal levels. In the same facet, it contributes to literature on dignity in the workplace by expanding our knowledge on social consequences of lack of dignity in workplace (Bal, 2017; Cusick, 2006). Thus, adding to previous research on the deployment of the subjective dimension of work perspective in addressing social phenomena (Gini 1992; Sison and Ferrero, 2016).

Forth, this paper refashions a cornerstone debate within the field of Business Ethics on applications of CST principles to working organizations and business practices (Vaccaro and Sison 2011; Das Neves and Vaccaro 2013). In particular, it enhances our knowledge on organizational reform according to CST principles (Costa and Ramus, 2012) when facing social pressure (Ferraro, Etzion et Al. 2015). Thus, contributing to normative literature on how organizations can promote internal change not to worsen social shortcomings (Amis, Mair et Al. 2020), but rather to lessen them through CST principles (Sison and Fontrodona, 2012; Sandelands 2009).

Lastly, we contribute to the body of literature abiding by the call to place the future of employment protection at the hearth of scientific and scholarly debate: “*Men and women of science and culture are called to make their particular contribution to solving the vast and complex problems connected with work, which in some areas take on dramatic proportions. This contribution is very important for coming up with the proper solutions.*” (Compendium, 320).

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INTEGRAL HUMAN DEVELOPMENT AND GENDER ISSUES

**BETWEEN THE FEMININE AND THE FEMINIST FIRM: A REVIEW OF
CSR/BUSINESS ETHICS APPROACHES TO GENDER ISSUES**

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ABSTRACT

This chapter discusses the main theoretical frameworks used to analyze CSR approaches concerning gender issues, as they are evolving in most recent literature. The aim of the chapter is to propose how values such as inclusivity, commitment to care ethics and cooperation can represent drivers of gender balance and gender justice if adequately framed when linked to CSR. In order to do so, we recall the terms of the debate, held during the mid '90s, on distinctive features and capabilities of the “feminine firm” vs the “feminist firm” as a cornerstone distinction able to guide the subsequent and current debate. As this debate has been revitalized and integrated by Business Ethics scholars in 2017, the current work provides a critical review of relevant literature followed to that re-assessment. By summarizing the discussion of the main theoretical frameworks adopted in recent literature (2017-2022), we highlight how contributions may (or may not) be ascribed to the “feminist firm” approach and, in particular, to the “feminist Agenda” for gender issues and Business Ethics developed by Derry in 1996. We suggest that the theoretical framework adopted greatly affect how research and policy proposal concerning gender issues and gender imbalance are presented. Ultimately, we argue that most of the current stream of literature on CSR and gender does not display a clear “feminist firm” approach: largely, it focuses on a narrow understanding of the gender imbalance, by relating it to single representational issues while disregarding the systemic power structure imbalance. We therefore suggest further path of research more apt to capture business’ possibilities to engage in gender equality and justice.

Keywords: #FeministFirm #BusinessEthics #CSR #FemaleEntrepreneurship #GenderStudies

3.1.1 INTRODUCTION

The need for a performative point of view

The debate about “making gender visible” (Grasser, Moon and Nelson, 2017) within the field of Business Ethics and CSR has been out there for more than three decades. Started in the early ‘90s with the Darden Conference, it took the form of a scholarly enquiry into features and scopes of the “feminine firm” (White, 1992; Dobson and White, 1995) and the “feminist firm” (Derry, 1996; Wicks, 1996) mainly on the Journal of Business Ethics Quarterly. While the main research questions addressed by the literature, since the debate on Gender and CSR became relevant within the academic community, have been: “Does gender matter in ethical behavior?” (Robin and Babin, 1997) and how adopting a feminine ethics would prove valuable for business organizations (White, 1992), recently the focus of the debate has shifted to: “What is the role of business in gender equality and female empowering?” (McCarthy, 2017; Johnstone-Louis, 2017). These questions have been addressed collecting insights from different disciplines (mainly evolutionary psychology, philosophy, and gender studies). The overall body of work on CSR and gender issues have been discussed and summarized by the Guest Editors’ Introduction to the Journal of Business Ethics Quarterly in 2017 (Grasser, Moon and Nelson, 2017), thus integrating previous comprehensive reviews on how gender and business ethics had been discussed amidst other relevant concerns of BE scholars (Ferrero and Sison, 2012). The 2017 literature review revealed that publications on the topic has been quite limited, although of some interest, and it highlighted that while the absolute number of publications on the topic had been growing within the last part of the considered period (full period was 1990-2015), the relative number on the total publications within the field of BE/CSR on gender issues had been decreasing. The present work integrates these findings by providing a critical review of CSR and gender issues as discussed between 2017 and 2021, aiming to provide insights on the main topics addressed and evaluate whether scholarly work is enhancing business possibilities to provide gender justice (Orser, Elliott and Leck, 2013).

Indeed, although scholarly attention might be decreasing (as pointed out by the 2017 BEQ special issue), gender imbalance and injustice continues to be among the greatest driver of inequalities. the need to look once again into the terms of the debate on CSR and gender arises as far from having reached gender justice and inclusion, indicators of marginalization and of women’s systematical oppression and devaluation continue to depict a dime situation, when not a worsening one (Dili et Al., 2019). Far from being “acquired”, the path towards gender justice is still rough and affected by

global crisis: research on the consequences of the Covid 19 pandemic on women wellbeing show that there has been a generalized decreasing in its standard globally (Dang and Nguyen, 2021), as well as showing that women paid a much higher price to the economic crisis compared to men in terms of employment (Churchill, 2021; Graeber, 2021), care burden (Power, 2020), and life choices (Cyzmara et Al., 2021; Clark et Al., 2021). Within this a general scenario of Covid 19 pandemic crisis having severely affected female employment and gender equality worldwide (see, among others: Alon, Doepke et Al., 2020; Graeber, Kritikos, and Seebauer, 2021; Reichelt, Makovi and Sargsyan, 2021), recent studies have been focusing on the impact of the pandemic crisis on female entrepreneurship as well, highlighting different aspects useful to understand both the impact of the economic crisis on women conditions as well as the impact of women involvement in business throughout difficult times. In this vein, while some contributions focus on the negative impact of Covid 19 on female-run businesses (Koltai and Geambasu et Al., 2020; Grandy, Cukier and Gagnon, 2020; Liu et Al., 2021) others address the extraordinary ability of female leadership to develop resilience and good crisis-management skills that allowed business to thrive in troubled times of uncertainty (Stephens, Cunningham and Kabir, 2021; Kogut and Mejri, 2021; Colapinto, Finotto et. Al., 2021). The debate on the role of the ethics of care (traditionally associated with female involvement in business and society) has recently been revitalized by the Covid 19 pandemic outburst (Girschik et Al., 2022; McGuire et Al., 2021), but little research has been conducted so far on how CSR can impact gender equality in times of crisis (Mahmud et Al., 2021) as well as on how care ethics can be deployed to lessen personal and social undesirable consequences of the crisis (Soares and Sidun, 2021; Coscieme, 2020). In this light, it can be stated that the all the core issues addressed by the debate during the '90s and in the 2017, continue, up to date, to be recognized as relevant drivers of inequality, discrimination, biases (Roberts and Brown, 2019). Furthermore, the need to assess once again the debate on gender issues and CSR stems from the recognition that a variety of CSR initiatives on female entrepreneurship and women inclusion and empowerment has been constantly increasing (Johnstone-Louis, 2017) and women's leadership capabilities are rising continuous interest in Business practice (Pullen and Vachani, 2020). In this light the scholarly debate which does not evaluate properly how these initiatives are intertwined with the larger picture of gender imbalance largely falls short to recognize systemic issues of gender discrimination, injustice and to propose actions to contrast and prevent it. Thus, falling short to provide adequate answers to the problem.

Indeed, “practices of CSR should be examined as part of a wider system of governance and institutions including civil society, multilateral organizations, and national governments” (Johnston-louis, 2017), looking at what kind of ethical approach informs CSR practices ad policy design as

well as their intrinsic motivations and aims, since is central to the understanding of their effectiveness or failure both towards the adopter and towards the societal target. In order to do so, the present work discusses recent production on CSR and gender through the cornerstone agenda for transforming business towards a feminist perspective outlined by Derry (1996) from the work of philosopher Rosemary Tong: “1. To articulate moral critiques of actions and practices that perpetuate women's subordination; 2. To prescribe morally justifiable ways of resisting such actions and practices; 3. To envision morally desirable alternatives that will promote women's emancipation. (Tong, 1993: 10-11; Jagger, 1992)” (quoted in Derry, 1996 p. 106-107).

In light of this transformative agenda, our research question addresses whether recent literature on CSR/BE and gender issues fit within this approach or not. In particular, by looking into whether recent literature acknowledges systematic gender injustice as the “bigger picture” and whether it addresses systematic-level solutions.

By offering moral grounding (Machold et Al., 2008) as well as a practical guide, insofar the ethics of care is always situated and always incarnated (Borgerson, 2007), a gendered approach to business provides an understanding of organizational change driven by a feminine point of view. The transformative agenda, indeed, stresses the importance of framing gender issues not as being “women” issues only, but as addressing systematic power structure that involves all kinds of social and business relations. This perspective can thus be proven valuable also for further research on hybrid organizations and human centered organizations, looking into how to provide social inclusion of marginalized categories (Battilana and Lee, 2014), for research looking into how to combine doing good with doing well with a strong value-based connotation (Rasche and Waddock, 2021), an looking into how holistic change in business needs to be pursued in order to build people-centered organizations able to foster human flourishing (Schlag and Melé, 2020; Waddock and Kuenkel, 2020).

The methodology adopted for the review is a critical, qualitative, assessment of recent debate, in line with the theoretical approach of Grosser, Moon and Nelson (2017). While the study presents quantitative limitations, the approach fits within the scope of the chapter of providing a discussion of the main current approach on the issue of gender and CSR, thus, to address whether recent research can be considered to fit, and how does it, within the feminist agenda for business reform laid out in the ‘90s and refashioned in 2017.

The rest of the paper is structured as follow: Section 2 presents a summary of the debate on the feminine and the feminist firm and its implication for CSR values and practices. Section 3 presents a review of literature developed between 2018 and 2022 on the two related topics of business ethics

and feminist ethics and feminist CSR; Section 3 discusses our findings in the light of the feminist agenda outlined by Derry (1996) and concludes by proposing some further paths on how research on gender and CSR could be framed to be both analytically sound and more effective in the contrast of discrimination and in support of gender justice.

3.1.2 FROM THE FEMININE TO THE FEMINIST FIRM

The debate about “making gender visible” in business has his roots in what has been the effort to introduce a female-based ethics within stakeholder theory. During the early ‘90s the work of Carol Gilligan “In a different voice” (1982), addressing “feminine ethics”, has inspired and influenced business ethics scholars as well as scholars involved in the redefinition of the stakeholder approach (Wicks, Gilbert and Freeman, 1994). This approach has been challenged by the reply of Robin Derry, stressing out the difference between a “feminine” and a “feminist” discourse (Derry, 1996). Although this debate might seem today at first glance a bit outdated it still contains powerful suggestions to face the persisting issue of gender injustice and discrimination, as well point out one of the main consequences of lack of ethical commitment of business (Porter and Kramer, 2019; Schlag and Melé, 2020). Here we list some of the most relevant insights from the debate that are currently of interest for scholarship in gender CSR/BE.

3.1.2.1 Masculine inefficiencies

Gilligan’s idea that two kinds of ethics, namely the ethics of justice and the ethics of care, can be identified and assimilated to a more masculine-leaning or feminine-leaning posture towards ethical behavior and moral evaluation (Gilligan, 1995) has persuaded some authors that stakeholder theory needed to be updated with insights coming from this approach. More in detail, some scholars had been convinced that to fully comply with stakeholder theory’s assumptions and aims, the “ethics of care” could provide normative suggestions on social behavior, governance and leadership styles and interpersonal relations within organizations. According to this perspective, looking at stakeholder theory as an “implicitly moral theory of the firm” (Burton and Dunn, 1996) required additional enquiry into what kind of morality was supporting that particular view. In this vein, the work of Gilligan has been recognized as suggesting a thorough understanding of human life as being intrinsically relational and relations to be either understood as relations depending on the ethics of justice (i.e., informed by rights designing individual spaces and regulating interactions) or by the ethics of care (i.e., informed by a symbiotic constant exchange). In particular, she characterized the ethics of care as being feminist if it stems from the theorizing of the ethics of care as fundamental in

human life; consequently, with universal implications. As ethics of care became associated with “feminine” traits, business scholars started to look into the possibilities to integrate a more caring approach, and thus a more feminine one, into their normative studies.

The very idea of “taking care” and “be responsible for” has thus been applied to stakeholder theory, arguing that no authentic commitment to shared value could not be fostered without changing some of the basic assumptions of common business behavior (such as the idea of strict hierarchical organization, the need for continuous competition, among others) and of mainstream economic view of business (for example, the idea of the completely rational utility maximizer *homo oeconomicus*) (White, 1992). In the first stage of the debate literature aimed to show the consistency between stakeholder theory and the ethics of care (Wicks, Gilbert and Freeman, 1994): either by calling into question the link between the ethic of care and virtue based ethics (Dobson and White, 1994; White, 1992; see also Dobson, 1996 with regard to the difference Feminine Firm vs Virtuous Firm), or the link between the ethics of care and stakeholder’ accent of relationships and emotional part of it (Burton and Dunn, 1996). In sum, to take a feminine standpoint meant, according to this view, to place stakeholders as the “ends” of economic activity rather than conceive them only as a mean, whereas the firm became a mean and, in this conversion “mean” also qualified the concept of “nexus” and “web of relations” (Freeman, 1994).

This effort was openly pursued with the aim to prove that a more “feminine” firm would be more capable of performing well in a globalized economy where networks of relations were rapidly increasing (Waddock and Smith, 2000) and new forms of collaborative enterprise (Gray, 1989) were gaining attention. Having poor personal relationship would likely lead to inefficiencies (White, 1992) and strict hierarchies or quest for objective reasoning completely discarded from emotional considerations would yield rigidness instead of the flexibility required to quickly adapt to new changing environments (Freeman, 1994; Liedtka, 1996; Palmer and Stoll, 2011); moreover, anchoring the moral theory of the firm in a feminine approach would enforce a governance and organizational style focused on nurturing the community rather than only focusing on “cold” contractual nexus (Dobson and White, 1995). As Dobson and White noted:

“Is this "masculine" firm economically optimal, or even desirable? Financial- economic theory implies that it is not. Interestingly, the inefficiencies of the "masculine firm" stem from precisely those value characteristics that identify the firm as masculine.” (Dobson and White, 1995, p. 469)

To summarize, the “feminine firm” would be the one informed by models of leadership and governance, as well as by values and relational practice characterized by cooperation, care for others, increased and ameliorated interpersonal communication and other relevant attributes that are classified as being distinctive female traits.

Some of the more recently identified main shortcomings of business – such as unfettered competition and sharp individualism (Tencati and Zsolnai, 2009; Waddock, 2020), lack of dignity and meaningful work (Zawadzwi, 2018) among others – became associated with a “masculine” approach to organizations and relations. More than anything, this change of perspective provided an understanding of the ethics of care as being something that does not involve only gender-related issues but rather as a discourse able to highlight systemic fallacies and proposing systemic solutions.

3.1.2.2 The masculine firm, in practice

Just as the debate on the ethics of care developed with the aim to face global challenges and new relational needs fostered by globalization during the ‘90s and the early 2000s’, scholars have raised concerns about the fact that the terms of the debate, although recognizing the valuable contribution of the feminine point of view, were still be driven by a masculine framing and perspective and, therefore, not providing any relevant change in female conditions within the business sphere. With this respect, the warning of Gilligan herself continues to be relevant for scholars engaging in gender studies: “when talking about care, if there is no framing, there is patriarchal framing” (Gilligan, 1995 p.125).

As Robin and Babin outlined, much of the debate within the business ethics field on gender issues had been focused on how the ethical judgement and the behavioral intensions of women might differ from those of men and how to deploy this difference in order to gain moral desirable and economic efficient organizations (Robin and Babin, 1997). In the same manner, Derry pointed out (Derry, 1996) that the “feminine firm” can be a good starting point to address a change in the moral engagement of the firm (Dobson and White, 1995) but it does not entail a concrete possibility to enhance women’s capabilities and opportunities to raise a self-defining voice. Indeed, it is suggested that care attitudes, responsibilities towards others, relational attitudes and cooperation, are understood by scholars using “feminine firm” as instrumental attributes to deploy to benefit the organization on moral and economic grounds:

“The goals we share are: 1) the recognition of male bias in organizational models and the creation of alternative models; 2) the higher valuation of women's thinking and its integration into organizational model building; and 3) the improvement of moral reasoning

and practices in organizations. This is a valuable and uncontroversial agenda” (Derry, 1996, p.101)

Nonetheless, she points out as this agenda, if not detailed, would remain a masculine agenda built on masculine terms. In pointing out that virtue ethics (Solomon, 1992), differs from the ethics of care in its core assumptions, Derry conveys the idea that asking whether women behave more ethically than men and whether firms are better off with more women within the workforce, is part of the problem rather than the solution; it entails the idea that there is a “structural” difference, gender-related, that requires ethical compensation from women side to bad male behavior. Through this approach women continue to be framed as being compared to men and evaluated with respect to performance, success, and a set of standards that are first and foremost issued by a masculine point of view and tailored on male centered organizations (Butler, 2004; Ahl and Marlow, 2012). According to this view, to stress out the importance of introducing “more feminine” behavior and business models would not be enough to challenge the issue of gender imbalance. To overcome this limitation Derry outlines three key principles that needs to be tackled to address a theory or a firm as being “feminist” (i.e. as being informed with gender equality values), by recalling the ones proposed by Rosemary Tong (Tong, 1995, for a more recent contribution see also: Tong and Botts, 2018): A transformative agenda, in this view, would comprehend acknowledging the structural causes for gender imbalance, the proposal of new standards to be meet by business practice in this regard and the overcome of the “feminine” perspective in light of valuing women not because of specific, stereotypical, “female” traits but because of intrinsic value as person (Derry, 1996).

By outlining these three principles, Derry reframed the discourse of the feminine/feminist firm by diverting the focus on “inclusiveness” to the one on gender justice i.e., on a more detailed understanding of practices of power. The feminist firm thus differ from the feminine firm because it does not “add” female features to male-determined power structures but challenges the power structure itself. Moreover, it addresses feminist values not as “convenient” to be included within business perspective but rather as being valuable per se, as driver of justice and fight to discrimination. The lack of “feminine” firm ethics, according to this view, results in a “masculine firm” that, no matter how many women are present throughout all levels of its hierarchy, remains limited in scope for female empowerment and, even more so, for female emancipation.

This perspective is consistent with following studies which hava been highlighting how CSR practices aiming to women empowerment might not be fit to reach their aim CSR and women empowerment (McCarthy, 2017; Johnston Louis, 2017,) and by the debate on the contribution of feminist economics (Ferber and Nelson, 2020; Kaufmann 2021), arguing for an anthropological change of perspective by replacing the “*homo oeconomicus*” with a model that includes gender

differences. Therefore, the second main takeaway from the '90s debate is the suggestion that the way gender issues are framed completely changes the analytical perspective of the work as well as the scope of the research. Moreover, it entails that all CSR and BE practices need to be scrutinized in the light of standards and evaluations that are not the ones of the male-centered approach performance, insofar the way gender issues are framed is already performative. As it has been recognized that “business as usual” usually corresponds to business in a masculine way (Mashall, 2011), to provide an agenda for the “feminist firm” would require changing not only gender-related frames but also the way business values are deployed on the level of understanding of power nexus within the firm and within society.

3.1.2.3 Normative aspects with great material impact

Looking at the debate roughly 10 years later, Grosser, Moon and Nelson pointed out that scholarship on BE/CSR had developed different streams of literature other than the behavioral implication of gender issues that had characterized the '90s, by also looking at the topic from an organizational theory point of view (see, among others: Calás and Smircich, 2006) and promoting through the gender approach a reform of some basic economic theory underlying assumptions (Ferber and Nelson, 2009). As they pointed out, CSR practices and values have been tackled through the lenses of feminist approaches as well on a variety of subjects of enquiry:

“It is in this context that scholarship on gender and CSR emerged. Much of the latter has focused on gender equality per se, exploring this issue not just with reference to corporate boards (e.g. Bear, Rahman, and Post, 2010), but also in the workplace (e.g., Grosser and Moon, 2005; Larrieta-Rubin de Celis, Velasco-Balmaseda, Fernandez de Bobadilla et Al., 2015), in corporate supply chains (e.g. Barrientos, Dolan, and Tallontire, 2003; Prieto-Carron, 2008), with reference to the community impacts of corporations, in the mining sector for example (Keenan, Kemp, and Ramsay, 2014; Lauwo, 2016), and through corporate run microfinance and entrepreneurship programs targeted at women (e.g. Dolan, Johnstone-Louis, and Scott, 2012; Johnstone-Louis, 2017; McCarthy, 2017; Tornhill, 2016). In addition, attention has been drawn to gender equality in stakeholder relations (Grosser, 2009), and in CSR as a process of governance (Grosser, 2016).” (Source: Grosser, Moon and Nelson, 2017 p. 546-547)

The idea conveyed by the extensive literature presented by the BEQ guest editors was that implications of adopting a feminist standpoint to scrutinize business and, particularly, the CSR/BE field, are not to be underestimated, both in terms of epistemology and in terms of findings. To summarize them, consequences entail that:

- Scholars need to free themselves from previous frames, although findings which seem to support stereotypical assumptions might get more chance for publication (Nelson, 2014)
- Scholars need to be consistent with definitions of feminism adopted, thus implying a continuous and fruitful exchange with different disciplines.
- Scholars of Business Ethics need to integrate the virtue-based view by operationalizing the concept of the ethics of care to the level of organization (in such a way that is possible to reply to questions as: “can organization care?” see: Liedtka, 1996).

Ultimately, they warned that, as Borgerson has later pointed out: “the feminist project, then, includes both a theoretical orientation (since certain tools and frameworks are useful in identifying subtle, pervasive, and systemic forms of oppression) and an activist orientation (it aims to eliminate oppression once it is identified; this involves making change in the real world)” (Borgerson, 2018, p. 80).

In this vein, adopting feminist lenses within Business studies, which is a performative field by nature (Melé, 2019; Adler, 2002; Prasad and Mills, 2010), requires to be consistent with values of gender justice and balance throughout the whole research design, from the way the research question is framed to the way data are collected and interpreted. This is particularly relevant in addressing CSR practices, which entail the application of values to societal change (Spitzeck et Al., 2009), thus always implying a moral evaluation embedded within the issue that CSR actions should face:

“Framing of CSR empowerment is central: This means a concern over inequalities has moved away from an understanding of gender as an embodied, discursive, social construct and back towards a fixed identity. Future theorizing on the role of women and men in CSR should once more scrutinize how these categories are constructed and construed within research. CSR in practice, and as a theory, risks becoming useless if the core problems it wishes to improve, such as gender inequality, are ill-understood. This is not to dissuade a corporate social responsibility focus on gender inequality”. (McCarthy, 2017)

The third takeaway from previous debates is thus that the normative perspective on how gender issues are framed affects not only the quality of gender related research but also the potential application, whether they might be public policy advice, business reform practices and others. In sum, the feminine vs. feminist firm debate once again confirms that normative aspects have great material impact (Weaver and Trevino, 1994; Hasnas, 1998).

3.1.3 SO FAR, NOT SO GOOD: A REVIEW OF FEMINIST CSR (2018-2022)

3.1.3.1 Methodology

The proposed review is qualitative in nature (Massaro, Dumay and Garlatti, 2015; Huberman and Miles, 2002) focusing specifically on how the topic of interest is framed within the field. The review is undergone to answer the following question: whether recent literature on CSR/BE and gender issues can be framed within the feminist firm agenda (Derry, 1996) and, if so, whether it provides a feminist point of view as a value per se rather than the use of women's valuable contribution to be included in male-fixed power structures.

We defined a protocol for research adopting criteria of inclusion of areas of interest. Literature Review is undergone by using SCOPUS through keywords: "Feminine" *and* "firm", "Gender" *and* "Business Ethics", "Feminist" *and* "CSR", "Feminist" *and* "firm". We filtered results only for the period 2018-2022, which is the following to the 2017 review by Grosser, Moon and Nelson on BEQ and limited the sector to "Business, Management and Accounting".

1. We selected the articles that were relevant for the topic by considering title, journal, abstract. We retrieved full articles of an overall of 125 titles [See Appendix A].
2. We developed a first level of coding scheme to investigate the major area of interest of the Journal where articles had been published. Looking specifically whether the research question was grounded in Business Ethics – therefore presenting an ethically driven question – or in CSR literature – therefore presenting an applied ethics perspective.
3. We developed a second level coding scheme to analyze articles framing gender-CSR/BE in such terms as "feminine firm" "women empowerment" "board diversity" "female inclusion" on one hand, and those adopting "feminist ethics" "gender justice" "feminist economics" as theoretical framework on the other.
4. We discuss results in the light of Derry's (1996) definition of "feminist agenda" for scholars and practitioner to assess current state of the art and suggest further path of research.

3.1.3.2 Discussion

The first level of coding applied, assessing whether relevant contributions were proposed in connection with ethically driven questions or CSR applied ethical questions, allows to highlight that: results mostly appeared on journals concerned with business ethics, gender and organizational issues, marketing, and education. In particular, it can be highlighted that Journal of Business Ethics is the leading host of the current debate and has recently been more involved in the topic than Journal of Business Ethics Quarterly; followed by a significant coverage of the topic, on the overall titles, by "Gender, Work and Organization". In this light, it is possible to suggest that the debate on

gender issues is of particular interest to scholars of Business Ethics or, in its organizational implications, to scholars already involved in gender studies as sub-field or principal field of their work.

The second level of coding analysis has shown that literature connected to CSR and feminist issues is still widely concerned with female representation within leadership (Akhmedova, Cavallotti and Marimon, 2018; Ismail, Shafie and Ismail, 2020), which accounts for: board diversity (DeBoskey, Luo and Wang, 2018; Briano-Turrent, 2022; Mastella, Vancin et Al., 2021; Fernando, Jain, and Tripathy, 2020; Boukattaya and Omri, 2021), differences in leadership style (Ketchum, 2022; Liao, Zhang and Wang, 2019) and evaluation of Business performance in different geographical contexts depending on women involvement in leadership (Lemma, Gwatidzo and Mlilo, 2022; Tiliuță, Diaconu and Oanea, 2021). A significant number of contributions, among those listed, focuses on how CSR policies are perceived and evaluated by looking at demographical variables among which gender seems to play a role (Ugwuozor, 2020). Gender as a variable to interpret ethical behavior is still being discussed (Briano-Turrent, 2022; Clark, Tanner, Pham, et Al., 2020; Billo, 2020; Carrera and Van Der Kolk, 2021), with a peculiar interest in its relation to business education (Azhar, Tashfeen and Khalid, 2019; Okechukwu, Otu, 2021). All these contributions can be framed as enquiries belonging to scholarship on diversity, inclusion, and research on how business and, particularly, CSR policies can be positively impacted by women's involvement and engagement within governance, decision making processes and leadership. Moreover, they tend to reinforce previous findings on different ethical reasoning and moral behavior as impacted by gender issues (whether because of socio cultural influences or because of structural differences, Derry 1996). Taken as a whole, these streams of literature use "feminine" and "feminist" approach as being mostly interchangeable and synonym, aiming not to a theoretically driven assessment of feminist/feminine ethics but rather to evaluating women's peculiarity and impact through their presence or representation, as well as women's style of action and relational attitudes. Although providing fruitful insights into women's conditions and relevant findings to the discussed topics, these works do not account for the three principles proposed by Derry to qualify as included within the transformative agenda. Indeed, while quite often they recognize causes for social structural gender imbalance, they usually do not consider women's value per se, as the research question and research design are intrinsically built on understanding their valuable contribution to business present structures. These streams of research are thus extremely helpful in providing a picture of current imbalances and how/if they are being gradually overcome, assessing women's contribution to business practices and overall societal welfare, but fall short to propose structural adjustment to modify current masculine-based power structures.

On the other hand, a significantly smaller number of contributions can be identified as being consistent with Derry's agenda and following connected streams of research, whether by openly recalling it or not. With regards to the first of the requirement of the transformative agenda, concerning the recognition of structural causes of gender injustice, contributions are discussing critically the role of business itself: in Walters's discussion of "genderwashing" the author argues for evaluating how CSR gender related policies (as well as gendered advertising with a "feminist" content) need to be analyzed in close discussion with female labour internal policies deployed by the firm and other firm enacted behavior that might be increasing gender injustice through their impact on everyday life and working life of women, while their CSR-gender commitment pretends to push feminist messages. Following this stream of literature, the contribution of Grosser and Tyler highlights how dissonance between CSR formal and advertised goals and actual internal behavior within the organization can be divergent and, as such, undermine a real commitment of the firm to feminist causes and gender equality goals:

"Many have incorporated the rhetoric of gender equality as part of their corporate social responsibility (CSR) programmes, in response to the sustainable development goals, for example, yet their actions often focus on business case agendas relating to women's 'economic empowerment' and entrepreneurship, rather than addressing the significant challenges that remain with respect to gender inequality within their own organizations, and throughout their value chains." (Grosser and Tyler, 2021 p. 217).

Generally, contributions as such go also into the direction of the second principle outlined by Derry (1996): drawing new ethical standard aiming to defining what is acceptable and what is not within business behavior, using as moral grounding of this evaluation a gender justice approach rather than a masculine performativity measurement. The work of Grosser and McCarthy (2019) highlighted how the co-optation of feminist claims by the neo-liberal agenda can be counterbalanced by well-organized feminist movement and civil society activism, as well as by a wide influence on public opinion. In this light, CSR gender related issues are considered to be a "contested terrain" where both fake "gender washing" can take place as well as real feminist claims can be made and pursued. Consequently, CSR represents an opportunity for feminist values and discourse to outline standards to foster gender justice.

Relevant contributions are enquiring into how oppressed categories (i.e., women, but also other minorities) can "speak for themselves" and qualify ethical approaches and moral reasoning in their own terms rather than as a counterpart to male reasoning (Kaufmann, 2021; Pullen and Vachani, 2020; Abdellatif et Al., 2021). This accounts for pushing research frontiers further in considering women's value autonomously and not as "to be included" within male structures. Lauwo's

contribution (2018) insists on strategies of organizational resistance to masculinity and platform creation to provide voice capabilities to women and oppressed categories in general, thus building on literature engaging with the third principle suggested by Derry on creating organizations able to value women regardless of specific attributes considered “good feminine attributes” by the counterpart, but rather to produce organizational change that is tailored on who should benefit from it, rather than hetero-directed by others..

3.1.4 CONCLUSIONS AND LIMITATIONS

We discussed how the debate on feminine vs. feminist firm, which mostly took place on BEQ during the early ‘90s, and has been revisited in 2017, has provided contemporary research with fruitful and relevant insights on how to frame issues concerning CSR and BE in relation to gender justice and women involvement in business. As a literature review on CSR and gender, summarizing and critically approaching the debate stemmed from the ‘90s, had been provided in 2017, we looked into even more recent evolution of scholarly production during the period 2018-2022. We discussed our findings in the light of Derry (1996) contribution to assess how scholar production might or might not have transformative implications, thus answering to the research question on whether recent literature fits into the three outlined requirements for a feminist transformative agenda. As we confirm that framing plays a critical role in whether the contribution has or not feminist implications, we found that most of the recent production on gender issues and CSR/BE is still largely and mainly framed in non-feminist terms and, although it provides valuable insights into women’s conditions, women leadership and entrepreneurial related questions, it does not build on the feminist view of the firm. Indeed, these contributions focus on how women can be assimilated to a power structure, as well as a web of relations, to foster better results in term of moral standards and/or economic performance, rather than focusing on how organizations and power structures should be reformed from a feminist standpoint. Nonetheless, some contributions clearly adopt a feminist perspective and further detail CSR and BE issues in feminist terms, thus providing relevant insights on how to foster systemic change, either by assuming a normative point of view or by starting from single or selected best practice experiences. Although few, compared to the overall production on the issue, contributions adopting one (or more than one) of the three principles outlined by Derry go in the direction of structural critique and consequent change of systemic imbalances, thus showing that it is possible to further advance in research on the feminist firm , rather than “going back” to masculine oriented framings. Nonetheless, additional evidence should be pursued to grasp women’s power of changing power structures, to assess CSR value to foster coherence between ethical commitment to gender justice and actual firm behavior, to evaluate CSR programmes in the light of the emancipatory principle rather than the “self empowerment”

individualistic message and, lastly to evaluate how the adoption of the feminist standpoint benefits the whole organization and its members.

The present work has several limitations: It focuses mainly on how scholarship on gender CSR is framed, while additional research should be pursued on gender of scholars, as well as on geographical origin of both scholars and chosen object of study. Moreover, it needs to be noted that most of the literature in line with the feminist business ethics approach stemmed belongs to the JBE. This is a positive signal of growing and continuous interest within the scientific community on the mission of business ethics to deepen its connection with feminist ethics and gender justice theories. However, at the same time, it is clear evidence that the debate framed in these terms is still confined to scholars highly concerned with a business ethics understanding and does not influence a wider range of academic publications in the more general field of entrepreneurship, management and CSR (with the only exception of Feminist Organizational Theory as Grosser and Moon, 2019 highlight). In light of these limitations, further research should push for expanding the reach of the debate to a larger audience of scholars, practitioners and, in line with Borgerson's (2018) suggestion, public opinion as well.

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APPENDIX A

Retrieved articles

AUTHORS(S)	TITLE	YEAR	JOURNAL
Islam M.M.,	Evaluating negative attitudes of the students and shoppers towards halal cosmetics products	2022	Journal of Islamic Marketing
Nguyen L.D., Mboga J., Lau W.K., Pham L.N.T., Tanner T.,	Personal business ethics in global business: A cross-cultural study between France and the USA	2022	International Journal of Business Governance and Ethics
Mojeed-Sanni B.A., Ajonbadi H.A.,	Dynamics of HR practices in disruptive and innovative business models in an emerging economy	2019	Academic Journal of Interdisciplinary Studies
Yenilmez M.I.,	The concepts of empowering women in Turkey	2019	Academy of Entrepreneurship Journal
Kimbu A.N., de Jong A., Adam I., Ribeiro M.A., Afenyo-Agbe E., Adeola O., Figueroa-Domecq C.,	Recontextualising gender in entrepreneurial leadership	2021	Annals of Tourism Research
Cheah I., Shimul A.S.,	Factors influencing students' reactions to ethical dilemmas in advertising'	2021	Asia Pacific Journal of Marketing and Logistics
Le T.D., Kieu T.A.,	Ethically minded consumer behaviour in Vietnam: An analysis of cultural values, personal values, attitudinal factors and demographics	2019	Asia Pacific Journal of Marketing and Logistics
Javed M.K., Degong M., Qadeer T.,	Relation between Chinese consumers' ethical perceptions and purchase intentions: A perspective on ethical company/brand management strategies	2019	Asia Pacific Journal of Marketing and Logistics
Goel P., Misra R.,	Examining influence of religiosity on ethical attitude towards business:	2020	Asian Academy of Management Journal

Dhanalakshmi A.,	Evidence from india and china		
Liu A.A.,	Trainee auditors' perception of ethical climate and workplace bullying in Chinese audit firms	2020	Asian Journal of Accounting Research
DeBoskey D.G., Luo Y., Wang J.,	Does board gender diversity affect the transparency of corporate political disclosure?	2018	Asian Review of Accounting
Spence L.J.,	Small Business Social Responsibility: Expanding Core CSR Theory	2016	Business and Society
Ugwuozor F.O.,	Students' perception of corporate social responsibility: Analyzing the influence of gender, academic status, and exposure to business ethics education	2020	Business Ethics
Tormo-Carbó G., Oltra V., Klimkiewicz K., Seguí-Mas E.,	“Don't try to teach me, I got nothing to learn”: Management students' perceptions of business ethics teaching	2019	Business Ethics
McCarthy L.,	“There is no time for rest”: Gendered CSR, sustainable development and the unpaid care work governance gap	2018	Business Ethics
Mussell H.,	The Silenced and Unsought Beneficiary: Investigating Epistemic Injustice in the Fiduciary	2021	Business Ethics Quarterly
Kaufmann L.,	Feminist Epistemology and Business Ethics	2021	Business Ethics Quarterly
Ermasova N., Ermasova P.,	Ethical behavior perceptions in Russia: Do ethics-related programs and individual characteristics matter?	2021	Business Ethics, Environment and Responsibility
Ketchum A.D.,	Cooking the books: Feminist restaurant owners' relationships with banks, loans and taxes	2022	Business History
Schiele K., Louie L., Chen S.,	Marketing feminism in youth media: A study of Disney and Pixar animation	2020	Business Horizons
Torres L.D., Jain A., Leka	(Un) doing gender for achieving equality at work: The role of corporate social	2019	Business Strategy and Development

S.,	responsibility		
Girella L., Rossi P., Zambon S.,	Exploring the firm and country determinants of the voluntary adoption of integrated reporting	2019	Business Strategy and the Environment
Hall K.R., Greene J., Subramanian R., Tichenor E.,	Starbucks and HMSHost: addressing discrimination across organizational boundaries	2021	CASE Journal
Palacio J.R.S., Climent V.C., Catalá A.E.,	The organizational model of the Economy for the Common Good and its comparison with other approaches to Sustainability	2021	CIRIEC-Espana Revista de Economia Publica, Social y Cooperativa
Loosemore M., Daniele F., Lim B.T.H.,	Integrating ex-offenders into the Australian construction industry	2020	Construction Management and Economics
Loosemore M., Daniele F., Lim B.T.H.,	Integrating ex-offenders into the Australian construction industry	2020	Construction Management and Economics
Briano-Turrent G.D.C.,	Female representation on boards and corporate ethical behavior in Latin American companies	2022	Corporate Governance: An International Review
Topic M.,	Corporate social responsibility and environmental affairs in the British press: An ecofeminist critique of neoliberalism	2021	Corporate Social Responsibility and Environmental Affairs in the British Press: An Ecofeminist Critique of Neoliberalism
Amorelli M.-F., García-Sánchez I.-M.,	Trends in the dynamic evolution of board gender diversity and corporate social responsibility	2021	Corporate Social Responsibility and Environmental Management
Liao Z., Zhang M., Wang X.,	Do female directors influence firms' environmental innovation? The moderating role of ownership type	2019	Corporate Social Responsibility and Environmental Management
Sian S.,	Off-ramps and on-ramps: Career continuity and discontinuity in professional accountancy	2021	Critical Perspectives on Accounting

Rodriguez Gomez S., Lopez Perez M.V., Garde Sánchez R., Rodríguez Ariza L.,	Factors in the acquisition of ethical training	2020	Education and Training
Watson A., Dada O., Wright O., Perrigot R.,	Entrepreneurial Orientation Rhetoric in Franchise Organizations: The Impact of National Culture	2019	Entrepreneurship: Theory and Practice
Jizi M., Nehme R., Melhem C.,	Board gender diversity and firms' social engagement in the Gulf Cooperation Council (GCC) countries	2021	Equality, Diversity and Inclusion
González-Araujo V., Álvarez-Delgado R.-C., Sancho-Rodríguez Á.,	Ethics in business communication: New challenges in the digital world	2020	Ethics in Business Communication: New Challenges in the Digital World
Akhmedova A., Cavallotti R., Marimon F.,	Barriers or motivation? career progress in the family firm: Daughters' perspective	2018	European Journal of Family Business
Sinclair L.,	Beyond victimisation: Gendered legacies of mining, participation, and resistance	2021	Extractive Industries and Society
Pearson Z., Ellingrod S., Billo E., McSweeney K.,	Corporate social responsibility and the reproduction of (neo)colonialism in the Ecuadorian Amazon	2019	Extractive Industries and Society
Lu J., Ren L., Zhang C., Liang M., Stasiulis N., Streimikis J.,	Impacts of feminist ethics and gender on the implementation of csr initiatives [Feministinė etika ir lyčių skirtumai diegiant socialinės verslo atsakomybės iniciatyvas]	2020	Filosofija, Sociologija
Cross J.L., Fouke B.W.,	Redefining the Scholar-Athlete	2019	Frontiers in Sports and Active Living
Mastella M., Vancin D.,	Board gender diversity: performance and risk of Brazilian firms	2021	Gender in Management

Perlin M., Kirch G.,			
Rodríguez-Gulías M.J., Fernández-López S., Rodeiro-Pazos D.,	Gender differences in growth of Spanish university spin-offs	2018	Gender in Management
Billo E.,	Gendering indigenous subjects: an institutional ethnography of corporate social responsibility in Ecuador	2020	Gender, Place and Culture
Price S.T., Hart C.M., Mills A.J., MacFarlane N.F.,	Indigenous and gendered persons and peoples in business ethics education: Intersections of Indigenous wisdoms and de Beauvoirian existentialism	2022	Gender, Work and Organization
Abdellatif A., Gatto M., O'Shea S., Yarrow E.,	Ties that bind: An inclusive feminist approach to subvert gendered “othering” in times of crisis	2021	Gender, Work and Organization
De Coster M.,	Towards a relational ethics in pandemic times and beyond: Limited accountability, collective performativity and new subjectivity	2020	Gender, Work and Organization
Cutcher L.,	Mothering managers: (Re)interpreting older women's organizational subjectivity	2021	Gender, Work and Organization
Nguyen L.D., Pham L.N.T., Ermasova N.,	Business Ethics in a Global Economy: A Cross-Cultural Study Among Working Adults in Russia and Vietnam	2019	Global Business Review
Mittal S., Lavina,	Females' Representation in the Boardroom and Their Impact on Financial Distress: An Evidence from Family Businesses in India	2018	Indian Journal of Corporate Governance
Afonso C., Gavilan D., García-Madariaga J.,	Green Consumer Segmentation: Managerial and Environmental Implications from the Perspective of Business Strategies and Practices	2018	Innovation, Technology and Knowledge Management

Gonçalves H.M.,			
Waweru N.,	Business ethics disclosure and corporate governance in Sub-Saharan Africa (SSA)	2020	International Journal of Accounting and Information Management
Zaware N., Pawar A., Zaware S., Louis R.,	Investigating the mediating role of advertisement morality for organisational values and ethics towards television advertisements: The path analysis modelling method	2021	International Journal of Business Governance and Ethics
Clark D., Tanner T., Pham L.N.T., Lau W.K., Nguyen L.D.,	Attitudes toward business ethics: Empirical investigation on different moral philosophies among business students in Vietnam	,2020,	International Journal of Business Governance and Ethics
Orser B., Riding A., Weeks J.,	The efficacy of gender-based federal procurement policies in the United States	,2019,	International Journal of Gender and Entrepreneurship
Zandam H., Juni M.H.,	Equity analysis of health system accessibility from perspective of people with disability	,2019,	International Journal of Health Governance
Drydakis N., Sidiropoulou K., Bozani V., Selmanovic S., Patnaik S.,	Masculine vs feminine personality traits and women's employment outcomes in Britain: A field experiment	,2018,	International Journal of Manpower
Sebayang K.D.A., Swaramarinda D.R.,	Ethics and economics: Synthesis for business implementation in indonesia	,2020,	International Journal of Scientific and Technology Research
Iqbal Q., Ahmad N.H.,	Workplace spirituality and nepotism-favouritism in selected ASEAN countries: the role of gender as moderator	,2020,	Journal of Asia Business Studies
Ismail I., Shafie R., Ismail K.N.I.K.,	Current Trends and Future Directions on Women CEOs/CFOs and Financial Reporting Quality	,2020,	Journal of Asian Finance, Economics and Business
Cova B., Skálén	Interpersonal practice in project	,2019,	Journal of Business and

P., Pace S.,	marketing: how institutional logics condition and change them		Industrial Marketing
Nadeem M.,	Corporate Governance and Supplemental Environmental Projects: A Restorative Justice Approach	,2021,	Journal of Business Ethics
Beji R., Yousfi O., Loukil N., Omri A.,	Board Diversity and Corporate Social Responsibility: Empirical Evidence from France	,2021,	Journal of Business Ethics
Warren M.A., Warren M.T.,	The EThIC Model of Virtue-Based Allyship Development: A New Approach to Equity and Inclusion in Organizations	,2021,	Journal of Business Ethics
Radu C., Smaili N.,	Correction to: Board Gender Diversity and Corporate Response to Cyber Risk: Evidence from Cybersecurity Related Disclosure (Journal of Business Ethics, (2021), 10.1007/s10551-020-04717-9)	,2021,	Journal of Business Ethics
De Clercq D., Brieger S.A.,	When Discrimination is Worse, Autonomy is Key: How Women Entrepreneurs Leverage Job Autonomy Resources to Find Work–Life Balance	,2021,	Journal of Business Ethics
Vachhani S.J.,	Envisioning a Democratic Culture of Difference: Feminist Ethics and the Politics of Dissent in Social Movements	,2020,	Journal of Business Ethics
Gloor J.L., Morf M., Paustian-Underdahl S., Backes-Gellner U.,	Fix the Game, Not the Dame: Restoring Equity in Leadership Evaluations	,2020,	Journal of Business Ethics
Carmona S., Ezzamel M., Mogotocoro C.,	Gender, Management Styles, and Forms of Capital	,2018,	Journal of Business Ethics
Gentina E., Tang T.L.-P., Gu Q.,	Do Parents and Peers Influence Adolescents' Monetary Intelligence and Consumer Ethics? French and Chinese Adolescents and Behavioral Economics	,2018,	Journal of Business Ethics
Grosser K.,	Sexual Harassment, Sexual Violence and	,2021,	Journal of Business Ethics

Tyler M.,	CSR: Radical Feminist Theory and a Human Rights Perspective		
Ozkazanc-Pan B.,	CSR as Gendered Neocoloniality in the Global South	,2019,	Journal of Business Ethics
Grosser K., Moon J.,	CSR and Feminist Organization Studies: Towards an Integrated Theorization for the Analysis of Gender Issues	,2019,	Journal of Business Ethics
Lauwo S.,	Challenging Masculinity in CSR Disclosures: Silencing of Women's Voices in Tanzania's Mining Industry	,2018,	Journal of Business Ethics
de Jonge A.,	Corporate Social Responsibility Through a Feminist Lens: Domestic Violence and the Workplace in the 21st Century	,2018,	Journal of Business Ethics
Fernando G.D., Jain S.S., Tripathy A.,	This cloud has a silver lining: Gender diversity, managerial ability, and firm performance	,2020,	Journal of Business Research
Skandrani H., Fessi L., Ladhari R.,	The Impact of the Negotiators' Personality and Socio-Demographic Factors on Their Perception of Unethical Negotiation Tactics	,2021,	Journal of Business-to-Business Marketing
Sternadori M., Abitbol A.,	Support for women's rights and feminist self-identification as antecedents of attitude toward femvertising	,2019,	Journal of Consumer Marketing
Xin C.W., Talib A.A.,	Ethics: Perceptions of undergraduates in Singapore	,2021,	Journal of Education for Business
Okechukwu Ugwuozor F., Otu M.S.,	Effect of exposure to business ethics courses on students' perceptions of the linkage between ethics education and corporate social responsibility	,2020,	Journal of Education for Business
Mehrzad M., Dasanayaka S.W.S.B., Gleason K., Wijesinghe P., Al Serhan O.,	Female Afghan engineers' perceptions of chokepoints along the career trajectory to entrepreneurship	,2021,	Journal of Entrepreneurship in Emerging Economies
Akhmedova A., Cavallotti R., Marimon F.,	Daughters' careers in family business: Motivation types and family-specific barriers	,2020,	Journal of Family Business Strategy

Campopiano G.,			
Dimitriou C.K., Ducette J.P.,	An analysis of the key determinants of hotel employees' ethical behavior	,2018,	Journal of Hospitality and Tourism Management
Maggalatta A., Adhariani D.,	For love or money: investigating the love of money, Machiavellianism and accounting students' ethical perception	,2020,	Journal of International Education in Business
Azhar S.M., Tashfeen R., Khalid J., Azhar T.M.,	Dichotomy in ethical perceptions of business students: an emerging country perspective	,2019,	Journal of International Education in Business
La Rocca M., Neha Neha, La Rocca T.,	Female management, overconfidence and debt maturity: European evidence	,2020,	Journal of Management and Governance
Maloni M.J., Gligor D.M., Blumentritt T., Gligor N.,	Fear or Competition? Antecedents to U.S. Business Student Immigration Attitudes	,2021,	Journal of Management Education
Arevalo J.A.,	Gendering Sustainability in Management Education: Research and Pedagogy as Space for Critical Engagement	,2020,	Journal of Management Education
Lanz K., Prügl E., Gerber J.-D.,	The poverty of neoliberalized feminism: gender equality in a 'best practice' large-scale land investment in Ghana	,2020,	Journal of Peasant Studies
Soost C., Moog P.,	Gender and organizational performance in business succession	,2021,	Journal of Small Business and Entrepreneurship
Yacus A.M., Esposito S.E., Yang Y.,	The Influence of Funding Approaches, Growth Expectations, and Industry Gender Distribution on High-Growth Women Entrepreneurs	,2019,	Journal of Small Business Management
Jaim J.,	Bank loans access for women business-owners in Bangladesh: Obstacles and dependence on husbands	,2021,	Journal of Small Business Management
Gooptu N., Chakravarty R.,	Skill, Work and Gendered Identity in Contemporary India: The Business of Delivering Home-Cooked Food for Domestic Consumption	,2018,	Journal of South Asian Development
Zainal M., Al-	Modeling ethical decision-making	,2021,	Journal of System and

Eideh B.M.,	behaviors through using information index		Management Sciences
Garcia-Sanchez I.-M., Cuadrado-Ballesteros B., Frias-Aceituno J.-V.,	Impact of the Institutional Macro Context on the Voluntary Disclosure of CSR Information	,2016,	Long Range Planning
Harðardóttir A.K., Guðjónsson S., Minelgaite I., Kristinsson K.,	Ethics as usual? Gender differences in work ethic and grades [S etikom kao i obično? Spolne razlike u radnoj etici i ocjenama]	,2019,	Management (Croatia)
Uyar A., Kilic M., Kuzey C.,	Investigating the role of national culture on integrated report assurance: international evidence	,2021,	Management Decision
Oware K.M., Iddrisu A.-A., Worae T., Ellah Adaletey J.,	Female and environmental disclosure of family and non-family firms. Evidence from India	,2021,	Management Research Review
Carrera N., Van Der Kolk B.,	Auditor ethics: do experience and gender influence auditors' moral awareness?	,2021,	Managerial Auditing Journal
Merinda Simmons K.,	Religious studies for cyborgs: Cognitive science and social theory after humanism	,2020,	Method and Theory in the Study of Religion
McMurray R., Pullen A.,	Morality, ethics and responsibility in organization and management	,2020,	Morality, Ethics and Responsibility in Organization and Management
Mura L., Zsigmond T., Machová R.,	The effects of emotional intelligence and ethics of SME employees on knowledge sharing in Central-European countries	,2021,	Oeconomia Copernicana
Andrijasevic R., Rhodes C., Yu K.-H.,	Foreign workers: On the other side of gendered, racial, political and ethical borders	,2019,	Organization
Khamis K.A., Kaliappen N., Jermstiparsert K., Omar R.,	The influence of workplace spirituality on nepotism and favoritism in asean regions [Wpływ duchowości w miejscu pracy na nepotyzm i faworyzowanie w	,2020,	Polish Journal of Management Studies

	regionach azji]		
Rózsa Z., Zbranková H., Rahman A.,	Gender differences of managing banks' credit portfolio [Różnice płci w zarządzaniu portfelem kredytowym banków]	,2018,	Polish Journal of Management Studies
Vincent B., Brunelle M., Monticolo D., Camargo M., Hörlesberger M.,	BE DIGITAL AND RESPONSIBLE: THE CASE OF GRAND EST TERRITORY IN FRANCE	,2021,	Proceedings of the 30th International Conference of the International Association for Management of Technology, IAMOT 2021 - MOT for the World of the Future
Nguyen L.D., Tran Q.H.M.,	Working Adults and Personal Business Ethics in South East Asia: a Comparative Study in Thailand and Vietnam	,2018,	Public Organization Review
Yeomans L.,	Is a 'new feminist visibility' emerging in the UK PR industry? Senior women's discourse and performativity within the neoliberal PR firm	,2019,	Public Relations Inquiry
Williams D.E., Nielsen E.-J., Morrison M.A., Morrison T.G.,	Challenges to masculinity in a feminized digital space: Men as autonomous online agents on Pinterest	,2019,	Qualitative Market Research
Sila I.,	A stakeholder view of quality management and CSR through feminist ethics	,2022,	Quality Management Journal
Correia T.S., Lucena W.G.L.,	Board of directors and code of business ethics of Brazilian companies	,2020,	RAUSP Management Journal
Walters R.,	Varieties of gender wash: towards a framework for critiquing corporate social responsibility in feminist IPE	,2021,	Review of International Political Economy
Barajas Villarruel J.I., Benítez Lima M.G., Ramírez González R.,	Social responsibility of business students of a public university in Mexico [Responsabilidad social del estudiante en una universidad pública de México]	,2020,	Revista Venezolana de Gerencia
Lemma T.T.,	Gender differences in business	,2022,	Small Business Economics

Gwatidzo T., Mlilo M.,	performance: evidence from Kenya and South Africa		
Orser B., Riding A., Weeks J.,	The efficacy of gender-based federal procurement policies in the United States	,2019,	Small Business Economics
Etogo G., Manga Engama E., Nomo T.S.,	Gender identities and corporate social responsibility practices: a biographical approach of managerial recompositions in SMEs context	,2021,	Social Responsibility Journal
Mombeuil C., Zhang B.,	Authentic or cosmetic: stakeholders' attribution of firms' corporate social responsibility claims	,2020,	Social Responsibility Journal
Harjoto M., Laksmiana I., Yang Y.-W.,	Why do companies obtain the B corporation certification?	,2019,	Social Responsibility Journal
Huh W.T., Lee J., Park H., Park K.S.,	The potty parity problem: Towards gender equality at restrooms in business facilities	,2019,	Socio-Economic Planning Sciences
Bevilacqua E., Borrelli D., Stazio M.,	Games of Truth, Managerial Culture and Subjectivity. Towards a Microphysics of Resistances in the Academic Field [Giochi di verità, cultura manageriale e soggettività. Per una microfisica delle resistenze in ambito accademico]	,2021,	Sociologia del Lavoro
Tiliuță B.A., Diaconu I.R., Oanea D.C.,	The Impact of Feminine Management on Banks Financial Performance: Evidence from Selected Countries from Europe	,2021,	Studies in Business and Economics
Boukattaya S., Omri A.,	Impact of board gender diversity on corporate social responsibility and irresponsibility: Empirical evidence from france	,2021,	Sustainability (Switzerland)
Jiang X., Akbar A.,	Does increased representation of female executives improve corporate environmental investment? Evidence from China	,2018,	Sustainability (Switzerland)
Holst C.,	Scandinavian feminism and gender partnership	,2018,	Sustainable Modernity: The Nordic Model and Beyond
Islam N.,	External complexities in discontinuous	,2020,	Technological Forecasting

Gyoshev S., Amona D.,	innovation-based RandD projects: Analysis of inter-firm collaborative partnerships that lead to abundance		and Social Change
Tisby-Cousar W.,	Sande leadership: Sustainable education and professional development	,2018,	The Emerald Handbook of Quantum Storytelling Consulting
Sjöstedt A., Nygren K.G., Fotaki M.,	Working life and gender inequality: Intersectional perspectives and the spatial practices of peripheralization	,2021,	Working Life and Gender Inequality: Intersectional Perspectives and the Spatial Practices of Peripheralization

Appendix A 1 Sorted by Journal

Keywords: GENDER BUSINESS ETHICS

Islam M.M.,	Evaluating negative attitudes of the students and shoppers towards halal cosmetics products	2022	Journal of Islamic Marketing
Nguyen L.D., Mboga J., Lau W.K., Pham L.N.T., Tanner T.,	Personal business ethics in global business: A cross-cultural study between France and the USA	2022	International Journal of Business Governance and Ethics
Briano-Turrent G.D.C.,	Female representation on boards and corporate ethical behavior in Latin American companies	,2022,	Corporate Governance: An International Review
Price S.T., Hartt C.M., Mills A.J., MacFarlane N.F.,	Indigenous and gendered persons and peoples in business ethics education: Intersections of Indigenous wisdoms and de Beauvoirian existentialism	,2022,	Gender, Work and Organization
Hall K.R., Greene J., Subramanian R., Tichenor E.,	Starbucks and HMSHost: addressing discrimination across organizational boundaries	,2021,	CASE Journal
Mura L.,	The effects of emotional	,2021,	Oeconomia Copernicana

Zsigmond T., Machová R.,	intelligence and ethics of SME employees on knowledge sharing in Central-European countries		
Mussell H.,	The Silenced and Unsought Beneficiary: Investigating Epistemic Injustice in the Fiduciary	,2021,	Business Ethics Quarterly
Ermasova N., Ermasova P.,	Ethical behavior perceptions in Russia: Do ethics-related programs and individual characteristics matter?	,2021,	Business Ethics, Environment and Responsibility
Nadeem M.,	Corporate Governance and Supplemental Environmental Projects: A Restorative Justice Approach	,2021,	Journal of Business Ethics
Beji R., Yousfi O., Loukil N., Omri A.,	Board Diversity and Corporate Social Responsibility: Empirical Evidence from France	,2021,	Journal of Business Ethics
Sjöstedt A., Nygren K.G., Fotaki M.,	Working life and gender inequality: Intersectional perspectives and the spatial practices of peripheralization	,2021,	Working Life and Gender Inequality: Intersectional Perspectives and the Spatial Practices of Peripheralization
Amorelli M.-F., García-Sánchez I.-M.,	Trends in the dynamic evolution of board gender diversity and corporate social responsibility	,2021,	Corporate Social Responsibility and Environmental Management
Cheah I., Shimul A.S.,	Factors influencing students' reactions to ethical dilemmas in advertising'	,2021,	Asia Pacific Journal of Marketing and Logistics
Vincent B., Brunelle M., Monticolo D., Camargo M., Hörlesberger	BE DIGITAL AND RESPONSIBLE: THE CASE OF GRAND EST TERRITORY IN FRANCE	,2021,	Proceedings of the 30th International Conference of the International Association for Management of

M.,			Technology, IAMOT 2021 - MOT for the World of the Future
Bevilacqua E., Borrelli D., Stazio M.,	Games of Truth, Managerial Culture and Subjectivity. Towards a Microphysics of Resistances in the Academic Field [Giochi di verità, cultura manageriale e soggettività. Per una microfisica delle resistenze in ambito accademico]	,2021,	Sociologia del Lavoro
Maloni M.J., Gligor D.M., Blumentritt T., Gligor N.,	Fear or Competition? Antecedents to U.S. Business Student Immigration Attitudes	,2021,	Journal of Management Education
Warren M.A., Warren M.T.,	The ETHIC Model of Virtue-Based Allyship Development: A New Approach to Equity and Inclusion in Organizations	,2021,	Journal of Business Ethics
Zaware N., Pawar A., Zaware S., Louis R.,	Investigating the mediating role of advertisement morality for organisational values and ethics towards television advertisements: The path analysis modelling method	,2021,	International Journal of Business Governance and Ethics
Kaufmann L.,	Feminist Epistemology and Business Ethics	,2021,	Business Ethics Quarterly
Abdellatif A., Gatto M., O'Shea S., Yarrow E.,	Ties that bind: An inclusive feminist approach to subvert gendered "othering" in times of crisis	,2021,	Gender, Work and Organization
Oware K.M., Iddrisu A.-A., Worae T., Ellah Adalety J.,	Female and environmental disclosure of family and non-family firms. Evidence from India	,2021,	Management Research Review

Skandrani H., Fessi L., Ladhari R.,	The Impact of the Negotiators' Personality and Socio-Demographic Factors on Their Perception of Unethical Negotiation Tactics	,2021,	Journal of Business-to-Business Marketing
Jizi M., Nehme R., Melhem C.,	Board gender diversity and firms' social engagement in the Gulf Cooperation Council (GCC) countries	,2021,	Equality, Diversity and Inclusion
Zainal M., Al-Eideh B.M.,	Modeling ethical decision-making behaviors through using information index	,2021,	Journal of System and Management Sciences
Carrera N., Van Der Kolk B.,	Auditor ethics: do experience and gender influence auditors' moral awareness?	,2021,	Managerial Auditing Journal
Etogo G., Manga Engama E., Nomo T.S.,	Gender identities and corporate social responsibility practices: a biographical approach of managerial recompositions in SMEs context	,2021,	Social Responsibility Journal
Radu C., Smaili N.,	Correction to: Board Gender Diversity and Corporate Response to Cyber Risk: Evidence from Cybersecurity Related Disclosure (Journal of Business Ethics, (2021), 10.1007/s10551-020-04717-9)	,2021,	Journal of Business Ethics
De Clercq D., Brieger S.A.,	When Discrimination is Worse, Autonomy is Key: How Women Entrepreneurs Leverage Job Autonomy Resources to Find Work-Life Balance	,2021,	Journal of Business Ethics
Xin C.W., Talib A.A.,	Ethics: Perceptions of undergraduates in Singapore	,2021,	Journal of Education for Business
Ugwuozor F.O.,	Students' perception of corporate	,2020,	Business Ethics

	social responsibility: Analyzing the influence of gender, academic status, and exposure to business ethics education		
Maggalatta A., Adhariani D.,	For love or money: investigating the love of money, Machiavellianism and accounting students' ethical perception	,2020,	Journal of International Education in Business
De Coster M.,	Towards a relational ethics in pandemic times and beyond: Limited accountability, collective performativity and new subjectivity	,2020,	Gender, Work and Organization
Akhmedova A., Cavallotti R., Marimon F., Campopiano G.,	Daughters' careers in family business: Motivation types and family-specific barriers	,2020,	Journal of Family Business Strategy
Vachhani S.J.,	Envisioning a Democratic Culture of Difference: Feminist Ethics and the Politics of Dissent in Social Movements	,2020,	Journal of Business Ethics
González-Araujo V., Álvarez-Delgado R.-C., Sancho-Rodríguez Á.,	Ethics in business communication: New challenges in the digital world	,2020,	Ethics in Business Communication: New Challenges in the Digital World
Okechukwu Ugwuozor F., Otu M.S.,	Effect of exposure to business ethics courses on students' perceptions of the linkage between ethics education and corporate social responsibility	,2020,	Journal of Education for Business
Correia T.S., Lucena W.G.L.,	Board of directors and code of business ethics of Brazilian	,2020,	RAUSP Management Journal

	companies		
Waweru N.,	Business ethics disclosure and corporate governance in Sub-Saharan Africa (SSA)	,2020,	International Journal of Accounting and Information Management
McMurray R., Pullen A.,	Morality, ethics and responsibility in organization and management	,2020,	Morality, Ethics and Responsibility in Organization and Management
Liu A.A.,	Trainee auditors' perception of ethical climate and workplace bullying in Chinese audit firms	,2020,	Asian Journal of Accounting Research
Sebayang K.D.A., Swaramarinda D.R.,	Ethics and economics: Synthesis for business implementation in indonesia	,2020,	International Journal of Scientific and Technology Research
Rodriguez Gomez S., Lopez Perez M.V., Garde Sánchez R., Rodríguez Ariza L.,	Factors in the acquisition of ethical training	,2020,	Education and Training
Iqbal Q., Ahmad N.H.,	Workplace spirituality and nepotism-favouritism in selected ASEAN countries: the role of gender as moderator	,2020,	Journal of Asia Business Studies
Khamis K.A., Kaliappen N., Jermsittiparsert K., Omar R.,	The influence of workplace spirituality on nepotism and favoritism in asean regions [Wpływ duchowości w miejscu pracy na nepotyzm i faworyzowanie w regionach azji]	,2020,	Polish Journal of Management Studies
Goel P., Misra R., Dhanalakshmi	Examining influence of religiosity on ethical attitude towards business: Evidence from india and	,2020,	Asian Academy of Management Journal

A.,	china		
Ismail I, Shafie R., Ismail K.N.I.K.,	Current Trends and Future Directions on Women CEOs/CFOs and Financial Reporting Quality	,2020,	Journal of Asian Finance, Economics and Business
Barajas Villarruel J.I., Benítez Lima M.G., Ramírez González R.,	Social responsibility of business students of a public university in mexico [Responsabilidad social del estudiante en una universidad pública de méxico]	,2020,	Revista Venezolana de Gerencia
Mombeuil C., Zhang B.,	Authentic or cosmetic: stakeholders' attribution of firms' corporate social responsibility claims	,2020,	Social Responsibility Journal
Clark D., Tanner T., Pham L.N.T., Lau W.K., Nguyen L.D.,	Attitudes toward business ethics: Empirical investigation on different moral philosophies among business students in Vietnam	,2020,	International Journal of Business Governance and Ethics
Gloor J.L., Morf M., Paustian-Underdahl S., Backes-Gellner U.,	Fix the Game, Not the Dame: Restoring Equity in Leadership Evaluations	,2020,	Journal of Business Ethics
Harðardóttir A.K., Guðjónsson S., Minelgaite I., Kristinsson K.,	Ethics as usual? Gender differences in work ethic and grades [S etikom kao i obično? Spolne razlike u radnoj etici i ocjenama]	,2019,	Management (Croatia)
Huh W.T., Lee J., Park H., Park K.S.,	The potty parity problem: Towards gender equality at restrooms in business facilities	,2019,	Socio-Economic Planning Sciences
Zandam H., Juni M.H.,	Equity analysis of health system accessibility from perspective of people with disability	,2019,	International Journal of Health Governance

Tormo-Carbó G., Oltra V., Klimkiewicz K., Seguí-Mas E.,	"Don't try to teach me, I got nothing to learn": Management students' perceptions of business ethics teaching	,2019,	Business Ethics
Cross J.L., Fouke B.W.,	Redefining the Scholar-Athlete	,2019,	Frontiers in Sports and Active Living
Harjoto M., Laksmana I., Yang Y.-W.,	Why do companies obtain the B corporation certification?	,2019,	Social Responsibility Journal
Nguyen L.D., Pham L.N.T., Ermasova N.,	Business Ethics in a Global Economy: A Cross-Cultural Study Among Working Adults in Russia and Vietnam	,2019,	Global Business Review
Cova B., Skålén P., Pace S.,	Interpersonal practice in project marketing: how institutional logics condition and change them	,2019,	Journal of Business and Industrial Marketing
Le T.D., Kieu T.A.,	Ethically minded consumer behaviour in Vietnam: An analysis of cultural values, personal values, attitudinal factors and demographics	,2019,	Asia Pacific Journal of Marketing and Logistics
Javed M.K., Degong M., Qadeer T.,	Relation between Chinese consumers' ethical perceptions and purchase intentions: A perspective on ethical company/brand management strategies	,2019,	Asia Pacific Journal of Marketing and Logistics
Azhar S.M., Tashfeen R., Khalid J., Azhar T.M.,	Dichotomy in ethical perceptions of business students: an emerging country perspective	,2019,	Journal of International Education in Business
Andrijasevic R., Rhodes C., Yu K.-H.,	Foreign workers: On the other side of gendered, racial, political and ethical borders	,2019,	Organization
Mojeed-Sanni	Dynamics of HR practices in	,2019,	Academic Journal of

B.A., Ajonbadi H.A.,	disruptive and innovative business models in an emerging economy		Interdisciplinary Studies
Akhmedova A., Cavallotti R., Marimon F.,	Barriers or motivation? career progress in the family firm: Daughters' perspective	,2018,	European Journal of Family Business
Rózsa Z., Zbranková H., Rahman A.,	Gender differences of managing banks' credit portfolio [Różnice płci w zarządzaniu portfelem kredytowym banków]	,2018,	Polish Journal of Management Studies
Tisby-Cousar W.,	Sande leadership: Sustainable education and professional development	,2018,	The Emerald Handbook of Quantum Storytelling Consulting
Gooptu N., Chakravarty R.,	Skill, Work and Gendered Identity in Contemporary India: The Business of Delivering Home-Cooked Food for Domestic Consumption	,2018,	Journal of South Asian Development
Carmona S., Ezzamel M., Mogotocoro C.,	Gender, Management Styles, and Forms of Capital	,2018,	Journal of Business Ethics
DeBoskey D.G., Luo Y., Wang J.,	Does board gender diversity affect the transparency of corporate political disclosure?	,2018,	Asian Review of Accounting
Gentina E., Tang T.L.-P., Gu Q.,	Do Parents and Peers Influence Adolescents' Monetary Intelligence and Consumer Ethics? French and Chinese Adolescents and Behavioral Economics	,2018,	Journal of Business Ethics
Nguyen L.D., Tran Q.H.M.,	Working Adults and Personal Business Ethics in South East Asia: a Comparative Study in Thailand and Vietnam	,2018,	Public Organization Review
Dimitriou C.K., Ducette J.P.,	An analysis of the key determinants of hotel employees'	,2018,	Journal of Hospitality and Tourism Management

	ethical behavior		
Afonso C., Gavilan D., García- Madariaga J., Gonçalves H.M.,	Green Consumer Segmentation: Managerial and Environmental Implications from the Perspective of Business Strategies and Practices	,2018,	Innovation, Technology and Knowledge Management

Keywords: FEMINIST CSR

Author(s)	Title	Year	Journal
Sila I.,	A stakeholder view of quality management and CSR through feminist ethics	,2022,	Quality Management Journal
Sinclair L.,	Beyond victimisation: Gendered legacies of mining, participation, and resistance	,2021,	Extractive Industries and Society
Boukattaya S., Omri A.,	Impact of board gender diversity on corporate social responsibility and irresponsibility: Empirical evidence from france	,2021,	Sustainability (Switzerland)
Palacio J.R.S., Climent V.C., Catalá A.E.,	The organizational model of the Economy for the Common Good and its comparison with other approaches to Sustainability	,2021,	CIRIEC-Espana Revista de Economia Publica, Social y Cooperativa
Topic M.,	Corporate social responsibility and environmental affairs in the British press: An ecofeminist critique of neoliberalism	,2021,	Corporate Social Responsibility and Environmental Affairs in the British Press: An Ecofeminist Critique of

			Neoliberalism
Walters R.,	Varieties of gender wash: towards a framework for critiquing corporate social responsibility in feminist IPE	,2021,	Review of International Political Economy
Grosser K., Tyler M.,	Sexual Harassment, Sexual Violence and CSR: Radical Feminist Theory and a Human Rights Perspective	,2021,	Journal of Business Ethics
Arevalo J.A.,	Gendering Sustainability in Management Education: Research and Pedagogy as Space for Critical Engagement	,2020,	Journal of Management Education
Loosemore M., Daniele F., Lim B.T.H.,	Integrating ex-offenders into the Australian construction industry	,2020,	Construction Management and Economics
Billo E.,	Gendering indigenous subjects: an institutional ethnography of corporate social responsibility in Ecuador	,2020,	Gender, Place and Culture
Lanz K., Prügl E., Gerber J.-D.,	The poverty of neoliberalized feminism: gender equality in a 'best practice' large-scale land investment in Ghana	,2020,	Journal of Peasant Studies
Merinda Simmons K.,	Religious studies for cyborgs: Cognitive science and social theory after humanism	,2020,	Method and Theory in the Study of Religion
Lu J., Ren L., Zhang C., Liang M., Stasiulis N., Streimikis J.,	Impacts of feminist ethics and gender on the implementation of csr initiatives [Feministinė etika ir lyčių skirtumai diegiant socialinės verslo atsakomybės iniciatyvas]	,2020,	Filosofija, Sociologija

Ozkazanc-Pan B.,	CSR as Gendered Neocoloniality in the Global South	,2019,	Journal of Business Ethics
Sternadori M., Abitbol A.,	Support for women's rights and feminist self-identification as antecedents of attitude toward femvertising	,2019,	Journal of Consumer Marketing
Pearson Z., Ellingrod S., Billo E., McSweeney K.,	Corporate social responsibility and the reproduction of (neo)colonialism in the Ecuadorian Amazon	,2019,	Extractive Industries and Society
Grosser K., Moon J.,	CSR and Feminist Organization Studies: Towards an Integrated Theorization for the Analysis of Gender Issues	,2019,	Journal of Business Ethics
Torres L.D., Jain A., Leka S.,	(Un) doing gender for achieving equality at work: The role of corporate social responsibility	,2019,	Business Strategy and Development
Jiang X., Akbar A.,	Does increased representation of female executives improve corporate environmental investment? Evidence from China	,2018,	Sustainability (Switzerland)
McCarthy L.,	"There is no time for rest": Gendered CSR, sustainable development and the unpaid care work governance gap	,2018,	Business Ethics
Lauwo S.,	Challenging Masculinity in CSR Disclosures: Silencing of Women's Voices in Tanzania's Mining Industry	,2018,	Journal of Business Ethics
Grosser K., Moon J., Nelson J.A.,	Guest Editors' Introduction: Gender, Business Ethics, and Corporate Social Responsibility:	,2017,	Business Ethics Quarterly

	Assessing and Refocusing a Conversation		
Mccarthy L.,	Empowering Women Through Corporate Social Responsibility: A Feminist Foucauldian Critique	,2017,	Business Ethics Quarterly
Johnstone-Louis M.,	Corporate Social Responsibility and Women's Entrepreneurship: Towards a More Adequate Theory of Work	,2017,	Business Ethics Quarterly
Esteban V.A., Villardón M.P.G., Sánchez I.M.G.,	Cultural values on CSR patterns and evolution: A study from the biplot representation	,2017,	Ecological Indicators
Delaney A., Burchielli R., Tate J.,	Corporate CSR responses to homework and child labour in the Indian and Pakistan leather sector	,2017,	Gender Equality and Responsible Business: Expanding CSR Horizons
Harwin N.,	From jumble sales to CSR partnerships?: Raising funds to end domestic and sexual violence in the UK	,2017,	Gender Equality and Responsible Business: Expanding CSR Horizons
Spence L.J.,	The obfuscation of gender and feminism in csr research and the academic community: An essay	,2017,	Gender Equality and Responsible Business: Expanding CSR Horizons
Mussell H.,	The Nature of Social Responsibility: Exploring Emancipatory Ends	,2017,	Journal for the Theory of Social Behaviour
Karam	A Cross-Cultural and Feminist	,2017,	Journal of

C.M., Jamali D.,	Perspective on CSR in Developing Countries: Uncovering Latent Power Dynamics		Business Ethics
Bernstein E.,	Brokered subjects and sexual investability	,2017,	Revisiting the Law and Governance of Trafficking, Forced Labor and Modern Slavery
Grosser K.,	Corporate Social Responsibility and Multi-Stakeholder Governance: Pluralism, Feminist Perspectives and Women's NGOs	,2016,	Journal of Business Ethics
Calkin S.,	Globalizing 'Girl Power': Corporate Social Responsibility and Transnational Business Initiatives for Gender Equality	,2016,	Globalizations
Garcia-Sanchez I.-M., Cuadrado-Ballesteros B., Frias-Aceituno J.-V.,	Impact of the Institutional Macro Context on the Voluntary Disclosure of CSR Information	,2016,	Long Range Planning
Spence L.J.,	Small Business Social Responsibility: Expanding Core CSR Theory	,2016,	Business and Society
Nath L., Holder-Webb L., Cohen J.,	Will Women Lead the Way? Differences in Demand for Corporate Social Responsibility Information for Investment Decisions	,2013,	Journal of Business Ethics

Hayhurst L.M.C.,	Corporatising sport, gender and development: Postcolonial IR feminisms, transnational private governance and global corporate social engagement	,2011,	Third World Quarterly
Zwiech P.,	Discrimination against women in professional life in chosen pro-feminist theories	,2009,	Economics and Sociology
Prieto-Carrón M.,	Women workers, industrialization, global supply chains and corporate codes of conduct	,2008,	Journal of Business Ethics
Pearson R.,	Beyond women workers: Gendering CSR	,2007,	Third World Quarterly
Prieto-Carrón M.,	Is there anyone listening?: Women workers in factories in Central America, and corporate codes of conduct	,2004,	Development

Table 3 Feminist CSR

Keywords: FEMININE FIRM

Tiliuță B.A., Diaconu I.R., Oanea D.C.,	The Impact of Feminine Management on Banks Financial Performance: Evidence from Selected Countries from Europe	,2021,	Studies in Business and Economics
Cutcher L.,	Mothering managers: (Re)interpreting older women's organizational subjectivity	,2021,	Gender, Work and Organization
Uyar A., Kilic M., Kuzey C.,	Investigating the role of national culture on integrated report assurance: international evidence	,2021,	Management Decision
Mastella M., Vancin D., Perlin M., Kirch G.,	Board gender diversity: performance and risk of Brazilian firms	,2021,	Gender in Management
Fernando G.D., Jain S.S., Tripathy A.,	This cloud has a silver lining: Gender diversity, managerial ability, and firm	,2020,	Journal of Business Research

	performance		
La Rocca M., Neha Neha, La Rocca T.,	Female management, overconfidence and debt maturity: European evidence	,2020,	Journal of Management and Governance
Islam N., Gyoshev S., Amona D.,	External complexities in discontinuous innovation-based RandD projects: Analysis of inter-firm collaborative partnerships that lead to abundance	,2020,	Technological Forecasting and Social Change
Watson A., Dada O., Wright O., Perrigot R.,	Entrepreneurial Orientation Rhetoric in Franchise Organizations: The Impact of National Culture	,2019,	Entrepreneurship: Theory and Practice
Williams D.E., Nielsen E.-J., Morrison M.A., Morrison T.G.,	Challenges to masculinity in a feminized digital space: Men as autonomous online agents on Pinterest	,2019,	Qualitative Market Research
Yacus A.M., Esposito S.E., Yang Y.,	The Influence of Funding Approaches, Growth Expectations, and Industry Gender Distribution on High-Growth Women Entrepreneurs	,2019,	Journal of Small Business Management
Drydakis N., Sidiropoulou K., Bozani V., Selmanovic S., Patnaik S.,	Masculine vs feminine personality traits and women's employment outcomes in Britain: A field experiment	,2018,	International Journal of Manpower
Mittal S., Lavina,	Females' Representation in the Boardroom and Their Impact on Financial Distress: An Evidence from Family Businesses in India	,2018,	Indian Journal of Corporate Governance

Table 4 Feminine Firm

Keywords: FEMINIST FIRM

Lemma T.T., Gwatidzo T., Mlilo M.,	Gender differences in business performance: evidence from Kenya	,2022,	Small Business Economics
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	and South Africa		
Ketchum A.D.,	Cooking the books: Feminist restaurant owners' relationships with banks, loans and taxes	,2022,	Business History
Kimbu A.N., de Jong A., Adam I., Ribeiro M.A., Afenyo-Agbe E., Adeola O., Figueroa-Domecq C.,	Recontextualising gender in entrepreneurial leadership	,2021,	Annals of Tourism Research
Sian S.,	Off-ramps and on-ramps: Career continuity and discontinuity in professional accountancy	,2021,	Critical Perspectives on Accounting
Mehrzaad M., Dasanayaka S.W.S.B., Gleason K., Wijesinghe P., Al Serhan O.,	Female Afghan engineers' perceptions of chokepoints along the career trajectory to entrepreneurship	,2021,	Journal of Entrepreneurship in Emerging Economies
Jaim J.,	Bank loans access for women business-owners in Bangladesh: Obstacles and dependence on husbands	,2021,	Journal of Small Business Management
Soost C., Moog P.,	Gender and organizational performance in business succession	,2021,	Journal of Small Business and Entrepreneurship
Loosemore M., Daniele F., Lim B.T.H.,	Integrating ex-offenders into the Australian construction industry	,2020,	Construction Management and Economics
Schiele K., Louie L., Chen S.,	Marketing feminism in youth media: A study of Disney and Pixar animation	,2020,	Business Horizons
Girella L., Rossi P., Zambon S.,	Exploring the firm and country determinants of the voluntary adoption of integrated reporting	,2019,	Business Strategy and the Environment
Orser B., Riding A., Weeks J.,	The efficacy of gender-based federal procurement policies in the United States	,2019,	Small Business Economics

Yeomans L.,	Is a 'new feminist visibility' emerging in the UK PR industry? Senior women's discourse and performativity within the neoliberal PR firm	,2019,	Public Relations Inquiry
Orser B., Riding A., Weeks J.,	The efficacy of gender-based federal procurement policies in the United States	,2019,	International Journal of Gender and Entrepreneurship
Yenilmez M.I.,	The concepts of empowering women in Turkey	,2019,	Academy of Entrepreneurship Journal
Liao Z., Zhang M., Wang X.,	Do female directors influence firms' environmental innovation? The moderating role of ownership type	,2019,	Corporate Social Responsibility and Environmental Management
Rodríguez-Gulías M.J., Fernández-López S., Rodeiro-Pazos D.,	Gender differences in growth of Spanish university spin-offs	,2018,	Gender in Management
de Jonge A.,	Corporate Social Responsibility Through a Feminist Lens: Domestic Violence and the Workplace in the 21st Century	,2018,	Journal of Business Ethics
Holst C.,	Scandinavian feminism and gender partnership	,2018,	Sustainable Modernity: The Nordic Model and Beyond

Table 5 Feminist Firm

3.2

RELATIONAL CAPITAL BETWEEN ONLINE AND OFFLINE: THE CASE OF CRISTINA FOGAZZI

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ABSTRACT

The present work contributes to the discussion of female entrepreneurship, with particular focus on digital female entrepreneurship, by asking how female leadership can foster gender justice awareness and female emancipation. A gender-issues driven model of mobilization is presented, drawing on how relational capital is deployed between online and offline community. Looking into Cristina Fogazzi (owner and founder of Veralab) case, we discuss her role in creating an online community that compels loyal customers and engaged followers and had the ability to turn it into offline engagement of its members within gender issue activism. The C.A.O.S. model (Paoloni, 2021) is adopted as interpretative model of the case study to discuss how relational capital is deployed within the dynamic of community creation. Ultimately, we argue that the case presented offers a blueprint on how female entrepreneurship can create value to the firm and relevant stakeholders as well as to increase awareness and social activism toward gender issues, thus enhancing women's capabilities.

Keywords: #Female entrepreneurship #Humane entrepreneurship #Resilience #Feministfirm #Femaleempowerment

3.2.1 INTRODUCTION

There is more than one glass ceiling.

Female Entrepreneurship has been subject to increasing scholarly attention for the last couple of decades. As the topic is wide and offers a variety of point of views through which can be analyzed, research on the issue has been pursued through gender and feminist studies (Stead, 2017; Roos, 2019), through a business ethics approach (both normative and empirical, see Grosser, Moon and Nelson 2017), through stakeholder theory adaptation (Wicks et Al. 1994), through CSR and corporate governance related approaches (Baldarelli and Del Baldo, 2016; Machold 2008), through mainstream management discourse (Santos, Marquez et Al. 2018), and several other disciplinary and theoretical lenses (such as: institutional theory Bui, Kuan et Al. 2018; social entrepreneurship Spiegler and Halberstadt, 2018).

Research on female entrepreneurship has been conducted to assess women's valuable approach to business and change in performance due to women's leadership and board diversity (see, among others Amorelli and Garcia-Sanchez 2021; Islam, French et Al. 2022), to evaluate obstacles and challenges arising to female leadership quest (among others: Lewellyn and Muller-Kahle 2019), as well as to identify women's peculiar traits able to foster desirable social and ethical outcomes (Baldarelli and Del Baldo, 2016). The latter debate has been conducted in close connection with the discussion of corporate culture (Hofstede 1991) and women's impact on it, thus looking into the defining traits of women's involvement within business. Scholarly involvement in the topic has proposed relevant findings concerning which peculiar traits characterize women's leadership in managing organizations and whether these traits are holders of values connected to the way they welcome stakeholders expectations. (Baldarelli Del Baldo, 2016). Furthermore, research on female entrepreneurship has theorized women's impact on different capitals (i.e. cultural , intellectual), ultimately focusing on their ability to deploy a particular form of relational capital and to be motivated by social purposes (Solesvik, Iakovleva et Al. 2019, McAdam, Harrison et Al. 2019).

Digital Entrepreneurship (Sahut Landoli et Al., 2021) literature has been flourishing within the last years due to the generalized interest on intersection between digital possibilities and entrepreneurial ability to exploit them (Nambisan, 2017; Whittington, 2018; Anim-Yeboah, Boateng et Al. 2020). In particular, a definition of Digital Entrepreneurship can be phrased as: "the pursuit of opportunities based on the use of digital media and other information and communication technologies" (Davidson and Vaast, 2010: 2)". Moreover, "the resulting ventures or firms, which

provide economic and social value for themselves or their communities, are referred to as digital enterprises” (Anim-Yeboah, Boateng et Al. 2020).

Within the wider discussion of female entrepreneurship, digital female entrepreneurship has raised significant interest as a distinctive topic: scholarship on gender issues and entrepreneurship has been lately focusing on whether the digital environment offers challenges and opportunities – and of which kind - to female engagement and whether female digital entrepreneurship holds peculiar distinctive traits on its own (Paoloni, Secundo et Al., 2018). The latter approach has widely discussed how digital technologies provide increased access to data and information concerning all aspects of doing business, as well as providing increased possibilities for communication with customers, cooperation with partners and engaging stakeholders (Paoloni, Secundo et Al., 2018; von Briel, Recker et Al. 2021) and how such increased possibilities can be exploited by women in entrepreneurship. In particular, although access to finance remains a critical issue, digital female entrepreneurship fosters new channel to look for sources of financing and “increased access to information through social media can improve a woman’s capacity to envision alternative options to make meaningful choices.” (paoloni, secundo 2018).

Despite the interest in female entrepreneurship and digital female entrepreneurship, the issue of how such engagement fosters gender justice and contributes to diminishing discrimination and gender inequality remains largely untacked (Becker, 1957). As Derry (1996) has suggested, a rigorous feminist research agenda should provide not only insights on peculiar features of women’s engagement within business but rather should provide an agenda able to discuss structural sources of power inequality, ethical and policy-related suggestions for reforms and further insights on how to foster significant change. Moreover, research on female entrepreneurship and CSR has widely recognized how focusing on the topic of “female empowerment” does not automatically lead to address gender injustice and inequalities (Machold, Ahmed et Al., 2008; McCharty 2017). On the contrary, two approaches result in undermining rather than fostering gender emancipation: on the one hand the approach of “assimilation” of women leadership to male one (i.e. defining women leadership and capabilities as counterpart of male definitions, McCharty, 2017; Kaufmann, 2021), on the other the addressing of gender issues on the basis of qualities – such as care, hearing, relational abilities – considered “good” by in the light of standards (i.e. concepts as “success”, “performance”, “competition” etc.) established by a male centered ethics (Derry 1996; Johnstone-luis 2017; Kaufmann, 2021). The present work addresses female entrepreneurship from the point of view of female emancipation (Bastida, Pinto et Al. 2020; Eib and Siegert 2019) and seeks to build on literature looking at both female leadership value to business and to social aim of gender justice (McCarthy, Toubolic et Al. 2018).

Moving from the perspective on how female entrepreneurship can be sustained, evaluated and deepened from a scholarly and policy related point of view (Terjesen and Lyod 2015; UNWomen 2018), the current work addresses the research question on how can female entrepreneurship become a driver of gender justice and female emancipation. We provide an in-depth, qualitative, single case study (Yin, 2009), discussed from an inductive-abductive point of view.

The purpose of the paper is to provide insights on how a female digital entrepreneur (Cristina Fogazzi, owner and founder of Veralab) used her role as social media “influencer” to build a successful business (grew from being a start up of 13 in 2016 to the top three selling skin care brand in Italy in 2021) while creating and catalyzing an online community (the “fagiane”) that became an offline sensibilization movement for female emancipation (as well as for other social and civil rights causes). By tackling RQ1: How does relational capital play a role in engaging an online/offline community and RQ2: How can relational capital fostered by female entrepreneurship be used to provide female emancipation and gender justice, the current paper aims to build on female digital entrepreneurship literature by presenting a successful case study based on the deployment of female leadership (Pullen and Vachhani, 2021), social media grasped possibilities (Ughetto, Rossi et Al. 2020) and the logic of authenticity (Freeman, 2021). The case is analyzed through the C.A.O.S. Model (Paoloni 2021; Paoloni and Dumay 2015) for several reasons: the model provides the possibility to have insights from a multifaceted perspective to provide satisfactory understanding and explanation of the case; moreover, as relational capital is identified as a key factor in both Veralab business affirmation and success, as well as in the entrepreneur ability to engage and mobilize the online community, the C.A.O.S. model results particularly suitable to grasp evidences connected with the research question. Ultimately, the case presented offers a blueprint on how female entrepreneurship can foster civil society engagement in gender justice issues.

The remainder of the paper is organized as follows: Section 2 provides a concise presentation of the case study, considering recent literature on female start-ups and female digital entrepreneurship as well as research design and methodology; Section 3 discussed the case study through C.A.O.S. model in relation to RQ1 and RQ2; Section 4 provides discussion of findings and possibilities for further research.

3.2.2 CASE STUDY AND RESEARCH DESIGN

3.2.2.1 Exception as blueprint

The VERALAB brand of skin care and cosmetic products, registered as Re-Forme S.r.l., is owned and founded by Cristina Fogazzi. Table 1 reports Re-Forme turnover and significant growth. Turnover for 2021 is 60.000. Employees of Re-Forme S.r.l. are in the wide majority female

workers. Veralab, a start up 20.000 social capital in 2015, is today considered among the top three best-selling brands for skin care products in Italy.

Year	Turnover (€)	Employees (n.)
2016	585.000	-
2017	1.300.000	19
2018	5.700.000	22
2019	22.000.000	31
2020	48.300.000	38

Table 6 Re-forme S.r.l. Turnover and number of employees. Source Atoka

At the time of its foundation, Re-Forme S.r.l. has been created to sustain Fogazzi’s activity as a beautician by proposing to her clients a set of skin care products to use at home. To sustain her business as a beautician and to advertise her beauty center based in Milan, she used her passion for scientific dissemination on beauty products, treatments and look related problems of the female body, which she conveyed as dissemination contents through a youtube channel and a facebook page under the satiric name of “Estetista Cinica” (The Cynical Beautician). The core message of her communication revolved around the idea that the beauty industry often tries to sell both a female body image that is dangerous for women’s psychological and physical health, as well as products to obtain beauty standards that were not able to live up to the marketing claims. Rather than starting as a digital entrepreneur, she became popular online for her role of demystification of core claims of the beauty industry. In this light, hers can be framed as a case of “accidental entrepreneur” (“The accidental entrepreneur results from specific processes where entrepreneurship often happens accidentally, when people are on their way to something else.” (Milanesi, 2018 p.425). Coming from a low-income family with no antecedents in the business field, Fogazzi represents an exception to the trend highlighted by recent studies on women’s increasing presence within managerial and entrepreneurial contexts due to familiarity with it: “More and more women currently choose to promote a new company or to pick up the management of an existing one. This new presence can be found in the reality consisting of women that have been in the world of entrepreneurs for several years because they have inherited or are members of a family of entrepreneurs. (Paoloni p.55, 2021)”.

The case raises interest not only for the ability of the entrepreneur to build a successful business and quickly overcome national competitors, but also due to the entrepreneur’s ability to use social media influencer marketing. In 2015 “L’estetista Cinica” became an Instagram profile and her

online presence intensified through a communication focused on beauty related content, information display concerning the beauty industry and the promotion of her brand (see: Vrontis, Makrides et Al. 2021; Kim and Kim 2021) while discussing other relevant topics such as supporting local artisan economy, civil rights issues and promoting fundraisers for civil society associations, no profit organizations and other personalities and organizations involved in social causes activism. The engagement of her online community has proven one of the key ingredients to the building of customer loyalty and a driver of a commercial strategy that relied heavily on “word of mouth” mechanism. Nonetheless, the same engagement has been proven valuable in involving her community in all Veralab CSR initiatives in support of local small towns, museums and art projects (source: Veralab website) and ultimately resulting in a movement of raising awareness on body positivity.

As the entrepreneur herself recognized, she is an “exception” to the rule: by leveraging personal professional skills, use of the social media platforms and chance in overcoming financial issues, she succeeded in her affirmation as digital entrepreneur.

Y2 “When this thing had begun to grow, online there were those saying, “she has financiers at her back!” [...] behind me there is nobody [...]. So, if you want to try, the alibi that you need to have someone behind, you need to have money, you need to know people, you need to be the wife of, the daughter of, the friend of... I wasn’t the wife of – I am the wife of my husband Massimo who does something else – I am the daughter of Rosi and Domenico, I was not friend with anybody in particular, and I had not a particular structure behind me, so it can be done.”

Y1 “Let’s talk about women. When a woman is successful it is always a matter of being the daughter of, the wife of, or someone has given her money. In my case, not being fit to be daughter of or wife of, [people said that] there were mysterious financiers, so I created Otto [Fogazzi’s dog] as a mysterious financier”

Ultimately, the case presents interesting insights into how relational capital (Constabile, 2001) can be built through influencer marketing and social media communication, as well as into how can be deployed to engage in a virtuous circle of loyal customers- engaged followers-gender issues activists.

3.2.2.2 the C.A.O.S. model

The methodology applied is the inductive-abductive qualitative analysis of an in-depth case study (Yin, 2009), using a collection of second-hand interviews to the entrepreneur, analysis of social media contents provided by the entrepreneur, available data on the firm performance and relevant information (Atoka platform).

The interpretative model chosen to discuss the study case is the C.A.O.S. model by Paoloni (2011; 2021). The model is particularly suitable to answer to RQ1: How does relational capital play a role in engaging an online/offline community? and RQ2: How can relational capital fostered by female entrepreneurship be used to provide female emancipation and gender justice?

The C.A.O.S. model (Carattere/Character, Ambiente/Environment, Organizzazione/Organization, Sostenibilità/Sustainability) is a model developed to provide a multifaceted explanation drawing from a variety of considerations regarding the female entrepreneur and features of her leadership, the surrounding context, organizational abilities and preferences as well as the ability to initiate and operationalize the new business.

CAOS model description (Paoloni, 2021):

- The personal element: who the entrepreneur is (C)
- The macro-company element: where the company operates (A)
- The company element: how the company works (O)
- The time element: when the company is observed (S)

The C.A.O.S. model has been proven valuable to grasp relevant insights from the field of female entrepreneurship looking at its different features, by being deployed to answer questions such as “How does relational capital contribute to the start-up phase of women-owned micro-enterprises?” (Paoloni and Dumay, 2015), “Is there any difference in the effect of previous experience on new venture opening between male and female entrepreneurs? And RQ2. Is there any difference in the effect of venture complexity on new venture opening between male and female entrepreneurs?” (Dal Mas and Paoloni, 2019). In the following section the CAOS model proves useful to deepen the role of relational capital in Veralab start-up phase and its evolution and to understand how the entrepreneur’s personality affects the business values and the development of both the online and the offline community.

3.2.3 DISCUSSION

3.2.3.1 Who is the female entrepreneur?

3.2.3.1.1 Accidental Entrepreneur

Cristina Fogazzi, was born in Brescia (Lombardy, Italy) where she currently lives, from a middle-low income family. 47 years old, hers is a story of apparently missed opportunities: with an high school diploma from a Liceo Classico, she wanted to become a contemporary art exhibitions curator but she could not proceed with her studies due to financial restrictions of the family; she worked several low-skilled jobs before becoming a beautician in Milan.

Y9

“[...] I grew up with a more masculine model. So I'm always interested in being witty if you want other things, on the physical aspect I've never had all this investment. I've always given a damn about being the beautiful one or the skinny one or the one with the most beautiful body on the beach, I've never given a damn. I think this depends a little on my mother, on the family [...] yes because I have two parents who are a bit problematic, on the other hand the luck of having grown up in a somewhat dysfunctional family and I realize that I have grown up very very free.

[...] I wanted to be a teacher first, then I had the teacher phase, then I had the phase in which I wanted to work in communication - this closed a bit because in the end I work a little in communication.

I started the work in aesthetics relatively young I was 35 [...] they offered me this place in a beauty center where at the beginning I was only commercial I explained the treatments, because I have this gab that worked ... then I got passionate, the relationship with women has fascinated me, think of you, I had a mother with whom I had a super conflictual relationship, I discovered this relationship with women that has fascinated me.”

Later, once become a successful entrepreneur, she would use her social media accounts and interviews with national newspaper to denounce low paid jobs, irregularities with job contracts for employees and precarity. Her familiar roots in low-middle income family and previous experience as young female employed in multiple low-paid and low-protected jobs have influenced her ethical standards in pursuing the entrepreneurial mission, based on the concept of the dignity of work (Pirson 2017) and on responsibility:

Y2

“[going from being an employee to an entrepreneur] taught me that it is possible to be an entrepreneur and treat well employees, pay them fairly, making the insurances that are needed. Because when I was an employee I had non existent Vat number – let's say the truth – they did not want to hire so [they would tell you] you open the Vat number I have always been hired with qualifications that were always three qualifications less than what I did in reality, I have been paid “in black” [...] and you always think that they sadly tell you that in Italy you cannot do business if you pay people what they should be paid. I'm telling you: I have 18 people hired and I pay them everything that I should and they are all hired with permanent contract. [...] I do not own a big engine car, I do not own four villas, I live in a rented house in Brescia but I sleep very sound at night.

[...] it is time to end it with entrepreneurs who cry desperate because it is impossible to hire people, it is possible to hire people, then, if your business does not generate income it is not a problem of your employee, it is a problem of your business; but if you do not generate income it's not like your employee should be in charge of the fact that your business does not generate income”

Y2

“When they fired me [...] in the beautiful period of 2009 [ironic] I had to decide whether to replace me as an employed or to do something on my own, but the problem with doing something was that there was no financing. [...] but I put a bet on myself on the fact that I knew how to do those things [...] and then the real key was that “those things” I have been able to communicate it.”

Y2

“[if you want to become an entrepreneur] you can do it, I am positive on this. The two main obstacles are bureaucracy and of course the investment, because with banks I had many problems. [...] When I started I had an initial financing for 20.000 euro and I had a whole network of suppliers. You usually pay suppliers at 90 days and I said “please help me”. I started like this: with 20.000 euro and my historic supplier who rented me the machines. I said “Lorenzo, please, I will pay you, have faith in me” we knew each other very well so he said “don't worry” and this is how it started.”

As the beauty center where she was employed fired her, she started her own beauty center in Milan, asking for financing and obtaining it after many difficult stages of searching. Gender posed to Fogazzi the challenges that have been identified by literature (Ughetto, Rossi et Al. 2020), among which quest for financing is one of the more pressuring to female process of entrepreneurial creation (Bird and Brush, 2002):

As she published a book in 2016 with a medical expert with the aim to debunk antiscientific myth concerning beauty problems and promote a body positivity message, she launched her brand of cosmetic product Veralab.

J1

“More than confidence I call it credibility. [...] In my case a relationship of trust has been created: I was a beautician and thus I started to explain my work on social media. Way before creating the product line I had a blog and made videos [...] I wrote a book on cellulite when I was not selling any cosmetic product yet. From this stemmed a credibility that led to people buying products “even” online.”

Y7

“[crucial element for success has been] credibility. The fact that I brought a professional credibility on big screen – in this case the little phone screen. For sure the success element has been having communicated my work and what I was doing.”

Y9

“[Telling the truth] it is the same approach that I had in my beauty cabin, the same that I transferred on social networks. And it is an approach, if you want, also compared to the one in the place I used to work before, where they wanted me to promise miracles... women often already have a conflictual relationship with their bodies, to burden them also with an unrealistic expectation, is indeed badly felt. The problem is not a treatment that has not worked, the problem is that you have to change; instead according to me we women all have the whole cleverness to understand how it can be done and what cannot be done, and to understand that there is a side (of us) with which we have to make peace with the fact that time passes, the body changes, wrinkles come... there is a side with which you have to make peace [...]The beauty center becomes a gigantic collective therapy, you see women that in their life have done it all: managers, mothers, successfully keeping together a thousand aspects and then they break on the point that their body changes, but in reality the body is the manifestation of time passing and it scares us, doesn't it? And in that point the healthiest thing, in my opinion, is to bring them back to a reality check.”

[...] I am like that, I am a straightforward person. I am always very much straightforward in the things I do, I dislike beat around the bush.

Motivation for starting the new business (Chakraborty and Ganguly et Al. 2019) can be thus found in the peculiar contingency where the entrepreneur has found herself at a crossroad in her professional life, as well as in the confidence she had in her ability to do her job with knowledge and talent. Also, personal values values and beliefs of the entrepreneur (Del Baldo, 2020) have been pervasive of her business vision, beyond her personal exposure on social media:

Y4

“I never appear on Veralab Instagram. They work on it on themselves. [...] I want to de-personalize, also because there is the intention of going on foreign markets [...] we tried to put in the brand a lot of values. I believe that the presence of values inside the brand, in this moment for the market is fundamental. The consumer choose a brand for its values, especially the young consumer, chooses one instead of another because it communicate some values. We filled Veralab

with a whole series of values, that are not exclusively linked to my persona: the discourse on recycling, the link with the arts, for sure we will work on women empowerment, and in this way we let it walk on its own legs, full of values that should not be necessarily the face of Cristina Fogazzi. The operation is that: moving from the person to the values, the issue of putting a brand on a shelf I do not consider it strategy. Shelves do not sell, it's people who sell with the values of a brand.”

Y8

“All of this operations [Beauty Truck in city squares] are at loss, you understand for yourself how many products we can sell.. are all operations with a loss, they have a return on image, and above all to let people know who we are, which values are embraced by the brand. In my opinion right now each of us when we spend money wants to know what idea has who takes the money.”

3.2.3.1.2 Leadership Style

Together with beauty related contents, she used her social media account “l'Estetista Cinica” to engage in a number of active citizenship causes, to comment on everyday public issues at the center of the debate, to suggest local products and brands, to promote fundraising for social causes.

Y1

“I do not say that Marylin Monroe is an icon, I say that if she was to post a picture on Instagram today, a lot of people would write to her that she is fat. [...] we need to think about beauty standards that unfortunately we have today”

Y2

“I am sorry to say this, but I am not able to do miracles, we do what we can and the body that one has needs to be accepted, to make peace with one's own body. It has always been convenient for the beauty industry to sell to you a miracle, instead of telling you: ok you have stretch marks, you will have to keep them. Do you understand that like that you have put off a whole market of anti-stretch marks cremes? People are asking me when are you producing your anti stretch marks crème? Never, It's useless!”

Social media activism (Suseno, Abbott 2021; Miller, Dang 2021) can thus be interpreted as being consistent with previous findings: “Studies show that women, including women entrepreneurs, are more likely than men to work in ways that integrate their professional life with their private life.” (Paoloni and Dumay, 2015). So that the nickname that Fogazzi used for her friends was used as

well to address online followers, the “Fagiane” (ironic nickname for someone who is not very sharp, literary: pheasant) community:

J3

“This [calling followers “Fagiane”] happened because I have always been calling like this my friends. And it was like everything that I do, without thinking about it, I started saying it on Instagram stories and people who follow me self-baptized with it. It became so funny that we made stickers “Fagiana on board” out of it. The building of the community was not planned like “now that there is a community we give a name to those belonging to it”.

Y6

“I did this dissemination operation [...] I put online some of my knowledge for free, they were things about my work [...] which is what I believe needs to be done online to create a community [...]”

J4

“But I do have a story for you: one morning I receive a message from a Fagiana. Her sister was giving birth and she wore my shirt to go to the hospital. She wrote me to tell me that the obstetrician was a Fagiana. They recognized themselves for the shirt.”

“[...] Nowadays all brands are friendly of something, but you can feel is false. I am not like that. You can see me without make up, when I tell my faults as well as my successes. This is not marketing. This is really me. The only thing that I do among those that are liked from people doing marketing is my commitment to do something for the environment, because my firm produces products that have an impact on the environment and we have to do our part. In this way I hope also to be a stimulus to other and to give example.”

Fogazzi used her online presence to build a leadership based on spontaneity and being “straightforward”. Nonetheless, she problematizes her leadership style to underline how female leadership is always under scrutiny by male standards for leadership:

Y9

“[...] According to me it is important that women speak about money. Let’s end it with this idea of the angelic being, I do not understand why male managers talk easily about turnover... I am founder of a firm, the founder, what do you talk about when you talk about the firm? About turnover not about how you furnish it.”

J1

“Maybe there is still that prejudice according to which women were competing to be the most beautiful and men to be the richest. Then, when men see me on Corriere Economia o on Tv shows all dressed in pink still think “who cares”, then they hear the words: 60 million euros and attention changes.”

As previous studies have underlined:

“leadership for women managers often means being in a double folded position of having to be both masculine and feminine (Ughetto, Rossi et Al.2020) Indeed, “Simply put, for females, social, intersubjective, and organizational engagement often includes the manifestation of so-called caring traits, which contrasts with varied notions and practices of power, a traditional path to organizational advancement.[In addition] stereotypical feminine notions—such as emotional attachment and self-sacrifice, often embedded in care ethics—potentially undermined female agency, that is, the ability to make things happen (Borgerson 2018, p. 2).” Further literature has underlined how being in a position of leadership does not represent the only relevant aspect for female empowerment to be pursued (McCharty, Touboulic and Matthews 2018; Pullen and Vachhani 2021). In the newsletter (always directly written by Fogazzi) addressed to her followers for the 8th March International womens’ day celebration, she extensively discuss the topic by sharing her mixed feeling on being a woman in power:

N1

“I am a girl from the 1974, full of that culture that Carlotta Vagnoli defines GOOD WOMEN. I am not a militant girl for whom the miniskirt should never be a problem, I look at myself in the mirror every time that I have to do a job meeting and I think: Too frivolous? Too colorful? Too low-necked? Too much eye-liner? Should I wear trousers? Because I always think that if I am too “woman” my credibility will be different. I KNOW: I SEEM STUPID. I am working on it. I fight on everyday basis with the model that has been imposed on me. Constantly. I get furious every time because of the model that has been imposed on me and I get furious even more because I realize that it was not imposed on me with malice but because, simply, it worked like that.”

From the analysis of the character, we can therefore extract the following relevant findings:

- Motivation supporting the business can be found in adverse circumstances, that pushed her to start her own business, as well as in confidence in her own ability to do her job with success and to produce value for her and her customers.

- The business vision has always been centered on “authenticity” and “credibility” as key values, starting from a small-scale production and moving forward to understand what customers were looking for
- Her role within the firm has been crucial in setting up her communication through social media and assuming risks connected to the new business on herself, as well as by deploying the ability to persuade previous colleagues to work with her and share difficult times for the start-up phase
- The decision making-process has been centered on her and highly centralized.

3.2.3.2 Where does the female entrepreneur operate? (A: environment)

3.2.3.2.1 Geography

The Female Entrepreneur started her business in Milan, Lombardy. She discusses this choice as being a way to seize opportunities that would not be otherwise encountered in other territories:

Y9

“There is a possibility for everyone, of course, if you work hard. When someone, up until today, tells me: “Of course, you were lucky because in Milan is easy” I reply that I came to Milan on purpose. By looking at numbers: what could I do if I remained in Brescia? I slept on a cot in Milan and I did – and I still do – a life of commuting. It is not like Milan comes to you.”

Veralab brand is distributed mainly on the Veralab ecommerce, although Fogazzi owns two flagship: one based in Milan and the second opened in 2020 in Rome:

Y6

“I just opened a store in Rome and to open a store has been rather complicated. [...] it was not so much complicated by the bureaucracy, which I thought it would have been worse, it was difficult because we have limited entrances. We usually do a sort of event at the opening of stores and I couldn’t clearly do anything [...] in Milan in the first two days of opening we saw 1600 people, in Rome 600, because they could not enter.”

[...]

“I have two flagship, one in Milan and the one in Rome that I just opened and then I distribute in around 100 stores (pharmacies and perfumeries). But I really was resisting the issue of retail, I did not want to do it, I wanted to sell only online. Then I understood that also having the retail makes sense but it should be done properly. [...] In my idea there was not the physical presence, then the first thing has been that we had a mini market research, then two years ago I went as “circo cinico”

in Italian squares to give advice and we sold products on an iPad not materially, after our consultation you could place the order. This has been a great success and putting data together we realized that where we had been physically, online selling were better. And our multichannel strategy is that where we have a strong vending point it does not cannibalize the online, the other way around: online grows.”

3.2.3.2.2 the digital environment

As the main focus of Verlab strategy is on ecommerce and digital entrepreneurship, it is appropriate to discuss the environment in which the entrepreneur operates by looking at the digital and social media environment as well (Salamzadeh and Ramadani 2021; Dutot and Bergeron 2016).

Y2

“On social media, it makes sense to invest in contents creation rather than in BOT. To create contents is expensive in particular with regard to time consuming, because you need to have the idea on what content to create, and also in resource consuming in terms of economic resources.”

The choice of using online platform, as much as her entrepreneurial endeavor, has been quite “accidental” but, at the same time, issued by her relational network in Milan:

J5

“The character of the Estetista Cinica – who would be me – starts from an intuition that came while talking with a special client: the female strategist Veronica Benini aka Spora. She was doing some treatments and I told her that I would like to do some cartoons. She thought about it for a moment and decided we would “rock it”. This is out Estetista Cinica was born.”

Cristina Fogazzi case represent an exception to previous findings concerning digital entrepreneurship and social positionality (Martinez, Martin and Marlow 2018; McAdam, Crowley et Al. 2020; Dy, Marlow, Martin 2017).

She underlies how her trajectory as female entrepreneur sheds light on opportunities for non high-income family born to build a successful business, but she also points out how the enabling role of social media has been crucial to her affirmation. Indeed, she beheld her activism on social topics one of the key ingredient of her success, in as much critical customers are more and more interested in ethical positions of the entrepreneurs and in ethical values conveyed by the brand and social media allow this perspective on values and belief to emerge:

Y2

“I am always very happy when my story is used to motivate somebody because I am 44 not 25 and I do not come from the Silicon Valley, so I am not some wealthy guy at 25 from the Valley, but I am a normal person from Brescia so it is possible to become an entrepreneur at all ages, there is not an age when you are expired like a yogurt [...] and I believe that there is the need in this Country for a story like this to be told. My story is not only told: those who have followed me have seen it happening. It is not like when they tell you that Olivetti has created..or Ferrari has done it and you read it on books, who has been following me in the last year has seen it happening under his eyes. [...]”

J4

“On Instagram my existence and my brand coexist quite smoothly, in the sense that I try to communicate from my profile things that are not only related to my products, but also the image of a woman that works and has her own point of view on the world. Let’s say that I often speak even when I could stay silent, but having so large an audience gives me the possibility to circulate messages that I feel are important. Then maybe I show my dog, absolutely pointless, but that is a moment of personal sharing. Everything helps people to know me, so they know what I am buying, which dog I have, which husband I have, which house I have, what do I think about the world and also which political orientation I have, because I do not particularly disguise it. In my opinion in this moment one of the added values to buy something is to know what is the orientation of the firm and the person who produces that product towards the world. It is a significant criterion for choice and will increasingly be like so.”

Deploy of relational digital capital, consisting of both followers interested in her dissemination contents and her social media activism on gender issues and other social related issues, is thus considered key to her success:

J3

“[...] I have never delegated the management of my social accounts to anyone and this still serves to make me understand what my audience wants, what the people who follow me like and also, above all, what they don't like. You can't really get the pulse of these things without reading the feedback, whatever your role. And it's not the same if you're doing it on business for someone else. I don't manage a community, I'm inside my community.”

J4

“I think my luck was not having any kind of training in the Internet field. I talked on social networks as I always did with clients in my beauty center and perhaps paradoxically this was what helped me. They call it the luck of the amateur, in the sense of not having problems with filters, of I

have to "say things like this, I have to say things like this, they work better this way or they work better in that other", this approach gave an different authenticity to the message”

3.2.3.2.3 the Beauty Sector

Cristina Fogazzi’s exposure on social media has been source of both her success and the popularization of her profile and her brand, as well as source of tensions with competitors and pundits looking at the Beauty Sector:

Y6

“[Snobism on social media from experts of business] has also been my luck. And I am not talking about beauticians but of biggest firms of my beauty sector, did not notice me. And while they did not notice me, I could do a lot of stuff.”

[...]When I started to go on TV shows, as a beautician, I gave recipes to do treatments at home, other beauticians arose because complained that I was distancing clients from beauty salons. [...] in their opinion the fact that I was at that TV show was a debasement of beauticians [...] Nonetheless, I continue to sell products [...] I did not go out of the market because I said that if you want to do a treatment you can use the one I sell or that you can do it on your own in that other way...”

“There has been like a crusade of beauticians against me because I explained on Instagram how to do the face cleaning and therefore in their opinion I was taking clients from their beauty salons. I did not care about this, I always thought they were not understanding the phenomenon. They did not understand that if you explain to the client how to do a treatment in a way that gives you authority, that client afterwards amidst a thousand beauticians will choose to come to you that time she will want to get the treatment done.”

Concerning Environment we can outline how:

- The choice of starting the business in Milan has proven valuable for the fitting environment, although very competitive
- The “real” environment to discuss in the present case is the digital environment where both Fogazzi popularity and the brand success grew
- The digital environment has proven source of competitive advantage as well as critical for the relationship with competitors
- Fogazzi’s strategy, based on the online presence of both herself and her brand, do envision social occasions where to meet followers and supporters as well as to have clients directly involved in offline brand marketing activities

3.2.3.3 “HOW does the female entrepreneur define the organisation of her enterprise?

Organisation (O)

3.2.3.3.1 female employment

Re Forme S.r.l. mostly employs women labor force. In this light, hers is a case that openly contradicts stereotypes on female employment that suggest how it should be less convenient for the entrepreneur. As previous literature has underlined, not only this cannot be proven but it directly depends on an outdated cultural prejudice concerning women’s role and imagine within the society:

“However, the idea of higher costs in the case of female workers is, in reality, a prejudice born from the marginal neo-classical theory that favours the aspects connected with production for the market and conceals the economic as well as social value to be attributed to the production activities of female workers. She has to divide her commitments between different and sometimes conflicting roles; “paid” work and domestic and family work that she traditionally has to do, performing her function as procreator and educator of children” (Paoloni, 2020)

S1 “Would you hire a woman who is pregnant or of" childbearing "age?"

At this moment there are 2 pregnant women 1 on maternity leave, the others are all of childbearing age

This is the implication of her business vision based on ethical behavior of the entrepreneur towards her employees:

J3

“[...] Yes [it is possible to carry on an ethically sustainable business] and this makes me very angry. In the sense that I remember those titles of my VAT number when I started my own "you will discover all the difficulties" and I would like to say today to these microphones that I have not discovered that you have to put people in VAT numbers because you cannot pay the contributions. I pay them for all the contributions [...] I pay all the salaries and I have no problems doing entrepreneurship, then it probably depends on how much money the entrepreneur wants to take home for himself, right? But I lead a life that I never thought I would lead [...] I definitely lead a life of privilege, great privilege and I manage to pay everything I have to pay including taxes in Italy.”

S2

“Maybe we should worry about labor law. Eh guys, yes taxes must be paid. I have news. And we

try not to feed those who don't pay them. Let's be champions of eco-sustainability and not of paying taxes, then maybe let's talk about healthy entrepreneurship and the fact that companies don't pay for the luxuries of the owners. And I add that (we) all have corporate offices and residences in Italy and not in tax havens "

3.2.3.3.2 Trust

Relational capital has been crucial in developing a network of collaborators that proved essential for the start up phase. Being “an accidental entrepreneur” led Fogazzi to run her business, in the beginning phase, on day-to-day basis, thus requiring people who worked with her to follow her path without assurance on the immediate future:

Y2

“When I opened the Beauty Salon I had a business partner that did not work with me because he had another job; he had put 20.000 euro as business partner. When I started the ecommerce I still did not feel like asking to him to withdraw from his job to work with me, he is divorced, has a daughter... I thought that even if that month I was struggling I could somehow make it but he could not afford to lose a job when we did not know whether there would have been enough money, so for the first two years we really bend over. At one point we decided that if we really believed in this business he had to leave the other job and things were getting complicated because we had to order wares etc. But the real game changer has been between last year and this year. We hired a General Director and structured our organization. The General Director in one year transformed us: he transformed something that has grown so fast that we could not face it, this thing has exploded in our hands so I did not have a proper management, and we put on a management while the system was going on and had been started by chance. This year we organized all of this.

I selected my General Director because it was someone I already knew and knew it was fit for it. And I was, personally, also in a moment of my life when I needed to have near me people who I could trust. [...] when something grows everybody arrives [...] there were people that I felt ashamed for their own behavior, as they snobbed me before and then reached out to me [...] The nickname “Estetista Cinica” was looked down with critics, and now they tell me I am a genius but until yesterday they said I was an idiot.”

Also, trust plays a key role in connection with relationality with internal stakeholders:

Y3

“[...] I really thank my General Director who solved all the problems that arose in years of crazy run... the management [gestational] has gone online in October [...] organizing the logistics has been crazy. We started in 4 and now we are 44. I am here to do entertainment but people who outdid themselves this year for this firm... even if they were at home, and in a young firm there were not already established processes so that everyone would have known exactly what to do. In a huge race of numbers they have all been amazing.”

Y6

[...] “Today there is the space. I only do skincare, I do not do make up, it a mono axe business. Other brands usually have three axes (skin care, make up, perfumes). [...] In this moment I might be the first or the second brand of skin care in Italy. With 51 millions and EBITDA of 30%. I am in the first five beauty brands that are sold not only online, in general. [...] I started 5 years ago [...] and the activity has been mainly on social networks. [...] we have a conversion rate on our website [from visitor to buy] , usually a website if it is really good does 2, we do 6 or 7. [...] I do the part of social network but I have a really good ecommerce manager”

3.2.3.4 “WHEN is the enterprise observed? Sustainability (S)

3.2.3.4.1 From online to offline

Fogazzi’s popularity on social media has been exploited in terms of credibility and affirmation of the brand, thus leveraging value for the firm and ensuring growing success (Foroundi, Gupta et Al. 2017), but the level of the offline activities has been a concern as well.

First, with particular focus on customer relation:

Y4

“Retail will never be capillary, I am not interested in capillary retail [...] in this moment we are too young not to be highly recognizable inside retailers [...] I want in important selling point the assisted sale, because if I explain my product better online than offline I am losing [...] and since my online identity is very clear, very clear, I cannot bare that the offline spoil it.

J4

“In my stores there is always a kind of big party when I go to meet people on the spot. My followers, especially those who have followed me for years, know everything about me. I like meeting them even if it's challenging - I've been somewhere every weekend for two months - but it's very exciting. My goal is to convey the message that I am not a figure who lives behind a mobile

phone and leads a golden life, I am a person who leads a normal life and who goes to meet his customers.”

Y2

“[the “word of mouth”] counted a lot. Whoever looks at the numbers of my online shops understands that are not justified by some 300.000 followers on Instagram and – I don’t remember – 160.000 on Facebook. It is clear that at one point a word of mouth mechanism has been spreading outside the web. This was due to the product, which was good, maybe because it was well explained, but something went beyond my personal visibility online [...] the Fagiane [online community] has counted a lot and this is why I go to meet there in city squares”

Y2

“An Hub Stream Roulotte [...] I will be in 6 italian cities because after the 6thousands people who came in Rinascente in the two days I was there, I told myself that it is right to go and meet this fanbase spread all over Italy. [...] I will leave with my girls, my employees because the aim is fundamentally to go and meet people who buy our products all over Italy and also to give advice on person, they have always trusted to buy online and I feel it is right also to go there and say now I give you advice”

Secondly, the issue has been addressed by Fogazzi through understanding that her relational capital built online with the “Fagiane” community would be strengthen by creating activities and events to meet them and to experience these happenings together:

Y9

“[...] [le fagiane] I brought my first followers to the stage at the Scala Theater [...] I brought two on the red carpet in Venice, yes I meet them, I see them, they are there. That is, I also try to transform the relationship into a true relationship not only through the mobile phone.”

S5

“I don't know which ones are the best moments of your life. I imagine the birth of a child but I have no children. Many of you answer me about marriage. Well, if I have to think about the best moments, with all due respect to my husband, I can remember: 1. The cover of the economy courier 2. The table of the last company dinner with 60 seated guys who work with me 3. The truck out of the way museums, tickets given to see art. This funny van that sells creams surrounded by people. I've seen so many sunsets, crazy parties, dream hotels. But the best moments FOR ME are those in which a project comes to life, those in which you change people's lives by giving them a "good"

job, not just "a job", those in which you change the economy of the territories. I do not feel that joy there, of the bursting heart, for any Polynesian beach.”

Moreover, Fogazzi constantly addresses her audience (both on social media and through interviews) by tackling issues connected with the growth of the firm and the meaning of her entrepreneurial role. Even when addressing strategic choices such as becoming a Benefit Corporation (Del Baldo, 2019; Nigri, Del Baldo, Aguilini, 2020):

S3:

“I strongly believe in the fact that in addition to paying taxes, we must try to create value. I have no children and I have no heirs to leave houses and things to. I am an only child [...] I have already become much richer than I could ever dream of. On the other hand, coming from being really ... I would say poor, I'm not particularly interested in villas in Sardinia, motorboats, I don't give a damn more or less. And so, if in some way, on the other hand, with what I do I can create value, create value by helping places of culture, create value by helping people - I have a project for you women - this is what makes me really happy. [...] As far as my company is concerned, we would like to become a Bcorp, the B corp certification is a certification that I like very much and that speaks precisely of this thing, creating value.”

3.2.3.4.2 Value-based sustainability

Relational Capital has been central to the overcoming of all challenges typically All the above-mentioned features of the model present elements that can be found within the description of causes of gender gap in entrepreneurship as summarized by Ughetto, Rossi et Al. 2020:

- “- Gender biases and stereotypes on women’s skills, vocational and emotional patterns
- Difficulties in seeking and obtaining financing
- Cultural influences on women inducing them to self-doubt
- Women less likely to engage in traditionally male-dominated fields”

Facing all these challenges it emerges how relational capital has been crucial in overcoming difficulties connected to the start up phase. Through all the start up phase, and subsequent affirmation, it emerges how a strong ethical leaning and strong belief in a business ethics rooted entrepreneurial vision have played a central role. Recalling Pullen and Vachhani: “Feminist ethics challenges the individualism, universality, difference and rationalism found in leadership ethics.” (Pullen and Vachani, 2021).

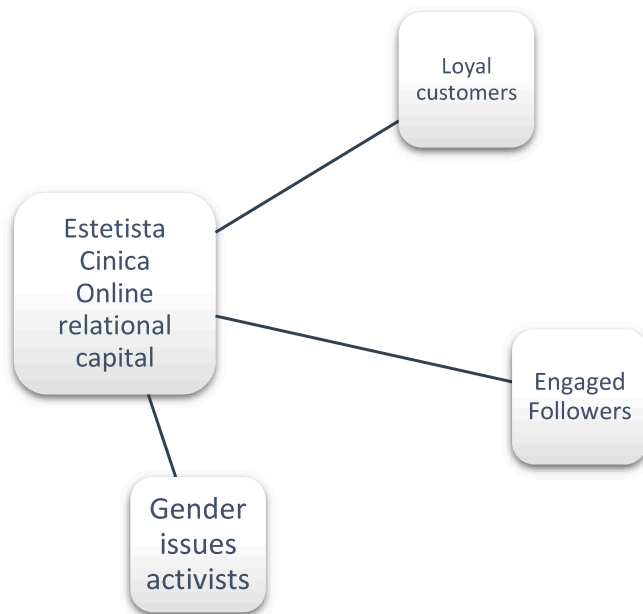


Figure 4

In this light, we can argue that the engagement of the online community (Figure 1), both in support of the entrepreneur personality and in support of gender related issues and social causes, has been the key ingredient to overcoming difficulties and to generate value for firms and customers that acted not only as customers but also as social network supporters and empowered citizens. In sum, the key ingredient, connected with relational capital and intangible values used by Fogazzi to ensure sustainability to the firm has been leveraging on the ethical role of both herself and her brand.

3.2.4 CONCLUSIONS AND LIMITATIONS

Our findings confirm that the case raises interest not only for the ability of the entrepreneur to build a successful business and quickly overcome national competitors, but also due to the entrepreneur’s ability to use social media influencer marketing as well as leverage her influencer role to foster social engagement and sensibility towards gender issues:

- From the analysis of the personal characteristics of the entrepreneur we outline as key features her personal quality of straightforwardness – which became both a personal ingredient for digital success and to gain customers’ trust in “telling the truth”
- From the analysis of the Environment of the entrepreneur, we highlight the strategic relevance of being based in north Italy, especially in Milan, but we also highlight how the digital environment has been crucial to the affirmation of both the entrepreneur’s popularity and the brand. This increased the opportunity to reach new customers but also the formation of “an audience” interested in both veralab products and gender issues related debates and awareness campaigns
- From the analysis of the Organization, we outline the ability of the entrepreneur to deploy her relational capital to surround herself of trustworthy collaborators and to acknowledge her lack of skills, thus recognizing key figures to be employed within the enterprise in order to reach the firm’s goals. The organization has been subjected to repentine growth and some failures that have been continuously addressed by the entrepreneur on her online social media in order to strengthen the bond with her community
- From the analysis of Sustainability, we highlight how the start up phase has been characterized by difficulties in finding source of financing, as well as by a high degree of “spontaneity” and “intuition” given the feature of “accidental entrepreneur” characterizing the case. Link to made in Italy and continuous CSR engagement into promoting social causes has proven crucial to foster high growth and to create value for the firm and relevant stakeholders.

Ultimately, we argue how female entrepreneurship can escape “pink washing” strategies and deploy relational capital and relational skills in order to provide contents and foster intangible values able to sensibilize and mobilize the audience on gender related issues, as well as by providing a blueprint for other female entrepreneurs from middle-low income provenience with both entrepreneurial ideas and a vocation for social causes.

Findings are consistent with the preliminary study of the case, undergone through the application of the integrative model of humanistic management (Spitzeck, 2011) as highlighted by Fioravante, D’anghela and Del Baldo (2021) thus confirming authenticity as key value not only for Veralab success and to overcome times of crisis, such as covid19 pandemic, but also to develop an online community that later became an offline community with gender issues and social engagement as bonding driver.

The present work bridges literature on female relational capital (Paoloni and Dumay 2015; Bruni et Al., 2004) with literature on gender business ethics (Lim, 2018; Kaufmann, 2021) proposing an

original standing point, able to grasp distinctive features of female entrepreneurship and how the latter intertwines with ethical choices, dignity in leadership and female work (Kostera and Pirson, 2017) and the ability to build meaningful social networks. The ability of the entrepreneur to leverage on her online community, as well as on the value of authenticity, has been crucial to the brand's success and reputation.

More in detail, it provides an analysis of those features belonging to female entrepreneurship grounded in strong ethical views (i.e., credibility and moral status for fairness, sustainability, and female empowerment), which resulted in being key success factors in creating the online community and the offline relational environment that can be considered strategic for business economic sustainability as well as for its ability to create intangible values for stakeholders.

Practical implications of the current work can be found in its ability to increase scholars and public opinion awareness concerning the valuable contribution of female entrepreneurship, both as a driver of economic prosperity and of fairness and justice, as well as in its suggestions concerning public policy reform apt to support gender equality and foster women's opportunity for starting a new business.

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CONCLUDING REMARKS AND FURTHER PATHS OF RESEARCH

Each chapter of this dissertation contributes to shedding new light on Integral Human Development as a paradigm able to face Grand Challenges of our time, such as social inequality, work-life balance and gender imbalances. These three issues, which can be tackled separately, are linked one to the other through IHD theoretical underpinning paradigm: the personalist approach, the enactment of CST Permanent Principles in working organizations, the feminist ethics perspective, concur to discuss current causes of inequalities in the light of a comprehensive proposal on how organizations can halt them. This perspective calls for a wider understanding of some basic concept at the root of CSR and Business Ethics scholarship, such as the concept of human development, equity and fairness, responsibility towards society and the environment at large. This work adds to our theoretical knowledge on how the above-mentioned Grand Challenges can be addressed together and solutions can be proposed to tackle more than one at the same time through organizational reform.

Limitations of the collected papers, as enlisted at the end of each, do not undermine the theoretical contribution, nonetheless they are relevant and can be overcome through further research. More in detail, limitations to the first chapter, given by its feature of empirical work based on historical case study; the latter can be overcome by enquiring into IHD cultural-based models which are contemporary, understanding their specific features with respect to the model here proposed, taken as revelatory and unprecedented. The second chapter paves the way for empirical research based on this theoretical work, looking into how and why organizations can implement the suggested propositions. Moreover, it constitutes the basis also for research on organizations which do not adopt best practices and processes, to grasp motivations and criticalities of organizations disregarding the issue of job dissatisfaction and disengagements. Thus, the chapter represents a useful standpoint on both research on virtuous as well as not virtuous case studies, to address their perks and shortcomings. The third chapter contributes to research bridging gender studies and business ethics; by this way its literature review article (§3.1) represents a useful starting point for further research looking to contribute to specific theoretical framework within the scholarship; moreover, it raises awareness on previous debates and the state of the art, adding clarity which can help to add rigor to further research paths. In its empirical part (§3.2), it develops a model of stakeholder engagement addressed through the study of entrepreneurial relational capital, thus paving the way for further research on female digital entrepreneurship in the light of a new understanding of the dynamics of online-offline mobilization.

Overall, this work contributes to shedding new light on theoretical frontiers and empirical possibilities of the broader vision of Humanistic Management: a relatively recent paradigm, which new research needs to deepen in all its aspects.

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