

## **Business Ethics and the Need for Virtue Theory: Towards Economic Growth in the 21<sup>st</sup> Century East Africa**

**Masalakulangwa Mabula<sup>1</sup>, John Muhoho<sup>2</sup>, Susan Wanja Mwangi<sup>3</sup>  
St. Paul's University**

### **Abstract**

*In the postmodern world, ethics is peripheral to business. There are many issues facing our society with regards to poverty alleviation, addressing hunger, and health and well-being among others. We still have problems in our educational systems, women are ostracized, work and economic growth is affected, inequalities are rampant; we are not responsible in our consumption and production; and our climate action is still wanting. The study focuses on issues in business ethics. The objectives are: i) to identify the main issues in business ethics in, ii) to investigate whether businesses are guided by business ethics, iii) to discuss the principles of business ethics. The methodology and research methods are: This study employs a qualitative virtue ethics theory to address the problems. The study reviews the literature theoretically. Discussion: This study explicates the five pillars of globalization and discusses major business problems such as inflation and economic downturn, supply chain security, increasing customer expectations such as customer care, customer communication, customer satisfaction; accelerating digital transformation, business sustainability (continuity) and the changing times of the world. The study concludes that the principles of business ethics in East African economies are to be given the place and priority they deserve. In this age, which is known as postmodernity, virtue ethics and Christian faith together hold promise.*

**Keywords:** Integrity, Fairness, Culture, Morality, Business Philosophy, Virtue Ethics

## 1.0 Introduction

This study focuses on business ethics in the postmodern East Africa. Politics is life, politics is economics and industrialization, politics is relationships and interaction, returning people to the realization that they have their participatory political responsibilities, political duties in building their nation(s) through politics. Major leanings include: i) political economy, ii) the persuasive politics of reconciliation, and iii) problem-solving politics. Business is the practice of making one's living or making money by producing or buying and selling products. It is also 'any activity or enterprise entered into for profit'. Business ethics refers to implementing appropriate business policies and practices with regard to arguably controversial subjects.

The ethical issues in business management have always been co-existing, but their type and quantum have been changed in the present digital world. The globalization and digitization of business have not only altered the ethical issues but also their gravity, as evidenced by the widening of problems and complaints. In the 21st century, business management is becoming more complex while a multitude of ethical issues appears simultaneously. Thus, an in-depth understanding of ethical problems and identification of mitigating options is required.

## 2.0 Theoretical Literature Review

The purpose of this theoretical literature review is to survey scholarly sources about business ethics. The review provides an overview of current knowledge, allowing the writers to identify relevant theories, methods, and glaring gaps in the existing research that this study can apply to show the importance of business ethics which is a dimension currently ignored, largely neglected, left out or rather poorly developed. It helps the writers to deconstruct the literature review into a four-part process, these are: i) developing the topic, ii) searching the Literature; iii) narrowing the scope; and iv) synthesizing prior research.

The hypothesis of this study is that, while humans as buyers are rational beings, they can buy what they want, or refuse to buy. East Africa is devoid of an ethical theory to follow in business ethics; this is compounded by the inhuman profit maximization which rules supreme. It turns to be true that buyers are not rational beings, buyers must buy any product to the terms of the seller, all products, good or items must be sold by fire by force. The problem is that, integrity is in a sharp decline, and the solution is virtue ethics.

### ***The Roman Ethical; Theory:***

Rebecca Langlands conveys the thrill and moral power of the ancient Roman story-world and its ancestral tales of bloody heroism. She explores how and what Romans learnt from these moral exempla, arguing that they disseminated widely not only core values such as courage and loyalty, but also key ethical debates and controversies which are still relevant for us today like --- *when in Rome do as the Romans do*. She encouraged controversial thinking, creative imitation, and a critical perspective on moral issues, and it plays an important role in Western philosophical thought. Her study as a model is developed based on a comprehensive survey of Latin literature, and its innovative approach also synthesizes methodologies from disciplines such as contemporary philosophy, educational theory, and cultural memory studies. She offers a new and robust framework for the study of Roman ethics that will also be valuable for the study of moral examples in other settings (Langlands, 2018).

Within Roman ethical theory, Religion and *morality* were the foundation of Roman society and religion had, at least in the early days; a fundamental influence in the government. Ancient Roman morals and ethics instilled bravery, tenacity, and frugality. These were all characteristics that a morally sound Roman was expected to uphold. The term *mos* (the singular form of *mores*) is often used in texts to describe ‘both customs and morals’, with *maiorum* often affixed at the end.

The four Roman virtues were i) *comitas* --- ‘Humor’: Ease of manner, courtesy, openness, and friendliness; ii) *clementia* --- ‘mercy’: mildness and gentleness; iii) *dignitas* --- ‘dignity’: A sense of self-worth, personal pride, and iv) *firmitas* --- ‘tenacity’: strength of mind, the ability to stick to one’s purpose. The Roman mindset involved a high dose of cruelty, but the Romans justified it with different excuses. Although Romans were never fond of the Greek lifestyle, Greek people, language, and art were inseparable from the Roman mindset. Further, privacy did not matter much as a necessity.

The Roman Empire was a primarily polytheistic civilization, which meant that people recognized and worshiped multiple gods and goddesses. Despite the presence of monotheistic religions within the empire, such as Judaism and early Christianity, Romans honored multiple deities. The expression ‘when in Rome, do as the Romans do’, as mentioned above; suggests that when someone is in a foreign country he/she should abide by the customs of that country. This view would be supported by cultural relativists as it articulates the fundamental view of cultural relativism (Herskovits, 1972; Norris, 1996).

### ***Greco-Roman Ethical Theory***

Of central importance in Greco-Roman ethical theory is Plutarch. Plutarch believed that the purpose of philosophy was not merely academic, but practical, and that it could be used to promote the common good. Plutarch emphasized the importance of ethical behavior, *eudaimonia*, the divine, providence, the education of the soul, and friendship and community (Lefkowitz *et al*, 2022). Historically, the Greco-Roman Period (332 BC -395 AD) marks the end of Persian rule over Egypt. The Persians (who came from what is now Iran) were defeated by the Greek conqueror, Alexander the Great, who occupied Egypt and founded a new capital city at Alexandria. This period is relevant to business ethics because of its virtues. The ancient Greco-Romans focused on four so-called cardinal virtues: prudence, fortitude, justice, and temperance (Plutarch, 2013).

The name ‘Greco-Roman’ was applied to this style of wrestling as a way of purporting it to be similar to the wrestling formerly found in the ancient civilizations surrounding the Mediterranean Sea especially at the ancient Greek Olympics.

In Ancient Greek history, the Greek term for ethics is *êthos* and means something like character. When Aristotle analyses the good life in the *Nicomachean Ethics* and the Eudaemoian Ethics, he therefore focuses on the central topic of good and bad character traits that is virtues and vices. The relationship of the Greco-Roman world, the geographical regions and countries that culturally—and so historically—were directly and intimately influenced by the language, culture, government and religion of the Greeks and Romans. A better-known term is classical civilization. Civilization is like a combination of Greco-Roman ethics (King *et al*, 2011:3). According to Plato, Socrates and Epicureans, the core ideas in Greco-Roman philosophy and science emphasized logic, empirical observation, and the nature of political power and hierarchy (King *et at*, 2011:155). Specifically, we see in Laws several ethical

concepts derived from Greco-Roman philosophy: the ideal human attitude to external forces, particularly the evils of society; the link between divinity, inner moral character, and proper ethics; the innate goodness of human character that can be improved and perfected, goodness, good life or good criterion (King *et al*, 2011:8-12).

Good life refers to ‘Happiness’, in the context of mental or emotional states, is positive or pleasant emotions ranging from contentment to intense joy. Other forms include life satisfaction, well-being, subjective well-being, flourishing and *eudaimonia* (Waldinger *et al*, 2023:1) and good life at work (Waldinger *et al*, 2023:223). The good life refers also to business ethics. This goodness, good life and or happiness must be promoted because it is part of the “economics and happiness of Well Being” (Anand, 2016:57).

### ***The Justice Ethical Theory***

A Theory of Justice holds that every individual has an equal right to basic liberties, and that they should have the right to opportunities and an equal chance as other individuals of similar ability. Justice theory is a philosophical framework for ethics focused on providing fair and equitable distribution of goods, services, and rights. John Rawls proposed this theory. There are shortcomings of the justice theory in business. When using this principle, one still asks a question of who decides who is right and wrong and who has been harmed in complex situations. This is especially the case when facts are not available and there is no objective external jurisdiction of the Kingdom, the Principality, the State, the United Republic, the Republic, and or the Federal Government (Rawls, 1999). According to most contemporary theories of justice, justice is overwhelmingly important. John Rawls claims that “Justice is the first virtue of social institutions, as truth is of systems of thought” (Rawls, 1999:3). *Anarchy, State, and Utopia* was published in response to John Rawls’ *A Theory of Justice*, Robert Nozick’s *Anarchy, State, and Utopia* has since become one of the defining texts in classic libertarian thought. Challenging and ultimately rejecting liberal, socialist, and conservative agendas, Nozick boldly asserts that the rights of individuals are violated as a state’s responsibilities increase—and the only way to avoid these violations rests in the creation of a minimalist state limited to protection against force, fraud, theft, and the enforcement of contracts (Nozick, 1974).

### ***The Chinese Ethical Theory***

Rothlin Stephan, McCann, Dennis *et al*, (2021) in their *Doing Good Business in China: Case Studies in International Business Ethics* present 46 original case studies demonstrating that in many business sectors, local people and foreigners are responding to the challenges of achieving business success while competing with integrity. Cases are divided into eight sub-topics discussing internet and social media issues, labor issues, corporate social responsibility, product and food safety, Chinese suppliers and production, environmental issues, corporate governance, as well as business and society in China. Each case is followed by a discussion section, with questions to prompt reflection. This book is a valuable resource for students of International Business and Management, as well as entrepreneurs and business managers working and doing business in China (Rothlin *et al*, 2021:3).

The tradition of Chinese ethical thought is centrally concerned with questions about how one ought to live: what goes into a worthwhile life, how to weigh duties toward family versus

duties toward strangers, whether human nature is predisposed to be morally good or bad, how one ought to relate to the non-human world.

Three Chinese ethical systems: i) Confucianism is an ethic of moral uprightness, social order, and filial responsibility; ii) Daoism was a philosophy of universal harmony that urged its practitioners not to get too involved in worldly affairs; and iii) Buddhism. These three central belief systems: Confucianism, and Daoism Buddhism are Chinese traditions. Each tradition has distinct historical roots and contributed to many practices. As they became more imbedded across China, the different belief systems shaped and influenced each other. Confucian virtue ethics are concerned with several aspects of ethical leadership, including the importance of personal virtue, the trade-off between profit and ethics, and the crucial role of ethical modeling and self-cultivation in among organizational members. Confucius' ethics basically asserts that filial piety and fraternal love are the roots of humaneness, the foundation and origin of human morality; all social goods are extensions of family ethics.

Americans have an individually centered morality that emphasizes inherent rights and principles of justice. In contrast, Chinese hold a moral code that focuses on relationships and collective responsibilities. Confucianism, Taoism, and Buddhism are considered the 'three pillars' of ancient Chinese society. As philosophies and religions, they not only influenced spirituality, but also government, science, the arts, and social structure.

### ***Stakeholder Theory***

Stakeholder Theory is a view of capitalism that stresses the interconnected relationships between a business and its customers, suppliers, employees, investors, communities and others who have a stake in the organization. The theory argues that a firm should create value for all stakeholders, not just shareholders (Dmitriev *et al*, 2023).

The 'Big 5' of stakeholder theory includes i) employees, ii) customers, iii) communities, iv) suppliers, and v) investors. Generally the stakeholders may fall in one of the five levels of engagement, namely, i) unaware, ii) resistant, iii) neutral, iv) supportive, and v) leading. It is important to see the current levels of engagement of each stakeholder and ensure that they all become supportive towards the project (Philips, 2003, McPhail 2014, Harrison 2019, Brown, 2020).

### ***Corporate Social Responsibility Theory (CSR)***

Corporate social responsibility (CSR) is a business model that helps the Government, the political parties, the Diocese, a company be socially accountable to itself, its stakeholders, and the public. Corporate social responsibility or corporate social impact is a form of international private business self-regulation which aims to contribute to societal goals of a philanthropic, activist, or charitable (Lee, 2013, Seehy, 2015:131 (3):625-48, Johnston *et al*, 2018: 21 (4): 153–164, Johnston *et al*, 2019:29 (4):565-83).

This review situates our work in relation to existing knowledge.

### 3.0 Research Methodology

This qualitative study employs the virtue theory supplemented by Christianity where the emphasis is on the people. If the people themselves are changed, transformed and transfigured with the message of Jesus Christ, they will be intrinsically and extrinsically good. In Greek mythology, Dike or Dice, Greek: Δίκη, dikē, ‘custom’) is the goddess of justice, the spirit of moral order and fair judgment as a transcendent universal ideal or based on immemorial custom. Custom is in the sense of socially enforced norms and conventional rules (Flynn, 2018; Hynes, 2022; Johnston, 2023). For the Greeks, the good life is a philosophical concept that describes the ideal conditions of human existence, including virtue, wisdom, knowledge, and purpose. It has ancient roots in Greek philosophy, with the earliest known use of ‘good life’ occurring in Plato’s dialogue *Phaedrus* (375 BC) (Plato *et al*, 2005; Plato *et al*, 2007).

The ancient Greeks included courage, self-control, liberality, magnificence, honor, patience, and amicability. Some of these virtues had different meanings in ancient Greece than they do today. ‘Liberal’, for instance, referred not to a political or economic stance but rather to an aspect of personality. The word ‘ethics’ as already mentioned, is derived from the Greek word *ethos* (character), and from the Latin word *mores* (customs). In the legal context, ethics defines how individuals choose to interact with one another. In Athens, the Greek philosophers taught that ethics was not merely what someone did but who someone was. Ethics was a function of being and, as the guiding principle for dealings with others; it naturally applied as well to the sensitive areas of money and commerce. *The Republic* presents “true value and the standpoint of perfection” (Nussbaum, 2001:136).

Aristotle is viewed as the intellectual godfather of the virtue theory of ethics. This facet of business ethics is person rather than action based; meaning, it asks more about a person’s character in making ethical business decisions (Aristotle *et al*, 2004). With Aristotle, business is legal, and must be heavily supervised by a constitution (Aristotle *et al*, 1984).

Plato and Socrates are two famous Greek philosophers whose ideas still impact society today. In ancient Greece, philosophers contemplated and theorized about many different ideas such as human nature, ethics, and moral dilemmas (Kleinman, 2013:13-27). Like most other ancient philosophers, Plato maintains a virtue-based *eudaemonistic* conception of ethics. That is to say, happiness or well-being (*eudaimonia*) is the highest aim of moral thought and conduct, and the virtues (*aretē*: ‘excellence’) are the dispositions skills needed to attain it (Kleinman, 2013:16).

Greek thought, together with Christianity, has been a key influence on the development of ethical thought and is still regarded as being of the highest philosophical importance. Socrates believed that virtue could be known, though he himself did not profess to know it. He also thought that anyone who knows what virtue is will necessarily act virtuously. Those who act badly, therefore, do so only because they are ignorant of, or mistaken about, the real nature of virtue (Kleinman, 2013:12). During Socrates’ lifetime, it was usually assumed that there are five cardinal virtues: wisdom, moderation/temperance, bravery, justice, piety (Kleinman, 2013:12). Virtue ethics began with Socrates, and was subsequently developed further by Plato, Aristotle, and the Stoics. Virtue ethics refers to a collection of normative ethical philosophies that place an emphasis on being rather than doing (Kleinman, 2013:12-15). Plato claims that justice is built on the foundation of citizens doing what they are naturally best

suited to do whether it is business or ruling. Justice in the city is “doing one’s work and not meddling with what isn’t one’s own” (Kleinman, 2013:15).

Virtue ethics is a philosophy developed by Aristotle and other ancient Greeks. It is the quest to understand and live a life of moral character. This character-based approach to morality assumes that we acquire virtue through practice (Kleinman, 2013:27). Aristotelian virtue is defined in Book II of the *Nicomachean Ethics* as a purposive disposition, lying in a mean and being determined by the right reason. As discussed above, virtue is a settled disposition. It is also a purposive disposition. A virtuous actor chooses virtuous action knowingly and for its own sake (Aristotle *et al*, 2004; 2012). Aristotle was the first Greek philosopher who explored ethics. His notable works include: *Organon Physics Metaphysics, Nicomachean Ethics, Politics, Rhetoric, and Poetics*. His era was ancient Greek philosophy which regionally became Western philosophy. The school he found is famously known as ‘Peripatetic School’.

The Father of Ethics and Inquiry or questioning is Socrates. Socrates believed philosophy should achieve actual practical results for the well-being of society. He sought to create an ethical system that would not be based on religious doctrine but instead on human reason. Socrates states that no one chooses evil; no one chooses to act in ignorance. We seek the good, but fail to achieve it by ignorance or lack of knowledge as to how to obtain what is good. He believed that no one would intentionally harm themselves. For Socrates, the worst kind of ignorance was the kind that masquerades as knowledge. Better a wide and honest ignorance than a narrow and suspect knowledge. A good business leader never pretends to know more than they do and isn’t afraid to utter the words, ‘I don’t know’ (Divine *et al*, 2013).

It is also important to know the difference between Plato’s and Aristotle’s Ethics:

Plato	Aristotle
Virtue was sufficient for happiness, but there was no such a thing as ‘moral luck’ to grant rewards.	Believed that, virtue was necessary for happiness, but insufficient by itself, needing adequate social constructs to help a virtuous person to feel satisfaction and contentment

Masalakulangwa, Muhoho and Mwangi 2023

To sum up, the virtue ethical and Christian faith hold promises. Shortcomings of the virtue theory and Christian faith include: i) there is defense of the rights of the person; ii) this ethics is based on a synthesis of civic humanism and liberalism, derived from the spirit of Greek Democracy and English Enlightenment, and including the achievement of the 20<sup>th</sup> and 21<sup>st</sup> centuries; iii) Christian faith is better said than lived, if it is lived there would be no double standards and contradictions.

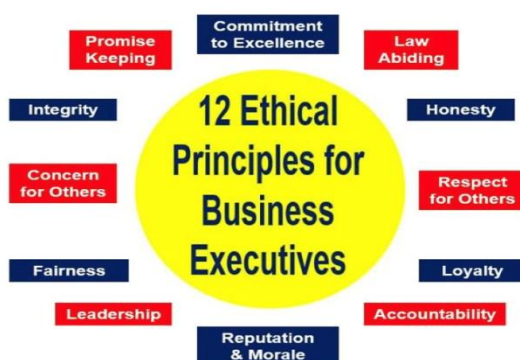
Gandhi emphasized: “A person cannot do right in one department whilst attempting to do wrong in another department. Life is one indivisible whole” (Covey, 2009:87-93). So, those who run global and local businesses, including the medical personnel, family members, and those who regulate global and local businesses have to do the right thing, at the right time, in the right way for the rational human beings referred to as customers or clients.

#### 4.0 Discussion

Before we venture to the discussion, it is propitious to explicate the five pillars of globalization which are: i) transfer of capital, ii) transfer of trade, ii) transfer of services, iv) transfer of labor, and transfer of goods. This is how the 21<sup>st</sup> century operates. Obstacles and hindrances to business are rampant due to the unethical behavior. We are of the contention to argue here that these pillars of globalization are not well understood by all players. Only virtue ethics in business will be instrumental to settling the under-estimated following major business problems: i) inflation and economic downturn, ii) supply chain security, iii) increasing customer expectations such as customer care, customer communication, customer satisfaction; accelerating digital transformation, business sustainability (continuity) and iv) the changing times of the world. Generally, businesses (on average), are not behaving ethically in East Africa. The major issues in business ethics need to be addressed.

The issues in business ethics are: i) mass looting, bribery, corruption; corporate tax evasion and avoidance, and overpricing, ii) environmental crisis and climate change (Baldry *et al*, 2021; Stephan, 2022; Jaimez, 2023), iii) declining standards of work condition, and worker exploitation (Friedman *et al*, 2006, Hodges, 2018); iv) unethical advertising and unethical marketing (Lewis 2008, Mirza 2012, Anand 2013, Ahmed 2014, Rayasingh 2014, Dike 2014, & Manjare 2021); and v) the widening gender gap (WEF, 2021 *Global Gender Gap Report 2021*. & IDB & UNECA, 2020).

The only elaborate explanation of the issues in business ethics from Mahatma Gandhi who lists the Seven Deadly Sins, or blunders why global and local business ethics is in shambles. These are: i) wealth without work, ii) pleasure without conscience, iii) knowledge without character, iv) commerce (Business) without morality (Ethics), v) science without humanity, vi) religion without sacrifice, and vii) politics without principles (Covey, 1989:87-93, and Woolever, 2011). The principles of business ethics in East African economies are to be given the place and priority they deserve. These are displayed in the following image 1:



(Image Data Source: [southuniversity.edu](http://southuniversity.edu))

The five pillars of globalization include the following (but not limited to): i) transfer of capital, ii) transfer of trades, iii) transfer of goods or products, iv) transfer of services; and v) transfer of labor.



## 5.0 Conclusions

We need to understand and apply the virtue ethics theory and the genuine Christian faith if we need some sense of balance and reality in the business. Our lives in East Africa deserve to be better than the way they are. Our communities need better business deals. We need a change of the situation by becoming virtuous in our businesses. Tradition is meant for human beings not the other way round. Because of the dynamism of culture, the eclectic nature of culture, if things change culture changes by implications. Things are changing all the time. There is something in all of us, something that drives us to make the world a better place. Good conduct in business is dependent on a person's behavior. Virtue ethics or humane ethics is an approach to ethics that takes the notion of virtue (often conceived as excellence) as fundamental. Virtue ethics is primarily concerned with traits of character that are essential to human flourishing. Virtue ethics holds that judgments about the inner lives of individuals (their traits, motives, dispositions, and character) are of primary importance, and that judgments about the rightness or wrongness of acts and/or the consequences of acts are secondary.

## References

- African Development Bank (IDB) & United Nations Economic Commission for Africa (UNECA). 2020 *Africa Gender Index Report 2019*. Abidjan 01, Côte d'Ivoire: IDB & UNECA.
- Ahmed, Rizwan Raheem. 2014 *Unethical Pharmaceutical Marketing Practices in Pakistan*. Saarbrücken, Germany: Lambert Publishing.
- Anand, Paul. 2016 *Happiness Explained: What Human Flourishing is and What We Can Do to Promote It*. Oxford: Oxford University Press.
- Aristotle, and P. J. Rhodes. 1984 *The Athenian Constitution*. London: Penguin Classics.
- Aristotle and Banchich Thomas. 2004 *Nicomachean Ethics: Book 1*. London: Bryn Mawr, Commentaries, Inc Publishing.
- Aristotle and Bartlett *et al.* 2012 *Aristotle's Nicomachean Ethics*. Chicago: University of Chicago Press.
- Baldry, Chris & Hyman, Jeft. 2021 *Sustainable Work and the Environmental Crisis: The Link between Labour and Climate*. 1<sup>st</sup> Edition. Milton Park, Abingdon-on-Thames, Oxfordshire, England: Routledge Publishing.
- Brown, David. 2020 *Internal Marketing: Theories, Perspectives, and Stakeholders*. 1<sup>st</sup> Edition, part of Routledge Studies in Marketing 30 Books. Milton Park, Abingdon-on-Thames, Oxfordshire, England: Routledge.
- Carroll, A. B. 1991 *The pyramid of corporate social responsibility: Toward the moral management of organizational stakeholders*. Business Horizons. 1991;34(4):39-48

Carroll, AB. 2004 *Managing Ethically with Global Stakeholders: A Present and Future Challenge*. Academy of Management Executive. 2004;18(2):114-120.

Covey, R. Steven. 1989 *Principle-Centered Leadership*. New York: Rosetta Books.

Dawson, Menander, Miles. 2011 *The Ethics of Socrates: A Compilation of the Teachings of the Father of Greek and Roman Philosophy*. Literary Licensing, LLC.

Devettere, J. Raymond. 2002 *Introduction to Virtue Ethics: Insights of the Ancient Greeks*. Washington D.C: Georgetown University Press.

Divine Ray and Socrates. 2013 *Question Everything: The Examined Life of Socrates*. Ray Divine.

Flynn, Sarah. 2018 *Weird but True Know-It-All: Greek Mythology*. New York: National Geographic Kids, Penguin Random House.

Friedman, Andrew & Miles, Samantha. 2006 *Stakeholders: Theory and Practice*. Oxford: Oxford University Press.

Harrison, S. Jeffrey, Barney, J. B et al. 2019 *The Cambridge Handbook of Stakeholder Theory*. Cambridge: Cambridge University Press.

Herskovits, Melville. 1972 *Cultural Relativism Perspectives in Cultural Pluralism*. New York: Vintage Books.

Hodges, Julie. 2018 *Employee Engagement for Organizational Change; The Theory and Practice of Stakeholder Engagement*. 1<sup>st</sup> Kindle Edition. Milton Park, Abingdon-on-Thames, Oxfordshire, England: Routledge Publisher.

Hyslop, H. James. 2010 *The Ethics of the Greek Philosophers: Socrates, Plato and Aristotle*. London: Forgotten Books Publishing.

Johnston, Illes, Sarah. 2023 *God's and Mortals: Ancient Greek Myths for Modern Readers*. Princeton: Princeton University Press.

Johnson, Zachary; Ashoori, Minoo; Lee, Yun. 2018 "Self-Reporting CSR Activities: When Your Company Harms, Do You Self-Disclose? In *Corporate Reputation Review*. 21 (4): 153–164.

Johnson, Zachary; Mao, H.; Lefebvre, S.; Ganesh, J. 2019 "Good Guys Can Finish First: How Brand Reputation Affects Extension Evaluations", In *Journal of Consumer Psychology*. 29 (4): 565–583.

Kleinman, Paul. 2013 *Philosophy 101: From Plato and Socrates to Ethics and Metaphysics, An Essential Primer in the History of Thought*. Stoughton, MA: dam's Media.

Langlands, Rebecca. 2018 *Exemplary Ethics in Ancient Rome*. Cambridge: Cambridge University Press.

Lee, Nancy; Kotler, Philip. 2013 *Corporate Social Responsibility Doing the Most Good for Your Company and Your Cause*. Hoboken, NJ: Wiley.

- Lefkowitz *et al.* 2022 *The Greek Histories: The Sweeping History of Ancient Greece as Told by Its First Chroniclers: Herodotus, Thucydides, Xenophon, and Plutarch*. New York: Modern Library.
- Lewis, Herschell Gordon. 2018 *Asinine Advertising*. Chicago, IL: Bacon Communications.
- Manjare, O. Sagar. 2021 *Disgrace in Pharma Marketing: The Impact of Unethical Offers by Medical Representatives to Doctors for Making their Visit & Brand Memorable*. Saarbrücken, Germany: Lambert Publishing.
- McPhail, L. Thomas. 2014 *Global Communication: Theories, Stakeholders, and Trends*. 4<sup>th</sup> Edition. Hoboken, New Jersey: Willey-Blackwell.
- Mirza, Khurram. 2012 *Marketing Ethics and Pharmaceutical Industry: Unethical Marketing and Promotion of Pharmaceutical Industry in Pakistan*. Saarbrücken, Germany Lambert Publishing.
- Norris, Christopher. 1996 *Reclaiming Truth: Contribution to a Critique of Cultural Relativism*. Chadwell Heath, London: Lawrence & Wishart Ltd
- Nozick, Robert. 1974 *Anarchy, State, and Utopia*. Oxford: Blackwell.
- Nussbaum, C. Martha. 2001 *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*. Cambridge: Cambridge University Press.
- Plato *et al.*, 2005 *Phaedrus*. London: Penguin Classics.
- Plato, Lee Desmond *et al.* 2007 *The Republic*. Translated by Desmond Lee. London: Penguin Classics.
- Plato *et al.* 2007 *Six Great Dialogues: Apology, Crito, Phaedo, Phaedrus, Symposimu, The Republic*. Mineola, New York: Dover Publications, Inc.
- Plutarch, 2013 *Delphi Complete Works of Plutarch, illustrated; Dalhi Ancient Classics Book 13*. East Sussex, England: Delphi Classics.
- Plutarch, George Long *et al.* 2021 *Plutarch's Lives Vol. 1*. Silchar, Assam: East India Publishing Corporation
- Pogge T. 1989 *Realizing Rawls*. New York: Cornell University Press.
- Philips, Robert. 2003 *Stakeholder Theory and Organizational Ethics*. 1<sup>st</sup> Edition. Oakland, CA: Berrett-Koehler Publishers.
- Prior, J. William. 1991 *Virtue and Knowledge: An Introduction to Ancient Greek Ethics*. London: Routledge.
- Rawls, John. 1999 *A Theory of Justice*. Second Edition. Boston: Harvard University Press, Belknap.

- Rayasingh, Madhubrata and Mishra, Sudhir Kumar. 2010 *Food Marketing to Children: Unethical Aspects of Marketing*. Saarbrücken, Germany Lambert Publishing.
- Sheehy, Benedict. 2015 “Defining CSR: Problems and Solutions”, In *Journal of Business Ethics*. 131 (3): 625–648.
- Stephan, Mathias, Borkfelt Sune *et al.* 2022 *Interrogating Boundaries of the Nonhuman Literature, Climate Change and Environmental Crises: eEcocritical Theory and Practice*. Lanham, MD: Lexington Books.
- Transparency International Kenya (TIK). 2013 *The East African Bribery Index 2013*. TIK: Nairobi Kenya.
- Transparency International Kenya (TIK). 2023 *The East African Bribery Index 2023*. TIK: Nairobi Kenya.
- Waldinger, Robert *et al.* 2023 *The Good Life: Lessons from the World’s Longest Scientific Study of Happiness*. New York: Simon & Schuster.
- White, A *et al.*, 2015 *The Plutarch Primer: Publicola (The Plutarch Project)*. London: Anne E. White.
- World Economic Forum (WEF). 2021 *Global Gender Gap Report 2021*. CH-1223 Cologny/Geneva Switzerland: WEF.
- Woolever, F. 2011 *Gandhi List of Social Sins: Lessons in Truth*. Pittsburgh, Pennsylvania Dorrance Publishing Company.