



On the Path to a Sustainable Africa: The Role of Communalism and Collaborative Enterprises

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INTRODUCTION

Over the last few decades, there has been an increase in economic liberalization and the implementation of programmes to make doing business in Africa easier (Amavilah et al., 2017). In comparison to other parts of the world, Africa has a reputation for being difficult to do business

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in, which means that the continent's post-2030 sustainable development agenda, which aims to unlock the continent's potential, is at a disadvantage (DeGhetto et al., 2016). Because of a slow export market and a large young population, there is an opportunity for both new businesses and expansion of existing ones. The resulting commercial and environmental issues which necessitate changes must be addressed.

In an ever-changing Africa, there is a growing demand for sound management practices and training to enhance business sustainability. The balancing influence of management ethics cannot be overstated considering Africa's rapid socioeconomic development, viable technology, and social and economic development opportunities (Mutezo & Mulopo, 2021) and people expect businesses to conduct their operations in a professional manner. As a result, developing ethical corporate practices becomes critical. Because of Africa's cultural diversity of people, places, and values, indigenous beliefs and trends have a strong influence on business practices (Chilisa, 2017). It is necessary to comprehend and contextualize indigenous ethical ideas and practices through communalism in Africa with respect to business.

Businesses are increasingly pursuing sustainability initiatives to address social, environmental, and economic issues. The complexity of sustainability challenges, on the other hand, frequently outweighs an organization's capacity. Collaboration among a diverse range of stakeholders is thus recognized as critical for resolving sustainability issues and as a requirement for all types of organizations.

DOING BUSINESS IN AFRICA

Africa, the world's second-largest continent, is home to a diverse range of countries and is one of the most resource-rich regions on the planet (Dana, 2018). Over time, Africa's ethnic diversity has shaped its political and social climate. It also has a diverse climate, ranging from tropical to subarctic, which has influenced the types of businesses that thrive there. Over the last decade, the economies of many African countries have shifted from decline to growth. According to Edoho (2016, pp. 282/284), "African economies frequently have a formal sector dominated by opportunity-driven entrepreneurs and an informal sector inhabited by necessity-driven entrepreneurs". Despite technological advances, some developing countries have failed to capitalize on them

as a means of economic development. At the beginning of the twenty-first century, developing countries in Africa were expected to introduce and use new technology as an incentive for growth (Amankwah-Amoah, 2016; Amankwah-Amoah & Sarpong, 2016).

According to the World Bank (2014), Sub-Saharan Africa has some of the world's most difficult business conditions. According to UNIDO (2012), the rapid growth seen in several African countries is primarily driven by natural resources and services, and several are experiencing virtual de-industrialization. Productivity remains low, and many African countries are losing ground in global competitiveness rankings, which has been attributed to the continent's red tape, bureaucracy, over- and under-regulation, rent seeking, and corruption, all of which continue to be major impediments to business growth (WEF, 2013). Nonetheless, some African businesses can overcome the challenges of the African environment and become viable and profitable enterprises. It is proposed that a rising African entrepreneurial class is now driving economic development, indicating a significant shift away from previous state-led development approaches (ACI, 2014; Moyo, 2009). Competent African businesses are also said to be sprouting in response to the rapidly expanding demand for African goods and services in both domestic and international markets (BCG, 2010).

Despite having the highest concentration of low- and middle-income countries in the world, recent statistics on connectivity and digital development for Africa show that the continent is growing steadily—albeit unevenly across the continent (We Are Social, 2019).

THE COMMUNAL NATURE OF AFRICANS

The African concept of “community”, as encapsulated in the Zulu principles of “*Umntu ngumntu ngabantu*”, which means “a person is a person through other people” (Howell et al., 2019). Tolerance, humanity, and respect are communal cultural values that, when combined with some of the shared parts of Ubuntu cultural treasures that African communities are usually proud of, are critical in this race against the clock towards sustainability (Asamoah & Yeboah-Assiamah, 2019). It is believed that every member of a community whose personal life is guided by Ubuntu has embraced the philosophy's essential humanistic characteristics, using the philosophy as a hermeneutic key (Sanusi & Spahn, 2020). Caring, humility, thoughtfulness, considerateness, understanding, smart,

generous, hospitable, socially mature, socially sensitive, virtuous, and blessed are examples of character traits that steer away from confrontation and towards conciliation.

Researchers have emphasized the importance of understanding how identity is constructed, because a constructed identity that leads to segregation, isolation, radicalism, or violence does not welcome others and mistreats outsiders (Tarus & Lowery, 2017). The African communal identity has been dismissed as unimportant in a society where Westernization has become the norm and individuality is dominant. The lack of awareness of Africans' distinct identities is being exploited. Wa Wamwere (2003) defined negative ethnicity as the Western ideology of classifying Africans, which has contributed to unnecessary hostilities between African people. Africans have traditionally been described as communal and collectivist, reflecting a worldview based on group thought.

The communal outlook is thought to be one of the most distinguishing features of African philosophies (particularly its ethics), and it is represented in a variety of narrative forms, including songs and proverbs, as well as folklore and mythology. Ugwuanyi (2011) asserts in his book that African morality is founded on a form of communalism, and that gives rise to several African values such as cooperation, consensus, reconciliation, and commonality. A common misconception about African identity and culture is that it is insular and closed off to outside influences; however, it must recognize the dynamics of identity and culture sources (Oduor, 2012; Wiredu, 2008). As a result, the concept is one of shared identity and camaraderie among people. Ikuenobe (2006) defines communalism as an informal sociological or anthropological phenomenon involving a group of people who live together and share common values, kinship, or lineage.

African communalism, according to Wiredu (2008), is critical to reestablishing national unity. He deduced that traditional African societies were based on family interactions and a reciprocal structure. This was supported by Quashigah (2012), who identified respect, restraint, and responsibility as the guiding values that make communalism possible. African communalism is a way of life, not just a way of life. It's a way of looking at the world. In the African worldview, the individual is seen as part of a continuum that includes the dead, the living, and the yet-to-be-born. Throughout his life, the African expresses his humanity through his interactions with society. This is not to say that the African self is completely selfless. As previously stated, there is evidence that African

communal structures exhibit a strong element of reciprocity, and that a family responsibility can be passed down from generation to generation. It is a way of thinking that is founded on community responsibility and group solidarity.

According to Menkiti (1984), in the African view, the acquisition of full personhood is defined by the community rather than some static quality such as rationality, will, or memory. This argument shows that moral maturity, seniority, and power increase over time. According to Masolo (2004), through communicative contact, “we become more than just human beings: we become persons”. Tutu (1999) extolled the virtues of “harmony, friendliness, and community” in his personal account of the Truth and Reconciliation Commission’s work in post-apartheid South Africa. This is not to say that self-centredness is solely a Western trait; rather, the argument is that in African society, such self-centredness is countered by a deep and long-lasting socialization towards “we-thinking”, resulting in a self-concept that differs from the Western conception. Rather than self-interest, the African worldview is based on communal learning and community survival.

The Zulu language expresses the philosophy of existence that best describes the African communal spirit as “*Ubuntu*”, which is expressed in the phrases “*I am because we are and because we are, therefore, I am*” (Vereen et al., 2017). In the organization of African social life, various organizational principles can be found. As a people, Africans value group-work, similarity, and commonality. The overall guiding principle of the survival of the entire group and a sense of collaboration, rather than survival of the fittest and control over nature, tempers the African worldview (Cobbah, 1987). Grill (2003) contends that African youth mature within their peer group and mature into adults who understand how to act communally.

Because the natural environment is not very forgiving, there are few resources to work with. As a result of this scarcity, the core commandment of African ethics, which prioritizes the collective over individual interests and collaboration over competition, is born. It is therefore implied that collective action can lead to the achievement of Africa’s Sustainable Development Goals agenda through the promotion of collaborative enterprises. This collective trait is evident in the African communal spirit, and intentionally harnessing the ideals of *Ubuntu* can play a significant role in the process of achieving sustainability (Nicolaidis, 2020) as well as the means to ethical African business.

COLLABORATIVE ENTERPRISES

According to Gray and Purdy (2018), stakeholders are individuals, groups, or organizations who affect or are affected by issue resolution activities. Collaborative network is a type of stakeholder interaction that allows individual companies to extend their sustainability efforts and transfer knowledge, resources, and technology across organizations and other parties involved beyond their activities (Blackmar et al., 2018; Fawcett et al., 2016; Manner, & Gowdy, 2010). Organizations have played an important role in ensuring sustainability. Such contributions are determined by the organization's nature and goals (Soyka, 2012), their environmental impact, their partners (Burnard & Bhamra, 2011), and their stakeholders (Govindan et al., 2016; Seuring & Gold, 2013). Leaders' roles and responsibilities to their organizations and stakeholders were heightened because of the global economic crisis (Doh & Quigley, 2014).

Stakeholder theory, according to Freeman (2011), revolves around the management of various interest groups and their interconnectedness in the process of creating value for organizations. A firm's goal is to create value and to that end, the company cannot ignore its operating environment. The corporation maintains a network of relationships with a wide range of individuals and constituencies known as stakeholders. These interactions have an impact on how a company is governed, and thus on the organization's behaviour. Corporate executives have responsibilities to a broader range of stakeholders than just shareholders. Based on the company's relation-based view of stakeholder links, this extended collaborative model argues for an integrated framework based on sustainability and CSR, a new management vision, and new management tools. In this regard, a company can grow over time if it can form and maintain long-term relationships with members of its stakeholder network.

The ability of a company to integrate into the environment, society, and culture in which it operates determines its success and longevity. Companies can garner strong support from stakeholders by establishing mutually beneficial interactions based on their commitment. This can lead to improved performance in a variety of ways (Perrini & Tencati, 2006; Tencati & Zsolnai, 2009). Collaborative businesses value and cultivate relationships with their stakeholders, and they strive to find long-term win-win solutions. To get closer to a more sustainable world (Baumgärtner & Quaas, 2010; Ingebrigtsen & Jakobsen, 2009), we

need to create virtuous loops in which good will, well-being, and positive expectations reinforce one another. The collaborative enterprises (Tencati & Zsolnai, 2009) demonstrate genuine concern for others and for themselves, and they strive to create value for all ecosystem players. Their success criterion is mutually beneficial relationships with stakeholders.

Addressing sustainability issues necessitates knowledge of the characteristics of a sustainable system as well as a thorough examination of the design, construction, operation, and evaluation of all business activities (Bakshi & Fiksel, 2003). According to Fiksel (2003), sustainability is a feature of a dynamic, developing system rather than an end goal. As a result, businesses must understand and accept that they are part of the cyclical processes of their social-ecological system as individuals and as a society, and they must gain a better understanding of their reliance on the system, the waste it absorbs, and the dependability of its supply (Du Plessis, 2006; Haywood et al., 2010).

SUSTAINABILITY

The existence of various definitions of sustainability (Othman, 2009) stresses its importance and demonstrates the efforts made by various academic and practical disciplines to define and comprehend its implications in their respective fields. Nonetheless, all definitions agree that it is critical to think about the planet's future and find innovative ways to protect and improve the environment while meeting the needs of various stakeholders (Boyko et al., 2006). The Brundtland Commission (WCED, 1987) provided the most widely used definition, which defined sustainability as "*development that meets the needs of the present without compromising the ability of future generations to meet their own needs*". This human-centred definition of sustainability focuses on three primary sustainable dimensions: economic value, social and human capital, and environmental protection (Purvis et al., 2019). The challenge is how to strike a balance between environmental concerns, societal expectations, and economic constraints (Hui, 2002).

Lozano (2018) in an attempt to adapt the definition of sustainability to organizations defined organizational sustainability as "the contribution of the organisation to the dimensions of sustainability (economic, environmental, and social dimensions of today and their interrelationship over time) by incorporating sustainability issues into the structural elements

of the organisation and the processes of change and collaboration with stakeholders”. Denktas-Sakar and Karatas-Cetin (2012) postulated that business plans and activities must address the current and future needs of all stakeholders while also supporting people and protecting natural resources. To achieve long-term success, it is therefore necessary to strike a balance between precious resources and technology, as well as to function as a multifunctional business centre capable of providing added value and growth at the same time.

Sustainability has evolved into a business megatrend that affects business culture and governance expectations in a variety of fundamental ways, necessitating a new type of leadership within organizations (Tideman et al., 2014). As a result, businesses must increase the global influence of sustainable development through responsible leaders and responsible business practices (Tavishvili, 2015). According to Griggs et al. (2013), achieving long-term and significant societal impact requires a shift in the economic landscape. In 2015, the United Nations (UN) established 17 Sustainable Development Goals (SDGs) to be achieved by 2030. These goals, which are divided into 169 targets, are intended to promote sustainable societies around the world. Businesses can use the concept of sustainability to implement strategies that will align their sustainable contributions with that the United Nations’ global sustainable development goals (Wiggins, 2015).

Responsible Leadership

If we assess leadership through the lens of the stakeholder theory and corporate responsibility, it becomes easier to connect it to both the “triple-bottom-line” (Elkington, 1998) and sustainable development (Brundtland Commission (WCED), 1987). They both imply that corporations are judged not only on their financial performance, but also on their ability to protect and improve the natural environment and contribute to society’s well-being (Maak & Pless, 2006). In this context, leadership is tasked with building and cultivating long-term and trusting relationships with various stakeholders inside and outside the organization and coordinating their efforts to achieve common goals. The consideration of the possible link between communalism, collaborative businesses and sustainability initiatives highlights the necessity for responsible leadership towards sustainability.

Long-term gains for businesses, according to Mashele (2016), focus on developing long-term implications for social, environmental, and economic aspects of society. Responsible and sustainable leadership may be adopted by both the private and public sector to achieve their long-term sustainability goals. The concept of sustainability is concerned with the impact of individuals, organizations, and the society on the planet (Christensen et al., 2014). This influence is shaped by the actions of people who lead, promote, and drive sustainable development strategies and actions that contribute to larger long-term benefits.

Leadership can be from the society or within the organizations themselves. As a result, it is critical to identify the influences of individual behaviour on organizational sustainability efforts. As a result, responsible leadership extends beyond the responsibilities of a formal job or the authority that comes with it. According to Ferdig (2007), leaders now face a broad range of collaborative interactions in which they are confronted with the challenging problem of co-creating a shared vision and generating synergies among varied internal and environmental stakeholders, many of whom are frequently at odds with one other.

COMMUNALISM, COLLABORATIVE ENTERPRISES, AND SUSTAINABILITY IN AFRICA

Evolutionary patterns of moral behaviour show that the survival and prosperity of altruistic agents are particularly dependent on the effect of their local groups on fitness (Henrich, 2004; Manner & Gowdy, 2010). These local groups usually have a positive effect on the fitness of collaborative organizations. Collaboration is effective when organizations effectively seek their many outcomes and can support the network, they find themselves in. This compensates caring companies for the higher costs of socially responsible behaviour by establishing commitments and trust ties among owners, managers, employees, consumers, and subcontractors (Frank, 2004; Tencati & Zsolnai, 2009).

According to Mangena (2012), the communal world takes precedence over the individual world, and African communities value the dignity of the community more than the dignity of an individual. He identified these as crucial factors in defining morality. It can be deduced that implementing this philosophy in the corporate world will aid in the promotion of sustainability on the continent. Several theories contend that the way

an individual expresses his or her inherent, essential characteristics is influenced by the community's norms, beliefs, and practices. Because the community is made up of people with character. Community and character must go hand in hand. Bad culture and character will only result in a bad community.

Apart from a hazy mention of education-related "appreciation of cultural diversity" (Goal 4), there was no explicit categorization of culture and cultural diversity in the 2030 Agenda in terms of sustainability. This is most likely due to the 2030 Agenda's universality, which either separates culture or views it as a derivative of socioeconomic-institutional environmental elements. Scholars still believe that the cultural factor should be included in the broader understanding of sustainability (Soini & Birke-land, 2014). By joining the 2030 Agenda, it calls for the definition of culture as both independent and interdependent on other aspects, as well as the establishment of systematic parameters and the evaluation of the long-term achievements of cultural diversity. This is consistent with Soini and Dessein's (2016) systemic view of culture in achieving sustainability. According to these researchers, culture can be viewed as "parallel to ecological, social, and economic sustainability" dimensions in relation to sustainability, and thus as "a means of communication that will aid in the attainment of economic, social, and environmental sustainability".

The African view desires to represent Gyekye's idea of balancing the demands of the community with those of the individual through its concept of community and its belief that people are nice and lovely. The concept of balance, as expressed in moral and aesthetic value systems and standards, is based on the concept of ontology's harmony and the need to maintain ontological equilibrium. As a result, one can only be a beautiful person if one is moral. An individual is moral only if they are at peace with themselves and those around them and can act in ways that benefit working with others, the community, and reality. Building a harmonious character also necessitates the creation of artwork that encompasses a person's personality as well as acts that supplement reality and the community or are socially functional. As a result, the human standard of beauty and the standard of goodness, both of which are based on the concept of harmony, that is, the world, nature, and community, are inextricably linked.

From an African perspective, there is a link between communalism and collaboration, and the importance of cultural specificities and local

knowledge in generating context-sensitive sustainability must be emphasized. Recognizing this implies not only mapping out cultural diversity as distinct features but also viewing sustainability as intrinsically driven by cultural variables ranging from language and traditions to politics and institutional culture. Organizations in Africa must therefore incorporate communalism's values in their efforts to achieve sustainability, because communalism reflects collaboration.

All stakeholders must see sustainability as a collective course of action that is required for everyone's survival. If communalism values are incorporated into African businesses' corporate cultures, they will lead to improved sustainability collaboration both within and outside the organization. Organizations that refuse to collaborate will also be viewed as unsustainable members of the community and will not be accommodated. This will compel African societies' businesses to do better and find new ways to achieve sustainable development and this can be attributed to the multiple bottom-line perspective.

The best collaborative strategy for achieving organizational sustainability is to balance all aspects of stakeholder interests so that there are adequate benefits but fewer obstacles. This is because environmental collaboration can lead to the development of green capabilities (Paulraj, 2011), which can ultimately increase a firm's capacity for sustainable innovation (Hellström, 2007). Furthermore, environmental collaboration has the potential to increase environmental innovation among partners through learning and knowledge sharing. The collaborative company can thrive over time because of its ability to form and maintain long-term relationships with its stakeholders' network. The company's long-term viability is dependent on the viability of its partnerships.

Responsible leaders play a critical role in the stakeholder network and endeavour to resolve opposing demands via open dialogue and negotiation. They manage stakeholder relationships both within and outside the firm, as well as develop sustainable business by integrating micro and macro concerns (Fry & Egel, 2021). Employee involvement with the business and society (Han et al., 2019), work-life balance (Mousa, 2018), corporate reputation and financial success (Javed et al., 2020) have been favourably influenced by responsible leadership. It is worthy to note that, genuinely good businesses go above and beyond the competition by meeting the diverse demands of their stakeholders which in this case is the survival of the planet, profit, and people.

AFRICAN CASES

The African continent, with its many countries and regional diversity, has distinct characteristics that pique the interest of experts. For example, widespread poverty (exacerbated by the Covid-19 pandemic) (World Bank, 2020), ongoing wars, post-conflict tensions, and a convergence of social and environmental issues (Darkoh, 2009) all serve as unfavourable backdrops for the promotion of business and poverty, sustainability, or corporate social responsibility (CSR) which is influenced in part by the re-emergence of established economies. However, it still provides a compelling commercial case for African countries to reassess and reveal novel ways to provide holistic and competitive offers to global and international investors and multinationals.

One approach is to form significant collaborations among top private sector organizations in their respective regions. Nedbank Group purchased a 20% stake in Ecobank Transnational Incorporated (ETI) in October 2014 for R5 billion (US\$413 million). This arrangement, which is mutually beneficial, is more than just a way for Nedbank to expand its operations in Sub-Saharan Africa. The acquisition, which resulted in a fully pan-African banking service, was the culmination of a seven-year strategic alliance that provides a true pan-African solution for global and international companies, investors, customers, and the societies in which they operate.

Infrastructure construction is another area where cross-border cooperation could be beneficial to the continent's economic development. The 694-million Lake Turkana Wind Power project in Kenya is a collaboration of African and foreign organizations and banks, and it will be Africa's largest wind farm and private-investment project. These organizations collaborated to finance and build the wind farm, which consists of 365 turbines with a total capacity of 850 kW. This will play a significant role in assisting Kenya to increase electricity generation by about tenfold over the next 14 years and is essential to the country's changing energy mix to meet its 2030 target.

Similarly, Ethiopia recently revealed plans to export renewable energy to neighbouring countries and regional partners because of collaborations among various stakeholders. As part of the Eastern African Power Tool initiative, which includes Gilgel Gibe 3's new dam on the Omo River, the

new transmission lines will expand into Egypt, Tanzania, and the Democratic Republic of the Congo, and will continue to serve people in Kenya, Sudan, Tanzania, and Rwanda.

Continental collaborations can also be considered to achieve the sustainability agenda. The fisheries industry in Africa is a prime example of the blue economy—economic activity in and around streams, lakes, and other bodies of water. Sustainable fishing could also help to solve the food security issues posed by Africa’s 220 million undernourished people. Given the importance of the oceans to northern economies, the blue economy has emerged as an untapped field in which Norwegian and northern enterprises can contribute to African markets. Several African countries have already been invited to an international ocean conference to be held in October 2019. Nordic businesses and African policymakers are working together to find solutions for clean, healthy, and productive oceans.

The diagram below depicts the relationship between African communalism, collaborative enterprises, and the attainment of sustainability. It is evident from the diagram below that the values reflected by communalism in terms of groupness, solidarity, harmony, friendliness, respect, social sensitivity among others encourage cooperation and collaboration among various stakeholders. It suggests that social systems characterized by a shared spirit to work, live, feel together, and in fact to arbitrate for one another are enhanced within stakeholder networks. This multiple bottom-line approach will in turn result in individual survival, CSR activities and sustainability in the long run. A more comprehensive and fitting view of the African business is the broader relation of the company beyond the typical approach of value chain partners and competitors.

It not only covers relations with other companies, but also with other stakeholder groups. Thus, the values of communalism will be important in influencing the network of stakeholder relations to reach sustainable goals since they will all be working towards the survival of all. This means that in the quest to attain the sustainable African business landscape desired, communalism and collaborative enterprises need to be employed under the influence of responsible leadership. Leading organizations with a fresh sense of purpose, values, and objectives that are focused on growth and sustainability enable organizational transitions. Responsible leadership, in this view, is necessary as it entails the establishment of a set of values that recognizes the interdependence of many stakeholders (Fig. 14.1).

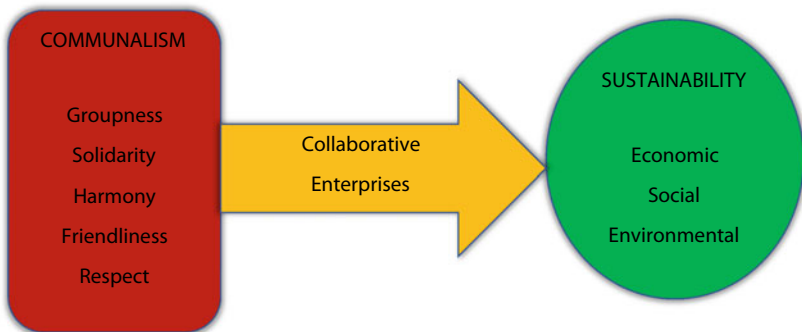


Fig. 14.1 Conceptual framework depicting the communalism—collaborative enterprises—sustainability link (*Source* Authors)

CONCLUSION

This chapter examined communalism, collaborative enterprises, and sustainability, as well as how they manifest in indigenous Africa. The future of sustainable management in Africa, with a renewed emphasis on community and character was considered. The study used a variety of books and disciplines to forge a connection between “the African, his business, and the world”. Based on specific community demands, it assessed the need for business collaboration. Finally, it prodded the relationship between the African and/or African-based firms and long-term sustainability through collaborative networks among multiple stakeholders. This is accomplished through a review of the literature and supplemented by specific scenarios from the African experience.

The research considered the growing expectations that businesses could contribute substantially to sustainable development. The paper employed the collaborative network view of stakeholder relations to examine the business approach to sustainability management. It is evident that civil society, private businesses, and public sector organizations have all played important roles in contributing to sustainability, where cooperation is essential. To influence the multiplier effects of collaborations in achieving sustainability goals, stakeholder groups have obvious, but interconnected roles to play. From this, the study proposes that a major barrier that prevents African firms from contributing meaningfully to sustainability is that they are unable to deal well with cultural risks

and uncertainties. Future research can advance this research by investigating the mediator or moderator role of collaborative enterprises on the relationship.

Organizational leaders need to realize that the enterprise is an integral part of a system of multiple relations, and it is viable to grasp the resilience of the system in which it works and how it can be adapted. Nonetheless, this research acknowledges that there might still be certain internal and external factors that can influence the link between communalism and sustainability, for instance, responsible leadership and structure. This chapter suggests a research agenda that tackles the underlying lack of integration between nature and business science and certain practical aspects of improving the management of corporate sustainability through cultural values of the multiple bottom line.

Points to Ponder

- African leadership must assume a responsible role in promoting sustainability on the continent. The provision of information and infrastructure is critical.
- There is the need to help advance community groups in working towards the attainment of sustainability.
- Individual countries might face unique issues in enhancing sustainability practices.
- Collaborative efforts among stakeholders needs to be encouraged.

Actionable Recommendations

<i>Private leadership</i>	<i>Public leadership</i>
Collaborate with governments and other stakeholders to achieve sustainable development policies.	Leaders need to have a vision that drives them. They must support and implement the SDG goals.
Companies must make critical decisions about their sustainability plans within the context of the greater sustainability umbrella.	Acknowledge and analyse accomplishments, difficulties, and lessons gained in attaining sustainability.
Raise business awareness and action in favour of long-term sustainability efforts.	Engage communities, organizations and individuals to promote the greening of enterprises and societies as a whole.

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