

PROPOSITIONS – H.R. Wijaya

1. While moral perturbation can act as an impetus for institutional disruption and change, systemic power can function as a suppressor of such disruption and change.
2. In the presence of moral perturbation, actors' ability to relocate the anchor of their emotional investment is vital to the sustained reproduction of institutional arrangements of which actors morally disapprove.
3. While values provide actors with emotional energy to enact their upheld values, the success of such an enactment hinges on actors' own distinct emotions and the wider contexts in which actors are embedded.
4. Contexts can activate divergent valences of actors' distinct emotions, causing their emotional energy to expand and/or contract elastically and generating paradoxical emotions that need to be dealt with.
5. Values are so constant that they can compel actors to justify work that does not perfectly adhere to the authentic enactment of their espoused values.
6. In the case of organizational wrongdoing, actors' moral perturbation and moral emotions encourage them to perform corrective action, irrespective of the likelihood of success.
7. Leaders who can evoke both fear and respect are the most dangerous ones, as they can ask their followers to do anything these leaders want.
8. Dreams can be crushed and forgotten, but values (almost) never lose their flame.
9. One should treat ethnography not only as a tool to extract rich data about people and cultures, but also as an honest contemplation on how to live life more meaningfully.
10. The world will be a better place if human beings are more reflexive and less fearful.
11. *Wer sich tief weiß, bemüht sich um Klarheit; wer der Menge tief scheinen möchte, bemüht sich um Dunkelheit* (Those who know themselves deeply strive for clarity; those who want to appear deep to the crowd strive for obscurity) – Friedrich Nietzsche.