Editorial

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Biographical notes: Shahamak Rezaei completed his Doctorate in Business Administration at the University of Southern Denmark in 2001. He has since worked at different universities in Denmark and was a Visiting Professor at several universities in Canada and recently at the University of Canterbury in Christchurch, New Zealand at the Department of Management, College of Business and Economics. He is currently at the Department of Society and Globalisation at Roskilde University in Denmark. His research has focused on research methodology, survey analysis, global entrepreneurship and globally born SMEs, ethnic and transnational entrepreneurship, entrepreneurship and informal economic activities, economic consequences of migration, comparative welfare state analysis and labour market analysis.

After having a manuscript accepted for publication in the *World Review of Entrepreneurship, Management and Sustainable Development (WREMSD)* I was asked to be the guest editor for this issue. I am honoured to take this role. *WREMSD* is a multidisciplinary, refereed journal on issues that will be central to management and sustainable development around the world.

Articles presented in this issue, despite differences, share one single organising principle: *global wealth distribution*. Today's globalisation and fast communication means that changes in one place can have instant consequences for other parts of the world. The trends are transforming public policies, and the daily lives of people around the world. It seems that, despite the excitement generated by globalisation as an invitation to a world that is increasingly interconnected and borderless; the outcomes have disadvantaged some groups. The undesired outcomes can lead to some tensions – tension in coopetitive relationships among citizens, firms, societies and/or nations across the globe. Articles here can be seen as an attempt to introduce the readers to some worldviews on different societal and organisational tensions and can be used as 'local learning labs', a learning strategy to avoid tensions in coopetitive environments.

Tension can lead to the isolation of some individuals or groups and in the most extreme situations can lead to the creation of ideological and/or religious extremism with a hostile worldview against the society and its institutions. History has also shown that isolation can also lead to new creation. A very well know example are the isolated Jews across the globe that used their disadvantaged situation to develop business niches, another example is the emergence of successful immigrant economies across the western societies.

Although entrepreneurs and religious/ideological extremists are incomparable, one could argue for a single commonality, which exists in the way society and scholars normally perceive them: characterising entrepreneurs as isolated economically driven

individuals and characterising religious (Islamic) extremists as isolated religiously driven individuals. Both views ignore how enterprise and entrepreneurs as well as society and extremists are a product of their surrounding environments, their culture, their religion and the interaction between. Societies, cultures and religions are depositories of values and this fact is often forgotten in the debate.

Our contemporary global societies and global business environments are changing dramatically. Traditionally, competition in international markets was the realm of large companies, while national governments protected and partially insulted local economies and cultures. In today's global economy, increased specialisation has led multinationals to outsource to small firms. Thus, large firms are forming alliances with networks of small businesses. Hence, by allowing multinationals to perform marketing functions for them, small firms are internationalising more than ever before. This is the essence of what Dana et al. (2000) describes as 'the global reach of symbiotic networks'. The same development can be seen when viewing religious extremism in a global/local symbiotic network, which elaborated upon further in the first article of this volume. It is clear that the forces of globalisation and economic integration are shifting economic power and sovereignty from national to supra-national levels. We are simultaneously witnessing another important, albeit less obvious, diminution of the traditional powers of nation-states in the opposite direction – from nation-states to local or regional levels. This is especially true in the realm of political and cultural sovereignty as well as within sub-cultures.

This volume of *WREMSD* concerns itself with exploring important phenomena such as these, to better understand the myriad resulting issues concerning government, societies and business.

This issue of *WREMSD* focuses largely on subcultures, drawing insights from research in a variety of local settings. In the opening article, Marco Goli and Shahamak Rezaei draw upon their research, based on a survey among more than 1,100 Muslim youth residing in Denmark, to show how in local context, global radical Islamism is widely appreciated as the very cognitive and ideological framework and denominator for the creation of a 'worldview' that is hostile to the principle of pluralism and peaceful co-existence. Hence, exemplifying the tensions in coopetitive relationships. In the next article, Robert Smith draws on his research in Scotland, showing that the use of scrapbooks and storyboards are purposeful activities, which form part of a biographical process imparting a sense of continuity linking history, possible futures and tradition.

Wilton Wilton and William Toh argue in the next article based on a Zimbabwean study that while the indigenous citizens have enjoyed favours from the government, other citizens have been alienated, resulting in resentment, poor cooperation. Wilton exerts that indigenisation has been misused by those who should benefit from it. Raveendra Nayak and Sitalakshmi Venkatraman present an Australian study in their article. Based on a sample of 80 different Australian-based firms, the authors attempt to examine whether business size matters when it comes to corporate sustainability. Among other parameters to achieve corporate sustainability, they focus on corporate social performance outcome.

The next article involves scholars from Canada, New Zealand and the USA dealing with a conceptual manuscript. Coral Ingley, Morina Rennie, Jens Mueller, David Warrick and Ljiljana Erakovic in this article deal with activist shareholders and engaged board leadership. The study considers the legitimacy of shareholder activism as a means of exercising influence in the corporate decision making process and identifies self-reformed boards as a superior solution to the issues that activists attempt to address.

Constantine Imafidon Tongo presents in the next article the need for re-thinking of the understanding of African organisational behaviour in the contemporary globalisation era. The article provides an antithesis of the current understanding of organisational behaviour in Africa by developing a conceptual model of cultural change for African indigenous organisations. Finally, Dickson Ogbonnaya Igwe, the embedded neo-colonialist, argues exploits of globalisation retrench the Nigerian economy rather than strengthening it. Globalisation is viewed here as a force of inequality and marginalisation that constitutes a dividing factor between the developed and developing countries.

I believe this collection constitutes an interesting, timely and appropriate issue on the world review, based upon the authors' attempts to contribute validly through their extensive research on the respected topics.

References

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