Reflexive Practices: Making Business Schools More 'Critical' by Teaching Modern Slavery. Practical Workshop

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Abstract
This article invites breaking the traditional pattern in business schools and encourages management educators to engage critically with their subjects. Conventional methods give a trusting standard of learning; but, they are significantly better at producing followers than leaders or that they do not cultivate leaders at all. Limiting the purpose of the university mainly in economic terms bounds its social contribution to framing and forming futures. This article proposes taking a step further, by making modern slavery the focus of students' reflection. Globalization led to the free movement of people. Through their economic migration or economic transformation, people travelled from developing countries and work when prospects for earning decent wages were limited. However, worldwide, circa 40 million people are now victims of modern slavery, mostly trafficked while searching for better jobs, detained in debt bondage, and confined by poverty and discrimination. While presenting concepts from educational philosophies applied to modern slavery, this article creates an affirmative connection between practice and critical thinking. Critical pedagogy translates in opening the learning space, which links a critical outlook to content and to critical methodology. It contains awareness of self and of the world on top of the conventional classrooms knowledge. It equips students with greater sensitivity to the emancipatory and transformational future perspectives. Teaching reflexivity involves awareness on how reflexive practice happens while assisting and being open to the process. Its proposed activities where students are required to write reflective notes stimulate reflection and encourage them to create their own meanings.

Keywords: reflexivity, modern slavery, critical pedagogy

Introduction

Teaching reflexivity implies no formula; it only involves awareness on how reflexive practice happens while assisting and being open to the process (Hibbert & Cunliffe, 2015). However, one must not anticipate that only one course can miraculously make students 'critical beings': "Prior institutional learning experiences significantly impact students' uncritical socialization toward conformity and their expectations" (Dehler, 2009, p. 41). Similarly, no reflective activities guarantee learning, and no learning activities guarantee reflection. Students should be assisted in their learning by suitable reflective activities and skilled educators while. The activity where students are required to write reflective notes stimulates reflection only if students are encouraged creating their own meanings. But, poorly employed reflective activities may lead to 'reflection without learning': "Without a focus on conceptual frameworks, learning outcomes and implications, reflection for learners can become self-referential, inward looking and uncritical" (Boud & Walker, 1998, pp. 193-4).

The reasons behind choosing modern slavery as a focus of the teaching and reflection are numerous. Firstly, governments and whole societies are affected because the profits created by forced labour evade national tax collection systems, and the costs allocated in dealing with forced labour are substantial. Forced labour can ruin the reputation of entire industries and it creates an unfair competition for lawful, ethical businesses and employers. Secondly, for businesses to create a valuable statement they should have a good grasp of their own supply chains to explain the restrictions of the report and to hold the recognition of risk. In fact, the whole society must be aware: "consumers, investors, campaigners and the public also need information about the business" (Guidance Home Office, 2015, p. 27). Thirdly, our students will be part of global organizations. Therefore, they must ensure that slavery practices are not present in their supply chains, and even more, what is the content of the annual modern slavery statement needing to be published.

The problems that students will reflect upon are current issues, i.e. modern slavery. Today, there are more victims of modern slavery than in the entire history of the slave trade to the New World: 'slavery never really disappeared but remained as a potentially significant policy and political issue' (Craig, 2017, p. 16). In the United Kingdom (UK), Section 54 of the Modern Slavery Act 2015 targets transparency in businesses. Commercial organizations (See Appendix 1) ought to prepare a slavery and human trafficking statement for each financial year of their organization (Modern Slavery Act, 2015). Therefore, by teaching modern slavery business schools take a step forward in combatting this phenomenon.

Universities in the UK already comply with the Act. While posting online their statement, they present all the steps taken to be modern slavery free. Unexpectedly, this solid connection between modern slavery and management education is not also found in many universities' curricula. Only few UK Universities (see Hull, Nottingham, Manchester, and Bedfordshire) accommodated modules in which students are taught or they conduct research on modern slavery.

Certainly, slavery never really disappeared, but it continued as a substantial political concern equally 'outside the UK and its links to goods and services consumed within the UK, and, more latterly, within the UK itself' (Craig, 2017, p. 16). Globalization

and the global population explosion lead to the free movement of people. Through their economic migration or economic transformation, they travelled from developing countries and work when prospects for earning decent wages were limited (Bales et al., 2009). However, they also brought about severe challenges. For example, worldwide, circa 40 million people are now victims of modern slavery, mostly trafficked while searching for better jobs. They are detained in debt bondage, confined by poverty and discrimination, producing profits 'from the use of forced labour in the private economy worldwide amount to US$150 billion per year' (ILO, 2018b, p. 4). Moreover, specifically in the UK, they engaged changes in the rivalry between the UK and non UK workers, in terms of changes in vacancies, hazardous labour conditions and by new patterns of migration into the UK since EU expansion in 2004 (McDowell et al., 2009).

To get a brief but comprehensive understanding of modern slavery, Table 1 summarises some key concepts, such as Globalization, Slavery, Modern Slavery, Forced or Compulsory Labour, Child Labour, and The Worst Forms of Child Labour.

[Table 1 near here]
Although some teachers include critical-thinking courses in their curricula, Business students do not have textbooks of critical thinking written specifically for them: 'critical thinking content is rarely taught explicitly in the dedicated instructional modules or lessons. Instead, business school faculty integrate critical-thinking material into content-area courses, developing students thinking skills through assignments and classroom activities' (Smith, 2003, p. 28). Criticised for not being critical enough, several management educators are engaging in critique by teaching students reflexivity (Sinclair, 2007; Vince, 2010; Antonacopoulou, 2010; Hibbert & Cunliffe, 2015) and by explaining what being critical means in practice (Mingers 2000; Dehler, 2009; Boud & Walker, 1998; Gosling & Mintzberg, 2006; Pfeffer & Fong, 2002).

Usually, lecturers have one hour to talk and engage in some questions. Therefore, it comes down to the students/managers to collect this knowledge during lectures and apply it. Nevertheless, this is both a poor method and epistemology: 'Abstract models and concepts are just that—abstractions from real-life complexity. They are generally developed, tested and fine-tuned in debate within the academic community. Practitioners—those who live the issues in question—are left out, at least until they are fed the results' (Gosling & Mintzberg, 2006, p. 421). But, Dall'Alba (2012) highlights 'a need to re-consider not only what students and staff in universities know or can do, but also how we are learning to be'. Education, research, and teaching involve change for all time: 'transforming individuals as they learn, transforming the world as our inquiries alter our understanding of it, transforming societies as we see our knowledge translated into policies' (Dall'Alba, 2012, p. 3).

Critical Management Education (CMS)

Critical management education is the educational practice evolving from the more traditional critical management studies (CMS) (Grey, 2004, p. 178). The focus of CMS is the awareness that managers hold critical part in the society, but the task of merely refining solutions to practical issues is not enough for management educators: 'Their role should also be to raise questions about purpose and intent and about the

assumptions which underpin organizational structures and practices. Consequently, the practice of reflection is involved with examining organizational aims and processes through ideas and analytical perspectives which are capable of such inquiry' (Vince and Reynolds, 2009, p. 92).

Management education presents means in which ideologies of critical management theory could be engaged as paths to reinvent business schools and their pedagogical practices (Dehler et al., 2001; Grey, 2004; Antonacopoulou, 2010). Some authors support 'a deconstructive practice' (Dey and Steyaert, 2007, p. 451) which allows developing critical pedagogy. Critical pedagogy questions the traditional business academic community emphasising selling education and producing managers who are authority compliant and consenting hierarchies (Hooks, 2003; Dehler, 2009). Vince (2010) agrees that conventional methods give a trusting standard of learning, but then, the risk for managers is reproducing, facilitating, and reinforcing this trusting method to leading, of managing and being managed. Conventional teaching methods have a simplistic division of power, where teachers have both knowledge and power. They speak, deliver information and decide on assignments, grades, while the students listen and conform (Freire, 1972; Vince, 2010). This reliance made some authors conclude that particularly MBA programmes are significantly better at producing followers than leaders (Gabriel, 2005) or that they do not cultivate leaders at all (Mintzberg, 2004).

In management education, critical pedagogy translates in opening the learning space, which links a critical outlook to content and to critical methodology. It contains awareness of self and of the world on top of the conventional classrooms knowledge. It equips students with greater sensitivity to the emancipatory and transformational future perspectives: 'The challenge management educators face is to prepare future managers for complexity, uncertainty, equivocality, and value conflicts, i.e. raise the level of students' complicated understanding' (Dehler et al., 2001, p. 507).

A deliberate change of conventional methods and rulebooks in management education facilitates changes in managers' understanding of power and command. Avoiding them eliminates the chance to reflect on what happens in the classroom, while discovering means to appreciate how they link to managers' daily experiences within organizations (Vince, 2010). The usual MBA/business or management curriculum comprises a set of courses: Accounting, Finance, Marketing, and Human Resource Management and it employ an economic logic promoting profitability as central in successful management. However, this is uncritical teaching and learning about management, which does not allow experimentation, reflection and questioning of the practice of managing. More importantly, it leaves out social and political aspects within management (Antonacopoulou, 2010). Instead, it needs changes in its curriculum, didactic roles, and practices to generate an environment inviting students to critical debates (Dehler et al., 2001).

Critical methods to management advance the probability of destabilization the traditional understanding of organizations as rational, correctly organized, conventional, and lacking emotions, where correct decisions are taken by the right people (Kersten, 2001; Vince, 2010). They decrease the risk of intellectualising reflection: as emotions and feelings are mostly ignored in educational surroundings, often reflection is considered as an intellectual exercise of thorough thinking.

Therefore, it is ignored that reflection represents both, a cognitive process and emotions, which are essential to all learning (Boud & Walker, 1998).

Challenges: Abstract or out of context practices

A significant challenge in changing MBA programmes is the lack of staff which can successfully connect education to practice: 'many full-time faculty have not practiced the profession or craft of management…more business schools are hiring from social science departments such as economics, psychology, or sociology' (Pfeffer and Fong, 2002, p. 91). Hence, they fail to tackle managerial issues. Therefore, they cannot apply the knowledge that they teach.

In MBA programmes, there is a decoupling between knowledge and skills. The immaterial nature of taught management, 'a set of abstract formulae, case histories and flow diagrams' (Gosling & Mintzberg, 2006, p. 419) are valuable, however only when assessed and tested while practicing managing. They do not encapsulate the consistency, interdisciplinary, and the complexity of managerial practices, or the social and political features. Therefore, incorporating reflexive critique in the business curriculum could comprise more of students' experiences and issues: 'A more rigorous analysis of theoretical propositions and established wisdom would also be called for, such that social and political dynamics can be revealed in the tensions that are exposed' (Antonacopoulou, 2010, p. S8).

Gosling & Mintzberg (2006) highlight the irony of management education which equally 1. Encourages managers to get a broad perspective on issues and to step back from work stress and 2. Persuades managers into the same stressful routine: very compelled timetables and massive materials to learn. Instead, these practical issues should be considered in their own context before concluding the relevance of employing these principles. Implementing these principles could have a negative effect on students' feedback on these classes, risking the potential for tenure and promotion. Therefore, we must evaluate these complications emerging from students, administrators, and colleagues. Thus, it is fully understandable why most teachers would prefer to be on the safe side (Hibbert, 2013).

Challenges: lack of self-awareness

Gosling & Mintzberg (2006) highlight the lack of self-awareness and of practical application of the new knowledge in MBA programmes, a detrimental 'guiding ethos of most people who study' (p. 420), spending extensive time and money to transform themselves and their prospects. They class the design of majority of MBAs programmes and their marketing as 'wishful thinking', because it equips students with novel skills to invest students to understand and operate the world using innovative approaches; it facilitates the build-up of out of context abstractions and generalizations (Gosling & Mintzberg, 2006).

Teaching reflexivity using critical reflection is challenging because the average undergraduate student will generally lack the required life experience (Hibbert, 2013). Rubens et al. (2018) focus on 'Life Mission'- students' purpose and reason for existence. They encourage students to think more broadly and deeply than their professional lives, and to clarify and prioritize their own personal core values. Eriksen

(2009) also emphasise students' need to develop their self-awareness to become effective leaders. Particularly, he suggests students to identify their values and beliefs, to facilitate their learning, self-understanding, and empathy. But, we must not anticipate that only one course can miraculously make students 'critical beings': 'Prior institutional learning experiences significantly impact students' uncritical socialization toward conformity and their expectations' (Dehler, 2009, p. 41). As management is a practice, not a profession, confirmed performance at work offers the suitable foundation for choosing applicants (Gosling & Mintzberg, 2006).

Finally, Gosling & Mintzberg (2006) advocate for Management education being limited to practising managers, based on their proven performance. Management education should not be seen as training for managing, but an addition to it. Besides, teaching management should not be separated from context and experience: 'If class time is about abstract and impersonal knowledge it robs the learning community of the opportunities for conversations that are most important—those that explore and evaluate the personal dilemmas faced by managers as they make choices, and encourage the choices of others, based on imperfect information and uncertain motives; not least concerning the social benefits (and damage) based on their actions' (Gosling & Mintzberg, 2006, p. 420).

The role of universities

Universities help new societal development through knowledge creation and exchange (By et al., 2008). Universities assimilated also an entrepreneurial role or a 'third mission' (Hagen, 2008), by 'imbuing students with more entrepreneurial skills' (Hagen, 2008, p. 103) while lecturers are 'entrepreneurial scientists' (Etzkowitz, 1998, p. 823). But, 'philosophically, from a critical perspective, education itself is considered political and therefore critical pedagogy begins with the premise that 'there is no such thing as apolitical education' (Hinchey, 2004, p. xix) 'and thus schools are never neutral institutions (because) schools either function to maintain and reproduce the existing social order or empower people to transform themselves and/or society' (Solorzano, 2000, pp. 15–16).

Education, then, is a political project with consequences for the classroom context as well as the values that play out in critical classrooms; and CMS likewise is a political project that 'aims to unmask the power relations' of organizational life (Fournier & Grey, 2000, p. 19)' (Dehler, 2009, p. 35). Moreover, limiting 'the purpose of the university primarily in economic terms limits a wider contribution it can make as a social institution to framing and forming futures' (Dall'Alba, 2012, p. 2). Limiting the purpose of the university mainly on education for economic reasons excessively restrains our purpose as educators. In 'Re-imagining the university: Developing a capacity to care', Gloria Dall'Alba looks at the university as a social institution, stating that 'contributions of the university through education, research and engagement with the broader society are increasingly presented in terms of knowledge and skills enhancement for economic prosperity' (p. 1).

'The problem in today's management education is not a deficiency, but a surfeit of teaching' (Gosling & Mintzberg, 2006, p. 421). But, contrary to the expectations, values of liable management had little impact on practice due to a disconnection between knowledge and practice: demanding an awareness of ethical issues, does not

facilitate students taking individual responsibility for their behaviour (Hibbert & Cunliffe, 2015).

To face the challenges in Higher Education, many European institutions have embraced managerialism, applying 'private sector principles and practices to public service organizations' (By et al, 2008, p. 21). To access funding, universities accept governmental requirements, which emphasise measurable outcomes in relation to teaching students, doing research or interactions with society. Not conforming to these practices implies audacity and leadership; it requires becoming responsible in educating governments and policymakers on the wider inputs universities have in society (Dall'Alba, 2012). Pfeffer and Fong (2002) also highlight the issue of high cost and competition: those schools, which fought hard to improve their ranks, are not willing to risk allowing too much innovation, or at least not in best sold programmes.

Management does not contain neutral techniques but values that we must consider. Managers' role creating "good societies" and the fundamental philosophical principles held by managers which 'go beyond ethics to encompass the ontological and epistemological assumptions associated with, for example, the manageability of human relations and, indeed, the very notion of what it is to be human' (Grey, 2004, p. 180).

Chia & Morgan (1996) also propose a change of focus from prevailing signifying systems portraying existing approaches to management education centred on nurturing a 'negative capability': 'Educating the philosopher-manager entails systematically destructuring the ossified layers of sign-systems which help make our understanding of the contemporary managerial world appear so immediately familiar and necessary' (Chia & Morgan, 1996, p. 37). Aiding students employ moral reflexive practices facilitates them to grow into responsible managers and leaders. These practices involve assisting learning from what can be difficult conditions and experiences: 'threshold concepts provide a way of framing and understanding the required learning process' (Hibbert & Cunliffe, 2015, p. 2).

Despite severe critiques, management education has moved forward from much more severe criticism such as Leavitt's (1989) remark that 'we have built a weird, almost unimaginable design for MBA-level education' that transforms students into 'critters with lopsided brains, icy hearts, and shrunken souls' (p. 39). Instances of educators emphasising 'practical' reflexivity are growing in management education. For example, in 'Teaching leadership critically to MBAs: Experiences from heaven and hell', Sinclair (2007) presents her experiences while teaching a new MBA subject called 'Leadership and Change' in a more critical way: 'By working experientially as well as critically, I aimed to create a space in which students could challenge their ways of thinking about leadership and all of us could experiment with different ways of 'doing' leadership in the group' (Sinclair, 2007, p. 461).

Engaging in management represents a commitment to political and moral values, equally comprising efficiency and employees' welfare. Additionally, management education has been normally, informed by the corporations' and managers' benefits and not by whole society (Grey, 2004). Values are rooted in all pedagogical choices and curriculum, but, critical pedagogues make them clearer in class-rooms. Critical pedagogues constantly investigate and challenge all values, as well as accepted

notions of capitalism, globalization and democracy itself. This crucial approach to critical pedagogy helps students understand that values are the basis of an informed citizen, which once taken for granted stays, unrecognised (Dehler, 2009).

Reflexive practices

Reflexive practice emerges using guided experiential learning, dialogue and discussion, not teaching. Although this method of learning can be therapeutic, it is achieved by releasing upsetting emotions and leave students feeling vulnerable. Such emotions can be difficult to deal with. Managing emotions is challenging and risky; some emotions can be controlled, but numerous surface from innate unconscious sources and deter learning (Gabriel & Griffiths, 2002). Reflexive educators acknowledge that learning experiences are affecting students' lives and activities, while taking attentive accountability for this. Educators are aware of the expected bounds of their own understanding, and being prepared to fully respect students' experiences and abilities. The purpose is transforming classrooms from 'the place where learning is completed, to the place where learning occurs through dialogue, and where reflexive practice begins' (Hibbert & Cunliffe, 2015, p. 26).

The presentation of the material perceived as unfamiliar, distressing, or challenging can cause particular concerns for both, students and educators. Including critical concepts that disconcert prior stable standpoints includes material that students may struggle. Students might reject concepts centred on unused principles. Moreover, a critical standpoint on typical material might make students believe that previous learning is devaluated or introduce scepticism on whether this discrediting is beneficial and acceptable. For these reasons, educators must create a 'learning contract': an environment of reciprocal accountability and suitable expectations (Hibbert, 2013). Educators must then return to what students signed for in terms of what and how to learn (Sinclair, 2007; Vince, 2010). Hence, the application of reflective strategies should be done in ways, which have sought inappropriate levels of disclosure or involved unethical practices (Boud & Walker, 1998).

Moreover, a critical standpoint on typical material might make students believe that previous learning is devaluated or introduce scepticism on whether this discrediting is beneficial and acceptable (Hibbert, 2013). Boud & Walker (1998) also highlight the risks of the acceptance that reflection could be simply controlled: 'the very nature of reflective activities is such that they may lead to serious questioning and critical thinking, involving the learners in challenging the assumptions of teachers or the learning context in which they are operating' (p. 194). Tackling sensitive issues, such as modern slavery, are highly likely to cause substantial distress, incite students to question their profession and raise ethical dilemmas regarding practices and chronic issues, which seem to have no solution. Hence, students might not accept these reflective practices (Boud & Walker, 1998).

Moreover, guilt and regret could happen when experiences are revisited and actions are re-evaluated as questionable (Hibbert & Cunliffe, 2015). Besides, anger may emerge as different, upsetting views are presented. Additionally, insecurity can occur when students become aware that previous safe methods of thought and behaviour are now disputed and 'even though students may abandon their formerly unchallenged, perhaps morally suspect organization-centered world view, they may still struggle to

translate their new perspective into something that is enactable' (Hibbert & Cunliffe, 2015, p. 22).

Supportive learning

Educators should know that failing to create a supportive learning context could lead to 'intolerable tensions between staff and students can result, and some students may be left in situations detrimental to them' (Boud & Walker, 1998, p. 194). Vince (2010) believes that students' reluctance can emerge from the concern over quarrels that could emerge. Nevertheless, their feedback from students cause anxiety by voicing their opinion on tutor's capabilities as: 'unprofessional', 'incompetent', 'a disappointment', and 'unsupportive': 'the group task session raised the stress level of some students to the point where they were not thinking clearly and were unable to reflect on their experience - it was too intense an emotional experience. … an uncomfortable experience and that they should reflect on this while devising and carrying out the task. Our group appears to have a preferred learning style of being taught in a conventional lecture style and then discussing it in small groups, which has worked very successfully in other modules' (Vince, 2010, p. S40).

Consequently, to deal with negative feelings, we cultivate learning defence systems which are relatively unconscious and involuntary: 'A very strong part of this defensive system is the identity defence, which actually protects us against too much transformational learning that could result in some kind of instability' (Illeris, 2014, p. 584). These reactions must be acknowledged, comprehended and respected. Dealing with them does not imply imaginative approaches, instead spotting if the learners really want to engage themselves in transformations (Illeris, 2014).

Hibbert & Cunliffe (2015) encourage educators to resist the temptation of just getting the job done in classrooms. Instead, they invite them to allow themselves being more 'unsettled'. Reflexive practice – for educators and students – means 'breaking frames and accepting new and contingent directions, rather than inchwise progress in familiar terrain. But for many, the notion of inchwise progress somehow feels less disturbing and more scientific' (p. 225). 'Reflexive practice is crucial to public administration because it can lead to more critical, responsible, and ethical actions' (Cunliffe & Jun, 2005, p. 225). Teaching students to care for others can offer 'a positive alternative to an instrumental approach that readily leads to exploitation in our world, with its high cost of war between peoples, financial collapse and damage to the environment' (Dall'Alba, 2012, p. 7).

Collective reflection

Critically reflexive practices mean comprehending reality subjectively, as the foundation of further critical thinking on the influence of our expectations, principles, and behaviours on others. This translates in exploring critically the suppositions motivating our acts, their effects, and broadly, what means 'good management practice' (Cunliffe, 2016, p. 748). Universities can facilitate and question opportunities for being, at individual and collective levels, while promoting agreed awareness to our contemporary problems (Dall'Alba, 2012). Being critical involves distrusting current debates, traditions, norms, identifying the influence of social and

political dynamics and the effects of the differences of power and control (Antonacopoulou, 2010).

In management education critical reflexivity is essential because by analysing critically our own expectations and actions, we could cultivate more collective, receptive, and ethical means of managing organizations: 'If we accept that management education is not just about helping managers become more effective organizational citizens but also about helping them become critical thinkers and moral practitioners, then critical reflexivity is of particular relevance' (Cunliffe, 2016, p. 748).

Gosling & Mintzberg (2006) propose 'a collective reflection'. To force action, they relocate classroom reflection into the organization. Students/managers are sent by their firms with specific work problems and they examine these matters with their colleagues from the other companies, to expand awareness into their own suppositions and so to refine and reframe their concerns. They define this intense process tracking problems in forceful methods as 'a kind of mega-reflection of a collective nature': 'This robustness stems from the fact that they have surpassed their own perspectives by benefiting from the scrutiny, questioning and suggestions of their colleagues (Gosling & Mintzberg, 2006, p. 424).

Walsh (2009) also emphasise the use of both, individual and collective reflection to reconcile the 'three-party knowledge interests' in workplace learning: 'the collective activity of productive reflection could reconcile potentially conflicting demands from the employer, the learner and the university. In order to decide whether this in fact the case, it is helpful to briefly consider how those requirements may differ' (p. 3). But, a critical aspect of this process is that 'the collective reflection is not provided by the faculty at school or by external consultants at work: it comes from the managers of other companies who share similar experiences of managing. We call them 'friendly consultants', because they are there not to get 'repeat business', but to learn in a symbiotic, empathetic relationship' (Gosling & Mintzberg, 2006, p. 424).

Proposed reflective workshop

When drawing up a modern slavery statement, organizations (or students in their lectures) should consider some of the questions suggested in the Modern Slavery Act 2015: Section 54-Transparency in supply chains (Appendix 1), Requirements of the Modern Slavery Statement for organizations (Appendix 2), and questions to ask to probe a modern slavery free organization (Appendix 3).

Using Smith's (2011) Reflection Framework, the workshop is asking students to reflect on four domains: Self-critical (reflecting on personal thoughts and actions), Interpersonal (reflecting on interactions with others), Contextual (reflecting on concepts, theories or methods used), and Critical (reflecting on political, ethical and social context). It suggests key questions for students' reflection:
[Table 2 near here]

Conclusion

Limiting the role of universities mainly to economic purposes bounds its extensive impact that can have on framing and forming future ethical leaders. It also limits our purpose as educators. Moreover, considering the university as 'a social institution', with considerable influences in education, research and interaction with the wider society are progressively presented in terms of knowledge and skills enhancement for economic wealth (Dall'Alba, 2012). However, the perception that learning encompasses equally the instruments to learn and its dynamics is usually avoided or limited. But, a different approach would be beneficial managers by encouraging them to challenge the link between learning, managing and organizing. More importantly, making Business Schools more critical contains enhancing the political link between management and learning (Vince, 2010).

Generally, the argument on reflexivity emphasises philosophical matters around the nature of reality and knowledge. Nevertheless, reflexivity, as well, advances essential inquiries about our capability as academics to recognise the multifaceted, interactional and emergent nature of our social experiences (Cunliffe, 2003). A curricula which teaches students to help the society after graduation, but which ignores their capacity to care for others and things in our world cannot be classed as educative. By presenting concepts from educational philosophies applied to modern slavery, a better connection between practice and critical thinking can be created.

Though, the presentation of the material perceived as distressing or challenging can cause particular concerns for students and educators. Including critical concepts that disconcert prior stable standpoints includes material that students may struggle with. Students might reject concepts centred on unused principles. But, these practices are vital to management education; as they support our understanding of how we create our realities and identities in collective ways and how we can develop more collective and receptive ways of organizational management (Cunliffe, 2016).

Acknowledgements

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Resources

Table 1

Terms	Definitions
Globalization	'The phenomenon of globalization means that the goods we buy are increasingly assembled in different parts of the world, using components from all over the world. There are numerous steps and parts that go into making a product and slavery can creep into any one of them. […] The problem is even more complex because only a small and hidden proportion of any particular commodity actually has slave input' (Bales et al., 2009, p. 49).
Slavery	'Slavery, in accordance with the 1926 Slavery Convention, is the status or condition of a person over whom all or any of the powers attaching to the right of ownership are exercised. Since legal 'ownership' of a person is not possible, the key element of slavery is the behaviour on the part of the offender as if he/ she did own the person, which deprives the victim of their freedom' (Guidance Home Office, 2015, p. 21).
Modern Slavery	'Modern slavery refers to situations where one person has taken away another person's freedom – their freedom to control their body, their freedom to choose to refuse certain work or to stop working – so that they can be exploited. Freedom is taken away by threats, violence, coercion, abuse of power and deception. Modern slavery is a plain English term. It is not a legal definition. Different countries use different legal terminologies, but "modern slavery" includes the crimes of human trafficking, slavery and slavery like practices such as servitude, forced labour, forced or servile marriage, the sale and exploitation of children, and debt bondage' (Walk Free Foundation, 2018).
Forced or Compulsory Labour	'Forced or compulsory labour is defined in international law by the ILO's Forced Labour Convention 29 and Protocol. It involves coercion, either direct threats of violence or subtler forms of compulsion. The key elements are that work or service is exacted from any person under the menace of any penalty and for which the person has not offered him/herself voluntarily' (Guidance Home Office, 2015, p. 21). "all work or service which is exacted from any person under the threat of a penalty and for which the person has not offered himself or herself voluntarily." (ILO, 2018a)
Child Labour	'Child labour is defined by international standards as children below 12 years working in any economic activities, those aged 12 - 14 engaged in more than light work, and all children engaged in the worst forms of child labour (ILO). The term "child labour" is often defined as work that deprives children of their childhood, their potential and their dignity, and that is harmful to physical and mental development. Whether or not particular forms of "work" can be called "child labour" depends on the child's age, the type and hours of work performed, the conditions under which it is performed and the objectives pursued by individual countries.

	Children can be particularly vulnerable to exploitation, but child labour will not always constitute modern slavery. It will still be necessary to determine whether, based on the facts of the case, the children in question are being exploited in such a way as to constitute slavery, servitude and forced or compulsory labour or human trafficking. For example, it is possible for children to undertake some 'light work' which would not necessarily constitute modern slavery. 'Light work' is defined by article 7 of ILO Convention No. 138. Children do have particular vulnerabilities which should be considered when determining whether modern slavery is taking place. The Modern Slavery Act 2015 specifically recognises that it is not necessary for a child to have been forced, threatened or deceived into their situation for it to be defined as exploitation' (Guidance Home Office, 2015).
The Worst Forms of Child Labour	'The worst forms of child labour are very likely to constitute modern slavery. The worst forms of child labour are defined by article 3 of ILO Convention No. 182 as: a) all forms of slavery or practices similar to slavery, such as the sale and trafficking of children, debt bondage and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict; b) the use, procuring or offering of a child for prostitution, for the production of pornography or for pornographic performances; c) the use, procuring or offering of a child for illicit activities, in particular for the production and trafficking of drugs as defined in the relevant international treaties; d) work which, by its nature or the circumstances in which it is carried out, is likely to harm the health, safety or morals of children' (Guidance Home Office, 2015, p. 22).

Table 1: Terms and definitions

Table 2

Domain	Suggested Questions for Reflection
Domain 1: Self-critical (reflecting on personal thoughts and actions)	• Why are you interested in a particular issue or topic (i.e. modern slavery)? • What questions seem important to you? • What informs your views? • What aspects of your background are you drawing on? • What personal experience do you have?
Domain 2: Interpersonal (reflecting on interactions with others)	• What disciplinary-based ideas and frameworks inform your interpretations? • What aspects of your disciplinary background lead you to dwell on certain aspects of an issue or problem and not others (i.e. modern slavery)? • Whose perspectives might be missing or overlooked? Why are these perspectives excluded?
Domain 3: Contextual (reflecting on concepts, theories or methods used)	• What insights were generated, or do you hope to generate? • What concepts or theories are you drawing upon? • How will these insights contribute to existing knowledge or practice? • What different insights may be/have been made if a different approach or perspective had been taken?
Domain 4: Critical (reflecting on political, ethical and social context)	• What is the political context in this situation, who has most authority and why? • What are the tensions and contentious issues? • Is there a political agenda at stake: what might the outcomes be? • Who might gain because of what has been done, or not done, who might lose out?

Table 2: Smith's domains and suggested questions
Note. Adapted from Smith, 2011, p. 13

Appendices

Appendix 1

Section 54 - Transparency in supply chains
(1) A commercial organization within subsection (2) must prepare a slavery and human trafficking statement for each financial year of the organization.
(2) A commercial organization is within this subsection if it
(a) supplies goods or services, and
(b) has a total turnover of not less than an amount prescribed by regulations made by the Secretary of State.
(3) For the purposes of subsection (2) (b), an organization's total turnover is to be determined in accordance with regulations made by the Secretary of State.
(4) A slavery and human trafficking statement for a financial year is
(a) a statement of the steps the organization has taken during the financial year to ensure that slavery and human trafficking is not taking place
(i) in any of its supply chains, and (ii)in any part of its own business, or
(b) a statement that the organization has taken no such steps.
(5) An organization's slavery and human trafficking statement may include information about
(a) the organization's structure, its business and its supply chains;
(b) its policies in relation to slavery and human trafficking;
(c) its due diligence processes in relation to slavery and human trafficking in its business and supply chains;
(d) the parts of its business and supply chains where there is a risk of slavery and human trafficking taking place, and the steps it has taken to assess and manage that risk;
(e) its effectiveness in ensuring that slavery and human trafficking is not taking place in its business or supply chains, measured against such performance indicators as it considers appropriate;
(f) the training about slavery and human trafficking available to its staff.
(6) A slavery and human trafficking statement
(a) if the organization is a body corporate other than a limited liability partnership, must be approved by the board of directors (or equivalent management body) and signed by a director (or equivalent);
(b) if the organization is a limited liability partnership, must be approved by the members and signed by a designated member;
(c) if the organization is a limited partnership registered under the Limited Partnerships Act 1907, must be signed by a general partner; (d)if the organization is any other kind of partnership, must be signed by a partner.
(7) If the organization has a website, it must
(a) publish the slavery and human trafficking statement on that website, and
(b) include a link to the slavery and human trafficking statement in a prominent place on that website's homepage.
(8)If the organization does not have a website, it must provide a copy of the slavery and human trafficking statement to anyone who makes a written request for one, and must do so before the end of the period of 30 days beginning with the day on which the request is received.

(9) The Secretary of State

(a) may issue guidance about the duties imposed on commercial organizations by this section;

(b) must publish any such guidance in a way the Secretary of State considers appropriate.

(10) The guidance may in particular include further provision about the kind of information which may be included in a slavery and human trafficking statement.

(11) The duties imposed on commercial organizations by this section are enforceable by the Secretary of State bringing civil proceedings in the High Court for an injunction or, in Scotland, for specific performance of a statutory duty under section 45 of the Court of Session Act 1988.

(12) For the purposes of this section— "commercial organization" means

(a) a body corporate (wherever incorporated) which carries on a business, or part of a business, in any part of the United Kingdom, or

(b) a partnership (wherever formed) which carries on a business, or part of a business, in any part of the United Kingdom, and for this purpose "business" includes a trade or profession; "partnership" means— (a) a partnership within the Partnership Act 1890, (b) a limited partnership registered under the Limited Partnerships Act 1907, or (c) a firm, or an entity of a similar character, formed under the law of a country outside the United Kingdom; "slavery and human trafficking" means— (a) conduct which constitutes an offence under any of the following— (i) section 1, 2 or 4 of this Act, (ii) section 1, 2 or 4 of the Human Trafficking and Exploitation (Criminal Justice and Support for Victims) Act

(Northern Ireland) 2015 (c. 2 (N.I.)) (equivalent offences in Northern Ireland), (iii) section 22 of the Criminal Justice (Scotland) Act 2003 (asp 7) (traffic in prostitution etc), (iv) section 4 of the Asylum and Immigration (Treatment of Claimants, etc.) Act 2004 (trafficking for exploitation), (v) section 47 of the Criminal Justice and Licensing (Scotland) Act 2010 (asp 13) (slavery, servitude and forced or compulsory labour), or (b) conduct which would constitute an offence in a part of the United Kingdom under any of those provisions if the conduct took place in that part of the United Kingdom.

Appendix 2

Specific field	Information required
Organizational structure	• the sector(s) the business operates in and whether any of its work is seasonal • the organizational structure and group relationships • the countries it sources its goods or services from including high risk countries where modern forms of slavery are prevalent. • the make-up and complexity of the supply chains • the businesses operating model • relationships with suppliers and others, including trade unions and other bodies representing workers (Guidance Home Office, 2015, p. 27).
Organizational policies	• The process for policy development • Policies that concern business relationships , for example, a Supplier Code of Conduct • Recruitment policy • Procurement policy and incentives to combat modern slavery • Employee code of conduct • Policies concerning access to remedy, compensation and justice for victims of modern slavery • Polices that relate to staff training and increasing awareness of modern slavery
Due Diligence	• Actions taken to understand the businesses operating context • Details of risk management processes, including monitoring and evaluation measures • Impact assessments undertaken • Action plans to address and risk/actual instances of modern slavery and how actions have been prioritised • Evidence of stakeholder engagement • Business-level grievance mechanisms in place to address modern slavery • Actions taken to embed respect for human rights and zero tolerance of modern slavery throughout the organization

Requirements of the Modern Slavery Statement for organizations

Appendix 3

• What minimum labour standards are expected of the business, its subsidiaries and suppliers, and how do these align to industry standards?

• Who in the business is responsible for a) ensuring efforts are made to investigate and remediate the risk of modern slavery in the business and/or supply chains, and b) ensuring that basic labour standards are met, and how are such leaders financially incentivised and resourced to do so?

• How does the business factor legal and fair full labour costs into production and sourcing costs to avoid the need for seemingly cheaper slave or bonded labour in operations or the supply chain?

• What is the company's policy where a supplier is found to have been involved in modern slavery?

• When entering into a contract with a new supplier or renewing contracts with existing suppliers what checks, assurances, investigations will the company conduct or accept?

• What support or guidance is available to business operations or suppliers willing to remediate situations of slavery or forced labour found?

• What due diligence will the company commit to conducting regarding its supply chains?

• What is the company policy to support whistle blowing? What procedures are in place to facilitate reporting, including reporting by workers through helplines?

• What is the company's policy and approach to remediation for workers if and where cases of modern slavery and forced labour are found; and what measures are taken to protect them from further victimisation or vulnerability?