CrossMark

ORIGINAL PAPER

A Discursive Perspective on Corporate Social Responsibility Education: A Story Co-creation Exercise

José-Carlos García-Rosell[1]

Abstract Corporate social responsibility (CSR) pedagogies and teaching techniques have been extensively discussed in the literature. They are viewed as crucial for illustrating business–society relationships and encouraging business students to act ethically. Although the experiential learning perspective prevails in the discussions on CSR education, little attention has been paid to the discursive nature of CSR learning. Considering this gap, the paper explores the role of discourses in CSR education by drawing upon the discursive perspective on CSR and the relational social-constructionist orientation to management learning. To that end, a story co-creation exercise implemented in a CSR course in a Nordic University is used to demonstrate how discourses enable and constrain certain CSR meanings within a business educational context. The paper contributes to the field of CSR education and critical CSR research by suggesting how the discursive nature of CSR can be used to promote more reflexive practices among business students.

Keywords Corporate social responsibility · Management education · Discourse · Storytelling · Social constructionism · Critical reflexivity

Introduction

Corporate social responsibility (CSR)[1] has become a very popular teaching subject among business schools around the world. Not only CSR courses and seminars but also entire programmes have become part of today's business curricula (Christensen et al. 2007; Matten and Moon 2004). This growing interest in CSR education has contributed to generating a substantial body of research on how CSR should be taught and learning methods and techniques that can be used to promote CSR learning (Ahmad and Crowther 2013; Springett and Kearins 2005). For example, case studies, consulting projects, audio-visual aids, field trips, guest speakers, role-plays and storytelling among others have been regarded as suitable means for illustrating ethical dilemmas and triggering moral deliberation on CSR-related issues that students are likely to encounter in business life (for a overview, see Matten and Moon 2004; McWilliams and Nahavandi 2006; Sims and Felton 2006).

This body of literature has traditionally stressed the cognitive, normative and experiential perspectives on CSR pedagogies, which view learning as an individual mental process through which the learner develops decision-making, planning and problem-solving skills (see Holman 2000). Few studies, however, have drawn attention to the discursive aspects of CSR education (García-Rosell 2013; Kerins and Springett 2003). Several scholars have argued that discourses play a central role in the construction of CSR meaning and the relationship between business and society (e.g. Banerjee 2007; Burchell and Cook 2006;

✉ José-Carlos García-Rosell
   jgarcia@ulapland.fi

[1] Faculty of Social Sciences, Multidimensional Tourism Institute (MTI), University of Lapland, P.O. Box 122, 96101 Rovaniemi, Finland
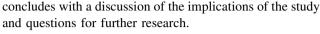
---

[1] In line with Matten and Moon (2004, p. 324), CSR is used here as an umbrella term for a broad set of overlapping concepts reflecting business–society relations, environmental responsibility and business ethics.

Kallio 2007; Iivonen and Moisander 2015). This literature is based on the premise that the words we choose to talk about social responsibility and how we use them in speech and text, shape our thoughts, feelings and experiences of CSR. In particular, Banerjee (2003, 2007) has problematized the influence of managerial and neoliberal assumptions in how CSR is theorized and implemented in both theory and practice. Kallio (2007), in turn, has drawn attention to the power of discourse in silencing sensitive and problematic issues, which he called CSR taboos, such as the amorality of business, continuous economic growth and the political nature of CSR. If language and discursive activity are constitutive of CSR meaning formation, then there is a need for CSR education to help understand the role of social discourses in contesting, negotiating and (de-) constructing what it means to be and act as a socially responsible business organization.

This paper seeks to expand and enrich this scholarship by critically examining the role of language in shaping social responsibility meanings within a business educational context. For this purpose, the paper draws upon the discursive perspective on CSR (Iivonen and Moisander 2015; Vaara and Tienari 2008) and the relational social-constructionist orientation to management learning (Cunliffe 2002; Ramsey 2005; Watson 2001a). Accordingly, CSR learning is seen as discursive and relational in nature and encompasses particular ways of sense making that are taken for granted (see Cunliffe 2002). With the help of an empirical study, this paper identifies and discusses the discourses that tend to be used by management students to frame CSR. In doing so, it shows how these discourses, and their hegemonic position, permit or exclude particular conceptions of social responsibility. Drawing upon Gabriel and Connell (2010), the study uses story co-creation as a means to elicit these discourses within an educational context. Story co-creation is not the only pedagogical exercise that could be applied for this purpose; however, it is well justified due to the role of discursive repertoires in the negotiation and construction of social narratives (Abma 2003; Boje 1995; Hopkinson and Hogarth-Scott 2001). Story co-creation is a process of making sense of and constructing meanings, where the storytellers create reality according to the world they know and act into it (Gabriel and Connell 2010; Hopkinson 2003).

The discursive perspective on CSR education is illustrated by presenting findings from a study conducted in the management curriculum of the University of Lapland, Finland. The empirical data used in the study consist primarily of 12 CSR stories co-constructed by management students attending a Masters-level CSR course in 2011, 2014 and 2015. These data are complemented by participant observations conducted by the author during the presentation and deconstruction of the CSR stories co-

constructed within the scope of the course. The stories were deconstructed from a critical CSR point of view (Fleming and Jones 2013). The rest of the paper is organized as follows. The paper first introduces the discourse perspective on CSR and the story co-creation approach. This section is followed by an overview of the empirical context and presentation of the findings of the study. The paper concludes with a discussion of the implications of the study and questions for further research.

A Discursive Perspective on Corporate Social Responsibility

The relevance of discursive approaches in studying how organizations and management are discursively constructed and the role of language in constructing and mediating organizational realities have long been recognized in organizational and management research (see Gold and Holman 2001; Skålén et al. 2008; Vaara 2010; Vaara and Tienari 2008). Recently, CSR studies have taken up a discursive perspective to examine how organizations make sense of and give sense to their roles and responsibilities in society (Caruana and Crane 2008; Iivonen and Moisander 2015; Joutsenvirta 2011). From a discursive perspective, the starting point for any analysis of CSR is the notion that meanings of responsibility in relation to social, environmental and ethical demands are created through specific discourses (Iivonen and Moisander 2015). The term discourse is used here to describe a group of statements that provides a language for talking and producing a particular type of knowledge about a topic (du Gay et al. 1996, p. 265). Thus, discourses provide the frames for forming and articulating ideas concerning our relationship to nature and other members of society in a particular space at a particular time (see Alvesson and Karreman 2000; Phillips and Jorgensen 2002).

For example, the trees, plants, and animals in a rain forest exist independently of what is said in discussions concerning the forest's future fate. Individuals working for a paper mill might see the forest as raw material. Tourism entrepreneurs might see the forest as an attraction for tourists. Environmental activists might view the forest as an ecosystem supporting a large biodiversity of animals and plants. As Phillips and Jorgensen (2002, p. 9) noted, whenever people begin to ascribe meaning to the rain forest, it becomes part of a discourse which suggests a certain course of action, such as logging, commodification or preservation. Therefore, discourses not only enable certain types of framing CSR but can also exclude particular ways of conceptualizing or making sense of the responsibilities of business in society (see Vaara and Tienari 2008).

In an educational context, a discursive perspective allows critically examining how language is used to produce and legitimate certain CSR meanings and, in particular, certain social structures as well as stakeholder relations and identities (see du Gay et al. 1996; Fairclough 1992; Phillips and Jorgensen 2002). Given this consideration, a discursive perspective is useful because it draws attention to the central role that discourses play in guiding and constraining how CSR is meaningfully discussed, defined and put into action within a business classroom (see Burchell and Cook 2006; Caruana and Crane 2008; Jonker and Marberg 2007). By raising awareness of how meanings of social responsibility are grounded in and constructed through discourses, students are better able to appreciate the complexities of CSR as socially constructed. This idea does not imply that sweatshops, child labour, climate change and ecological degradation, to name a few, are not real facts; however, they gain meaning only through discourse (Phillips and Jorgensen 2002).

In line with Watson (1995), it can be argued that CSR education engages students in a struggle to make sense of the responsibilities of business in society and that CSR meanings are constructed through this struggle. Nevertheless, this struggle seems to be dominated by the unequal power of the managerial discourse over other social discourses. Indeed, the managerial discourse, which is based on the principles of neoclassical economics, has gained a hegemonic position within the context of management education, shaping the belief systems, ways of thinking and statements that provide students with a language for conceptualizing and preparing themselves for the role of managers (see du Gay et al. 1996; Skålén et al. 2008). Considering that discourses are ideologically laden, the subjectivities of management students—how they act and perceive themselves—are centrally defined by the neoclassical premises of continuous economic growth, profit maximization, efficiency, competitiveness, individualism, autonomy and control, among others (Banerjee 2007; du Gay et al. 1996; Skålén et al. 2008). As Ghoshal (2005, p. 76) argues, this ideologically inspired set of premises may contribute to free management students from any sense of moral responsibility.

In particular, critical discourse studies have drawn attention to the role of language in maintaining and challenging power relations in contemporary society (Fairclough 1992, 2001; van Dijk 1993). From this perspective, it can be argued that the power of the managerial discourse is reflected through the ways it influences the mind of management students in the interest of market actors (van Dijk 1993). As the dominant discourse in management education, managerialism not only produces the business case for CSR but also uses CSR as a means to reproduce its own hegemonic position (see Banerjee 2003; Fleming and

Jones 2013; Jonker and Marberg 2007). To that end, concrete discursive strategies are deployed. Several studies have shown how discursive strategies such as rationalization, normalization and moralization contribute to legitimating controversial issues or CSR as part of business strategy (Iivonen and Moisander 2015; Joutsenvirta 2011; Vaara and Tienari 2008). These discursive strategies reproduce managerialism by representing neoclassical economic rationality as positive, beneficial, ethical, necessary and acceptable in a global society (see Banerjee 2003; Jonker and Marberg 2007).

As the dominant discourse shaping and regulating CSR education, the managerial discourse contributes to framing social and environmental challenges in terms of business problems that can be solved through the application of the right managerial skills and techniques (Fleming and Jones 2013). The managerialization of social responsibility is contrary to the idea suggested by CSR scholars who emphasize the need for CSR education to problematize and articulate a critique of the business-as-usual paradigm and, based on this critique, develop more responsible business practices (Desjardins and Diedrich 2003; García-Rosell 2013; Kerins and Springett 2003). In particular, they indicate that the transformation of contemporary business practices would necessitate the recognition and critical evaluation of the taken-for-granted premises and beliefs that justify and legitimize the status quo of business in the first place. It is in this sense that a discursive perspective on CSR education can contribute to recognizing and evaluating the ideologically laden nature of CSR and the role of discourses in enabling or constraining our understanding of responsibility in relation to society and the natural world.

From Storytelling to Story Co-creation

Storytelling can be understood as the effort to produce and communicate events using text, images and sound often including reflection, improvization and creativity (Haigh and Hardy 2011). Storytelling has been extensively discussed in relation to management learning (e.g. Abma 2003; Gold et al. 2002) and CSR education (e.g. Gerde and Foster 2008; King and Down 2001; Sims 2004; Watson 2003). This literature draws on the pedagogical value of stories in helping management professionals and students in the process of learning and understanding. In CSR education, stories have traditionally been discussed as a pedagogical device for showing students what ideals and moral values look like in practice and thus encouraging them to act ethically and behave in responsible ways. Moreover, this literature is based on the assumption that management students are able to develop more empathy,

care and thoughtfulness through listening to other people's stories of their ethical experiences (Sims 2004).

Although this scholarship recognizes the potential of storytelling in promoting more ethical behaviour, its main focus is the normative implications that events narrated to students may have for their future professional behaviour. By assuming that students learn from simply listening to stories, the traditional approach to storytelling in CSR education assumes that learning is a cognitivist process, embedded in the minds of individuals and primarily rooted in their own experiences, perceptions and conversations related to a particular event (Esin et al. 2014; Morgan and Dennehy 2004; Weick 1995). In particular, the emotional reactions and visual memories elicited by stories are seen as a means to stimulate the cognitivist process that helps learners relate the stories to their personal experiences (Abrahamson 1998; Zemke 1990).

Although this understanding of storytelling has stimulated the author's thinking concerning the use of stories in CSR education, this view does not bring CSR learning far enough. In fact, in discussing stories as a means of disseminating a message or ideal, little attention has been paid to the discursive nature of storytelling and its broader implications for CSR learning. Hence, instead of viewing CSR stories as a sort of reporting of events that inspires responsible and moral conduct, the paper approaches CSR stories as social narratives through which CSR meanings are negotiated and constructed (see Esin et al. 2014; Hopkinson and Hogarth-Scott 2001). For those who focus attention upon the production of reality through narratives, learning is seen as a collective and relational process in which students construct knowledge and make sense of experience by drawing upon discourses and discursive practices (Abma 2003; Boje 1991).

Many stories are actually co-created in the course of everyday conversations in which participants share experiences, inquire into their meanings and reflect on their underlying values and assumptions (Abma 2003). Nevertheless, story co-creation, as a pedagogical exercise, involves the production of a written narrative that emerges from the contributions of several authors (Gabriel and Connell 2010). Story co-creation exercises are useful in establishing moral boundaries and acceptable and unacceptable behaviour and differentiating between right and wrong (Gabriel and Connell 2010, p. 508). From this perspective, a story co-creation exercise seems a perfect vehicle for taking a discursive perspective on CSR education because it enables students to enter into a dialogic process of sense making informed by discursive repertoires, ideologies and power relations (see Cunliffe 2002, 2004; Hopkinson and Hogarth-Scott 2001).

The co-creation of CSR stories allows students to construct narratives according to their views of reality (Hopkinson 2003). By drawing upon a critical CSR perspective, the deconstruction of the co-created stories also enables them to identify the discourses that shape those realities in the first place. Hence, a story co-creation exercise engages students in critical reflexive practices that help them share knowledge, critically question assumptions, test moral boundaries and make sense of the complexities of CSR (Gabriel and Connell 2010; Gold et al. 2002; Watson 2001b). Although 'critical thinking' is a term commonly used in relation to storytelling in CSR education to mean the ability to adopt a disciplined approach to problem solving, 'critical reflexivity' alludes to the social process of questioning assumptions embodied in both theory and professional practice (see Cunliffe 2002, 2004, p. 412; Reynolds 1999, p. 538). Critical reflexivity is particularly needed if CSR education truly intends to promote intellectual pluralism that helps recognize and evaluate the belief systems, ways of thinking, attitudes, biases and statements that provide management students with a language for conceptualizing and understanding the responsibilities of business in society (Ghoshal 2005; Kallio 2007).
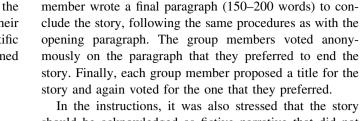
The Study

The author discusses here a case that draws from a pedagogical study conducted in a compulsory Masters-level CSR course that is part of the management curriculum of the University of Lapland, Finland in the years 2011, 2014 and 2015. The initial aim of the study was to use the discursive perspective on CSR as a means to help Masters-level management students illustrate their views of CSR and identify the discursive practices that shaped those views. The story co-creation exercise introduced by Gabriel and Connell (2010) was seen as a suitable pedagogical tool for that purpose. Between 20 and 25 students representing different European nationalities attended the CSR course every year. The age of the students ranged from 23 to 35, and both genders were equally represented. 70% of the students had attended a course related to sustainability or business ethics before taking the CSR course used in this study.

The study was performed with the consent of the University of Lapland and in accordance with the general principles of research ethics and good scientific practice established by the Finnish Advisory Board on Research Integrity. At the start of each course, the students were fully informed about the study and thus made aware of the collection of empirical data during the course. They were also informed that participation in the study was voluntary and that they could withdraw at any time without reprisal. They were assured that the data would be used only for

research purposes. Anonymity was also guaranteed to the students by omitting any information that could reveal their identity when using the material in any form of scientific publication. All of the students gave their informed consent.

Story Co-creation Exercise

The co-construction and deconstruction of the CSR stories was organized as one of the final learning activities of the course. Before beginning the story co-creation exercise, the students attended five 4-hour lectures presented within a 6-week period. The aim of these lectures was to familiarize students with the managerial and critical research perspectives on CSR. Although the managerial CSR perspective directs attention to the relationship between CSR actions and business strategy, the critical perspective on CSR involves the growing stream of scholarship that problematizes CSR as both a practice in the business world and a theoretical concept in academic research (Fleming and Jones 2013, pp. 5–6). As such, one of the main aims of the lectures was to discuss the hegemony and limitations of the managerial discourse in framing our understanding of responsibility within a business context. The CSR lectures were supported by a reading package consisting of both mainstream and critical CSR literature. Additionally, the video "Anita Roddick: Corporate Social Responsibility?" (Morrell 2006), which critically evaluates CSR as implemented in practice, was used to help students understand some of the claims and arguments presented by critical CSR scholars.

The 6 weeks of intensive lectures and other course learning activities (i.e. group assignments, tutorial meetings) helped familiarize students with the managerial and critical streams of CSR scholarship, ensuring that they had the knowledge needed to undertake the co-creation of CSR stories (see Gabriel and Connell 2010). The co-creation of stories occurred in groups of five or six students. The instructions given to the students for collaboratively writing the CSR stories were based on the story co-creation mechanism suggested by Gabriel and Connell (2010, p. 511). Although each group member contributed an opening paragraph (150–200 words), one member of the group was responsible for collecting all the opening paragraphs and presenting them to the rest of the group. All the contributions were kept anonymous. Participants voted anonymously on the one that they preferred as the opening paragraph for the story. Following the adoption of the winning opening paragraph, each participant (individually) in turn contributed a segment (150–200 words) to the story. The order in which the participants contributed their sections was fixed in advance within the group. When each group member had made their individual contribution, each

member wrote a final paragraph (150–200 words) to conclude the story, following the same procedures as with the opening paragraph. The group members voted anonymously on the paragraph that they preferred to end the story. Finally, each group member proposed a title for the story and again voted for the one that they preferred.

In the instructions, it was also stressed that the story should be acknowledged as fictive narrative that did not claim to represent actual facts. As Gabriel and Connell (2010) note, the use of fiction in story co-creation exercises contributes to promoting dialogues nurtured by multiple perspectives, allowing students to introduce traces of social discourses and ideologies that are usually silenced or simply neglected within the context of business education. Thus, fiction can serve as a vehicle for questioning the view of CSR as a morally and politically neutral set of techniques used to successfully integrate social and environmental concerns within business strategy. It offers students the opportunity to express taboo topics, dilemmas and views that would be sensitive, embarrassing or even unacceptable within an organizational context governed by neoliberal principles.

Data Collection and Analysis

The main sources of the data for this study include 12 CSR stories co-constructed as a group exercise and deconstructed during the last session of the course (for an overview see Table 1). The CSR stories account for a total of 28 pages. In addition to the stories jointly constructed by the students, the author relies on participant observation that was used to collect empirical data. Field notes based on participant observation played a crucial role in recording the statements, and reactions of the students during the presentation and deconstruction of the CSR stories (Hammersley and Atkinson 1996). The 2015 presentations were video-recorded to support the field notes. The author also relied on his memory to fill in and re-contextualize events and utterances recorded in the field notes and video material (Hammersley and Atkinson 1996, p. 185). As Hammersley and Atkinson (1996) argues, researchers can gain a more comprehensive account of the research setting by combining their tacit knowledge with field notes and other available research records.

Because this study does not seek to explain individual learning experiences nor single stories, the empirical material is analysed as social texts that are produced, shared and used in culturally specific and socially organized ways (see Moisander and Valtonen 2006, p. 68). To interpret the social texts constructed and deconstructed in the story co-creation exercises, the study draws upon discourse analysis (Fairclough 1992; Phillips and Jorgensen 2002). By analysing what students take for granted, what

Table 1 Overview of the co-created stories

Story	Protagonist	Setting	Plot
1	Mr. Social, CEO	Car manufacturer, Western country	After quitting his job as an engineer at a reckless car manufacturer, Mr. Social starts EthiCar to produce the most environmentally and socially responsible cars
2	Milk nurse	Hospital Third World country	After being confronted with the death of an infant, a milk nurse engages in a moral dilemma questioning her job and the business strategy of her employer, a multinational nutrition company
3	Mr. Bobo, CEO	Pharmaceutical company, Colombia	Producing generics and using jail inmates for clinical trials are not issues of concern for Mr. Bobo, as long as his company can supply poor patients with affordable medications
4	Mr. Hans, CSR Manager	Oil company, Western country	Mr. Hans, the new CSR Manager of a highly polluting oil company, faces a significant challenge, how to turn his company into a socially responsible organization
5	Male CSR Manager	Multinational company, Western country	Soon after starting his job as CSR manager, he discovers that the major CSR challenges are not located in production units in developing countries, but in the headquarters of the company
6	Mr. Andersen, CEO	Food company, Norway	The story tells of the struggles of a Norwegian fast food entrepreneur who tries to improve the quality of his restaurants by using local food ingredients
7	Male CEO	Electronics company, Finland	The story captures the dilemma faced by Finnish CEO who is considering the relocation of his Finnish production facilities to Asia
8	Young female worker	Factory/village, Asian country	When a young factory worker is surprised by a labour inspection conducted by Western inspectors, she starts looking for answers about who they were and why they came at all
9	Male CEO	Agribusiness company, Western country	As the CEO of the agribusiness company affected by fierce competition in the African market, he has a decision to make whether to cut jobs or look for new sources of competitive advantage in Africa
10	Mr. Conventional, Control Manager	Corporation Planet Industry/CSR Planet	Encouraged by his friends, Mr. Conventional decides to leave the Planet Industry and move with his family to the CSR Planet. Soon he learns that it is not an easy task
11	Mrs. Smith, CEO	Multinational clothing company, USA/China	After being informed about the collapse of a factory building close to one of her Chinese production units, Mrs. Smith calls an emergency meeting to discuss the safety and labour conditions of her facilities of China
12	Male CSR consultant	Food company, Western country	The story tells of a CSR consultant who is helping the founders of a food company to find a sound balance between economic and environmental objectives

sorts of meanings they reinforce/contest and what they do not talk about in their CSR stories (Macleod 2002; Moisander and Valtonen 2006), discourse analysis helps identify the discursive practices that students may use to construct CSR meanings within a business educational context, giving them the opportunity to redefine or reinforce their managerial identity. From this perspective, the analysis does not focus simply on determining what the stories tell about social responsibility but rather how they socially represent CSR in a fictional narrative.

The analysis of the co-created stories and their deconstruction proceeds in two stages. Because one of the aims of the study is to explore how students construct CSR in the stories, the first stage of the analysis begins with the careful reading and examination of the co-created CSR stories. To that end, the author relies on three of the levels suggested by Mikos (2014) to analyse the film narratives: representation, narration and characters. Because these levels are used to analyse the textual construction of a film, they are also suitable for the analysis of textual stories.

Representation is the analytical level that focuses on identifying the discursive resources used in the construction of the social world and CSR meanings in the stories (see Mikos 2014). Following Willig's (2014) recommendation, the analysis aims to systematically capture what CSR-related issues were talked about (construction) and how they were talked about (discursive strategies).

Narration, as the second analytical level, draws attention to the structure and linkage of events in which persons act. The stories represent a journey, which implies a change in situation driven by the unfolding of a specific sequence of events (Franzosi 1998). On this basis, the narration of the stories is examined by relying on the sequences suggested by Franzosi (1998, p. 521): initial state, disruption and new state. The third analytical level focuses on the characters, that is, the persons who appear in the story. According to Mikos (2014), characters are important for advancing the narrative and because a story is often told from the perspective of one of the characters. At the same time, characters are also significant because how they are

represented depends on how the authors of the story see themselves in the world (see Mikos 2014). For the purpose of the analysis, characters were categorized according to Greimas' (1966) classification, which divided characters according to what they do in the narratives: subject (the hero)/object (to whom the actions of the hero are directed), sender (enables the event), receiver (benefits from the event), helper (supports the subject) and opponent (impedes the event). Although representation constructs the meaning of the narrative, narration is the linkage of events in which the characters act.

By relying on these three analytical levels, the author is able to identify textual elements, such as regularities and irregularities that could be associated with the form of representing CSR in the stories co-created by the students (see Fairclough 1992; Tomlinson and Egan 2002). These textual elements also function as input for the second stage of the analysis, which focuses on the deconstruction of the stories as social texts (Gabriel and Connell 2010). Deconstructing the stories helps address the second aim of the study, namely to explore the hegemony of discourses in silencing and neglecting particular CSR meanings and thus triggering critical reflexivity in the classroom. Drawing upon Martin's (1990) deconstruction approach, the analysis explores silences and disruptions in the CSR stories. In particular, it helps uncover social asymmetries and ideological assumptions that work to the disadvantage of stakeholder groups (see Martin 1990). The use of data collected from different temporal periods of the implementation of the course offers a good overview of the discursive practices prevailing in the CSR stories (Hammersley and Atkinson 1996, pp. 230–231).

It should be noted that the aim of deconstructing the stories was not to note the weaknesses and absurdities of the authors but rather to critically evaluate how what the authors do not write about is systematically related to what they write about (Macleod 2002). As an analytic strategy, deconstruction helps expose multiple ways in which a text can be interpreted by revealing the power of discourses in validating certain practices and ways of knowing while marginalizing or neglecting others (see Boje 1995; Macleod 2002). As Boje (1995) explained, deconstruction has to do with noticing voice, how one character is emphasized over others, how one voice speaks instead of other voices and how some characters are marginalized. By following Gabriel and Connell (2010, p. 512), the author first deconstructs the stories as a social text by teasing out the discursive forces within the stories and then assessing how the co-creation of the CSR stories and their subsequent deconstruction contributes to promoting critical reflexivity among the management students taking part in the study.

Analysis of the CSR stories

The analysis first examines how the students construct CSR in the stories. To that end, the analysis first asks which discourses are used to construct the stories, second, how the narration of the stories is constructed and finally who are the characters in the stories. Then, by taking a deconstruction approach, the analysis uncovers social asymmetries and ideological assumptions by identifying silences and disruptions in the CSR stories.

Construction

The personal, social, cultural and political worlds of the authors (management students) and the audience (management class) play a significant role in the *representation* of CSR in the co-created stories (Esin et al. 2014). Having developed a managerial identity throughout their management studies, the students inevitably see the world from a managerial point of view and in terms of images, metaphors, storylines and concepts that are relevant within the managerial discursive practices in which they are positioned (see Davies and Harré 1990). This tendency is illustrated in how managerial techniques and language such as "competitive advantage", "efficiency", "sustainable growth" and "risk management" among others are frequently used in the stories. These terms are not only spontaneously mentioned but also linked to CSR actions taken by the characters in the narratives.

> Rick [the CEO] said "no" to fast growth. Instead he focused on sustainable growth, which helped the company to build an empire around EthicCar… With the eco-efficient car, the company has all that's needed to beat the competition. (Excerpt 1, Story 1)

The analysis also shows how the narratives used in the stories draw upon neo-colonialism to discuss CSR in terms of rich and poor countries (Banerjee et al. 2009). In doing so, the stories tend to describe globalization as an essential development apparatus that aims the transition of the so-called developing nations and societies towards a developed and fairer end state (see Chio 2005; Escobar 1995). Whereas Western nations are described as societies with a high level of economic, political, social and ecological development, the causes and consequences of social and ecological problems tend to be located among poor nations (Banerjee 2003). Nevertheless, the solutions to these problems are situated in the West. Western nations are given the moral duty to bring the same level of progress to less developed societies—a "duty" that should be fulfilled by business organizations, as Excerpt 2 indicates.

The owners of the [Western] factory had made a deal with the administrative institutions of our country. It meant a huge enlargement of the factory and more jobs for the villagers. The most wonderful thing was that the factory built a school here and I can go there. (Excerpt 2, Story 8)

Orientalism also plays a significant role in the construction of CSR meanings. In particular, it supports neo-colonial discursive strategies in constructing an idea of sameness and belonging among people living in the West and differences to collectives living in the so-called Third World (see Banerjee 2003; Breckenridge and van der Veer 1994; Westwood 2006). The use of the personal pronoun "we" and corresponding possessive pronoun "our" in expressions such as "we in the West" or "our laws don't reach Asian countries" appear to play a key role in reproducing a collective of "the Westerners" (or a particular national group within the west) that is superior to any national group belonging to the category of the third world (see Westwood 2006). Orientalism is also used to create a positive, beneficial, responsible and ethical view of actions taken by a company benefiting stakeholders in its (Western) home country. By relying on public discourses such as neo-colonialism and orientalism, the students were able to develop a narrative from the position of a citizen of a particular Western nation.

I am the CEO of a big company that has been operating in Finland since 1995. I am strongly patriotic, and my priority number one is to keep the positive effects of the company in our homeland, Finland. (Excerpt 3, Story 7)

A close reading of the stories reveals not only the dominant discourses but also a recurring transformative pattern in the *narration* of the CSR stories. This finding is in line with the idea that a story is a journey, which implies a change in situation as expressed by the unfolding of a specific sequence of events (Franzosi 1998). Although these stories were co-created by different student groups in different temporal spaces, they reveal a logical coherence characterized by the inversion of a situation. In Aristotelian poetics, this turn of fortune, which is known as "reversal", is the key characteristic of comedy and tragedy (Halliwell 1987). Although the former marks the improvement of a situation, the latter marks a worsening.

The CEO was not in the mood of listening to opinions concerning the use of fake reports about charity work in Africa… "Your job is to do, not to think!" was his typical reply… The CSR manager looked at the employees and said "we can make a change!"… A decade has passed since the beginning of the new era. The CSR manager is proud of the reputation his

company has acquired for labour conditions and the use of environmentally friendly technologies…. The emotionless CEO ended up as a porter. (Excerpt 4, Story 5)

Given this consideration, the co-created stories can be classified as comedies in Aristotelian poetic terms. All the stories begin with a situation in which values are in conflict and the main character—the hero—of the stories takes up the task of improving the situation by taking a CSR approach, which leads to a happy ending. As a result, the events taking place in the CSR stories occur along the sequence of initial state, change and new state (see Franzosi 1998). Additionally, the stories written from a worker's perspective are comedies. They start with a situation related to irresponsible business practices or poor labour conditions, which is improved through social responsibility initiatives launched by a company or the workers themselves.

According to Mikos (2014), *characters* are important for advancing the narrative and because a story is often told from the perspective of one of the characters. However, how management students represent characters depends on how they see the world and themselves as part of it (see Mikos 2014). Of the 12 co-created stories, 10 are told from the perspective of a top-level manager and two from the perspective of a blue-collar worker working for a supplier or sub-contractor of a large business organization. In both cases, the workers are young females living in developing nations. Notably, the managers in the rest of the stories are male, with the exception of one female CEO. Only one of the managers lives in a so-called developing country.

Based on Greimas' (1966) model, the stories show a common pattern in which a top-level manager (subject) with the support of investors, lawyers and other managers (helpers) strives to find a solution to a situation threatening her employees (objects) due to actions of Third World companies and governments (opponents). Nevertheless, it is through the intervention of the market (sender), a non-human character endowed with magical powers, that the subject and helpers of the stories are usually able to achieve their objectives (see Franzosi 1998). The stories create a positive image of top-level managers as moral actors who are concerned about social and environmental issues related to their business operations. Instead, non-Western governments and companies are portrayed as villains, namely corrupt agents guilty of eroding the competitiveness of production facilities located in the West.

Mr. Hans left the boardroom with a big moral conflict… He was concerned about 10% of the employees who could be fired if he choose to go ahead with his CSR strategy. (Excerpt 5, Story 4)

After many years of fierce competition in the African market, our company is losing the battle. It is impossible to compete with local companies that don't follow the rules of the game… They are competitive, because their governments allowed them to exploit their people and destroy their environment. (Excerpt 6, Story 9)

From this perspective, it can be argued that the main characters of the stories are seen not only as users of discourses but also as subjects who are constructed through and positioned within the discourses used by the students in the narratives (see Willig 2014). The position of the subject is determined by the space that is possible for them to occupy in relation to other actors in the story (Parker 1992). It is through the discursive practices of the stories that the top-level managers become qualified to make pronouncements, from the institutional setting of a business organization, concerning the nature of CSR and the right tools for integrating it into their business strategies (see Macleod 2002). A character who is accorded subject status may also have object status within the discourse (Macleod 2002). For example, the female workers playing the main characters in two of the stories are not only subjects but also objects. They become objects when the authors of the story contrast, regroup and differentially categorize them with respect to the legal worker, loyal employee and schoolchild.

Deconstruction

Following Martin's (1990) deconstruction approach, this part of the analysis explores *silences*, namely what is not said and what is left out of the CSR stories. The majority of the stories begin with the phrase "I'm the CEO of a big electronic company" or "He had been hired by an oil company as a CSR manager". In doing so, the stories represent CSR as a managerial practice of large Western multinational corporations, neglecting the role of small companies and other stakeholders in the debate (Fleming and Jones 2013). Indeed, by emphasizing a top-level manager's point of view, the stories not only provide a pure managerial reading of events but also silence the voices of other stakeholders, such as small entrepreneurs, workers, activists, politicians and consumers. Only one of the stories told from a worker's perspective breaks this managerial narrative by emphasizing the role of a female worker in promoting social responsibility by fighting the unethical practices of a multinational corporation. This story and two others are the only stories that give a voice to the local communities and NGOs but remained positioned within a managerial and neo-colonial discourse.

By combining the rhetorical devices of silence and emphasis, the stories provide an ideologically biased narrative of business–society relations in which much of the attention is paid to the consequences of CSR action (or inaction) on business organizations (see Franzosi 1998, p. 531). As a result, the stories represent social and environmental issues as business problems and position business managers as the best agents to deal with them on behalf of the public or governmental institutions (Meriläinen et al. 2000). Although moral rhetoric is used to construct CSR, for example, in expressions such as "I decided to stick to my ethical principles" or "He left the boardroom with a big moral conflict", the stories do not include voices questioning the rationality of continuous growth or the politics of the capitalist market economy (Kallio 2007).

Moreover, the tendency to situate a top-level manager as the main character of the stories contributes to making a distinction between knowledgeable actors (specialists) and non-knowledgeable ones (non-specialists), thus excluding from the managerial domain alternative ways of knowing CSR (Meriläinen et al. 2000). Indeed, by giving extensive coverage to the thoughts and reflections of top-level managers concerning the implementation of CSR, the stories clearly draw attention to these characters as the key specialists in the narratives. This distinction is further emphasized in the stories because environmental, technical and legal expertise is depicted as essential for helping managers reach a solution that is in the best interests of their organization and stakeholders. In doing so, non-Western (non-specialist) forms of knowledge possessed by workers, local communities and other less powerful stakeholders become marginalized in the stories.

After I lost my job, my family has been desperately trying to figure out other ways to make money…The strange white people [referring to the Western labour inspectors] came back to our village bringing with them some drawings and strange looking devices… In the village meeting, the oldest of the village explained how these strangers with their devices will help our people. (Excerpt 7, Story 8)

He [the CEO] was convinced that his managers and engineers can help local farmers develop more efficient farming practices… By bringing knowledge and new technologies to farmers in Africa, we can increase both their income and our competitiveness. We have the expertise they need to make better use of their land… It is through equal collaboration that we will make a comeback. (Excerpt 8, Story 9)

In line with Meriläinen et al. (2000), this analysis demonstrates that the discourses prevailing in the story not only reproduce a view of stakeholders and nature as resources that can be controlled and managed but also

disqualify cultural, spiritual, aesthetic and other ways of knowing the social and the natural world. Hence, rather than rethinking business–society relations, the stories simply reify the ethnocentric and instrumentalist notion of CSR in which society and nature are important as long as they fit the dominant market logic (Banerjee 2003).

In addition to focusing on what is not said, deconstruction also explores spaces where the texts is disrupted, that is, where a contradiction or gap reveals a subtext that may be inconsistent with the story's message (see Martin 1990). One obvious *disruption* in the stories is related to the gendered nature of CSR and labour in the global market context in which companies operate (Grosser and Moon 2005; Pearson 2007). By describing the lives of women in poor countries as miserable and inferior to the lives of women living in a Western society, gender equality is located as a central element in the CSR stories. Moreover, the illustration of women in Third World countries as submissive and subjugated to male-dominated societies contributes to constructing a reality in which gender inequality is exclusively limited to non-Western social structures.

> Many of my friends work outdoors and they have jobs like farming, trash picking etc. In the worst cases families had no other choice than to sell their daughters to work in big cities [Female factory worker]. (Excerpt 9, Story 8)

> The alarm is ringing on the night table in this dirty, dark and small room of mine… All the days are the same routine… Oh God, I have no life, I spend all day long enclosed in there. Such a boring life… And here in Pereida there are no other ways to survive [referring to her job as a "milk nurse" selling infant formula]. (Excerpt 10, Story 2)

In doing so, the lives of women in the West are depicted as meaningful and lacking any gender conflicts. Given the plots in the stories, this assumption becomes a contradiction because not only are Western women largely absent from the CSR stories but also the few Western female voices in the narratives belong to low-level managers, secretaries or housewives. Indeed, of ten top-level managers playing main characters in the stories only one is a woman. This finding is consistent with the acknowledgement that gender equality in employment remains a challenge in Western societies (Grosser 2009). Although women account for almost half of the European labour force, they make up less than 33% of managers and less than 3% of the CEOs of large companies in Europe (European Commission 2011). With these facts in mind, the stories co-created by the students seem to represent a mirror of gender balance in Western society and business leadership in particular.

Although the two stories written from a female worker's perspective stress the impact of Western multinationals on women's lives, there are a series of tensions and contradictions in the narratives. In particular, these two stories expose conflicts of interest between Western NGOs (e.g. promoting Western standards of labour) and affected female workers (e.g. in terms of access to equal economic opportunities). Although the NGOs in the stories express a deep concern for the poor labour conditions of female workers, the disruptions in the narratives show that the concern is not about gender equality but rather with promoting Western standards of working, which do not necessarily benefit a female-dominated labour market. The gender bias in the stories could be seen as a product of the power of managerial discursive practices and the notion of the "economic man", which have been built around the suppression, control and domination of nature, indigenous people and women in particular (Meriläinen et al. 2000). Therefore, the androcentric nature of managerialism could be seen as a mechanism that silences and marginalizes female voices in the CSR stories.

Lessons for Reflexive CSR Learning

As the previous section indicates, the discursive perspective on CSR was useful in identifying tensions and omissions in the CSR stories. In this sense, the stories did not represent texts that were shared by a group of students but rather shared items that were used as a starting point for a negotiated narrative whose diverse meanings and silences could be challenged, contested and criticized (Gabriel and Connell 2010, p. 520; Watson 2001b). Nevertheless, the critical evaluation of the stories is not possible by simply reading or listening to them. It is the actual engagement with the narratives and their deconstruction that are essential for consolidating reflexive practices in the classroom (Gherardi and Poggio 2007; Watson 2001b). To that end, unresolved tensions and taken-for-granted issues contained in the stories are used as catalysts to engage students and instructors in reflexive dialogues.

These dialogues focused particularly on how managerialism and neo-colonialism were used in the stories. They sought not only to make students aware of these discourses but also to enable them to critically evaluate the role of discourses in framing sensitive social and environmental issues (see Abma 2003). Indeed, the reflexive dialogue encourages students to dig for underlying assumptions and relate the stories and their characters to their own experiences (Gabriel and Connell 2010). For example, in the excerpt below, the student questions the idea of a well-functioning Western society by drawing upon her professional experiences.

I used to work in the court house [in a European country] and I was really surprised… I didn't know that there were so many murders and rapes. They were never in the media, except the really big cases, but that was one in two hundred. I still remember I was so shocked when I came that there were every-day things coming up, but we hid them very well… I think this is similar to CSR. We [managers] are good at hiding things. (Excerpt 11, female student)

Similarly, the tendency to use the managerial discourse to frame CSR was not a failure of the exercise but rather an opportunity for reflexivity. As Excerpt 12 indicates, drawing attention to managerial textual elements offered an opportunity to those students who struggled to voice their concerns with a managerial CSR approach and in doing so were neglected or silenced by (the texts of) other students in the group.

I wrote an opening paragraph with critical ideas, but it didn't win the vote. I found it difficult to share my ideas in a group with a strong managerial mind-set without blaming anyone. Now I understand Anita's video when it says that one company cannot make a change, unless the whole system changes. (Excerpt 12, female student)

Additionally, A. Roddick's video (Morrell 2006) played an important role as a point of reference for the students' learning. As the excerpt below indicates, the students needed time to digest the course material and engage in the story co-creation exercise to reach a certain level of critical reflexivity. As a narrative crafted by different students, the story co-creation exercise represented a learning journey towards reflexivity (Gabriel and Connell 2010).

The first time we watched it [the video] in the group meeting, I didn't fully understood what she [A. Roddick] was trying to say. After working on the case, reading different articles and writing the stories, I started to realize the challenges of CSR… It's surprising how the idea of writing a story together in the group helps see things in a different way, from a different perspective. (Excerpt 13, male student)

When the students were asked about the lack of a more explicit discussion on the political perspective of CSR in the stories, they claimed to lack familiarity with political theories and concepts for developing such narratives. If, as Chia (1996) argues, language plays a key role in repre-senting and communicating our thoughts, the management students faced limitations in framing CSR in political terms. Additionally, the idea of questioning growth in the stories was seen by most of the students as unnatural after being taught that growth is one of the main goals of a well-

functioning market economy. As the students shared their feelings about and justifications for perspectives omitted from the stories, the power of managerialism and neo-classical premises in shaping their professional identities and their possibilities to make sense of CSR became more explicit (see du Gay et al. 1996).

The gender aspects of the stories offered an excellent opportunity for critically evaluating gender equality in Western society. As the students were confronted with the gender bias in the stories, they began to make connections with their own experiences in relation to gender. For example, a group of female students questioned the fact that there are a high number of female management stu-dents but only few female managers in leadership posi-tions. A female student drew attention to gender inequalities in the candidate selection process that she experienced when applying for a job. She felt that being under 30 and married without children was a disadvantage in relation to male applicants, who would not become pregnant and take maternity leave. These concerns were shared by male students, who also experienced the gen-dered nature of the labour market.

When my wife applies for a job, the fact that she has spent two years at home with our kids is seen as a gap in her professional life. When I apply for a job, my 8-month military service is highly appreciated, since it's proof of discipline and management skills. But you must be a good manager to take care of twins, don't you? I wonder what would happen if I were the one staying home and she the one with the military service. (Excerpt 14, male student)

The above excerpts illustrate how relating the stories to personal experiences and a series of social relations from the past and the present stimulated critical reflexivity. Indeed, the deconstruction of the stories seemed to trigger a dialogue between the students' own voices and the voices of relatives, friends and colleagues, challenging and reshaping their understanding of CSR (see Cunliffe 2004). Hence, the deconstruction of the CSR stories played a crucial role in highlighting and legitimizing stakeholder voices that were marginalized or silenced in the narratives.

Discussion and Conclusions

Although organizational and management scholars have drawn attention to the importance of exploring the role of discourses in constructing the notion of CSR (Banerjee 2003; Caruana and Crane 2008; Iivonen and Moisander 2015), little attention has been paid to the discursive nature of CSR in the CSR educational literature (García-Rosell 2013; Kerins and Springett 2003). The purpose of this

paper has been to fill this gap by critically evaluating the role of discourses in permitting and excluding particular ways of making sense of social responsibility within a business educational context. To that end, a story co-creation exercise was introduced as a suitable pedagogical tool for uncovering dominant discursive practices and using them as pedagogical inputs for promoting critical reflexivity in the business classroom.

In doing so, the study offers a contribution to the CSR education literature by drawing attention to the impact of managerialism and other social discourses on CSR learning. The discursive perspective on CSR allows students to better understand the complexities of social responsibility by engaging themselves in the construction and deconstruction of CSR within an educational context. This perspective also adds to previous studies on CSR storytelling that have tended to discuss stories as the narration of events to students to encourage them to act ethically. The story co-creation exercise expands that view by approaching CSR stories as narratives socially constructed and deconstructed by students themselves through social relations and available discursive resources.

Finally, the study contributes to critical CSR research by demonstrating how the discursive perspective on CSR can be used to develop business students' ability to engage in critical reflexive practices and question ideological assumptions shaping CSR meanings within a business context. In this regard, including a discursive perspective in storytelling or other suitable pedagogical tools may contribute to improving the ability of future business professionals to transform old ways of organizing, managing and relating to their stakeholders (see Cunliffe 2004)—a transformation that is needed to make progress towards a fairer and more just society (Desjardins and Diedrich 2003; Ghoshal 2005; Kerins and Springett, 2003).

The findings of this study suggest that the story co-creation exercise lends itself to taking a discursive perspective on CSR as a collective and interactive venture of narrative construction and deconstruction (Gabriel and Connell 2010). It was through the process of jointly constructing and deconstructing the stories that the students not only realized the role of social discourses in shaping CSR meanings but also had the opportunity to begin to examine the taboos of CSR (Kallio 2007). Nevertheless, as this study showed, the mere construction and reading of the co-created stories would not have been enough to promote critical reflexivity. Social discourses, such as managerialism, neo-colonialism and orientalism, which prevailed in the social context of the study, not only shaped the CSR stories but also constrained alternative ways of understanding them.

Hence, this study draws attention to two main challenges faced by the management students involved in the story co-creation exercise. First, the students found difficult to escape the realm of managerialism even when consciously trying to critically evaluate it. Although the stories offered a critique of contemporary business practices and drew attention to environmental and social issues, they did so by relying on managerial language and techniques. As a result, rather than being critical of managerialism, these narratives ended up legitimizing it by emphasizing managerial knowledge and rationalities in addressing CSR-related dilemmas (Meriläinen et al. 2000). This tendency demonstrates that even the reading of articles, books and stories offering a critical view on CSR did not automatically lead to a more critical position and ability to question the ideological assumptions shaping CSR. Although this finding could be interpreted as a form of students' resisting giving up the managerial dispositions acquired during their studies and that made them management students in the first place, it also shows the power of discourse in framing how they think and see reality (du Gay et al. 1996).

Second, in an attempt to critically evaluate CSR, the stories tended to draw upon neo-colonialism and orientalism by positioning Western nations as superior and highlighting their role in defining and resolving global environmental and social challenges. This tendency is problematic because it legitimizes and unconsciously accepts CSR as a neo-colonial mechanism for political, economic and cultural control (Banerjee et al. 2009). Whereas these two challenges and the hegemony of these discourses in the narratives could be viewed as a direct failure of the story co-creation exercise, they were used by the instructor as a valuable resource for deconstructing the stories and thus promoting critical reflexivity (see Gabriel and Connell 2010).

It should be noted that the idea of this study has not been to question CSR education in general or storytelling as a pedagogical tool in particular but rather to open up new alternatives for promoting CSR learning and the ability to touch on the most sensitive issues within the CSR debate. Likewise, from a single study, it is not possible to draw conclusions that similar discursive practices may arise in other CSR courses. As noted in this paper, CSR is socially constructed in a particular social, cultural and temporal context. Although the story co-creation exercise offered an example of the construction and deconstruction of CSR meanings in a CSR course in a Nordic University, it raised questions that call for further research: What type of discursive resources may be used to construct CSR meanings in a different educational (e.g. CSR graduate programme, executive MBA) and geographical (e.g. Asia, Latin America) context? Are executive MBA/non-European students less/more capable of engaging with sensitive CSR issues? What types of construction and deconstruction patterns would emerge if the same exercise were used in a

CSR course consisting of students from different disciplines (e.g. environmental science, political science and management)?

References

Abma, T. A. (2003). Learning by telling: Storytelling workshops as an organizational learning intervention. *Management Learning, 34*(2), 221–240.

Abrahamson, C. E. (1998). Storytelling as a pedagogical tool in higher education. *Education, 118*(3), 440–451.

Ahmad, J., & Crowther, D. (Eds.). (2013). *Education and corporate social responsibility: International perspectives. Developments in corporate governance and responsibility* (Vol. 4). Bingley: Emerald Group Publishing.

Alvesson, M., & Karreman, D. (2000). Varieties of discourse: On the study of organizations through discourse analysis. *Human Relations, 53*(9), 1125–1149.

Banerjee, S. B. (2003). Who sustains whose development? Sustainable development and the reinvention of nature. *Organization Studies, 24*(1), 143–180.

Banerjee, S. B. (2007). *Corporate social responsibility: The good, the bad and the ugly*. Cheltenham: Edward Elgar.

Banerjee, S. B., Chio, V. C. M., & Mir, R. (2009). The imperial formations of globalization. In S. B. Banerjee, V. C. M. Chio, & R. Mir (Eds.), *Organizations, markets and imperial formations: Towards an anthropology of globalization* (pp. 3–14). Cheltenham: Edward Elgar Publishing.

Boje, D. M. (1991). The storytelling organization: A study of story performance in an office-supply firm. *Administrative Science Quarterly, 36,* 106–126.

Boje, D. M. (1995). Stories of the storytelling organization: A postmodern analysis of Disney as "Tamara-Land". *Academy of Management Journal, 38*(4), 997–1035.

Breckenridge, C. A., & van der Veer, P. (1994). Orientalism and the postcolonial predicament. In C. A. Breckenridge & P. van der Veer (Eds.), *Orientalism and the postcolonial predicament: Perspectives on South Asia* (pp. 1–19). Philadelphia: University of Pennsylvania Press.

Burchell, J., & Cook, J. (2006). Confronting the "corporate citizen": Shaping the discourse of corporate social responsibility. *The International Journal of Sociology and Social Policy, 26*(3/4), 121–137.

Caruana, R., & Crane, A. (2008). Constructing consumer responsibility: Exploring the role of corporate communications. *Organization Studies, 29*(12), 1495–1519.

Chia, R. (1996). Teaching paradigm shifting in management education: University business schools and the entrepreneurial imagination. *Journal of Management Studies, 33*(4), 409–428.

Chio, V. (2005). *Malaysia and the development process: Globalization, knowledge transfer and postcolonial dilemmas*. New York: Routledge.

Christensen, L. J., Peirce, E., Hartman, L. P., Hoffman, W. M., & Carrier, J. (2007). Ethics, CSR, and sustainability education in the financial times top 50 global business schools: Baseline data and future research directions. *Journal of Business Ethics, 73*(4), 347–368.

Cunliffe, A. L. (2002). Reflexive dialogical practice in management learning. *Management Learning, 33*(1), 35–61.

Cunliffe, A. L. (2004). On becoming a critically reflexive practitioner. *Journal of Management Education, 28*(4), 407–426.

Davies, B., & Harré, R. (1990). Positioning the discursive construction of selves. *Journal for the Theory of Social Behaviour, 20,* 43–63.

Desjardins, J. R., & Diedrich, E. (2003). Learning what it really costs: Teaching business ethics with life-cycle case studies. *Journal of Business Ethics, 48*(1), 33–42.

du Gay, P., Salaman, G., & Rees, B. (1996). The conduct of management and the management of conduct: Contemporary managerial discourse and the constitution of the "competent" manager. *Journal of Management Studies, 33*(3), 263–282.

Escobar, A. (1995). *Encountering development: The making and unmaking of the third world, 1945–1992*. Princeton, NJ: Princeton University Press.

Esin, C., Fathi, M., & Squire, C. (2014). Narrative analysis: The constructionist approach. In U. Flick (Ed.), *The SAGE handbook of qualitative data analysis* (pp. 203–216). London: Sage.

European Commission. (2011). *The gender balance in business leadership*. Brussels: European Commission. SEC 246 final.

Fairclough, N. (1992). *Discourse and social change*. Cambridge: Polity Press.

Fairclough, N. (2001). *Language and power*. Essex: Pearson Education.

Fleming, P., & Jones, M. T. (2013). *The end of corporate social responsibility: Crisis and critique*. London: Sage.

Franzosi, R. (1998). Narrative analysis—Or why (and how) sociologists should be interested in narrative. *Annual Review of Sociology, 24,* 517–554.

Gabriel, Y., & Connell, N. A. D. (2010). Co-creating stories: Collaborative experiments in storytelling. *Management Learning, 41*(5), 507–523.

García-Rosell, J. C. (2013). Struggles over corporate social responsibility meanings in teaching practices: The case of hybrid problem-based learning. *Management Learning, 44*(5), 537–555.

Gerde, V. W., & Foster, R. S. (2008). X-men ethics: Using comic books to teach business ethics. *Journal of Business Ethics, 77*(3), 245–258.

Gherardi, S., & Poggio, B. (2007). Tales of ordinary leadership: A feminist approach to experiential learning. In M. Reynolds & R. Vince (Eds.), *The handbook of experiential learning and management education* (pp. 156–168). Oxford: Oxford University Press.

Ghoshal, S. (2005). Bad management theories are destroying good management practices. *Academy of Management Learning & Education, 4*(1), 75–91.

Gold, J., & Holman, D. (2001). Let me tell you a story: An evaluation of the use of storytelling and argument analysis in management education. *Career Development International, 6*(7), 384–395.

Gold, J., Holman, D., & Thorpe, R. (2002). The role of argument analysis and storytelling in facilitating critical thinking. *Management Learning, 33*(3), 371–388.

Greimas, A. J. (1966). *Semantique structurale*. Paris: Larousse.

Grosser, K. (2009). Corporate social responsibility and gender equality: Women as stakeholders and the European Union sustainability strategy. *Business Ethics, 18*(3), 290–307.

Grosser, K., & Moon, J. (2005). The role of corporate social responsibility in gender mainstreaming. *International Feminist Journal of Politics, 7*(4), 532–554.

Haigh, C., & Hardy, P. (2011). Tell me a story—A conceptual exploration of storytelling in healthcare education. *Nurse Education Today, 31,* 408–411.

Halliwell, S. (1987). *The poetics of Aristotle: Translation and commentary*. London: Duckworth.

Hammersley, M., & Atkinson, P. (1996). *Ethnography: Principles in practice*. London: Routledge.

Holman, D. (2000). Contemporary models of management education in the UK. *Management Learning, 31*(2), 197–217.

Hopkinson, G. C. (2003). Stories from the front-line: How they construct the organization. *Journal of Management Studies, 40*(8), 1943–1969.

Hopkinson, G. C., & Hogarth-Scott, S. (2001). "What happened was…" broadening the agenda for storied research. *Journal of Marketing Management, 17,* 27–47.

Iivonen, K., & Moisander, J. (2015). Rhetorical construction of narcissistic CSR orientation. *Journal of Business Ethics, 131*(3), 649–664.

Jonker, J., & Marberg, A. (2007). Corporate social responsibility—Quo vadis? A critical inquiry into a discursive struggle. *The Journal of Corporate Citizenship, 27,* 107–118.

Joutsenvirta, M. (2011). Setting boundaries for corporate social responsibility: Firm-NGO relationship as discursive legitimation struggle. *Journal of Business Ethics, 102*(1), 57–75.

Kallio, T. (2007). Taboos in corporate social responsibility discourse. *Journal of Business Ethics, 74*(2), 165–175.

Kerins, K., & Springett, D. (2003). Educating for sustainability: Developing critical skills. *Journal of Management Education, 27*(2), 188–204.

King, J., & Down, J. (2001). On taking stories seriously: Emotional and moral intelligences. *Teaching Business Ethics, 5*(4), 419–437.

Macleod, C. (2002). Deconstructive discourse analysis: Extending the methodological conversation. *South African Journal of Psychology, 32*(1), 17–25.

Martin, J. (1990). Deconstructing organizational taboos: The suppression of gender conflict in organizations. *Organization Science, 1*(4), 339–359.

Matten, D., & Moon, J. (2004). Corporate social responsibility: Education in Europe. *Journal of Business Ethics, 54*(4), 323–337.

McWilliams, V., & Nahavandi, A. (2006). Using live cases to teach ethics. *Journal of Business Ethics, 67*(4), 421–433.

Meriläinen, S., Moisander, J., & Pesonen, S. (2000). The masculine mindset of environmental management and green marketing. *Business Strategy and the Environment, 9*(3), 151–162.

Mikos, L. (2014). Analysis of film. In U. Flick (Ed.), *The SAGE handbook of qualitative data analysis* (pp. 407–423). London: Sage.

Moisander, J., & Valtonen, A. (2006). *Qualitative marketing research: A cultural approach*. London: Sage.

Morgan, S., & Dennehy, R. F. (2004). Using stories to reframe the social construction of reality: A trio of activities. *Journal of Management Education, 28*(3), 372–389.

Morrell, M. (2006). Anita roddick: Corporate social responsibility. Big picture TV. Retrieved May 27, 2015 from http://www.globalissues.org/video/733/anita-roddick-corporate-social-responsibility.

Parker, I. (1992). *Discourse dynamics: Critical analysis for social and individual psychology*. London: Routledge.

Pearson, R. (2007). Beyond women workers: Gendering CSR. *Third World Quarterly, 28*(4), 731–749.

Phillips, L. J., & Jorgensen, M. W. (2002). *Discourse analysis as theory and method*. London: Sage.

Ramsey, C. (2005). Narrative: From learning in reflection to learning in performance. *Management Learning, 36*(2), 219–235.

Reynolds, M. (1999). Critical reflection and management education: Rehabilitating less hierarchical approaches. *Journal of Management Education, 23*(5), 537–553.

Sims, R. R. (2004). Business ethics teaching: Using conversational learning to build an effective classroom learning environment. *Journal of Business Ethics, 49*(2), 201–211.

Sims, R. R., & Felton, E. L. (2006). Designing and delivering business ethics teaching and learning. *Journal of Business Ethics, 63*(3), 297–312.

Skålén, P., Fougère, M., & Fellesson, M. (2008). *Marketing discourse: A critical perspective*. London: Routledge.

Springett, D., & Kearins, K. (2005). Educating for sustainability: An imperative for action. *Business Strategy and the Environment, 14*(3), 143–145.

Tomlinson, F., & Egan, S. (2002). Organizational sensemaking in a culturally diverse setting: Limits to the valuing diversity discourse. *Management Learning, 33*(1), 79–97.

Vaara, E. (2010). Taking the linguistic turn seriously: Strategy as a multifaceted and interdiscursive phenomenon. *Advances in Strategic Management, 27,* 29–50.

Vaara, E., & Tienari, J. (2008). A discursive perspective on legitimation strategies in MNC's. *Academy of Management Review, 33*(4), 985–993.

Van Dijk, T. A. (1993). Principles of critical discourse analysis. *Discourse & Society, 4*(2), 249–283.

Watson, C. E. (2003). Using stories to teach business ethics: Developing character through examples of admirable actions. *Teaching Business Ethics, 7*(2), 93–105.

Watson, T. J. (1995). Rhetoric, discourse and argument in organizational sense making: A reflexive tale. *Organization Studies, 16*(5), 805–821.

Watson, T. J. (2001a). The emergent manager and processes of management pre-learning. *Management Learning, 32*(2), 221–235.

Watson, T. J. (2001b). Beyond managism: Negotiated narratives and critical management education in practice. *British Journal of Management, 12,* 385–396.

Weick, K. E. (1995). *Sensemaking in organizations*. Thousand Oaks, CA: Sage.

Westwood, R. (2006). International business and management studies as an orientalist discourse. *Critical Perspectives on International Business, 2*(2), 91–113.

Willig, C. (2014). Discourses and discourse analysis. In U. Flick (Ed.), *The SAGE handbook of qualitative data analysis* (pp. 341–353). London: Sage.

Zemke, R. (1990). Storytelling: Back to a basic. *Training Magazine, 27*(3), 44–50.