

INTEGRATING PHILOSOPHY IN MODERN MANAGEMENT FOR EXCELLENCE AND PRODUCTIVITY: CASES AND REFLECTIONS

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ABSTRACT

The present paper is a part of ongoing research of the authors in integrating Philosophy into managerial practices for creating virtuous employee engagement and organizational excellence. With the changing scenario and typical work styles, philosophy has a significant role in creating positive leadership who practices compassion, love, and truth for creating inclusive organizations. In this paper, the authors have aimed to give a background of the relevance of Quakers philosophy to managerial practices by citing examples through the specific case of Cadbury Schweppes and other brief reflections across the globe. The current article claims a great deal to be learned about business practices by reflecting on how the Friends, mostly forgotten and disregarded in the foundation narratives of management studies, were structured and how they successfully managed their businesses. The authors also consider multiple implications that management studies may derive from researching the Quakers' management style in the future. Consequently, the authors

suggest that now would be the wise moment to reclaim truthfulness and behave ethically and constructively.

Keywords: Quakers Philosophy • Management Practice • Cadbury • Community Service • Friends • Social Capital

INTRODUCTION

The pre-eminent ethical crimes of the recent past have initiated the pertinence of incorporating values into the corporate world, besides compelling the world to question the paucity of values on the part of organizations' leaders. Contemporary firms are now more concerned with corporate ethics, codes of conduct, ethics charters, corporate citizenship, governance practices, truthfulness, and transparency. There is no denying that running businesses is a double-edged sword for several people, not just because of the need to generate profit but also because society demand - even requires - social responsibility and ethical behavior from the business community (Miranda & Mahajan, 2010). These considerations have significantly

and decisively contributed to the notion that philosophy is relevant to management. However, the Philosophy for management (which is not just about business ethics) is the cornerstone of problem-solving and performance improvement, which should be distinct from the philosophy of management (Ledoux, 2012). At work, philosophy is a rational activity that involves logic, rhetoric, and other techniques. Geoffrey Klempner (2009), a renowned philosopher, claimed that it is impossible to discover philosophy in isolation. Concerning the issue, Pierre Gurdjian (2014) asserted that the world of action and philosophy are complementary. In the quest for a search for purpose, philosophy offers strategies for navigating the confusion and investigating how to give our conduct significance.

Philosophy's significant contribution to management lies in enlightening even the most obscured portion of the organization's world rather than providing a more "appropriate" and "efficient" world of representations (Ledoux, 2012). The fact that philosophy penetrates the most fundamental level of thought, which is the nature of life itself, may assist managers in shining light into the dark corners of the organization's reality (Whiteley & Whiteley, 2006). In this manner, philosophical understanding may compel managers to reflect on the quality of their knowledge of self-reflexivity and critical reflexivity. The current paper contends that philosophy should explain the process's conduct and management besides enhancing management practice in the long run by rejecting the desire to be instantly practical. Therefore, the authors have tried to contribute with the help of specific cases and

reflections toward answering the question: Do we tend to assume that virtue and business are fundamentally incompatible? Is it true that they are incongruent? The article intends to revisit the dilemma of morality and business so that it vanishes or becomes more feasible. This study will encompass conceptions of Quakerism to exhibit the historical instances of a few successful 'For-Profit' and 'Non-Profit' corporations that grabbed and complied with morality that takes into account an understanding of the modern world while remaining rooted in the conceptions of morality.

In response to integrating Philosophy into the managerial practices for human excellence and productivity, the authors have attempted to examine and highlight how the Quakers' Business Philosophy has mainly been ignored and disregarded by organization and management's narratives. Educational institutions have systematically divorced their learners from any consciousness of moral imperative by preaching politically influenced amoral ideologies (Ghoshal, 2005), and consequently, poor managerial practices emerge. How and why Quakers relinquished their dominant position in business throughout the 20th century when most enterprises transferred out of Quaker ownership and management is a fascinating element of the Quaker narrative (Burton et al., 2017). The most critical deliberative events were the mid-nineteenth-century corporate legal innovations at the heart of the legal renaissance in commercial activity in the UK and the US. This transformation inevitably decanted the distinctive Quaker spirit out of these organizations as Quakers gradually lost

control and ownership of their enterprises to a new management class, more obsessed with operational productivity and less sympathetic to Quaker welfare and public reform concerns (Kavanagh & Brigham, 2019). However, for most Quaker businesses, incorporation accomplished the anticipated impact in many respects, with many organizations seeing tremendous expansion in the early 20th century. Cadbury, for example, acquired Fry's in 1916, which eventually became British Cocoa & Chocolate in 1919; Rowntree also expanded; by 1987, when Nestlé acquired it, it had 25 plants in nine countries and nearly 33,000 employees. Nevertheless, such economic prosperity masked the decline of the distinctive Quaker mindset and a profound change in Quakers' perspectives about their place in society and the economy.

Quakers considered their business 'service' rather than a religious vocation, with the service motivation counterbalancing the desire to fetch profits. It is incorrect to say that Friends were opposed to profiting; instead, they viewed profiteering as a necessary aspect of a successful business, ultimately for the benefit of God and humanity. In this way, the Quaker narrative is an excellent alternative to the standard management case study, which wraps up the narrative quickly. The authors believe that the Quakers' business principles and practices have been the foundation for their business acumen and examine them through cases and reflections in the face of contemporary discussions in the management literature. The authors acknowledge entirely that the successful Quaker business models persist and flourish even in the contemporary corporate

world but simultaneously try to highlight how managerialism has decanted Quakerism in the post-modern era to some great extent.

Quaker's philosophy is primarily liberal and individualistic because portraying individuals merely as a production vehicle has always been regarded as contradictory to individual uniqueness and charisma. However, this pledge to egalitarianism and individualism has caused strain for Quakers in business from the beginning because they were gravely concerned with the ethics of business income and consistently opposed profiteering through immoral means and financial gains of one at the expense of another (Kavanagh & Brigham, 2016). Despite their backing for individualism, the Quakers' moral system did not rest on rationality and self-interest. Alternatively, they considered that if each person's kindness is adequately expressed, that person's 'inner Light' will reunite the society in fraternity and harmony.

At the same time, managerialism is an organizational ideology and societal framework that prioritizes rationality above emotions to accomplish corporate and management values, characterized by controlling personnel's emotions. Such a perspective violates Kant's categorical imperative: "never treat people as a means." Managerial action, on the other hand, destroys Kant's "universal kingdom of ends." The idea of labor unions did not enthrall Quakers. They fundamentally opposed such a notion for pretty much the same reasons: (a) Unions are collectivist instead of individualist in nature, and (b) trade unions are predicated on the conception that employees' and managers' interests conflict with each other (Kavanagh & Brigham, 2016). The significant wealth

difference between the Quaker employers and employees reflected not just the free market's problems but also an incompatibility between Quakers' belief in fairness and truth.

The current paper begins with a broader description of the Quakers' historical tradition & beliefs, and business philosophy (there has already been much literature about them, most of it by Quakers who were meticulous record-keepers). Here the authors' primary concern is to highlight the Quakers' astonishing commercial and financial success, notably in the 18th and 19th centuries. Later, the paper focuses on demonstrating the specific historical contexts of organizational transformation of 'Cadbury Schweppes' and 'Quaker House,' 'Youth Together,' and 'Burial Ground Project' (Social Organizations) that operated under the outlined Quaker principles. Despite being largely absent from the annals of management philosophy, business and industrial historians acknowledge Quakers' business accomplishments (Kavanagh & Brigham, 2016).

RESEARCH OBJECTIVES

The specific research objectives which are dealt with in this research are as follows:

1. To better integrate Quakers' corporate success narrative into contemporary management and business contexts.
2. To explore distinguishing Quaker beliefs and business practices that provides the basis for their astonishing commercial success.
3. To understand the reasons behind the downfall of Quaker businesses from the late 19th century.
4. To exhibit the historical instances of a few successful 'For-Profit' and 'Non-Profit'

corporations that operated under the outlined Quaker principles.

5. To comprehend the challenging process of theologically-driven organizations striving to achieve social capital base.

THEORETICAL REFERENCE FRAMEWORK

Quakerism

Quakerism - the nonconformist religious movement in 1650s England, during the 'Century of Revolution,' which historians refer to as an era of political turbulence, religious turmoil, and civic upheaval (Kavanagh & Brigham, 2016) - is defined by a set of ethical and moral issues that are peculiar to it. Quakerism, propounded by George Fox (1624-1691), is partly described as a philosophy emphasizing togetherness and the significance and equality of all inputs. Word-of-mouth aided in disseminating Quaker ideas of George Fox and others who emerged in the 1640s and 1650s from the pool of those people seeking Revolution inside the Church of England. Quakerism has been labeled non-doctrinal due to its pluralistic stance and opposition to authoritative interpretations of a Quaker belief system (Pluss, 1995). Broadly, Quakerism is the philosophical ideology of the 'Society of Friends' that opposes war and condemns rituals, a codified creed, and ordained clergy. The First World War (1914-1918) made Friends very conscious of the interaction between war, social harmony, and the capitalistic system. Hence, it prompted them to form War & Social Order Committee in 1915 to investigate social injustice concerns and the conditions that may lead to war. Because of its steadfast dedication to fairness, truth, and

peaceful living, Quakerism attracted individuals from various socio-educational levels.

While Quaker's philosophy is quite diverse, there is still dissimilarity between Quaker behaviors and practices incompatible with Quaker principles and ideals. According to Burton and Sinnicks (2022), Quakerism fits into MacIntyre's concept of tradition, which consists of three components that are particularly pertinent to Quaker corporate ethics: community, compartmentalization, and the critique of manipulative management. These attributes describe Quakerism's individual and societal qualities, as well as the renunciation of the secular dichotomy, which encourages Quakers to dedicate their entire lives under the direction of the Spirit of God.

Quakers have lately concentrated their efforts on reconciliation, humanitarian assistance, and economic reform, expanding on the heritage of Quakers in the 19th and 20th centuries, which saw business as having a compelling social vision. Employee entitlements, pension systems, and subsidized dwellings for employees were granted by Quaker enterprises in the 19th and 20th centuries, during a period when such societal efforts were unusual. Quaker organizations have always strived to benefit larger communities, such as their personnel, workshops, towns, and provinces (Turnbull, 2019), which exemplifies this broader ethical perspective. Quaker business ethics are affected by these egalitarian and social commitments. The dearth of aggressive argument and any method that accentuates differing opinions is a hallmark of the Quaker philosophy. The Quaker method is predicated on the conscious pursuit of harmony. Maclean et al. (2020), cited by Burton and Sinnicks (2022),

rightfully conceived that Quakerism promoted employees' adherence to managerial authority. Management elite would be considered the proper stewards of administrative authority if they could demonstrate adequate humanism and concern for their employees (Maclean et al., 2020).

According to MacIntyre (2011), being humane and practicing humanity go hand-in-hand; this relationship has vanished in the mainstream of modern business. The continuum of inner and outer existence is crucially significant to Quakers, and their adherence to integrity can guard them against the extreme compartmentalization that MacIntyre describes as a significant ailment of modernization (Burton & Sinnicks, 2022). Quakers opposed compartmentalization, often at considerable expense. Many prominent Quaker merchants were imprisoned in early Quaker history for declining to take an oath or remove their hats in the courtroom, signaling an uncompromising dedication to Truth and Equality in all settings.

Work was more than just a vehicle for accumulating wealth for Quakers. Wealth accumulation presumed a moral dimension (Walvin, 1997), demonstrating "truth to the world" (Raistrick, 1953), which is allied to notions of community service that have spurred contemporary deployments of MacIntyrean theory to finance and the conception of stewardship, which is critical to successful management (Potts (2020). Although Quaker firms have been impeached of paternalism in the past (Turnbull, 2019), they were engaged in a historical legacy of corporate philanthropy that encompassed industrialists of all religions in the Victorian period who treated their employees

like family. Joseph Rowntree, for example, gifted a swimming pool and a public park to the city of York. Because the corporation was a trailblazer in adult education and workplace well-being, Rowntree's is valuable to community concerns. Rowntree became one of the first corporations to hire 'welfare officers' (HR managers today) whose responsibility was to ensure the young employees' health, education, and moral integrity. There was also a medical director, periodical medical and dental inspections, and company-wide anti-tobacco and anti-alcohol initiatives. The Rowntrees likewise promoted the education of employees through a network of bookstores, discussion clubs, the Yorkshire philosophical society, and schools. Several Rowntree employees resided at New Earswick, a "model community" created by Joseph Rowntree, which was influenced by Ebenezer Howard's 'garden city' designs. This perspective contrasts sharply with a management philosophy that perceives employees as solely conduits to a predetermined profit agenda.

Contemporary Management Philosophies and Quakerism: An Overlap

The present study asserts that Quakerism also reinforces the contemporaneous ideas of mindfulness, collaboration, and cooperation in management philosophy. Recent attention to mindfulness and its implementation in business appears to have remarkable similarities with Quaker principles. Mindfulness – wisdom-enacted activity (Vu et al., 2018) – is a lifelong process encompassing self-transformation, learning from accumulated experiences, comprising failures (Purser & Millilo, 2015). Mindfulness promotes transformative learning throughout one's lifecycle, portraying consistent,

gradual, and proactive development (Taylor, 2018). This self-transformation process that creates transformational learning is crucial for improving awareness, which may be helpful for managers when addressing complex ethical dilemmas. Using a paradigm of a spiritually oriented reflection of the moral self, Vu & Burton (2020) demonstrated how Buddhist Mindfulness and Quakers' Discernment might enable a process of moral reflexivity and self-transformation. Mindful reflexivity expands the notion of ethical-reflective practice for responsible management by promoting managers' transformational learning (Vu & Burton, 2020). Mindful -reflexivity can encourage a more mindful reflective consciousness and context sensitivity regarding ethical and moral challenges in management learning (Pless et al., 2017). The sorts of ethical business practices connected with Buddhist mindfulness help managers refrain from taking radical stances, such as being extraordinarily logical or utilitarian or even too sympathetic, without considering the circumstances of the ethical challenge (Vu & Burton, 2020).

Collaborative decision-making has been the central idea of a substantial amount of research in management in the contexts of group formation (Hahn et al., 2008), motivation (Vroom, 1995), productivity (Wheelan, 2009), and success (Levi, 2013). In the collaborative performance of a business meeting, Quakers utilize one another as social resources. In essence, Friends' religious experience is a collaborative effort accomplished through the integrated practice of group silence (Steinbock, 2012). The phenomena of stillness in a Friends' Meeting offer the key to comprehending the

puzzling connection between collective physical activity and individual cognition (Steinbock, 2012). Members do not only take advantage of contextual cues that are naturally present; they actively build an environment with contextual cues. Through the collaborative practice of worship, mutual understanding of others' intentions to act similarly is a shared resource made and utilized by those in need. This viewpoint satisfies Bratman's (1992) requirements for shared cooperative action: shared responsiveness, commitment to a collaborative effort, and commitment to cooperation. Whereas the analytic philosophy of action is satisfied with verbal commitments, Quakers acquire mutual support via the coordinated transmission of their bodies in time.

Although Quakerism originated in England and quickly expanded to the American colonies, today's "Religious Society of Friends" is a worldwide congregation with great diversity in its members' philosophical ideas and practices. Some Friends keep a close connection to the Society's Christian origins. In contrast, others opt to include other traditions within their vision of the divine or even renounce believing in any higher force while staying dedicated to ethical living. Therefore, the Quakers in England may differ from those in Philadelphia, Indianapolis, Nairobi, or the Bolivian Andes. Regional differences in worshipping styles are common among American Friends. However, it is not unknown to come across a conservative Friends Church and a liberal unprogrammed Meeting of Quakers in the same town. The American Quaker community, such as Pacific Friends Meeting (PFM), affiliated with Pacific Yearly Meeting, adheres to the unprogrammed style

of Meeting and is located on the Universalist extreme of Christo-centrism (Steinbock, 2012). However, Quakers, irrespective of the multiple branches of Quakerism (Conservative, Pastoral, Evangelical, and Liberal), have four characteristics in common: faith in the potential for receiving communications from God (Inner Light), a dedication to cultivating our spirituality through worship (Quaker Worship), a dedication to practicing spiritual Discernment as a community (corporate Discernment), and a dedication to living as a testimony to the development of virtues (Living Truthfully), Scully (2010).

Early Friends: A Disproportionate Domination

Quakers have an ancient legacy of espousing social justice and participating actively in dispute resolution. Two US presidents, Herbert Hoover, Richard Nixon, and frontiersman Daniel Boone, were Quakers. Frederick Winslow Taylor (1856-1915), whom Bethlehem Steel Corporation hired in 1898 with the explicit intention of bringing more scientific techniques to industrial management, was the descendant of a prominent Philadelphia Quaker family. Mary Parker Follett, "Prophet of Management," and Wroe Alderson, referred to as the "Father of Marketing," were committed Quakers. Another Friend, Joseph Wharton, taught how to govern a corporation and adapt to economic cycles (Baltzell, 1994); he co-founded and was a key stakeholder of Bethlehem Steel Corporation (Copley, 1923). While Quakers may have been overlooked and neglected in organizational management, a more comprehensive scholarship has been documented about them (Kavanagh & Brigham, 2016), describing their engagement in science and

business. Commercially, Quakers were always entrepreneurial and prepared to attempt and use new scientific and technological concepts. This fascination with experimenting prioritizes 'inward sacraments' and the immediate present over rituals, creeds, and sacred texts (Navias, 2012). According to Sir Adrian Cadbury (reporter of Cadbury code 1993, a model that has endured the test of time and has gained international recognition), cited by Miranda & Mahajan (2010), "The remarkable thing is that in 1800 Quakers was only 1 in 500 of the population. Thus, 0.2% of their living population in the country played an important part in the transformation of Britain into an industrial nation" (Cadbury, 2003).

Quakers firmly believed in frugality, austerity, and laboriousness, contributing to Pennsylvania's economic prosperity. During its first two decades of colonial history, Pennsylvania's financial success ranked among the most notable. In addition to contributing to Pennsylvania's success, the Quakers have been at the forefront of several social changes. Pennsylvania Hospital, the first organization in the New World to provide clinical and occupational treatment for the mentally ill, was co-founded by Quakers. Due to their compassion and foresight regarding future psychiatric therapies, Quaker development in the care of the mentally ill was unsurpassed. Quakers considered prison reform and caring for the destitute essential and closest to their hearts. Friends founded the Philadelphia Society for ameliorating the Misery of Public Prisons to improve prisoners' cleanliness, housing, and care. Friends created meetings for sufferings to cater to their own impoverished and widowed. Since the Quaker philosophy of equality is

intrinsically oriented, Friends regard women as equals in the home, school, and meeting house. Their conviction about equality covered race as well; hence, Quakers abhorred slavery and were passionately involved in the struggle to abolish it. The Quakers' unwavering dedication to their ideals binds them to significant social transformations throughout history.

Innovativeness: A Glimpse

Quakers have spawned a surprising and overwhelming variety of botanists, chemists (Raistrick, 1950/1968), entrepreneurs, scientists, intellectuals, and advocates for justice, compassion, and human rights, despite their relatively small numbers. Quaker enterprises were known for their innovation, and their continued financial success was often predicated on creating new technologies and procedures based on cutting-edge scientific thought. Abraham Darby I, who scientifically produced brass and created the first metallurgical laboratory in 1702, produced one of the early advancements. In 1709, Darby I invented the coke-fueled blast furnace, a watershed point in the mechanized Revolution because it allowed for the mass manufacturing of iron, which served as the substance for steam turbines, railroads, and various other 19th-century innovations. Abraham Darby II instituted several other metalworking innovations.

In contrast, Abraham Darby III (1750-1789) began taking a sequence of iterations to ameliorate working conditions at the workplace, circumscribing purchasing farms to produce vegetables throughout times of hardship, getting houses constructed for his employees, and paying a living wage more than the standard (Raistrick, 1953). Allen & Hanburys, another

reflection of Quakers' innovation, was created in (1715) by Welsh Quaker Silvanus Bevan and was prosperous for many years, especially during the nineteenth century. The firm had substantial manufacturing during that time, producing baby food, medicinal pastilles, malt solutions, cod liver oil, and a range of healthcare plus biopharmaceutical products.

Quakers were also pioneering concerning their organizations' managerial and social elements. They were among the first to implement various business initiatives in Marketing, Operations, Finance, Employee Relations, Governance, Accounting, R&D, and Banking (Windsor, 1980). Isaac Reckitt (Quaker Entrepreneur) founded a mill in Boston, a corn company in

Nottingham, and a starch business in 1840 in Hull. Reckitt & Sons developed black lead, laundry blue, domestic polish, and antimicrobials like Dettol and Harpic in the early 1900s.

Quakers' Business Principles

The early Quaker principles contributed significantly to corporate ethics and governance – Uncelebrated – especially the spiritual influence of Quakerism on organizational growth and performance, even with secular discourse. Lamont (2019) ascertained twelve Quaker principles – inspired by the early Society of Friends – which can be implemented to revamp the organizational difficulties of the industrialized world.

Table 1: Quakers' Business Principles.

Stillness	One of the most successful organizational tools which – when applied with integrity and compassion – can inevitably help employees to untangle various problems while carrying with it the same calm that early Friends experienced in the divine.
Silence	Speaking less, listening more, and being at ease with silence all help a firm achieve a greater degree of discernment.
Turn within to solve the problems	Quakers emphasize the necessity of metanoia (a heart change) – an inner transformation. The solution to various predicaments lay in cultivating inner traits, notably spiritual principles such as finding the goodness in people and being willing to pro-actively accept diversity, trust, and cooperate.
Forgiveness	This mindset allows the fortitude to experiment, take risks, make errors, and discover new things, necessary for a successful and creative business.
Respect and Active Care	Creating organizational culture of equality which – contrary to paternalism – respects, values, listens to, involves, empowers and encourages individuals to flourish.
Happiness	Quakers' awareness and perception postulate that happiness and gladness are not reliant on external causes, but on our potential to leverage into our everlasting capability for happiness that exists inside us.

Journaling	Strife begins in the mind, and it is through paying close attention to our minds and ideas – main impetus is to elevate self-awareness - that we may achieve stability to places where there is conflict.
Head Above the Parapet	A kind devotion to duty builds up to the potential of moving out of the old and into the new, as does the desire to stand up and be counted, to become sensitive and to quit concealing that the traditional methods are viable.
The little humdrum things matter	The mindfulness revolution is gaining traction, with giant corporations like Google encouraging employees to focus on the minor aspects in life.
Peace	Resolving conflicts truthfully and innovatively relieves enterprises of the numerous annoyances and disputes, condemnations and animosities that drive a culture of complaint and adjudication. This is a far more efficient manner of cooperating that involves no technology or large investments, only the instruments of peacemaking.
Simplicity	Quakers keep a keen watch on each other to avoid hedonistic habits, affluent lifestyles, and the shackles of vogue. Such freedom is the prerequisite for vigor in any endeavor, whether spiritual, philosophical, or material.
Vision	Quakers' vision has always spanned geographical, cultural, and religious borders. Without regard to belief or doctrine, Quakers seek to recognize the Spirit—often referred to as "that of God."

Source: Lamont (2019) provided the twelve Business Principles of Quakers. Adapting from “Transforming Contemporary Businesses: The Impact of Quaker Principles and Insights on Business in a Volatile World,” by Lamont (2019), *Quakers, Business and Corporate Responsibility* (pp. 9-23).

Revisiting Quakers' Commercial and Social Success

In the 18th and 19th centuries, Quakers, with a reputation for ethics and integrity, were instrumental in creating a wide range of businesses, with banking and confectionery being two of the most prominent. These industries developed on a foundation of biblical ideas and practices, which paid off in terms of profitability and social responsibility. Quaker banks like Barclays and Lloyds proliferated throughout the 18th century because people trusted Quakers with their funds, and as

resultantly, there were 74 Quaker-Owned Banks by 1826. Not surprisingly, considering the close ties among Quakers, Quaker banks frequently merged with or took over other Quaker banks. For example, Barclays Bank dates back to 1896, when 20 small Quaker-run banks amalgamated to establish Barclay & Co. (Kavanagh & Brigham, 2016). Since the 1660s, membership in the Religious Society of Friends has echoed business honesty. To avert over-indebtedness and insolvency, Quaker communities monitored local Quaker companies, and to promote justice, Quakers also governed master-servant

and employer-employee interactions at the workplace. Friends were instructed as early as 1688, through the Advice System, that no one should enter into the worldly business surpassing their capacity to handle it honestly and with repute (Society of Friends, 1802).

The Quaker bureaucratic system, particularly the business meetings, was excellent in assuring that Quakers proactively adhered to and preserved their business principles. Many historic Quaker businesses continue to operate, including, but unconfined to the Cadbury, Rowntree (Now Nestle), Fry's, Clarks, Western Union, Barclays, Lloyds Banks, Guernsey, Allen and Hanbury, Bryant and May, Huntley and Palmers, Carr's Biscuits, and financial organizations like 'Friends Life,' formerly 'Friends Provident. 'Quakers and Business' (Q&B) is a group of Quakers and non-Quakers who work to promote Quaker beliefs. Paul Whitehouse (the group's treasurer) asserted that Q&B got established to encourage Quakers in business to come together and facilitate the Spirit of cooperation, as well as to bring in those seeking assistance for an inherently ethical business approach who may find the Quaker helpful approach. Although some businesses may not be considered Quakers, members of the Friend's Society were instrumental in establishing significant corporations such as IBM, Price Waterhouse, Sony, and J. Walter Thompson.

However, there were also unsuccessful Quaker enterprises and banks; the successes are the ones that everyone remembers. Anne van Staveren, a representative for Quakers in the United Kingdom, asserted that there are only a few notable Quaker industrialists now as before, like Abraham Darby, Joseph Rowntree, and

George Cadbury, ever since the great Quaker family enterprises got acquired. Nonetheless, Quakers are involved in public life; for instance, via the Rowntree Trusts, Quakers fight for social reform. Quakers participated in establishing non-governmental groups such as 'Greenpeace,' 'Oxfam,' 'Amnesty International,' 'Anti-Slavery International,' 'Campaign Against Arms Trade, and 'Circles of Support and Accountability.'

Friends got recognition for their dense co-religionist industrial networks (Burton & Turnbull, 2019) and continual organizational and managerial innovations (Maclean et al., 2020). In contemplation of creating a conditional shift in philosophical leanings and understanding and a desire to perceive the evolving unification of the group, Quakers integrated the fundamental virtue of epistemological humility. While early Quakers, namely George Cadbury, Joseph Rowntree, and Abraham Darby, previously believed that their success was part of the reason they integrated their personal beliefs – whatever shape of philosophy it took – into their business procedures (Miranda & Mahajan, 2010). Practitioners still appreciate those beliefs to date. The methodology by which Quakers hold meetings for business sanctions widespread attention concerning the possible implications as a cooperative and collaborative decision-making method in today's rapidly evolving business organizations (Burton & Turnbull, 2019).

Corporate Discernment: Quaker Business Method (QBM)

The current study contends that the "Quaker Business Method" (Sheeran, 1983) - a terminology used to describe Friends' decision-making processes, can be integrated into current management and organizational practices. QBM,

described as a collaborative, non-hierarchical, transparent, and uncompetitive decision-making style, is the most intriguing feature of Friends' more comprehensive approach to corporate administration (Velayutham, 2013). The Quaker Business Method (QBM) has two primary dimensions: (a) a spiritual component outlined in early Friends' philosophy – where each person can have a close, intimate relationship with God (Karkkainen, 2021), and (b) a decision-making process that has been practiced, validated and perfected by Friends for over 350 long years (Anderson, 2006). Despite its characteristic style, Quaker Meeting for Business participants merely needs spirituality and the correct mindset to engage (Grace, 2006). Members must shift their focus to the Spirit as the supreme authority in decision-making to accomplish the spiritual dimension of QBM in an ego-constrained and respectful manner (Vu & Burton, 2020), which subjugates the functioning of individualistic authority. According to Turnbull (2019), Friends recognize that anybody in the Meeting can sense “the leading” of the Spirit. It will have a significant impact on how Quakers make decisions unitedly in a process known as “corporate discernment,” which leads us nearer to one another, nearer to God, nearer to the Truth, and nearer to understanding what is morally decent to do in the world (Grace 2006). Contemporary Quakers may conceive their internal source of knowledge in various ways: as God, the universe's creator; an inner transcendental energy; or as an atheist conscience (Steinbock, 2012). The principal objective of a Meeting for Business is to achieve unity instead of consensus in its decision-making through corporate Discernment (Sheeran, 1983). However, according to Gentry's (1982)

study of the Quakers' decision-making process, the circumstances that favor the practical application of consensus are listed as follows:

1. A coherent philosophy that can unite the members.
2. The incorporation of Conflict resolution strategies into the organizational structure.
3. Leadership is considerate and responsive.
4. Participants comprehend and value the method.
5. Internal ranking standards for participants align with the group's objectives and values.

Concerning ‘Unity,’ Grace (2000), cited by Turnbull (2019), expressed that “the sense of being led into unity with one another becomes a fundamental mark of the Divine work in the world.” Quaker Discernment seeks to unite various groups, through subjective changes in personal beliefs and understanding, around a path ahead and, while doing so, stimulates ethical reflexivity by subjugating extravagant selfishness (Pless et al., 2017) and fosters self-transformation (Vu & Burton, 2020). Therefore, through practicing Quaker Discernment, each individual can self-reflexively modify his or her stance in connection to other members on any issue(s) via periods of learning that generate a collective new knowledge.

Adopting QBM: Contemporary Challenges

While QBM relies on Spirit to guide unity in decision-making, the authors contend that focusing on the organization's mission and vision also guides unity in a modern organization during the decision-making process. Fierce global competition, rapid technological advancements, and the obsolescence of managerial strategies have compelled organizations to incorporate a clearly

articulated vision statement in organizational practices to emphasize futuristic directions. Vision entails all the connected members endeavoring to attain the desired future position. Vision generalizes change, simplifies decisions making, and facilitates efficient coordination (Fry, 2003). Vision expectedly demonstrates quality, mobilization of people, a higher level of perfection, and inspiring hope/faith (Daft & Lengel, 1998). In consonance with how spiritual survival displays a quest for human existence, a mission statement serves as a foundation for vision and a requisite for organizational existence. The mission statement elucidates the glimpse of leaders' values within the organizational core values and culture, which can be visualized through corporate artifacts.

However, human imperfections persist in the Quaker method of Discernment, especially in the contemporary context, as perhaps, justifiably expressed by Grace (2006) that Quakers are acutely aware of how the human mind falls well short of the spiritual goal and of the vulnerability with which our process might seem. For them, Corporate Discernment of God's will is a tentative and unreliable endeavor. Furthermore, members may feel alienated or silenced if a decision is made without their input or by a substantial majority (Dandelion, 2002). The most challenging problem in adapting the corporate discernment method in the context of the modern corporate world is the commitment of time on the part of contributors to identify the best alternative to arrive at any conclusion. Although the process generally meant much time spent debating and arguing, it also ensured that implementation could be done promptly and with commitment (Cadbury, 2003). Gunia et al. (2012) reinforced

the claim by recognizing that providing the opportunity for reflection and moral discussions in the decision-making process might strengthen the ethical structuring of outcomes. Businesses today may benefit from utilizing at least some of the components of QBM, though only some of the procedure or ideology.

According to the authoritative collectively-agreed narratives and a large community of Quaker researchers, Quaker's economic strategy is not contingent but inevitably linked to certain Quaker beliefs. Undoubtedly, given other Quaker attitudes and beliefs – most prominently an emphasis on individual conviction and distrust of institutional theology and clerical or other religious hierarchy – finding a theologically-framed approach without the participants' attitudes and beliefs being pertinent would be incredibly shocking (Muers & Burton, 2019). According to Eccles (2009), although there are no instances of the Quaker business method being directly used in the argumentation of the presence of Divine inspiration – the available text appears as a conceptual case of the Quaker experience of the Divine. Although primarily controlled by non-Quakers, many 'Quaker-connected' organizations claim credibly to deploy Quaker business methods in decision-making according to Quaker ideals. This experiential perspective, which eliminates agendas and scripted comments, is reminiscent of Freudian group dynamics and some Eastern faiths (Kavanagh & Brigham, 2016). Muers and Burton (2019) asserted that, in its constitution, the Scott Bader Commonwealth (a UK chemical manufacturing firm) founded in 1921 has allusions to decision-making by unification instead of through a formal vote.

In Quaker tradition, knowing the Truth and living 'truthfully' are inextricably linked (Muers, 2015). According to a crucial tenet of Quaker anthropology, everyone has recourse to spiritual Truth, irrespective of their religious connections that birth unique 'experimental' practices of peaceful interaction with the other (Muers, 2015). The primary distinction between philosophy and management can be found in their outcomes. The purpose of management's existence is "performance." On the other hand, philosophy has only one purpose: 'truth' and its consequence, 'liberty,' conceivably being free of misconceptions and critical aspects (Ledoux, 2012). The emphasis on discerning and committed Truth creates a place where God-talk and management-talk may coexist without jeopardizing the integrity of either discourse (Muers & Burton, 2019).

Unlike many writings published, the Quaker business meeting uses no explicit theological language. Numerous constituents of the Quaker Business Method may be readily taught and used separately; thus, there are few apparent impediments to this transferability (Muers & Burton, 2019). On the one hand, the transferability of Quaker business methods into non-Quaker situations may show that intent is not that significant after all – that the will of God can be discovered through this approach independent of the participant's views. Alternatively, this transferability might indicate that adequate justification of the religious descriptions of what is happening is either incorrect or superfluous. However, to seek spiritual guidance to practice Quaker Business Methods suitably, adequate explanations should be sought from the disciplines such as psychology

or organizational studies. These disciplines typically apply vigorous methodological anarchy and concentrate rigidly on the common themes between Quaker and non-Quaker entities that emphasize a QBM (Muers & Burton, 2019). The first upholds theological assertions at the level of cognition while dismissing them at the practical level. The second dismisses theological assertions at the level of cognition but leaves room for the possibility of their application in practice, at least conceptually. Nevertheless, seeking God's will to uncover the pre-existing right solution remains the systemic flaw of QBM.

ORGANIZATIONAL TRANSFORMATION: THE CASE OF CADBURY SCHWEPPEES

Cadbury (British Multinational Confectionery, wholly owned by Mondelez International since 2010), as the division of the Cadbury-Schweppes Confectionery business - Cadbury merged with Schweppes in 1969 - was sometimes designated as "Cadbury's and Cadbury Schweppes" (from 1969-2008). The multinational food and beverage company Cadbury-Schweppes produced jams, biscuits, nonalcoholic drinks, tea, and various other carbonated beverages, chocolates, and sugar confections. The chocolate confectionery segment within the broader food sector can be distinguished based on several objective factors (Smith & Child, 1987) - primarily the company's origin. Chocolate confectionery got initially developed as an affluent item without a conventional home market. Consequently, it created a global luxury market that became a mainstream business. Conventional for

confectionery companies to become capital-abundant, centralized, and global, which prompts them to incorporate the newest organizational and technical advancements sourced internationally instead of a local constituency. Second condition: Since the late 19th century, an active marketing approach has significantly affected the growth of Cadbury's business and other essential food companies (Smith & Child, 1987). However, by the end of the late 1970s, Cadburys was attributing the inevitable requirement to optimize weaker product lines to challenges resulting from the increased specialization and commercial elegance of retail trading. More than merely its direct pre-war appeal to "good value," Cadburys needed to support its products on a broader scale (Cadbury, 1964). The primary competitive strategies within the industry are focused on lowering costs via productivity enhancements, replenishing raw materials to reduce pricey cocoa, and advancements in packaging attractiveness.

As Table 1 indicates, Quaker manufacturers shared a unique attitude toward welfare, established employment provisions, and social responsibility that took on institutional quality. While the Quakers have been recognized for their curiosity and entrepreneurialism, they also asserted that any transformation would be gradual and maintain continuity with the past (Smith & Child, 1987). There are enormous perils in simplifying production to centralize the entire factory's resource base on a single line (Cadbury, 1964). Up until the 1970s, Cadburys avoided wholeheartedly switching to a streamlined strategy. Cadburys maintained a Programme of enhanced product

proliferation for several years post-merger with Schweppes, soliciting the expanded organization to transform into a generic food manufacturer through product and regional diversity. It was only in the middle of the 1970s, when Cadbury's market concentration dramatically decreased, notwithstanding this policy of product multiplication, that it considerably reduced the number of products it offered and decided to adopt the Mars model of targeted mass production and marketing. Various practitioners have cautioned that substantial improvements in top personnel positions, ideologies, and policies are sparked by deterioration in organizational performance or other organizational "upheavals" (Frost et al. 1985 & Pettigrew 1985). According to Smith and Child (1987), between 1975 and 1977, Cadbury's chocolate market concentration decreased from 31.1 to 26.2%, with particularly steep declines in product categories; additionally, in 1976, the business miscalculated the cocoa market. Trading profit got reduced in 1975 and 1976, two straight years when inflation was hovering around 20% annually. This calamity catalyzed transformation in Cadbury's business. Therefore, switching from one sector framework to the other required a substantial amount of learning dependent on different modes of information transmission. One was hiring employees from Mars, a rival brand that, by the end of the 1970s, had become a template of Cadbury's philosophy of production rationalization. Another alternative was to lean on equipment vendors, mostly continental producers, who had successfully tested apparatus in other chocolate manufacturing firms to convey cutting-edge production techniques.

Transposition & Progression

Change has been in emotional conflict with continuity in organizations because they are social structures with traditions and cultures, as Pettigrew (1985) highlighted in the instance of ICI. The foundation for transformations got established by previous demands for change, including actual demonstration initiatives. This interplay between change and continuity is visible in the Cadbury experience, which combines management entrepreneurial spirit with a set of deeply ingrained practices at its central Bournville facility. However, transformation implies a metamorphosis or, at the very least, an inner transformation (see Table 1), a change from an earlier state. In this case, the 'transformation' has been ubiquitous as the repudiation of something the management and employees were conscious of, making the business different. This saga of transformation may righteously be called Cadburyism (Smith & Child, 1987), which is famously known for its employment, well-being, and community-related components. The Cadbury employment framework got established early in Bourneville's factory growth. Resultantly, Cadbury developed a Programme for hiring, training, and progression during the interwar that acknowledged access by multiple gates would result in a difference in end position by level and specialization (Jones, 1984). It is obscure that the Cadburys regarded their employment practices as a consequence of corporate efficiency, a Quaker moral compass, and a sense of community (Cadbury, 1912). The Cadburys and other Quaker chocolate manufacturers accorded management organization's role in corporate efficiency considerable attention (Child, 1964).

Cadbury's persistent concentration was Investment in automation (post-first world-war), which was perceived as a primary vehicle of transformation by then, and technical advancement. It enabled price reduction that, in essence, spurred sales, allowing it to increase dominance over the molded bar market. The workers dispossessed by mechanization were assisted through alternative employment in the production plant and the Bournville community. The plans also offered benefits to those laid off through financial incentives to reconfigure or launch a business (Jones, 1984). The Investment Programme continues to prioritize mechanization as it did in the past. However, the company's usual commitment appeared to have been disregarded to make the transition to employment terms as seamless as possible through engagement and preserving the community spirit.

Furthermore, the transformation created susceptibility in a departure from established precedent because of the sheer tenacity of Cadburyism and embeddedness. Because it integrated its vision of community business with a passionate desire for increased efficacy and lucrative capital investment, Cadburyism was a management philosophy that diligently collaborated with emerging trends in concept and technique. The first significant disruption to the Cadbury culture developed from the abrupt administration of the redundancies made as part of "Operation Profitability" (1970). Smith and Child's (1987) investigation indicated that the organization underwent a significant transition after 1978. Cadbury lowered its workers by 4057 (from 1978 to 1985), products by 28, and production lines by 90 during the

same period. Cadbury undertook immense physical reconstructions to the long-standing industries at Bournville and Somerdale, adopted a substantial amount of flexibility, introduced continuous shiftwork, and outsourced many functions. Well-known bedrock of the Cadbury legacy since 1918, the 'Factory Council' was disbanded. The impression of culture shock undoubtedly resulted from events after 1970 that not only shook the previous 30 years of employment security but also pushed with an excessive bluntness that made it clear that management supported labor reduction as a worthwhile goal.

Mechanism

A material structural reform and a cognitive reframe are both required for organizational transformation. Cadbury's transformation went through multiple stages, with its implementation (1978) serving as simply the outward expression. Many of the ideals it relied upon were developed in "Project Ambridge" (1966). In the case of capital intensification and automation, they had already penetrated Cadbury's philosophy decades prior (Smith & Child, 1987). Thus, transformation occurs in several stages, each of which may only sometimes have a distinct beginning and finish. Although it may be undeniable that businesses experience periods of normalcy interspersed with shifts, this over-separates the consistencies and disruptions in time.

Additionally, the consequences of sector-specific conditions must be reconstructed cognitively and proactively acknowledged by all the top vertical managerial position holders. They furnished the conduits through which a novel perspective, or a connection between

a sector and an organization, may enter mainstream knowledge management. However, considering such vertical organizational transitions from a different perspective may also emanate cultural and political unrest (Whipp, 1986). Bower (1970) was the first to explore the complexities of vertical organizational interconnections in anticipation of total managerial commitment to risky transformation. The shreds of evidence can be traced to Cadbury's management's failure to procure organizational support for its earlier endeavors to initiate four-shift working, which gave rise to the 1979 walkout of workers. The repercussions of the merger appeared to have been significant in that a former Schweppes corporate leader and the Cadbury executives pushing for reform in Bournville lacked particular sensitivity about this subject (Smith & Child, 1987).

Family members, management, and employees all continued to uphold Cadburyism as a firmly held philosophy. It served as both a yardstick and mediator - it purposefully prompted important change mediators (such as the technical director) to contend against the tenets of the established order - of such transformation. Blodgett (1983) has also linked this possibility to the family's conventional view of society. He asserted that a relatively small primary employment essence produced by an employment rationalization process and restructuring offers the potential for a nearer corporate image and interpersonal relationships (Blodgett, 1983). In other words, a dominating managerial philosophy should only sometimes be perceived as solely a roadblock to reform. The more evolved it

is, the more potential it is to foster a better formulation of possibilities. It may serve as a crucial legitimization linkage in shifting from one strategic organizational combination to another (Smith & Child, 1987). The Cadbury case illustrates a process of transformation in which the main break from stagnation necessitated the cognitive stimulation offered by support for a total directional movement and required re-aligning existing organizational frameworks with the new demands expressed in light of altered competitiveness. Therefore, the transition process involves a discussion among perspectives. Cadbury's change must be attributed to 'vision' itself - a fundamental perspective that conveys clarity of purpose and the essential emblems it defined while acknowledging the roles played by authority and circumstances. The distinct cognitive frameworks espoused by individuals in various positions (according to specialties and hierarchical levels) and with conflicting pedigrees led to the advancement of a range of strategic visions for transformation during the 1970s. The significant proponents were determined to use their influential organizational positions to push for significant innovations.

Employee engagement with little capital involvement or labor elimination through substantial capital expenditure in mechanization was the two main identified strategies for increasing productivity in Cadbury's business. Workplace organization visions varied from extreme proponents of eradication to the blank slate of Greenfield sites and advancement by engaging collaboration via involvement (a typical Cadbury method). There was rivalry

between the different power coalitions and proponents of these ideologies, as well as partnerships across specialties that included blended visions (Smith & Child, 1987). The ideology behind mechanization, labor & product reduction, and new working habits were reflected in the 'Long Range Plan' (1978). The transformational leaders (family members or employees who had spent long years working for Cadburys) had past management experience in handling significant transitions, which provided them with a conceptual framework for process building. The plant closure and production rationalizations that started in 1967 and 1971 were greatly influenced by the technical director, who was the leading proponent of dramatic transformation through root-and-branch site transfers (Smith & Child, 1987). To bring significant rationalizations, the managing director accelerated the frequency of personnel reduction and task structure modification in the 1980s. However, it is not reasonable to mention that only internal sources got exclusively used in Cadbury's transformation; on the contrary, the company's internal agents of change also drew crucial thoughts and ideas from external sources.

Additionally, the senior transformational leaders relied on more junior players to spearhead the realization of essential milestones in the transformation process to exert their authority. In general, confrontation and incremental change were applied to implement the transition. Regardless of the revolutionary context of the reforms and management's dedication to implementing them, there was not much internal friction. However, this must always be measured against a prior background

of positive labor relations. The tradition of better labor relations and equilibrium management did strike between occasionally taking a solid stance and persisting in trying to create concurrence through communication systems (including videos) must be credited in part for the reduced prevalence of internal conflicts during a period of transformation (Smith & Child, 1987). However, providing financial rewards to workers was highly crucial to this personnel strategy.

Case Findings: Managerial Takeaways

Considering the organizational transformation of Cadbury Schweppes, provide the following conclusions:

1. It is conceivable to distinguish sectorial phenomena crucial to comprehending the behavior of enterprises and, particularly, the settings under which they transform.
2. The transformation of Cadbury did not entail a complete departure from its traditions. Unlike Mars Model, for instance, it stayed unionized, maintained multiple sites, and continued to create a variety of premium brands.
3. A prolonged recognition phase did follow the transformation, which required a mix of 'symbolic' and 'power-relevant' actions, including (a) reframing the understanding of critical situational factors and adequate reliability arrangements and (b) the ascent into influential positions of individuals espousing reinterpretations and solutions.
4. Competitive strategies and improvement recipes were proposed by actors whose perspectives got influenced by their training, expertise, and prior experience with the organization.

5. The conventional and formerly dominating corporate philosophy was not just an obstacle to change. Its widespread acceptance and cohesiveness gave a clear stance against which to build the argument for transformation. The adaptable corporate ideology of Cadbury emphasized openness to new methodologies and intellectual inquiry and the encouragement of management to continue in this manner.

6. The transformation process involved stages without a distinct beginning and finish. It necessitated the importation of information through sector networks and connections between divisions at multiple levels to align the corporate support for the reform with its execution in individual projects.

7. The articulation of fundamental tenets and symbols contributed significantly to the activation of transformation. These were designated as primary objectives to drive organizational efforts and served as levers for a reconfiguration.

8. Important agents of transformation also relied on their power. In addition to their positional authority, their legitimacy in a crisis was bolstered by their history of effectively managing change in other sectors of the organization, however, where forces opposing change were less ingrained.

QUAKERS' SOCIAL CAPITAL: CASES AND REFLECTIONS

Individuals who believe in religiously-based social services believe that transferring social capital can help build a harmonious society and solve problems like poverty and inequality. Putnam (2020) defined Social Capital as "the features of social organizations such as networks, norms and

social trust that facilitate the coordination and cooperation for mutual benefit.” Walvin (1997), cited in Schneider (1999), rightfully furthered that cooperation rather than competition was the commercial mantra of Quakers. Like human capital’s skill set, social capital is an intangible input that can be obtained through collaboration or community participation and readily operationalized into voluntary assistance to people in need (Greeley, 1997). Coleman (1988) emphasized the importance of constructive face-to-face interactions among community members, whereas Bourdieu (1984) and Wacquant (1992) believed that social capital was one of the three basic types of money (economic, cultural, and social) that worked together to reshape the social system. These two traditions were combined by Portes (1998), who redefined social capital as relationships within a collectivity founded on enforced trust that impacts its participants’ economic objectives and goal-seeking conduct. According to Schneider (1999), in obtaining engagement with material and social wealth, people or organizations use linkages between members of a group that is culturally encoded. The following two components make up social capital: (a) linkages with individuals or entities with accession to the resources and (b) cultural signals that indicate that a person is a community member and should be granted accession to such linkages (Schneider, 1999). However, to constructively exchange social capital, organizations must learn to develop bridges across quite diverse groups (Milofsky & Hunter, 1994) while retaining relationships within their fraternities. The authors have tried to look at the challenging process of theologically-driven organizations

striving to achieve this objective via cases of three distinct Quaker-based organizations working in underserved areas. The current study illustrates that: a) Successfully deploying a religious body’s social capital for community service depends on the capacity to maintain the network ties and appropriate cultural capital norms envisaged by adherents of the original faith, b) Organizations can support outsiders through religious-based resources without expanding their limits to accommodate persons from the communities they serve. Acknowledging how socially-oriented organizations serve the broader community successfully requires an understanding of a) their capacity to put their beliefs into action, b) their potential to conceive a hurdle, and their efficacy in engaging with the groups they want to benefit (Schneider, 1997).

These three organizational narratives demonstrate the systems of beliefs-driven service that either support or undermine efforts to build social capital through the collaboration for the betterment of the underprivileged. Each entity illustrates a unique platform to share social capital with the communities its programs serve.

Quaker House

To accommodate new migrants in the neighborhood, Friends from a nearby Meeting established Quaker House in 1879. The development of social capital linkages through the cultural indoctrination of public members offered into predetermined criteria and the weakening of social-cultural linkages from the pioneering religious body are two social capital-sharing tendencies seen throughout Quaker House’s history. The initiative became a complex social service agency with paid workers as time progressed (Schneider, 1999)

and expanded the social capital structure by integrating community members into Quakers' practices and the exchange of social capital reserve. Fellowships and grants to Quaker' run educational institutions for members of the public were provided, besides invitations to serve the board or as staff for these program participants. By the 1950s, African Americans made up half of the organization's personnel, while non-Quakers made up the other half. However, there was still a considerable Quaker presence and practice.

However, as Quaker House gradually lost patronage and influence within the broader Quaker world, the relationship between the institution and the wider Quaker group started crumbling in the 1960s. This period in the nation's history exemplifies how social capital may be detrimental (Portes, 1998). Members in organizations increasingly depend on narrower, tight-knit social connections of trustworthy people, thus excluding the neighboring leadership and the social capital of the broader Quaker group. Non-Quakers began to fill executive director positions, and many powerful Friends who had previously served on the board stepped down, pulling social support from the group. Due to this erosion in social capital, Quakers in the city who had affiliations to foundations and significant personal fortune eventually had limited access to material resources. The surviving Quakers were passionate about the institution but needed more economical means, nonprofit leadership experience, and contacts that previous boards had inside the Quarter. The corporation started losing its purpose of mission and developed management challenges due to poor staff leadership and progressively weak boards.

The workforce was nearly wholly made up of non-Quaker Blacks by the mid-1970s, and the Quaker volunteer participation had vanished. Although the organization had a few unique activities, it was plagued by chronic mismanagement, staff shortage, and a lack of ambition. The programs did not meet the mission or specific program service goals. In 1987, a Friend who had been re-appointed to the board encouraged the organization to appoint board members. By the late 1990s, the Quarter had begun to nominate more proactive and competent board members, who gradually began to ask the necessary questions to help the organization turn around. Although it is relatively early to observe concrete results, the staff and the board recognized the importance of combining mission focus, administrative skills, and links with the local Quaker community (Schneider, 1999).

Youth Together

'Youth Together' exemplifies how to share social capital by broadening both relationships and cultural cues. The project model is an idealized version of social capital, intending to spread connections and culture across class and race divides (Schneider, 1999). The Project had its first formal program year in 1992 and ran as a stand-alone program until 1996. The program originated in 1990 around small mentoring clusters of youth from three locales - people from the middle-income group, Blacks from racially segregated high-poverty zones, Whites from working-class to poor neighborhoods, and Puerto Ricans — that regularly collaborated with collaborating toward a collective goal. This tiny minority believed that enabling opportunities for teens and adults from various

social groups and racial backgrounds was the best approach to eliminating prejudice. Activities for small and big groups used to be scheduled at the participating social service organizations and Friends meetings held across the city. The rationale of this program was to promote social capital in all participating communities and create cultural competence across groups based on incorporating both the culture and network linkages so that individuals can effectively migrate across social linkages throughout their lifetimes. Creating bicultural persons capable of fostering social capital spanning class and racial lines became the core aim, considerably more vital than preserving the Project's small-group networks. However, Some White Quakers were concerned about cross-class and racial contact because of their preconceptions and unpleasant experiences.

Nevertheless, people wondered how a program could work with underprivileged communities instead of ministering to them when 2/3rd of the founding committee members were White. Consequently, some members of the Friends community had ambivalent feelings about the program, which resulted in sluggish decision-making, restricted financing prospects, and some backstage efforts to curb program efforts. The Monthly Meeting was in charge of the program's finances for the first two years. Because it required the pre-established administrative and legal frameworks, the program switched its budgetary sponsorship, particularly those organizations from which it recruited participating members in its third year. The advisory committee meetings and the program followed Quaker's business practices in its operations. 'Youth Together' had a devoted

core of long-term participants by the fourth year, a well-known model that had achieved modest financial success and had learned the advantages and disadvantages of this method.

Burial Ground Project

The Burial Ground Project demonstrates Quaker community services that efficiently galvanize social capital without increasing the social capital network's bounds. A Quaker biographer got worried about the Burial Ground Project while working on a history of a Quaker who opposed slavery and advocated for women's rights who was cremated at this historic cemetery. The Quaker historian's description of her experience of illumination as being moved to act by a still, little voice is typical of the Quakers' understanding of how the Spirit moves a Friend to take social action.

Until 1990, the green haven had morphed into the neighborhood's central hub for narcotic activities. Like many low-lying regions in Philadelphia, this community was made of a unique blend of people who cared about their neighborhood, made ends meet any way they could (often via minor criminality), and were drug traffickers (Goode & Schneider, 1994). Residents were afraid to protect their community as crime and violence rose, fearing retaliation. After discovering that the graveyard was a Quaker cemetery and reporting on its circumstances, community members contacted the Friends' Yearly Meeting. The historian's subtle instigation to do something became an amber alert to prompt action due to negative press and community calls for assistance. She quickly began mobilizing efforts to rehabilitate the area and improve the cemetery's condition, along with several other powerful Friends from

her Meeting. Her actions demonstrate that she is leading rather than solely reacting to the Quaker's self-interest in dealing with an uncomfortable circumstance.

Instead, she leveraged Yearly Meeting's social capital to build a long-term endeavor and provided prospects for many more Friends to carry out their concern for global service and spiritual nourishment (Schneider, 1999). Similarly, the Burial Ground Project volunteers regarded this endeavor as a means to implement their beliefs. On the other hand, it demonstrates that a project that succeeds on all fronts by leveraging religious community social capital does not have to require forming cross-group social networks.

The Burial Ground Project started as two community-based social service projects. A community organizing initiative, which lasted about a year and aimed to construct a tiny settlement house in the area, was launched. The community organizing endeavor floundered because it needed to establish a focal point for action. After completing the community organizing effort, several of these panel members continued working on the Burial Ground Project. Another committee was working on reclaiming the burial ground at the same time. This committee comprised members from all of the Quarter's Meetings, with leadership provided by powerful Friends from one Meeting with experience in wealth management and altruistic governance. They promptly established a 501(c) (3) organization and secured the funding necessary to reclaim the burial ground. The Project leans upon Quakers' social capital to effectively execute its initiatives. These people utilize their expertise and leverage over the city's material resources to obtain funds for their

pursuits. The Project produced an extremely successful restoration movement that drew in Quaker participants from around the Quarter and nearby meetings to sweep up garbage and undertake landscaping tasks, similar to weekend camp designs of gathering volunteers to rehabilitate underprivileged regions. The initiative successfully rehabilitated the land and erected a safety fence to keep the drug users out over several years. The Project has transformed the Burial Ground from a community eyesore into an asset.

Case Findings: Common Reflections

The practices depicted through these 'Not-for-profit' organizations exemplify the multiple ways in sharing theologically driven social capital with non-religious groups. All three groups started due to a small group of Friends' concerns. Apportioning social capital resource base systems emerge from how each entity employs Religious Society of Friends cultural practices (Schneider, 1999). While each one of these community services projects had clearly defined roles and personnel who guided and succeeded as employees, board members, or participants, they were all established on Quaker business principles (Table 1). The intricacies of this process impacted the association between the founding religious institution, the social service program, and the greater community it served. Institutions searching for alternatives to the hierarchical structure of the current administration sometimes turn to Friends for Consensus approaches (Schneider, 1999). The business practice among Quakers is an acquired trait. When it succeeds, it provides a great sense of success while reinforcing the core Quaker conviction that God is present in everyone.

REFLECTIONS AND DISCUSSION

Drawing broad generalizations from historical case study-based research should be done carefully since history is always specific and transient. Nevertheless, examining the Quakers should prompt us to reconsider some of our presumptions and preferred stories. The authors claim that the Quaker narrative should be incorporated into the history of management philosophy, which has been largely left out of our field's predominant narrative. Why does management literature typically place the field's genesis around 1870 and 1890, ignoring the significant role that the Quakers had in the development of business and trade prior to that period? One argument is that the corporation as a legal entity evolved in the second half of the 19th century, along with a managerial class whose requirements were never linked with Quaker's ambitions, purposes and practices. The Quaker narrative challenges other prominent management narratives, notably dualistic ones. American management rhetoric (wavered from normative poles to rational poles) does not overlay onto the Quakers' narrative because the Quakers have always focused on optimizing core business (the rational pole) besides understanding employees' concerns (the normative pole). Their business capacity of exploration was grounded on their recognition that success usually takes generations. Quakers' narrative is also a robust alternative to other prevalent models in management research. For instance, Porter's (1980) assertion that firms should not get stuck in the dilemma of cost-cutting and differentiation strategies; the Quakers illustrate that doing both is feasible and sustainable over the long horizon. As inquisitive

thinkers, Quakers were always fascinated by uncertainty, which fueled their interest in science, innovation, and experimentation.

Widely acclaimed scholarship of Quaker studies believes that the organizations that have grown monotonous in the gloominess of an operational, materialistic world and aggressive & disturbed in an atmosphere of explosive change, the Quaker practice of 'turning within' may transform depressing workspaces into environments that nurture the human heart. The authors claim that the Quaker conceptions of Stillness, listening, quietism, thankfulness, grief, visioning, and journaling are some tools that can transform a miserable state into a vibrant one. Spiritual practice in educational psychology has prioritized the need for business and management schools to revert to an existential mission. It has necessitated cultivating heart and Spirit, kindness and compassion, and instilling soulful governance. The emphasis on solitude, silence, self-awareness, and service in Quaker spirituality stimulates what makes people hum, demonstrates our power in unexpected ways, and allows us to become better versions of who we are.

As ownership migrated steadily into the hands of institutions, the Quakers were pushed out of the modern commercial sphere. The early Quaker employers, and the specific corporate ethical principles preached by them, are deliberately forgotten in modernism, which usually praises the manager, and the specific task management performs in the modern firm. Given current concerns about corporations, it is appropriate to reconsider the responsibilities and functions of this organizational structure and its governance. Ethical business practice, which

involves adhering to moral standards in business situations and practicing socially conscious commercial conduct, is increasingly essential for maintaining the credibility and effectiveness of large organizations. It is essentially due to the increased globalization of corporations, which has complicated these issues.

Managers must periodically reconsider their strategies to accommodate various organizational changes, necessitating mindful-reflexivity to consider individual diversity to build an inclusive and ethical culture. The Quakers are an excellent starting point for such re-imagining. However, due to the dearth of philosophical thoughts on our relationship with the corporate world, corporate ethics might lead to well-intentioned but counterproductive acts. Therefore, Geoffrey Klempner's concept of the "business arena" and Benoît Frydman's concept of "co-regulation" might assist managers in making better judgments. Regarding the abundance of discussion surrounding the corporation's undue dominance in contemporary society and vigorous conversations about alternative organizational structures, it is probably relevant that the subject is addressed today.

However, in today's different economic and social circumstances, it is futile to imitate or replicate yesterday's Quakerism. Nevertheless, Sir Adrian Cadbury had established principles that may be close to the notions that Quakers are more recognized to date. They consist of concepts that appear effortless and candid to comprehend. Those five principles are "respect for the person," "taking the meeting's spirit," "the need to discover a better method," "care for education," and "concern for the community." Even if Quaker businesses do

not exist as they once did, Quaker business ideals might be portrayed as having been substantially and implicitly incorporated into modern capitalism through a considerable interest in CSR and good capitalism. However, when these practices are separated from Quakerism's fundamental ethical principles, they are inevitably more prone to straying from the feeling of community essential to Quaker's business ethics. Quaker businesses were renowned for their benign paternalistic management, as well as an automatic reflex of the employer's moral obligation towards personnel, which manifested in creative and expansive welfare schemes.

However, the current study also cautions against glamorizing the Quakers, considering that they were of their period and some of the Quaker business practices are paternalistic and bigoted. Many Quaker beliefs may be persuasive and admirable, but any conviction carried to the extreme can be repulsive, harmful, paradoxical, or all of these. The downfall of some Quaker firms is partly due to their dual emphasis on authenticity and worshiping practices, especially liberal worship that can entail questioning the essential core of Quaker convictions. In an increasingly divided, unbalanced, and resource-constrained society, we may need an action theory in the management philosophy that values authenticity besides a set of morally-oriented behaviors that values both the experiential moment and the long-term betterment of subsequent generations. To better integrate management philosophy into the mainstream of businesses, the authors further assert that modern corporations need to consider the following: (a) How to strike a balance between

a strong community ethos and independence, (b) how to foster an atmosphere that embraces people to be individuals instead of clones, (c) how to make space for dissension and sarcasm, and (d) how to ensure that their well-being scheme does not feel compelled, presumptuous, conformist, or a type of totalitarian vigilance. Finally, a dedication to personnel welfare is

inevitably linked to a dedication to business excellence. In a more fragmented, uneven, and resource-constrained future, we may require a philosophy and action that values pleasure and authenticity, as well as a set of norms that prioritize the present moment's experiential value and the long-term well-being of future generations.

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