

PURSUING TIKKUN OLAM IN BUSINESS PEDAGOGY

An investigation of business faculty perspectives of social justice in business and
education

by

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ABSTRACT

Starting with the Jewish concept of Tikkun Olam and framed by Critical Theory, this paper investigates business faculty perspectives of social justice in Israel and Canada. Eight purposefully-selected participants were interviewed. Their narratives form the basis of this qualitative study.

The research participants revealed that there were ideological and structural forces present in the business programmes investigated that appeared to prevent social justice motives from being realized in the culture of business schools. The participants suggested that the hegemonic forces driving business programs were: profit-driven business ideologies, the particular character of MBA programs, and business programs' quantitative research bias. These forces were found to be affecting the way in which the participants made-meaning of social justice, and the way in which they could teach and research within their respective business schools.

The results of this study illuminate the types of cultural and asymmetrical relations that are affecting business pedagogical constructs and the future for social justice within them. This is important as how university faculty make meaning of social justice within business paradigms will not only shape how curricula and ideological changes evolve in business schools, they will have a significant impact on how and what students learn (Fernandez & Stiehl, 1995).

The paper concludes with recommendations for Critical Communication and Critical Management Education to be employed within business schools as a process-oriented approach to social justice based on critical dialogue and communication: thus pursuing a Tikkun Olam in business pedagogy.

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SECTION ONE

CHAPTER ONE: INTRODUCTION

1.1 Reflexive Introduction

I learned the meaning of the word “commodification” in my third year Tourism and Marketing course during my undergraduate program in business. The lecturer explained: “when a community’s culture and traditional ways of being become part of the lure of the destination, often the community members become ‘commodified’; they become an item to be sold, their culture becomes an item to be marketed.” Upon learning this, I became mortified at the thought of “selling” someone’s culture. While I was reflecting upon the notion, I recalled all my childhood vacations to the Caribbean and other tropical destinations. I remembered participating in, or watching, events in hotels and on tours; events which I now knew were commodifying the local cultures I was visiting. As a child I thought the events and performances were fabulously interesting as were the people: the friendly staff who made my stays so memorable. These memories were part of what had shaped my decision to become a student of business, and to dedicate myself to service in the tourism and hospitality field. In that moment, in that course, I realized I too had been a buyer of the sale of another person’s culture. I felt betrayed, and at the same time disgusted with myself. How could I have been so naive? How could I not have seen what I had been contributing to?

For my final assignment in that Tourism and Marketing class I did a project on Cancun, Mexico. I studied the very destructive impact tourism had on the region. For the same assignment, one of my classmates was doing a project on the Maldives, which she had shown to be more sustainably developed. Particularly, the government of the Maldives had taken many measures to prevent commodification and pollution while developing the sustainability of the region as a tourism site. Together, my classmate and I presented the examples of Cancun and the Maldives at a small university conference emphasizing the value of the Maldives model for tourism development. After the presentation I felt redeemed. Now I was aware of how to develop a tourism plan that prevented commodification; I could do things right. Throughout my studies I continued to be interested in eliminating commodification in tourism practices. I also became increasingly concerned with the human elements of business: how business practices affected upon people outside, and within, the workplace. I quickly became fairly well-known in my small school for these interests as I voiced them regularly. However, while I initiated many debates in Human Resources class, demanding that more attention be given to issues such as commodification, equality, and fair treatment in the workplace, I had yet to realize how naive I still remained.

In my final year of undergraduate studies, I told one of my lecturers that too much of the business service industry was focused on profit. He agreed, and so for my honours thesis, under his supervision, I attempted to show that true service was about serving others, not about profit. I tried to articulate that if deeply caring about people, what I then called *soulful* service, was integrated into business practice the organization would also, inadvertently, better serve their business/profit interests. In my project I aimed to show

that a sustainable existence as an institutional entity would be provided for these industries simply by being service focused. In this sense I emphasized that organizations employing “*soulful* service” would still be sustainable and meaningful while maintaining a purpose other than profit.

After the defence of my honours thesis, which concluded my studies for my undergraduate program, the Dean commented: “but you have not shown us, empirically, how this servitude results in an increase in profit”. I believed my thesis had focused on explaining why servitude did not need to be pursued in the name of profit; yet the Dean asked me how servitude would pay off financially. At that moment I felt misunderstood.

Later, however, after working in business for three years, I realized that the Dean of my school had not misunderstood me at all; rather, it was I who had misunderstood. I had thought that if the central goal of a business was to provide meaningful service it would become evident that profit did not have to be the underlying intention of business. Rather, it was my view that if all the energy of the organization went into really and deeply engaging in service; profits would follow to sustain the service-oriented business vision. However, what I understand now is that beneath the discourse of making profit is something else, an ideology that I had not at the time understood, although I had been learning its very practice: the belief that by making profit a business *is* doing service. The central notion of that ideology is what, I now know, is referred to as the “invisible hand”.

A concept coined by Adam Smith:

Every individual necessarily labours to render the annual revenue of the society as great as he [sic] can. He generally, indeed, neither intends to promote public interest, nor knows how much he is promoting it... he intends only his gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was no part of it. By pursuing his own interest he frequently promotes that of

the society more effectually than when he really intends to promote it. (Smith, 1845, p. 199)

While hegemonically ingesting this ideology through my business program, I now realize I was never formally taught this. I never in my business program came across this quote. I never knew the underlying assumptions of the field in which I was studying and practicing. I felt betrayed, again, like when I realized I had, as a child, been an agent of commodification without knowing it. I felt betrayed by the industry I was employed by. I thought that my work in organizations was about providing a service to benefit, and hopefully please, the customer. This was not the case; the purpose of my work was, rather, to assist the organization in making more profit: a profit which, supposedly, would then “invisibly” benefit all of society.

I felt paralysed by my fear of the implications for my career if I questioned the “invisible hand” ideology. Could I still participate in business practice? Was I alone in my reservations? Had my classmates understood what I came to understand? Had my lecturers? Had they all agreed with the ideology of the “invisible hand”? Most significantly I wondered whether there were alternative ways of viewing business, profit, and service: was there more than one way to make meaning of business?

Several years later, disheartened by business and no longer involved in it, I independently began to study the idea of Tikkun Olam. Tikkun Olam¹ is a Judaic principle of social justice. While I began to internalize the workings of its worldview, which will be detailed later in this work, I returned to my past. I asked myself: can business be socially just? Given the ideologies of service and profit in which business is rooted: Can I be interested in business and social justice at the same time?

¹ Tikkun Olam is a Hebrew phrase than when translated means: the repair or healing of the world.

As I wondered how my personal notions of business and social justice might be merged practically and ideologically, I began to explore the relationship between the conventions of business practice and the framework of Tikkun Olam. I soon found a great deal of literature on different business paradigms addressing “business ethics” and “corporate social responsibility” (CSR). When I reviewed this literature, detailed later within this work, I realized that I was not the only person interested in the relationship between social justice and business. The further I dug the more voices I found wanting, seeking, and acting, albeit in many different ways, upon the questions with which I had been struggling.

The literature was inspiring. I wondered if today’s students of business were talking about social responsibility in their classrooms. Reflecting upon the fact that the spirit and discussion of my undergraduate business classes were almost always a product of the professor, I focused my quest to find social justice in business, or a place for business in the pursuit of social justice, on the university. Specifically I needed to speak with the business professors and ask them how they made meaning of social justice in business. I hoped their voices might help illuminate a path for me, and others like me, who sought to explore the paradox between business paradigms and those of social justice.

I shared my reflections above for two reasons. First, as this work is a qualitative inquiry, it is important that my “values are made explicit” (Glesne, 2005, p. 12) from the beginning. This story informs the reader of my personal perspective and my inspiration for undertaking this research. It does not, however, inform a particular outcome; rather, it indicates a point of departure. Second, I embrace the feminist dictum that the “personal is

political”. Feminist works have noted that personal stories are often reflections of larger social constructs; working through large social/political issues on a smaller scale can lead to deep understanding (Lewis, 2005). My story, although uniquely mine, is engaged in the larger context of post-secondary business education. As Lewis (2005) points out: “the conditions that make these personal events possible have their basis in the larger social structures that have the capacity to produce particular events” (p. 13). My experience with business education is not only relevant as a personal trigger for this research; it is important in the broader context of the phenomena under question in this research: how business faculty engage and make meaning of social justice in business and educational contexts.

1.2 Research Question

This work explores the discourse and relationship between social justice and business²; specifically, the discourse from where the majority of business leaders emerge: universities. The problematic that frames this research is: how do higher education institutions of business, and more specifically professors within schools of business, engage and make meaning of social justice in business and educational contexts? What opportunities or challenges arise in these narratives that can illuminate the present relationship between business schools and notions of social justice?

² Business refers to the broad-based ideological construct of business. This includes business practice and education, but also the theories and philosophy that make business a discipline. When I refer to “business” throughout the text I refer to the broad construct. When I refer specifically to “business practice” or “business education” I am, thus, only referring to that faction within the entire business construct.

1.3 Purpose

While endeavouring to understand how professors make meaning and engage social justice in their business contexts, this work is rooted in a particular meaning of social justice: Tikkun Olam. Tikkun Olam is a Hebrew phrase that, directly translated, means the repair or healing of the world. The phrase, as employed in contemporary Jewish literature, speaks to three points: first, the world is presently “scarred” with injustice and needs fixing; second, it is the collective responsibility of all Jewish people (and in fact all peoples) to engage in the pursuit of social justice to heal the world; finally, and essential for this work, the world always needs Tikkun Olam because the world continually needs fixing. What this means is that social justice is a process of engagement not a destination, and the work must be continuous. Tikkun Olam is deeply embedded in Jewish social discourses including academic work in psychology, sociology, and education. However, the concept has not received much academic attention in the faculties, literature, or practices of business.

The purpose of this research is to liberate business faculty voices through a critical framework. This research engages social justice as a process at work within this text and pursues a Tikkun Olam itself. Simultaneously, by engaging a deeper understanding of business faculty perceptions of social justice, this work hopes to illuminate a future for Tikkun Olam in business.

1.4 Rationale

The eight Millennium Development Goals (MDGs) of the United Nations (UN) are to: “eradicate extreme poverty and hunger”, “achieve universal primary education”, “promote gender equality and empower women”, “reduce child mortality”, “improve

maternal health”, “combat HIV/AIDS, malaria and other diseases”, “ensure environmental sustainability”, and “develop a global partnership for development” (2007). These goals are the UN’s articulation of the fundamental aspects requiring address in their pursuit of “just and lasting peace all over the world”, and, particularly, in the pursuit of poverty eradication (2000 September, ¶ 4). The eighth goal, “to develop a global partnership for development” suggests a place for business in the UN’s agenda of “justice”. As an example of this, the UN makes a direct reference to pharmaceutical companies in their MDG report (2008).

The UN has furthered suggestions for a business role in social development by establishing the Global Compact (GC). The GC initiative seeks to develop the social legitimacy of business by creating a framework that companies and corporations may choose to utilize. This framework is a set of ten principles aimed at building a socially just business world. The principles are based on human rights, labour standards, the environment, and anti-corruption (UN, 2008). The UN’s recognition and support of business’s role in social justice indicates, as Grey and French (1996) put it, that

what goes on in business and management schools matters because of their enmeshment with the wider challenges and crises of the contemporary world. Thus, whether or not the pretensions of management to be able to manage the world are defensible, the consequences of the belief that they *are* remains as an irreducible social fact. (Grey & French, 1996, p. 2)

Grey and French suggest that this business enmeshment within global affairs requires a re-thinking of the role business, and business schools, have in the world. Presently, given the current financial crisis, this re-thinking could not be more crucial. As Stefano Harney, quoted in the *Times Higher Education*, explains:

[t]he best business schools should be questioning themselves as to what part they might be playing in the current (financial) crisis...The business schools did very,

very little to educate and challenge the so-called culture of greed and of bonuses that seem to have dominated the City ... We have failed to teach our students the kind of social conscience and ethics and concern for the world and the environment and the poor that might have had an effect on the selfish exuberance of the finance markets. (as cited in Corbyn, 2008, ¶ 5)

1.4.1 Pressure for Change

“Global partnerships”, as referred to by the UN, have and continue to reshape the way business, industries, and many postsecondary business programs think about the world. These global partnerships, commonly referred to as “globalization”, have moved influence out of the hands of political leaders and concentrated power in the business domain. This has resulted in business presence in industries where, previously, the state played critical roles (Boyce, 2008, Drucker, 1984; Mokhiber & Weissman, 1999; Parker, 1996). This change has contributed to the development of increasingly powerful corporations in a context not accountable to a democratic process (Handy, 2002). These corporations are able to use their strength to obtain concessions from “weaker” nations, which often results in the wilful exploitation of natural and human resources (Newell & Frynas, 2007; Parker, 1996; Powell & Udayakumar, 2000). A substantial amount of literature and popular discourse has noted, and protested against, the apparent and destructive unethical behaviour that appears to be associated with “doing” business (Corporate Accountability International, 2008; Giacalone & Thompson, 2006; Global Exchange, 2008; Isakson, Rawwas & Swaidan, 2007; Klein, 2008). Evans and Marcal (2005) referred to this behaviour in business as the “ethics crisis” (p. 234). The growing financial crisis that has developed since I began writing this work in 2008/9 is likely to bring new meaning to Evans and Marcal’s “ethics crisis”.

As early as 1974, Peter Drucker, a leading management theorist, said: “business has enjoyed preferred status. This status assumes general public confidence that business leaders will be effective ethical custodians of the companies they manage” (as cited in Evans & Marcal, 2005, p. 234). This public confidence may not exist presently: “Reflecting the current credibility crisis, a recent *Globe and Mail* poll determined that [in Canada] fewer than 25% of people have faith in the integrity of big business” (Flynn, 2005, p. 1). A Harris Poll was conducted in the United States on March 1, 2007 to determine the confidence citizens had in leaders of major business institutions. The poll, which surveyed 1,013 U.S. adults by telephone between February 6 and 12, 2007, found that only 16% of the respondents had a great deal of confidence in major companies. This survey has been conducted periodically since 1966, and, interestingly, the highest percentage of respondents to have a great deal of confidence in major companies over this period was in 1966 at 55%. Since 1966 the percentage has varied year to year, however, never once rising above 28% (Harris Interactive, 2007). While no empirical data has yet been released, there is reason to believe that the current economic downturn is likely to exacerbate the “credibility crisis”; resulting in an even greater erosion of consumer and citizen trust of business and corporate institutions.

The burgeoning loss of trust and respect for corporations and business that consumers have developed in the “post-Enron” world is inspiring changes in university curriculum, governing bodies (The Association to Advance Collegiate Schools of Business: AACSB, and the United Nations), and industry terminology (AACSB, 2002; Baetz & Sharp, 2004; Navarro, 2008, p.110). Business has, thus, begun to respond to this loss of consumer confidence and, perhaps, also to the UN’s emphasis on business’s

global role. Business responses are recognized in industry as notions under the broad heading of “corporate social responsibility” (CSR) (Baetz & Sharp, 2004; Evans & Marcal, 2005; Crane, McWilliams, Matten, Moon & Siegal, 2008).

The breadth of CSR is expansive (Crane, et al., 2008), and includes, as suggested in a study by Matten and Moon (2004), 40 different labels. Some of which are: business ethics, sustainability, corporate citizenship, business and globalization, and stakeholder management (Matten & Moon, 2004). CSR practices are meant to ensure that corporations hold some degree of “social responsibility” both locally and internationally. As Berger, Cunningham, and Drumwright note regarding the status of CSR in 2007: “CSR has never been more prominent on the corporate agenda with more than 52,400 company web-pages referring to a focus on social and environmental ‘bottom-lines’” (2007, p. 132). The UN’s framework for CSR, the Global Compact, had as of July 2008 5,863 corporate participants (2008, April, ¶ 1). The newly elected U.S president, Barack Obama, declared and demanded during his inauguration speech: a “new era of responsibility” (BBC, 2009, ¶ 32). Obama’s agenda is, thus, likely to further serve the growing focus on CSR and business responsibility. As Crane et al. (2008) noted, “the prominence now afforded to CSR as an academic field in part reflects the growing attention to the subject in the arenas of business, civil society, and government across the globe” (p. 4).

The business academic community has received similar pressure to address social and ethical issues in curricula. While the pressure has come from accrediting organizations like the Association to Advance Collegiate Schools of Business (AACSB, 2002) and the UN, even further pressure has been exerted by reports published on the

“ethics lapse” in business school students (Baetz & Sharp, 2004; Navarro, 2008). Crane (2004), citing survey data, has suggested that current MBA business education weakens the moral character of students. Some reports have compared students’ ethical behaviour to prison inmates (as cited in Isakson et al., 2007), and others have reported on the willingness of business students to “compromise ethical principles” (Cragg, 1997, p. 233). However, some research indicates the pressure for change is coming from students (Mangan, 2006; Navarro, 2008) and corporations themselves (Navarro, 2008). David Schmittlein, the Dean of MIT Sloan School of Management, believes the financial crisis will mount even more pressure on the business school. Schmittlein (2008) suggests that business schools will, and must, be transformed as a result of the crisis.

In response to some, one, or all of these pressures for ethics in business, the Aspen Institute Center for Business Education started an initiative: *Beyond Grey Pinstripes*. In 2001, the Aspen Institute began surveying MBA programs internationally regarding how social, ethical, and environmental concepts were being integrated into their respective business programs. The Aspen Institute’s 2007/2008 report noted that the percentage of schools requiring students to take a course dedicated to business and societal issues had increased from 34% in 2001 to 63% in 2007. This trend has been noted elsewhere (Baetz & Sharp, 2004; Evans & Marcal, 2005, Isakson et al., 2007; Matten & Moon, 2004). Navarro (2008), in his study of the top 50 ranked business schools in the U.S, found 40% of schools required CSR as core curricula in the MBA programs. Matten and Moon’s (2004) study of CSR education in Europe found that 117 out of the 166 respondents surveyed said CSR courses were offered in their respective business schools. The UN has also launched the Principles of Responsible Management

Education (PRME) initiative under the umbrella of the Global Compact in an effort to encourage support for CSR education in business schools (United Nations, 2008).

While suggesting change is underway in business schools, the Aspen Institute claims that, “the proportion of schools requiring content in core courses on how mainstream business can address social or environmental issues remains low” (The Aspen Institute, 2007, ¶ 1). Instead, the Aspen Institute reports social and environmental concerns tend to be captured in elective courses or in volunteer and philanthropic activities, and not in central business discourse. These findings, the Aspen Institute (2007) notes, uncover a perception of ethical and social stewardship that exists outside of the strategic business decision-making model. Giacalone and Thompson (2006) further assert that recent fledgling curriculum changes do not address the core teaching problem. They recommend a worldview shift within business from “organization-centered” to “human-centered” as the only way to address CSR authentically in business practice and pedagogy. Boyce (2008) agrees with this opinion: “without fundamental reform, suggestions that corporate social and environmental responsibility provide a solution are likely to have the effect of further legitimating extant structures and arrangements” (p. 257). Boyce’s concerns were voiced before the current “global economic crisis” and, thus, his analysis of CSR practices may only now be beginning to illustrate their truth.

There is opportunity and support, as the UN MDGs suggest, for business to engage in social development aimed at global poverty reduction, peace, and social justice. Consequently, the manner in which business pedagogy embodies concepts of social justice is critically important. While CSR is *not* identical to notions of social justice, its

tenets emphasize broader interests for business other than profits. Ultimately, CSR may provide a context within which business can engage social justice.

The CSR trend provides an opportunity for, and even perhaps requires, reflection on how social and ethical notions are reproduced in the meaning-making constructs of business faculty. Matten and Moon (2004) did an extensive study on CSR education in Europe, and they found that one of the main drivers of CSR education was the individual professor. Navarro (2008) also holds that business school faculty are a key component to integrate new curriculum elements such as CSR. Dunne, Harney, and Parker (2008) propose, conversely, that little attention is being paid by business faculty to issues of social justice and its political relevance within the world. Dunne et al. (2008) suggest that business academics have to take greater responsibility and include social justice issues in their research and publication.

Fernandez-Balboa and Stiehl (1995) conducted a study about what enabled university professors to turn subject knowledge into teachable knowledge. They determined that professors' own teaching goals and their own beliefs influenced how they presented subject matter to their students. This finding was supported by previous independent research (Ennis, 1994; Pajares, 1992). Fernandez-Balboa and Stiehl (1995) found that professors' instructional effectiveness "may not depend so much on what they do, but rather on the specific beliefs and knowledge that guide their decisions and actions" (p. 305).

It appears that how university business faculty make meaning of social justice concepts within business paradigms shapes the way in which curricula and ideological changes will evolve in business schools. Furthermore the professors will have a

significant impact on how and what students learn. Exploring faculty narratives can reveal the environment within which students, and professors, are immersed. It is, thus, important to explore how business faculty engage concepts of social justice in their work and beliefs. This will illuminate what types of knowledge or understandings are transmitted to students, and further what types of cultural and asymmetrical relations may be affecting business pedagogical constructs and the future for social justice within them.

1.5 Thesis Map

This work is organized into three sections. Section One includes this chapter, the Introduction, followed by the Literature Review and Methodology. In this way, Section One provides the reader with the conceptual framework, relevant literature, and method in the light of which the empirical chapters, four, five, and six, can be read.

Section Two details the empirical work of this thesis. Chapter Four introduces and presents how faculty participants defined the purpose of business, their educational objectives, and their concerns regarding business ideology and practice. Chapter Five explores the contrasting definitions participants expressed in regard to the relationship between social justice and business. The chapter also considers the problematic raised by participants regarding how social justice can be employed in the business construct. Chapter Six reviews the suggestions and problematics raised by participants regarding the appropriate curricula to engage social justice concepts in the business classroom.

Section Three reflects on the findings of the three empirical chapters and makes critical suggestions for change and emancipation in business educational contexts. The thesis concludes with these recommendations and an invitation to further research.

CHAPTER TWO: LITERATURE REVIEW

2.1 Business Discourse and Social Justice

This chapter aims to review and discuss the current scholarship in business literature on topics concerning and related to social justice. The topics that will be explored are Corporate Social Responsibility (CSR), Critical Management Studies (CMS), and Critical Management Education (CME). CSR was identified in the Introduction of the thesis as the most prominent and well-accepted umbrella term presently used in business practice and literature for issues related to social justice (Matten & Moon, 2004). Less prevalent than CSR, CMS and CME are alternative approaches to enacting and engaging social justice in business. These three different methodologies, and their histories, will be detailed to provide the reader with a background on the topics to which the participants may have been exposed. Furthermore they are reviewed to contextualize the narratives, and discussions that emerged in the interviews, in the broader business environment within which participants are immersed. Lastly, and perhaps most importantly, this chapter seeks to reveal the ideologies within which CSR, CMS, and CME may be embedded, and how these ideologies relate to concepts of social justice in business.

The chapter will first outline the development of CSR discourse by reviewing the historical, and current, perspectives shaping the case for and against business responsibility. Following this CMS and CME will be contrasted to CSR by illuminating

the historical framework for CMS and CME's practice: Critical Theory. The section will conclude by reviewing the implications each approach has for business pedagogy and socially just business practices.

2.1.1 A Review of CSR Discourse

Corporate Social Responsibility (CSR) is a widely contested and burgeoning field of study. CSR practice usually refers to the various responsibilities businesses and corporations have to society. CSR literature does not often refer to social justice as an explicit goal. However, the framework of CSR, although it is not rooted in ideologies of social justice, is meant to be seeking address of previous injustices undertaken in the name of business (Crane et al., 2008). Further, the support for CSR practices and education by governing bodies, such as the United Nations, that claim to be working in the name of global social justice, suggests the broad movement of CSR is an important *context* for reflection upon social justice. This is particularly important to note when reflecting upon how social justice, and the motivations for social justice, are engaged in business pedagogies.

The purpose of reviewing the history of CSR discourse might be best understood by reflecting upon something Foucault (1972) says in *The Archaeology of Knowledge*:

[t]he...pre-existing forms of continuity, all these syntheses that are accepted without question... we must show that they do not come about of themselves, but are always the result of a construction the rules of which must be known, and the justifications of which must be scrutinized... which are legitimate and we must indicate which of them can never be accepted in any circumstance. (p. 25)

What, then, initiated the construction of CSR practices and discourse in the business construct? If we reveal the rules of this construction, how might social justice and the participants of business in this research be better understood? The first section of

this Literature Review seeks to explore the continuities within CSR by reviewing its history. By doing so, a context to engage the participant narratives from within can be illuminated to frame the larger setting within which this modest work engages.

2.1.1.1 A brief history of CSR.

Archie Carroll's recent work, "A History of Corporate Social Responsibility", details the history of CSR (2008). His comprehensive historical review of CSR indicates that the emergence, within business, of social responsibility discourse appeared in the 1950s and grew incrementally to its dominance in the 21st century. This is also supported by Grey and Willmott (2005) who, when considering CSR agendas in business, state the following: "from the 1950s onwards it is possible to find a growing chorus of concerns about both the dominance of large organizations and of management and managerialism within society" (p.17).

Carroll (2008) documents the evolution of CSR, and he indicates that in the late 1950s the perceptions businesses had toward notions of social responsibility began to change. Carroll notes that more businesses began to accept the idea that they had responsibilities to society. However, Carroll goes on to say that, good intentions notwithstanding, it was a decade of "more 'talk' than 'action'" (p. 26). In the 1960s while social responsibility discussions grew and centered on philanthropy and employee improvements, Carroll asserted that it was not until the 1970s the discussions of CSR really accelerated. Carroll illustrates that despite the acceleration, again in the 1970s,

there was more talk, especially among academics, than action on the part of the companies, but legislative initiatives during the 1970s mandated that companies create organizational mechanisms for complying with federal laws dealing with the environment, product safety, employment discrimination, and worker safety. (2008, p. 34)

In the 1980s greater public attention was brought to CSR as the result of corporate scandals such as the infant-formula controversy with Nestle Incorporated. These controversies, Carroll explains, gave rise to sub-movements of CSR: stakeholder theory and, notably, business ethics (Carroll, 2008). It was during this period that the business ethics movement took shape and gathered momentum. The ethics movement resulted in an increasing number of business schools introducing “business ethics” curriculum.

In the 1990’s Carroll (2008) suggests few unique contributions were made to CSR; however, in practice, corporate philanthropy grew considerably and selected organizations, such as Ben and Jerry’s, Body Shop, and Patagonia, among others, began to model their businesses based on principles of CSR. Nonetheless, the 21st century is the period where CSR has proliferated most widely. There has been an explosion in terms of the empirical contributions to CSR under a broad umbrella that includes: “stakeholder theory, business ethics, sustainability and corporate citizenship” (Carroll, 2008, p.39). Research on CSR in the 21st century has focused, largely, on: defining and modelling CSR, investigating the cross-cultural and cross-national developments of CSR practices, and determining the “business case” for CSR. Carroll (2008) outlines that the question raised regarding the “business case” is: does CSR pay off financially?

Carroll’s historical work is a thorough investigation of the themes and works that have influenced various academic and businesses conceptions of CSR for the last 60 years. However, despite the evolution of CSR as a discipline, Carroll’s historical development demonstrates no unified conception of what the goal for CSR is. Crane et al. (2008) in their anthology of CSR noted the very same point, CSR has yet to convey a unified vision of what it is: what does CSR mean, represent, and owe to society? While

there may be no unified vision defining CSR, there has been unified voices defining the case against CSR practice. Carroll's (2008) work, while providing comprehensive coverage of the voices that began the development of a voice *for* social responsibility, did not speak, except on two brief occasions, of the extremely strong opponents to CSR. This exclusion may have been a result of space requirements for the edited edition for which the chapter was written. Nonetheless the opponents who crafted the case against CSR are essential components in understanding the historical development of CSR concepts and practices. Critics of CSR, such as Milton Friedman, have been hugely influential in how all parties previously understood, accepted, rejected, and defined CSR practices (Salazar & Husted, 2008). Carroll's omission is a serious short-coming of his work if we are to truly understand the historical continuities of CSR in business.

In order to gain access to the historical discourse both for and against CSR, I conducted a search of an integrated database, Scholars Portal, which provided access to over 70 databases. The search was conducted using the term *corporate social responsibility* and searched by year from 1969 to 2007. No literature was found prior to 1969 in the database. The integrated database search was limited because it only accessed archives linked, or uploaded, on to the selected databases. In light of this shortcoming, a secondary search was undertaken using the reference lists from the literature found. The search was able to cover a broader selection of literature and found the earliest, for the purpose of this research, academic work in 1958. The greatest number of articles, over 2,000, was in the period 2005-2007. Nonetheless, there was significant academic coverage on this topic throughout the 1990s, and an average of 30 articles every year throughout the 1980s. The topic had coverage as early as the 1970s and minimal coverage

in the 1960s. The quantitative findings of this search were largely in agreement with Carroll's (2008), and indicate the gradual development of CSR discourse from the 1950's onward. However, although the quantitative aspects of the integrated database search and Carroll's review indicate similar trends in publication timelines, the discursive components proved quite different. The literature search conducted through the integrated database in this thesis found that the voices opposed to social responsibility were dramatically more prevalent, and influential, than detailed in Carroll's work. These findings will now be reviewed.

2.1.1.2 The case against CSR.

In 1958, the *Harvard Business Review* (HBR) published an article by Theodore Levitt entitled "The Dangers of Social Responsibility." In this article, Levitt attempted to crush any inkling that "businessmen" may have had to buy into ideas of "not just taking from society but giving to it" (p. 41). Levitt claims that radical views of "giving" undermine the purpose of business. For Levitt the only motive of business should be the pursuit of profit: the profit-motive. In this way, Levitt feels that social responsibility compromises the "profit motive in both word and deed" (1958, p. 42). He believes the goodwill argument³ defuses the true purpose of business by taking the focus away from profit and putting it elsewhere. Levitt believes a non-profit focus will result in the downfall of the corporation and business. Levitt's (1958) condemnation of what he sees as "the era of the socially responsible enterprise" (p. 42) is explicit; so much so that the

³ The goodwill argument was the perceived business case for social responsibility. It held that social responsibility would increase customer goodwill, encourage them to make more purchases, and, in the long run, increase revenues and profits (Levitt, 1958).

editors of the *Harvard Business Review*, where the article was published, are compelled to make the following comment:

In HBR's pages many authors urged businessmen [sic] to develop a sense of social responsibility and act accordingly... but here is an author who strongly disagrees; Mr. Levitt says businessmen should not have any concern for such matters. This point of view also deserves full consideration – the subject is too important to leave anything to doubt. (1958, p. 43)

Despite their efforts, it is not entirely clear to which subject the editors are referring as being too important: the issue of social responsibility or the issue of profit?

Nobel Prize winner Milton Friedman was an economist at the University of Chicago from 1946 to 1977. Friedman published numerous papers, presentations, and books; the most notable of which was the book *Capitalism and Freedom* (1962). Friedman even hosted in 1980 a 10 part television series on PBS, in the United States, called "Free to Choose". In my citations search, Friedman received by far the most references in the CSR literature reviewed from the 1960s, when he published *Capitalism and Freedom*, until today. An article published in 2006 in *Newsweek* characterized his importance in the following way:

He belongs on any list of the 100 most important people since World War II. In some ways, the conversion of China to a market economy, the conquest of double-digit inflation in the United States... the decisions of countless governments to sell (a.k.a., "privatize") nationalized industries-these developments and many more could be traced to him. (Samuelson, 2006, p. 45)

Even more recently, Friedman's theory has been used as the basis for modeling CSR. A paper published in 2007 in the *Journal of Economics and Management Strategy* stated: "this paper evaluates this [CSR] argument by developing a positive theory for the economic environment Friedman envisions, and extends that environment to explain whether firms that engage in corporate social responsibility (CSR) would be created and

would survive in the capital markets” (Baron, p. 684). Naomi Klein (2008) also says of Friedman:

Hailed as the most influential economist of the past half century, one who counted among his disciples several U.S presidents, British prime ministers, Russian oligarchs, Polish finance ministers, Third World dictators, Chinese Communist Party secretaries, International Monetary Fund directions and the past three chiefs of the U.S federal reserve. (p. 6-7)

Given this attention to Friedman, academic and popular, it is worthwhile to look at his ideology and one of his most famous doctrines: “The Social Responsibility of Business is to Increase its Profits.” The *New York Times* featured an article with that title by Friedman in 1970, in which he discusses the ideology he presented in his 1962 book. In the article, Friedman (1970) famously stated, “What does it mean to say that ‘business’ has responsibilities? Only people have responsibilities” (p. 17). Friedman argued that corporations, because they are responsible to an owner⁴, cannot be responsible to a society; in fact, the corporation cannot be responsible to *anyone but* the owner. Friedman held that the expenditure of the owner’s dollars to some *other’s* interest, like pollution control, is a breach of agreement. Corporations are responsible to the owners because it is the owner’s money the corporation utilizes to operate. As he explained: “In each of these cases [reduction of pollution or equal opportunity employment] the corporate executive would be spending someone else’s [the owner/investor] money for a general social interest” (Friedman, 1970, p. 17). The corporation does not have the authority to “spend someone else’s money” in order to “be responsible” and fulfil societies needs; for Friedman, the corporation can only be responsible to the owners of the corporation.

⁴ Friedman distinguishes between the owner of the corporation and the corporation itself. The owner refers to the investor(s): the individual or individuals who invested the capital into the business. The corporation, as such, and the business operator who runs the business of the corporation, are “employees” of the owner. This is a reference to the way corporations are usually structured in the investment market.

Friedman went on to say that the customers, employees, or shareholders could separately spend their money on the particular “social” action they wished, but in business individuals must be agents of the owners/investors whose dollars they are spending.

This non-responsibility doctrine, defining Friedman’s position on CSR, is rooted in another doctrine, or ideology: self-interest. Friedman states: “The fact is that, whatever may be the system of organization, people are going to be driven by their interests as they perceive them” (Carey et al., 1977, p. 10). For Friedman individual liberty and freedom were jeopardized if individuals were forced to pursue interests other than their own; “businessmen who talk this way [in support of social responsibilities] are unwilling puppets of the intellectual forces that have been undermining the basis of a free society these past decades” (1970, p. 17). Friedman (1962), when speaking about social responsibility, held that, “It is a step away from an individualistic society toward the corporate state” (p. 136). He continued:

The overthrow of the medieval guild system was an indispensable early step in the rise of freedom in the Western world... men [sic] could pursue whatever trade or occupation they wished without the by-your-leave of any governmental or quasi-governmental authority (p. 137)... To the free man, the country is the collection of individuals who compose it, not something over and above them... He recognizes no national purpose except as it is the consensus of the purposes for which the citizens severally strive. (1962, p. 1-2)

For Friedman, freedom in society meant being able to pursue one’s own interests—in both senses of this word. The book *The Business System: A Bicentennial View* (Carey et al., 1977) includes a chapter by Milton Friedman called the “Invisible Hand.” In this and much of his other work, it becomes evident that Friedman rationalizes the self-interest motive through the work of Adam Smith (1845). Perhaps the most famous and quoted of Smith’s work was stated in the Introduction of this paper: that the common

good will improve through the collective pursuit of self-interest: the “invisible hand” effect. This statement by Smith, grown out of the political setting of the industrial revolution and feudal society within which he lived, rationalized Smith’s argument for the Capitalist mode of production he coined in *The Wealth of Nations* (1845). The phrase, and resultant ideology of self-interest it created, has been taken out of the context from within which it emerged: a society attempting to design a system to create a free and equal society (Drucker, 1939). Drucker (1939) clarifies:

The capitalist creed was the first and only social creed which valued the profit motive positively as the means by which the ideal free and equal society would be automatically realized. All previous creeds had regarded the private profit motive as socially destructive, or neutral... To put a positive social value upon the profit motive requires the freeing of individual economic activity from all restrictions. Capitalism has therefore to endow the economic sphere with independence and autonomy, which means that economic activities must not be subjected to non-economic considerations, but must rank higher. (p. 35-36)

This creed, of private profit, Drucker (1939) says was created to make individuals free and equal: to escape the feudal society that had dominated for so long. Adam Smith’s work was the first literary expression of this goal (Drucker, 1939). As Drucker explains the goal of this dictum was to turn individuals into “economic man(sic)” where profit and self-interest ranked above all else.

Friedman, the most famous and vocal adversary to CSR, disagreed with the precepts of CSR in the name of the common good: in the name of freedom and self-interest. Friedman said: “Don’t attribute to me your conventional views of ‘conservative beliefs’ because I’m not a conservative, I’m a believer in Freedom” (Friedman, 1978, min. 4:14). Friedman’s sentiments, outlined over a hundred years after Smith, are expressions of Smith’s literary definitions of “Economic Man”, self-interest, and the capitalistic mode of production. To believe in Friedman and Smith’s freedom is, thus, to

believe in self-interest and free-market capitalism as the source to engage a free society towards justice.

Friedman's words and opinions have been used to provide validation for the framework for particular sorts of corporate actions. A qualitative study conducted on the coverage of ethics in business curriculum by Baetz and Sharp (2004) noted the presence of Friedman's ideas as an acceptable theory of ethics in a Finance text. Salazar and Husted (2008) state that Friedman's famous essay, mentioned above, in which he puts forward the fundamental principle that "the social responsibility of business is to increase profits" is often required reading in many introductory business courses (p. 138). They go on to say later that "Friedman's original critique of corporate social responsibility remains one of the most important in the CSR literature" (Salazar & Husted, 2008, p. 138). Friedman's influence on CSR and business ideology is still very present. The case he built against CSR is very clear; in the name of freedom the purpose of business can be nothing other than to serve the self-interests of the corporation: to obtain profit.

2.1.1.3 The case for CSR.

I have never known much good done by those who affected to trade for the public good. It is an affection, indeed, not a very common one among merchants, and very few words need to be employed in dissuading them from it. (Smith, 1845, p. 199)

In point of fact, unlike Smith's hypothesis above, throughout the discourse of CSR there have been voices opposed to Smith's notion of the invisible hand. These voices have increasingly emphasized that society does not, and has not, benefited from the pursuit of self-interest. In 1973, Eilbirt and Parket wrote on the status of CSR:

The growth of large-scale corporate industry during the past century appeared to furnish additional evidence of businessmen's [sic] antisocial behaviour – first in

the trust problem and the treatment of labor...in racial discrimination, pollution of the environment, contribution towards low levels of public taste, inability to achieve stability in the economy, and inadequate consumer service and protection. (p. 6)

Leonard Silk, an economist, also has a chapter featured in the book *The Business System: a Bicentennial View* (Carey et al., 1977). The chapter is entitled “Moral Issues of Today’s Economy.” Silk was a proponent of capitalism, but he challenged Smith and Friedman on their assumption that the invisible hand is reliable given the contemporary historical setting. Silk said,

[t]he assumption that economic growth would provide people an answer that would keep them content through increased absolute income turns out not to be true... One cannot dismiss equality... nor can we in a rich society justify our continued neglect or devastation of the social and natural environment in the name of market efficiency or growth. (Carey et al., 1977, p. 24)

Drucker (1984) maintained “[o]nly if business, and especially American business, learns that to do well it has to do good, can we hope to tackle the major social challenges facing developed societies today” (p. 55).

Drucker, Silk, Eilbert, and Parket are selected voices from the many within business who have held, despite opposition, that business does have responsibilities to society, and that self-interest ideology has not proved fruitful in engaging these broader responsibilities. These academics and business practitioners challenging the “Friedman doctrine” are who Carroll (2008) detailed in his historical review.

The early advocates of CSR critiqued self-interest for not benefiting the society at large. However, many advocates, despite various critiques or suggested strategies for adopting social responsibility, did so without critiquing the mode of production that reified self-interest assumptions into society: capitalism. Nevertheless, the fundamental difference between those who believed in CSR and those who did not was whether they

believed self-interest and the invisible hand would, or could, take care of society. Those who developed the agenda *for* CSR held the invisible hand did not work: self-interest did not promote the interests of all society. Those, like Friedman, who refuted CSR were those who claimed self-interest must always be foremost, and if this is done the rest of society would work itself out.

Today, modern CSR advocates rarely question capitalism when trying to design better business practices (Doane, 2005). However, unlike Drucker, Silk, and earlier proponents of CSR, many of today's CSR advocates do not identify self-interest motives as problematic and the basis of their support of CSR. In fact the reverse seems true: CSR advocates are presently suggesting CSR *is* necessary *for* the self-interest of firms. Baritz predicts this change in his work *Servants of Power* where he states the following:

arguments that American industry has entered a new era of social obligations and responsibilities have missed the main point in the motivation of managers. When fulfilling putative social obligations became smart business, smart managers became socially conscious. (1960/2008, p. 32)

Baritz's point is demonstrated in this executive's statement, in an interview conducted by Berger, Cunningham, and Drumwright (2007) in their study on Corporate Social Responsibility (CSR):

There is nothing altruistic about [CSR initiatives]. If we have two projects, one with a 20% ROI [Return on Investment] and a second with a 10%, even if the second is socially more responsible, [this company] will do the 20% ROI project. (p. 139)

This executive chooses CSR when it is in his best interest, not societies.

The Aspen Institute Centre for Business education conducted a survey of MBA student values in 2007. A total of 1,943 students responded from 15 institutions internationally; although 67 % of respondents identified themselves as American. In

response to the question “how do you think companies benefit from fulfilling their social responsibilities?” over 80%, the highest response, was “a better public image” (The Aspen Institute, 2008a, p. 6). The same survey was conducted in China at 14 business schools with 748 responses. The results were similar with just under 80% of Chinese respondents noting that a better public image was how companies benefited from fulfilling their social responsibilities (The Aspen Institute, 2008b, p. 10).

This shift in scholarship regarding CSR, identified in Carroll’s (2008) history and discovered in my historical review, suggests the new support for CSR is coming from within the same ideology that previously critiqued it: that of self-interest.

The focus on self-interest and, thus, profit motive as the case for CSR is why academics such as Doane (2005) hold that CSR is currently a myth. She states, “we should be asking ourselves whether or not we’ve in fact been spending our efforts promoting a strategy that is more likely to lead to business as usual, rather than tackling the fundamental problems” (p. 28). Kuhn and Deetz (2008) are also sceptical of CSR practices for the same reason, and they suggest a critical and reformed view must be taken of CSR.

Parker (2003) conducted a qualitative analysis of textbooks on business ethics, one of the most popular conceptions of CSR (Matten & Moon, 2004), using a critical framework. Parker noted that “Business Ethics manages to systematically exclude much that might potentially assist projects of emancipation and social change” (p. 202). According to Parker (2003), North American literature on the philosophy of business ethics excludes core references to “continental philosophy”: Foucault, Derrida, and various forms of Marxism where the majority of criticism developed against capitalism

and self-interest doctrine. Parker noted: “in practice, sustained historical analyses of capitalism over the last few hundred years are rare in the Business Ethic literature” (2003, p.199). As Doane (2005) notes “no one could reasonably argue that these changes [CSR initiatives to date] add up to a wholesale change in capitalism as we know it, nor that they are likely to do so anytime soon” (p. 24).

The concern that arises out of these deeper critiques is, if CSR is rooted in self-interest ideology it can only exist to benefit the corporation: the very opposite of its meaning. Corporate *social* responsibility implies a duty; a responsibility to society to take care of interests other than solely those of the business. How can business utilizing CSR be socially just, or even begin to be social responsible, if it remains embedded in the ideological doctrines of self-interest that once sought to refute it? This question will be explored more closely in Chapter Six. For now these considerations and concerns with CSR can be considered in contrast to the alternative methodologies and practices of CMS and CME which will now be presented and reviewed.

2.1.2 Critical Management Studies and Education (CMS, CME)

The second section of this Literature Review focuses on an alternative group of concepts regarding social justice in business practice and business education. Critical Management Studies (CMS) and Critical Management Education (CME) are fields of study within business that are increasing in popularity. This popularity, however, is not of the magnitude of CSR, nor is it as prevalent in mainstream business and management journals and schools: especially not in the United States (Grey, 2007). It is not the purpose of this review to detail why CMS and CME are presently marginalized, but rather to illustrate and present them as alternative conceptual approaches (to CSR) to

social justice in business. In order to present CMS and CME coherently it is necessary to review two other disciplines that they are interrelated and were born out of: the first is Critical Theory and the second is Critical Pedagogy. Critical Theory and Critical Pedagogy will be detailed briefly alongside CMS and CME to demonstrate the ideological and historical elements within which the concepts are rooted.

2.1.2.1 Critical theory.

The goal of discussing Critical Theory in this chapter is to present the relevance of its theory to CMS, CME, and to social justice. Thus, the focus in this section is on the history and theoretical framework within which Critical Theory engages. A more detailed ontology of Critical Theory will be detailed in the Methodology of this thesis.

Critical Theory was a product of the first Marxist-oriented research institute in Germany, the Frankfurt School (Kellner, 1989). Some of the notable contributors in the development of Critical Theory are recognized as being: Horkheimer, Adorno, Marcuse, Benjamin, and Habermas (Alvesson & Willmott, 2003). These members of the Frankfurt school sought “to construct a critical theory of modern industrial society” (Yair & Soyer, 2008, p. 88). For these scholars, the Enlightenment and the industrial revolution instituted changes in society that warranted serious critique. Yair and Soyer (2008) explain:

Against the many ovations to the Enlightenment, the industrial revolution and scientific progress, the members of the Frankfurt school dreaded the fateful consequences they thought are bound to emanate from humanity’s ventures to control nature (Alford, 1985). They reworked Marx’s criticism of capitalistic society, and they adopted the German romantic spirit of the 19th century to sound original criticisms against the mechanized world of modernity. (p. 89)

Critical Theory was created to be an emancipating theory in place of philosophy and social science in order to stage these criticisms of modernity. As Horkheimer put it,

“the replacement theory [Critical Theory] will be an interdisciplinary hybrid of dialectical materialism and social science that criticizes cultural and political conditions in light of their historicity” (as cited in Rush, 2004, pg. 31).

One of the frustrations that these founders voiced, Horkheimer and Adorno particularly, was the transformed hegemony they saw created in capitalism. Horkheimer explained:

State capitalism is the authoritarian state of the present...the life of workers under capitalism was to be alleviated...work was transformed from the bourgeois badge of merit into the longing of the disinherited. The large organizations spread an idea of socialization which scarcely distinguishable from stratification, nationalization or socialization in state capitalism...men were conceived as objects, if necessary as their own. (Horkheimer, 1982, p.96-97)

Capitalism emerged as the answer to problems of equality and justice; liberty was supposed to be found in the new organization (Drucker, 1939). Instead the members of the Frankfurt School held a new form of domination emerged within the organization and industry: the result was even less freedom. Critical Theory was a proposed solution to address these injustices and developed as a social theory to “confront the key social and political problems of the day...Critical Theory is... informed by a critique of domination and a theory of liberation...generated above all by industrial capitalism and its fateful history” (Kellner, 1989, p. 1). The Frankfurt School’s critiques of industrial capitalism were critiques of power, domination, and exploitation; they were voiced in the formation of a social theory focused on redressing these social concerns (Rush, 2004).

Critical Theory, while initially conceived in the Frankfurt school, has since been revised and updated in light of new problems, insights, and social conditions (Kellner, 1989). While Critical Theory is still used to critique capitalism and modern society, it has changed and broadened in its practice. Nonetheless, a unified goal remains:

[Critical Theory] is a way to instigate social change by providing knowledge of the forces of social inequality that can, in turn, inform political action aimed at emancipation (or at least diminishing domination and inequality). (p. 9)

Critical Theory is not often spoken of as a theory of social justice. However the aforementioned goal speaks to the process of creating, and recreating, equality and justice through emancipation. This process-orientated approach is the very same approach to social justice Tikkun Olam defines as necessary. If social justice is conceived as Tikkun Olam, as it is in this work, then Critical Theory may be viewed as a theoretical framework for social justice implementation.

2.1.2.2 Critical management studies (CMS).

As explained, engaging Critical Theory in practice may refer to a variety of critical analyses of asymmetry and injustice in society today. The field of CMS engages Critical Theory specifically to critique business practices. Critical Management Studies (CMS) recognizes the significance and relevance of the historical critiques of industrial capitalism and organizations posed by early Critical Theorists. As such CMS has created a forum and methodology to continue such critiques on management, business, and capitalism today. CMS, as a movement or field, was started formally by Alvesson and Willmott (1992) with the edited collection *Critical Management Studies*. In the second edition of the collection, Alvesson and Willmott (2003) suggest that:

The principal strength of Critical Theory resides in its breadth, which offers inspiration for critical reflection on a large number of central issues in management studies: notions of rationality and progress, technocracy and social engineering, autonomy and control, communicative action, power and ideology as well as fundamental issues of epistemology. (p. 2)

CMS, as Alvesson and Willmott indicate, seeks to problematize issues in present capitalistic society. While rooted in Critical Theory, CMS also encompasses a range of

traditions (post-structuralism, postmodernism, feminism, post-colonialism) that adopt critical approaches to “interrogate management theory and practice” (Alvesson & Willmott, 2003, p.3). These integrated practices provide CMS with a broad-based approach to fulfill its research objective: to question the ideologies and activities of business practice and knowledge. Alvesson and Willmott explain,

in sum, Critical Management has an agenda for research, teaching and organizational practice that understands management as a political, cultural and ideological phenomenon, and addresses managers not only as managers but as people, and is attentive to other social groups whose lives are more or less directly affected by the activities and ideologies of management. (2003, p. 15)

The agenda for CMS, like all critical ontology, has a particular orientation towards research. Alvesson and Willmott (1992) identify these as the foci for understanding. Alvesson and Willmott note these foci as “developing a non-objective view of management techniques and organizational processes”, “exposing asymmetrical power relations”, “counteracting discursive closure”, “revealing the partiality of shared interests”, and “appreciating the centrality of language and communicative language” (p. 12-14). With these emancipatory ideals in mind, CMS seeks to engage in what many believe is a much needed critique of business practices; a critique necessary to promote authentic change in business contexts in the pursuit of social justice (Alvesson & Willmott, 1992; Grey & Willmott, 2005).

2.1.2.3 Critical pedagogy.

Critical Pedagogy, initially, was developed through the work of Paulo Freire (1970/2007). It is a pedagogy that takes the emancipatory elements of Critical Theory and seeks to engage them in educational contexts. Luke explains:

If students are given (equal) opportunity to articulate their cultural experiences, and if teachers help students discover how they self-construct cultural meanings and identities within and against the ideological frameworks of mass culture, institutional settings and discourses- then students will have the critical tools with which to act in morally responsible, socially just and politically conscientious ways against individual and collective oppression. (as cited in Perriton & Reynolds, 2004, p. 63)

Critical Pedagogy, Perriton and Reynolds (2004) note, creates a classroom environment that invites reflection, critique, and growth of the student. One element of Critical Pedagogy discussed by Freire (1970/2007) in *Pedagogy of the Oppressed* is the importance of dialogue: exchange within education. Freire makes the point that dialogue is preferable to the traditional method he called the “banking concept of education”. The “banking concept” happens in education when students are treated as vessels to be filled with knowledge from an “all-knowing” teacher (1970/2007, p. 72). The dialogue that Freire preferred to “banking” is used to problematize not just student and teacher’s relations to each other, but relations between the world and all humans. Freire’s notion of dialogue seeks to find ways to illuminate elements of hegemony within people’s individual lives, and society as a whole (Freire, 1970/2007).

Critical Pedagogy is, now, a rich body of literature with many contributors who, although not detailed here, elaborate, contest, and improve the knowledge and practice of Freirian Critical Pedagogy (Perriton & Reynolds, 2004). When situated in the context of CMS, Critical Pedagogy becomes a means to engage CMS in educational contexts. CME employs this strategy.

2.1.2.4 Critical management education (CME).

Acknowledging CMS as a body of literature that addresses business, or management practices, as areas that need to be problematicized; the field of Critical

Management Education (CME) brings these critiques to business schools and universities. As the CMS body of literature was growing, the challenges brought forward within the discourse were not translated into business education (Grey & Mitev, 1995). Just as Critical Pedagogy brought Critical Theory into the classroom; CME requires that critiques of CMS be brought to the institutions that produce managers and business engagers. Grey (2007) explains that,

CME is best understood as a reaction against mainstream and conventional approaches to management education in business schools which consist of the transmission of technical skills as if these were morally and politically neutral, and as if the goals of profitability and efficiency were universally shared within organizations and society. (p. 316)

CME sees management education as a site that must invoke critical reflection if inequality, oppression, and exploitation are to be overcome in business practices. French and Grey (1996) suggest that “the content, and perhaps the methods, of management education need to be quite radically altered...” (p. 3). CME, in seeking to alter management education has questioned: the overtly positivist approaches to business discipline (Grey, Knights & Willmott, 1996), the limits of technical rationality (Roberts, 1996), the socialization of student values (Grey, 2002), and the masculinisation of the MBA (Simpson, 2006). While these critiques will not be explored in this work, they do identify the breadth of discussion and critique this field has produced, and these are only some of many. CME has suggested, notwithstanding critique itself (Perriton & Reynolds, 2004), that it is a Critical Pedagogy that can be employed as an element of transformation in business education: a transformation that is necessary in order to voice substantial, and ideological, critiques of management practice in classrooms of business (French & Grey, 1996; Grey, 2002).

CMS and CME offer a dramatically different methodological approach to social justice in business contexts than CSR. CMS and CME, borrowing from Critical Theory and Pedagogy, focus on critique and emancipation as the tools to enact social justice. CSR, on the other hand, appears to focus on responsibility, profit, and corporate self-interest as the means to engage in socially just business practices. These differences in the meaning of social justice will be outlined more clearly throughout Chapters Five and Six.

2.2 Conclusion

Two conceptual approaches to business and social justice have been presented in this Literature Review. The first, CSR, was presented historically in an attempt to better understand what the prominent significance of CSR means in contemporary business practice and education. It was shown that the early critiques of CSR refused to accept a business role in the social sphere by claiming that the only responsibility of “business” was to take care of itself. These critiques held that by pursuing self-interest the common good would eventually prevail: invisible-hand ideology. In disagreement, the early advocates and promoters of CSR claimed self-interest and the invisible-hand ideology had failed society. Thus, these CSR supporters believed business had to care for more than just profits: businesses had to take responsibility and find ways to contribute to society’s well-being.

The discourse of CSR prevalent in literature currently does not seem to pursue CSR, as did previous advocates, in the name of society. Rather, present advocates of CSR argue CSR’s relevance in the name of corporate self-interest. These CSR supporters posit that responsibility pays off for the corporation. From this review it appears that there has

been a shift in the way CSR is conceived ideologically, and thus potentially in how CSR engages with motives of social justice.

The second conceptual approach to business and social justice presented in this chapter was critical: CMS and CME. CMS and CME goals and ideological underpinnings were revealed to be rooted in Critical Theory and Critical Pedagogy. Both theories demand the questioning of problematic and unjust constructs and actions in society. CMS and CME suggest radical change must be made for business to be socially just.

What has been revealed regarding the current status of business discourse on topics of social justice through this discussion? Despite the increasing attention to issues of CSR in business discourse, CSR discussions today remain, largely, out of touch with critiques of business ideologies of self-interest and capitalism. Ironically it was these critiques of self-interest as motives for certain sorts of business practice which historically grounded the framework within which CSR emerged. Conversely CMS and CME have, and continue to, address deep concerns with current business ideologies of self-interest, but remain largely removed from business practice and education. Where CSR has yet to speak of social justice, CMS and CME have made social justice a clearly stated goal.

However, while CMS and CME speak to social justice more often than does CSR, CSR has engaged in more practices than can be associated with CMS and CME. As was stated in the Introduction, approximately 52,400 companies speak to CSR practices on their corporate web-pages (Berger et al., 2007), and 5,863 corporations are on-board with the UN's CSR initiative (United Nations, 2008). Despite the problematic identified with current CSR ideologies, and their motives for action, CSR has instituted some *real*

changes in business behaviour and curriculum offerings (Berger et al., 2007, The Aspen Institute, 2007; United Nations, 2008). CMS and CME, while engaging in important critiques, have yet to engage practice to the level they have with discourse.

What this literature review should illuminate is that issues of social justice and social elements of business are being spoken to throughout business discourse broadly and differently. How the participants in these interviews engage with business and social justice personally will be important to consider both in light, and despite of, this larger context.

CHAPTER THREE: METHODOLOGY

This chapter commences with a discussion of the theoretical background and framework and consists of: a description of the critical and qualitative ontology within which this work is situated; a review of the methodological strategy of critical ethnography employed; and a brief discussion of the critique of “subjectivity” in qualitative inquiry. Immediately following this review is a detailed account of the research process undertaken including: recruitment, data collection, and data analysis. The challenges and limitations of this thesis are subsequently presented. The chapter concludes within an introduction of the research participants.

3.1 Theoretical Background and Framework

3.1.1 A Qualitative and Critical Ontology

A qualitative mode of inquiry has been employed in this research. As methodological researchers have noted, the research method one chooses speaks to the philosophical assumptions one holds of the world (Glesne, 2005; Merriam, 1998). This work derives from the qualitative ontology that reality is a construction of the meaning-making of the persons within it. By investigating how meaning is made, or how meaning is assigned to phenomenon, one can better understand the phenomenon, reality (ies), and/or persons within the world. Meaning is embedded in individual lived experiences, and can be drawn and mediated through the perceptions of the researcher (Merriam, 1998, p. 6). Denzin and Lincoln (1998) explain further:

Qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials...that describe routine and problematic moments and meanings in individuals' lives. (p. 3)

The conceptual framework with which one can mediate or interpret meaning determines the type, or tradition, of qualitative design. This study is rooted in a critical approach which, according to Patton (2002), is classified as an “orientational qualitative inquiry”. As Patton explains, “orientational qualitative inquiry begins with an explicit theoretical or ideological perspective that determines what conceptual framework will direct fieldwork and the interpretation of findings” (p. 129). Research grounded in a critical framework seeks to investigate the asymmetrical relationships in society: paying particular attention to issues of power and injustice (Glesne, 2005; Kuhn & Deetz, 2008; Patton, 2002). Further, critical research, drawing from Critical Theory, not only observes, uncovers, or describes these elements of injustice but invokes a discourse for change (Patton, 2002; Glesne, 2005). As Denzin and Lincoln (1998) put it: “particular experiences, critical researchers maintain, must be respected but always made theoretically problematic” (p. 283). This is true not only of the narratives and empirical elements under study but of the researchers own experience. Critical researchers put forward “self-conscious criticism” of their assumptions ready for these to be changed (Denzin & Lincoln, 1998, p. 265). Denzin and Lincoln explain that the problematic in critical research demands that emancipatory actions inform all interpretation: that of the self and of others. They suggest that this emancipatory agenda must expose the contradictions concealed in the world and discovered in data, observations, and experiences (Denzin & Lincoln, 1998). It is these components of criticality, reflexivity,

and emancipatory objectives that comprise the critical ontology or, critical theoretical framework, this research employs.

3.1.2 Methodological Strategy: Critical Ethnography

Ethnography, a strategy for undertaking qualitative inquiry, is involved in the investigation of the socio-cultural aspects of a topic under study (Merriam, 1998). The aspects of exploration are collected predominantly through participant-observation and interviewing (Glesne, 2005). Ethnography is a broadly defined and contentious field of qualitative research (Atkinson & Hammersley, 1998). One of the longest standing critiques of ethnography is its assumptions of positivism: the preference for “scientific” and value-free outcomes in research. In the positivist model, research was undertaken by “objectively” observing and reporting on others in cultural contexts. The findings were viewed as scientific truth, and rooted in an assumption that the ethnographer could witness this “cultural truth” without bringing their own values and judgements to what they claimed to be observing. Ethnography with this focus is called “traditional ethnography” (Jordan, 2003). Traditional ethnography has since been described as hierarchical and undemocratic. Critical ethnography is one response that has evolved out of these criticisms (Atkinson & Hammersley, 1998).

This study employs a critical theoretical framework, and thus, *critical* ethnography as a strategy of inquiry. Critical ethnography uses the theoretical tools of Critical Theory while investigating in cultural contexts; it contests the positivist assumptions of traditional ethnography. Glesne (2005) elaborates this point:

critical ethnography seek[s] to do more than represent the experiences and perspectives of research participants, a goal of traditional ethnography. Critical

ethnographers often question and investigate ways in which ‘lived experience may be distorted by false consciousness and ideology’ (Glesne, 2005, p. 12)

Critical ethnography is not about describing culture or persons. Critical ethnography is, rather, seeking to illuminate how culture and persons are embedded within the world asymmetrically. The goal of critical ethnography is, thus, to “work the divide between the powerful and powerless” (Foley & Valenzuela, 2007, p. 288) by exposing ideology and problematics that feed the divide rather than reduce it.

3.1.3 The Critique of “Subjectivity” in Qualitative Inquiry

Qualitative inquiry is not without critique. Denzin and Giardina (2006) explain that criticisms of qualitative research have labelled the research questions, process, and results subjective due to the researchers’ close involvement with subjects. These criticisms deem qualitative research as lacking in “objectivity”, and “objectivity” is claimed to be the bedrock for the determination of “truth”. The critique of qualitative work as subjective is, however, situated in an ontology that suggests there is *an* objective position; that only one meaning, fact, or truth can be elicited for any particular phenomenon within a “value-free framework” (Denzin & Lincoln, 2007, p. 14). This perspective is in contrast to the qualitative and critical ontology described thus far that holds truth, fact, and meaning to be socially constructed, and phenomenon to be embedded and understood in a “value-laden” framework (Denzin & Lincoln, 2007, p. 14; Patton, 2002).

The critique of qualitative research as subjective, thus, might be better understood as an ontological debate. In point of fact, qualitative researchers do not claim to be without subjectivity; rather, it is the work of qualitative researchers to identify and make

known the subjective position they bring to the research. The process of identifying one's subjectivity is what Patton (2002) has called "reflexivity" and involves confronting the self, and voicing and questioning one's own perspective, culture, and ideological origins (p. 64). As Glesne (2005) explains, it is necessary for qualitative researchers to make their values explicit. By being reflexive and attentive to the assumptions and choices one makes in selecting and undertaking a research approach, qualitative research can "interrogate the assumptions and routines upon which conventional knowledge production is founded or to question the commonsense thinking [of themselves or others]" (Grey & Willmott, 2005, p. 6). Reflexivity enables deeper introspection into phenomenon and creates opportunity for change; in other words it brings a critical component to the research. Reflexivity simultaneously invites further critique and analysis in its transparency. By engaging and inviting critique, reflexivity is an essential element in making any version of ethnography critical.

Reflexive journaling is a research design strategy, suggested by McMillan and Schumacher (2006), to voice and interrogate one's own assumptions. McMillan and Schumacher (2006) suggest that keeping a reflexive journal can enhance the reflexivity of a project's research design. Acknowledging the importance of concerns for self reflection in research approach, a reflexive journal was kept as part of this research. The reflexive journal was used to pose critical questions, and record my personal reactions and thoughts to the events that occurred throughout the research process.

This research is grounded in a qualitative and critical theoretical approach to inquiry. The strategy employed to elicit meaning-making from participants is critical ethnography. By clarifying and detailing the ontology and theoretical framework within

which this research engages I have sought to clarify the assumptions within which this work situates itself. These two assumptions are 1) that meaning-making processes can be illuminated using self-reflexive approaches, and 2) that interpreting the process of meaning-making using a critical framework can reveal a deeper understanding of the phenomenon under study.

3.2 Research Process

This research investigates, in two cultural settings, Canada and Israel, the perspectives of business faculty regarding social justice and business in higher education institutions. The work was undertaken by conducting semi-structured interviews. Two aspects of this investigation make it different from “basic or generic” (Merriam, 1998) qualitative research. First, this research considers the cultural settings of the participants; not only from a national cultural perspective but from the institutional and industrial cultural paradigms in which the participants may be situated. Second, this study focuses on illuminating opportunity for change that is focused on emancipation from inhibiting and unjust concepts, constructs, and lived experiences. The interviews were undertaken to understand how faculty in schools of business engage and make meaning of social justice in business educational contexts.

3.2.1 Recruitment

Using purposeful sampling, eight professors in business Faculties in Canada and Israel were solicited as participants. Purposeful sampling is a sampling strategy that focuses on a small number of intentionally selected participants. These participants are selected based on the anticipation that they will be able to provide in-depth reflection on

the topic of investigation. In this regard, purposeful sampling is used to elicit meaning-making and depth rather than the generalizability of the findings (McMillan &

Schumacher, 2006, p. 319; Patton, 2002). Patton (2002) says of purposeful sampling:

The logic and power of purposeful sampling lie in selecting *information-rich cases* for study in-depth. Information-rich cases are those from which one can learn a great deal about the issues of central importance. (p. 230)

Business faculty e-mail addresses were collected from the online catalogue of business academic staff presently in place at the respective universities: one in Canada, and one in Israel. All faculty members in the business department of each university were sent an individual electronic invitation in English. The Letter of Information (See Appendix A) was attached to the e-mail. In addition, the faculty in Israel also received the Letter of Invitation in Hebrew (See Appendix B). The Letter of Information disclosed the purpose of the study, as required by the General Research Ethics Board (GREB) of my university. As a result, the participants who were willing to respond may not be representative of the larger business community as it is assumed only those interested in the topic would respond. However, speaking to those professors who intentionally chose to participate was preferable than speaking to those who were uninterested in the topic under investigation. These self-selected professors constituted the purposefully constructed list of participants, and thus, as Patton (2002) suggests, provided information-rich cases for study.

Richness and complexity in the data were sought, and therefore participants from among the respondents to the invitation were selected to encompass differences in business disciplines. The disciplines within business represented were Marketing, Organizational Behaviour, Accounting, Operations Research, and Management

Information Systems. Response rates, however, were not high enough to select participants on factors such as years of tenure or employment, gender, and socio-ethnic diversity. In Israel e-mails were sent to all of the 35 faculty members at the Business School investigated. Initially there were three responses. These potential participants were in the disciplines of Operations Research and Organizational Behaviour. After a period of two months elapsed, and no further respondents came forward, a second e-mail invitation was sent to faculty members in Marketing and Accounting disciplines. These disciplines were sent the second invitation to encourage response from disciplines different than those already received. After this e-mail was sent, one participant from the Marketing discipline responded and participated. The four participants interviewed were in Operations Research, Organizational Behaviour, and Marketing. Two were female, and two were male. The two male participants were tenured. During the interviews with the Israeli participants a university strike was in process. Tenured and non-tenured faculty members were on strike for 79 days. Two of the interviews were conducted during the strike and two afterwards.

In Canada, 78 e-mails were sent, and ten responses were received. No responses received were from female professors. The first four to respond from different disciplines were selected and interviewed. The four participants were in the disciplinary fields of Accounting, Marketing, Organizational Behaviour, and Management Information System (MIS) (equivalent to the Operation Research in Israel). All the respondents in Canada were male: three of whom were tenured.

3.2.2 Data Collection

Interviewing allows the researcher to “enter the other person’s perspective” by asking questions (Patton, 2002, p. 341). This is a necessary and important component of qualitative research for often observations cannot be made of feelings, thoughts, and intentions (Patton, 2002). In this research, participants’ perspectives regarding social justice in business and educational contexts were elicited by asking questions. There are a variety of structural ways to design an interview ranging from highly structured, where all questions, wording, order, and codes are predetermined and applied identically with each participant, to unstructured where nothing is predetermined (Merriam, 1998). This research employed a combined approach (Patton, 2002) using semi-structured interviews. Several pre-determined questions in formal wording were outlined for the interviews. These questions are included in Appendix D. Pre-determined questions, as Patton (2002) notes, are useful when interviewing across sites to allow some comparability. While this research is not a comparative analysis, having similar questions to produce thematics across, or within, cultural contexts was important. Overly structured interviews and questions can limit findings, assume uniformity of the participants, and prevent the interviewee’s unique perspective from emerging (Merriam, 1998; Patton, 2002). Acknowledging this shortcoming, this research used the pre-determined questions only as a guide and allowed alternate questions, orders, probes, and foci to arise within all interviews. This technique was an effective method employed by Fernandez-Balboa and Stiehl (1995) in their study investigating faculty perspectives on pedagogical knowledge, and by Berger, et al. (2007) in their study exploring the corporate social responsibility narratives of business executives. Each interview was approximately one hour long and

was audio taped using a digital recorder. All participants authorized and gave full consent to this method.

The identity of the participants has been protected throughout the process, and all names have been concealed and replaced by pseudonyms I selected. The raw data is secured in a locked cabinet in a locked office. Faculty who participated in the research were asked not to share their experience or the questions with colleagues. The taped interviews were transcribed verbatim. Each interview was transcribed and reviewed three times before analysis began. The digital records and the transcribed notes are stored on a secured personal computer and in a locked cabinet in a locked office.

All interviews were conducted in English. Participants' transcribed interviews were sent to each of them for their review three weeks after the interview. This is an important and suggested strategy used in qualitative research to ensure the trustworthiness of the data (McMillian & Schumacher, 2006). Participant review of the transcripts ensured that the participants had the opportunity to add, elaborate, clarify, or remove interview material upon reflection. Two participants from Israel and two participants from Canada responded and clarified details on their initial transcripts. Three weeks after the interview was conducted, the participants were sent follow-up questionnaires by e-mail that had between eight to ten questions based on the initial interview. These questions also included any demographic information that was not obtained during the first interview. The participants were invited to respond by e-mail or receive a pre-stamped envelope to send by post. Faculty also received cards with my e-mail at the completion of the interview in order to encourage any form of follow-up correspondence. Only two of the Israeli professor's responded to the follow-up questions

sent, and one of those only to the demographic questions. In Canada, all participants responded to the follow-up questions. No participants from either country sent further follow-up correspondence.

There were no known physical, psychological, economic, or social risks involved with participation in the research. This research gained approval from the Education Review Ethics Board (EREB) and the General Review Ethics Board (GREB). These ethics approvals were accepted by the University in Israel. The participants were not obliged to answer any of the questions they found objectionable, and no information collected was reported to anyone who is in authority over the participants. The participants were, and continue to be up to the publication of this work, free to withdraw from the study without reasons at any point, and they may request removal of all or part of the data they contributed. All of this was clearly stated in the Letter of Information, and on the Informed Consent which can be found in Appendix C. To withdraw from the study participants were required to make their request to me verbally or in writing, and at that point, the interview would have been immediately terminated and/or the data destroyed. To date, no participant has withdrawn from the research.

3.2.3 Data Analysis

The interview data was analyzed using principles of grounded theory where themes were allowed to emerge from within the data (Merriam, 1998). Atlas.ti, a qualitative software, was used to code the interviews. The codes were developed using a process whereby each interview transcript was reviewed a minimum of three times allowing new codes to emerge upon each review. Once no new codes emerged, the codes were sorted and categorized looking for emergent themes. When potential themes were

identified, congruencies and divergences from those themes were sought; actively reporting negative cases and discrepant data to contest findings (Rubin & Rubin, 2005). The entire process was recorded to provide a chain of evidence for inspection and confirmation by outside parties as is recommended by McMillan and Schumacher (2006). The emergent themes were then engaged with critical discourse.

3.3 Methodological Challenges and Issues

Although this study sought to increase trustworthiness, reflexivity, and extension of findings by employing accepted standards of design such as verbatim accounts, participant review, the use of negative data, audio-taping, reflexive journaling, and audibility (McMillan & Schumacher, 2006) there are still limitations in its design. I was an outsider when I conducted the faculty interviews. While this may have enabled me to maintain a higher degree of objectivity in the interview process, it may have also limited my access to the depth of information that the professors were willing to share, or the meanings I was able to access from the narratives. While in all instances the professors seemed very comfortable, open, and willing to speak with me, I remained aware, nonetheless, that since I may have been perceived as trying to improve upon current business pedagogy or faculty, I had to maintain a very careful position to avoid becoming too much “the other” or “novice”. Since I have my undergraduate degree in business I used this as grounds to build a comfort zone with the participants. It is important to recognize that the depth of my findings is limited by the ways in which the faculty perceived me: the researcher (Patton, 2002).

Depth of data can also be affected as a result of language barriers. In this research this was not the case as all of the Israeli participants interviewed spoke fluent academic

English. The Israeli participants also published much of their research in English, and one of the Israeli participant's mother-tongue was English. While I believe the faculty who participated felt comfortable and capable of communicating academic discourse in English, there is still a possibility that accents or language misuse could have lead to misrepresentations. These issues were minimized by using an audio-tape recorder, member checking, and communicating with the participants after the interviews to clarify any potential miscommunications. For Israeli participants I invited response in Hebrew on both the card given to the participants at the end of the interview, and the follow-up questions e-mailed to the participants three weeks after the interview. All responses received were in English; perhaps further attesting to the faculty participants' fluency in English.

Over the time of the research I was a student, in the education department, at both of the universities where the interviews were conducted. This fact was important in gaining access to the respective universities. This meant, however, that the universities under study were not selected on their similarities, differences, or on their international rankings, and reputation. Purposively selecting the universities on criteria such as these, as Patton (2002) suggests, may have yielded more information-rich cases for analysis. Further research could, for example, investigate top ranked socially responsible business schools: a ranking currently conducted by The Aspen Institute (2007). The data collected for my thesis, nevertheless, proves useful as a starting point as meaningful and information-rich cases were found in these two universities currently not recognized for their articulated undertaking of "social responsibility" as a component of their formal program of courses.

Budget and time were significant challenges to this research: this is a Master's thesis with limited funds and time for fieldwork. Nonetheless, the design has been chosen accordingly. Had greater funding or time been available more participants could have been interviewed over, perhaps, a longer period of time. As well, students could have been interviewed, as well as faculty from other disciplines, in order to gain greater depth and complexity of the data. However, since this is an exploratory study, further research will probe more deeply into the discussions and discourse developed in this work to see what merits further exploration and rationale.

3.4 Introducing the Participants

The participant profiles are being presented collectively in order to protect the anonymity of participants. Since the research participants are a small cohort of people in potentially identifiable institutions, this is essential to ensure information that could result in the discovery of the participants' identity is not revealed. All names used are pseudonyms.

The Israeli participants' pseudonyms are: Issac, Kinder, Silvia, and Mary. They are in the fields, presented in random order, of: Operations Research, Organizational Behaviour, and Marketing. Two Israeli participants identify themselves, culturally, as Jewish, and the other two participants identify themselves as Israeli. Two of the participants have been employed at the university in Israel for over ten years, and the two other participants have been employed there for less than nine years. The two participants working for the university for less than 10 years do not yet hold tenure.

The participants interviewed in the Canadian business school are called: Thomas, Fred, Archie, and Codi. The participants are in the fields, presented in random order, of:

Marketing, Accounting, Organizational Behaviour, and Management Information Systems (MIS). Culturally, two of the participants identify themselves as Canadian, one participant identifies himself as part of humanity, and one participant does not acknowledge any cultural identity. One participant has been employed at the Canadian University for over ten years, and the remaining three have been employed for less than nine years. Only one participant does not hold tenure.

3.5 Conclusion

The methodology employed in this thesis has been guided and grounded in research literature. The focus of this thesis's research is critical, qualitative, and ethnographic. By utilizing this conceptual framework I have sought to enable, throughout the research process, the faculty narratives to shape and inform a deep understanding of social justice in business and educational contexts.

This chapter concludes Section One of the thesis. Section Two includes the empirical chapters of this work, and commences with Chapter Four: an investigation of participant perspectives regarding the purpose of business and business education.

SECTION TWO

CHAPTER FOUR: MEANING AND PURPOSE IN BUSINESS AND BUSINESS EDUCATION

This chapter presents the themes that surfaced from the participant narratives in response to questions concerning their view of the meaning and purpose of business and business education. Most notably this chapter explores the respondents' answers to the question: "what is the purpose of business?" The focus of this chapter is aimed at better understanding how faculty perceive the purpose and meaning of their work in business education. This is important for later explorations in Chapter Five and Six where questions focus on how these participants' perceptions affect how they interact and engage with concepts of social justice in business generally and in business pedagogy more specifically (Fernandez-Balboa & Stiehl, 1995).

The chapter will detail how the participants defined the purpose of business personally, and how they saw the purpose of business defined in the broader business community. The participants' educational objectives within the university is also explored. This will be followed by an exploration of the participants' voiced concerns with business ideology and practice. The chapter will conclude with a discussion of the factors that the participants felt affected their pedagogical objectives as business educators and researchers.

4.1 Faculty Perspectives on the Purpose of Business

As was noted in the Methodology chapter, unstructured interviews can allow questions and probes to emerge from within the data during the interview process. In this research, after interviewing my second participant and reflecting on the transcript, I felt I was lacking a fundamental component in understanding how participants made meaning of social justice in business contexts. It was then I realized that I first had to understand how the participants made meaning of business⁵. Consequently, I began to ask all participants what they believed the purpose of business to be, and how they presented this purpose to their students. I also asked participants whether the purpose they defined for business differed from how they felt business was most commonly practiced and taught. I noted in my reflexive journal that the participants demonstrated apparent “shock” when asked the question: “what is the purpose of business as you present it to your students”. A few participants told me frankly that this was not something they usually thought about. All participants, after thinking quietly for a moment, looked up at me with variously perplexed expressions before returning to their reflective silence. It seemed to me that participants were rather surprised to be asked to consider questions regarding the purpose of business. I wondered if this was something meant to be a “given” in business education. The participants also seemed to be even more surprised when they did not have an immediate response to the question. The Israeli participant Silvia characterises the response well:

⁵ Business here, as outlined in the Introduction, refers to the broad-based ideological construct of business. This includes business practice and education, but also the theories and philosophy that make business a discipline. When I refer to “business practice” or “business education” I am, thus, only referring to that faction within the entire business construct.

Madeline: WHAT IS THE PURPOSE OF BUSINESS AS YOU PRESENT IT TO YOUR STUDENTS?⁶

Silvia: Yeah, well that's very interesting, (smiles) but I don't think I ever discussed it with my students in class: what's the purpose of business? Well first of all I don't see myself that much as a business person, I mean I study organizations, and so what's the purpose of business? I, (long pause). It's interesting, I never actually thought about it or, discussed it with them. (February 17, 2008, line 75)

Canadian participant Archie responded to the same question in the following way:

Archie: Yeah, that's a hard one. I'm not sure I ever get down to that (pause) sort of philosophical level in the courses... I have a really tough time to answer that. (July 23, 2008, line 82)

Israeli participant Mary's first response to the question was rather explicit,

Mary: I don't deal with the purpose of business. I deal with the purpose of Marketing. (March 13, 2008, line 100)

Despite my observation that all participants appeared surprised when questioned about the purpose of business, they all responded. In doing so, none of them made the point that the sole purpose of business was to create profit. As will soon be demonstrated, the participants envisioned business as having purposes that were broader, greater, or completely different from the singular motive of profit. The participant responses outlining these profit alternative visions for the purpose of business have been categorized into four groups as presented in Table 4.1. The categories were created using principles of grounded theory; where the thematics from the participant narratives were reviewed, sorted, and subsequently presented in this grouped format. I assigned all the categories labels. It is important to note that, although the responses have been separated into categories, the distinctions between them are fragile and there is variance within and

⁶ The use of capital letters in the transcript presentations here, and throughout the remaining chapters, indicates the question I asked. The small letters represent the response of the respective participant.

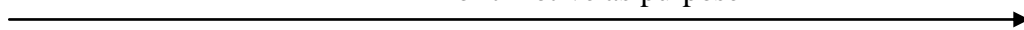
across categories. Thus, Table 4.1 may be best thought of as a continuum rather than a taxonomy. The categories serve as a descriptive guide detailing the key components of difference within the participant narratives.

The participants’ responses align with literature in business discourse on the purpose of business and, as with the professors interviewed, the literature spans across the categories of this continuum. The work of influential and recognized scholars will be detailed alongside the faculty narratives to situate them within the larger business perspective regarding the purpose of business. The participant responses will now be reviewed by category commencing with Business as Representative of Humanity.

Table 4.1 Business-Purpose Continuum

Business as:	Representative of Humanity	Social Entity	Creator of Value	Creator of Profit
Purpose is:	to assist in achieving common good for humanity. Responsibility to people above profit.	to be responsive to societal wants and needs. Business is a reflection of society.	to assist in the development of societal well-being through the creation of economic value.	to act as an independent agent for self-interest in the pursuit of profit.

Profit motive as purpose



4.1.1 Participant Response: Business as Representative of Humanity

From among the eight participants, four from Israel and four from Canada, two participants provided defining notions of business within the category of Business as Representative of Humanity. They were Israeli participant Kindred and the Canadian participant Codi. In response to the question what is the purpose of business Kindred noted that it was to: “connect people to create good(s)” (March 6, 2008, follow up

questionnaire, pg. 1). While Kindred was asked this question in the follow-up questionnaire, he also, initially, alluded to his position throughout the interview. The following text reflects Kindred's response to a discussion on his pedagogical approach to business education. The selected text should assist in putting Kindred's meaning of businesses purpose in context:

Kindred: The key human goal is happiness, (pause) and everything else is serving this goal, and not vice-versa. (long pause) If your product is what people really need, and you really feel that you are doing the right thing, the money will flow to you; but if you only make the money with a bad product, where you hurt other people, then this -I am not saying to the class- but they learn that this is not good for them (pause). That they detract from their own happiness. So basically I am saying that when I insist on them being happy I, for most people, push them to create a better world, a better business, (long pause), a more sustainable business. (February 4, 2008, line 87)

Kindred saw business as a tool to enable happiness and connection between people. Codi, the Canadian participant, also explains his meaning regarding the purpose of business:

Madeline: WHAT IS THE PURPOSE OF BUSINESS AS YOU PRESENT IT TO YOUR STUDENTS?

Codi: I am talking about obliquity [sic], which is the greater purpose, the greater role of business in society... I think that business is a major part of our society and I think it is trying to understand a bigger picture for business. Not like, as I said earlier, that it's this little silo that it's about profit. That is really underselling, understating the role of business in our world, and along with that comes with that, is that, business has a responsibility to the society and humanity to behave in certain ways. (July 29, 2008, line 61)

The argument underlying the Business as a Representative of Humanity position is that business practice and intention must consider society and people before anything else. If the business does this, advocates of this position (Drucker, 1984) assert that, profits will follow. Peter Drucker is the winner of the Presidential Medal of Freedom, the United States' highest civilian honour, and is the top ranked "influential business thinker"

for 2001 and 2003 (Dearlove & Crainer, 2007; Parker, 2006)⁷. Drucker was one of the first vocal business advocates for a social vision of business. Drucker (1984) holds that “only if business, and especially American business, learns that to do well it has to do good can we hope to tackle the major social challenges facing developed societies today” (p. 55). Drucker, throughout his work, places significance on the value of profit, but he notes that it should be made while serving the needs of a society.

Drucker also believes in a model where profits are not valued as a purpose at all (Drucker 1990; Drucker 2002). Business without the profit motive has conventionally been known as “not-for-profit”. However, increasingly more business academics and professionals are suggesting that the purpose of business *is* the social cause (Alter, 2006; Ashoka, 2008; Dees, 2001; DiMaggio, 2001). Notions of business that take a radical departure from the profit motive, that is business without the sole aim of profit, are typically referred to as “social enterprise”, or “social entrepreneurship”. Social enterprise/entrepreneurship is now a burgeoning field of study and practice for those persons and organizations that place social value above economic value as organizational purpose. Gregory Dees (2001), Professor of the Practice of Social Entrepreneurship at Duke University, explains how social enterprise differs from traditional enterprise succinctly:

For social entrepreneurs, the social mission is explicit and central...Mission-related impact becomes the central criterion, not wealth creation. Wealth is just a means to an end for social entrepreneurs. With business entrepreneurs, wealth creation is a way of measuring value creation. (p. 2)

⁷ This ranking is conducted yearly by Dearlove and Crainer (2007). Results are taken from votes submitted by business people, consultants, academics, and MBA students throughout the world, and cross-referenced with the number of citations each potential candidate has. The details of the methodology and research have been published in the book *The Thinkers 50: The World's Most Influential Business Writers and Leaders* (Parker, 2006).

Within the field of social entrepreneurship the emphasis on profit may vary. However, fundamentally the goal, as Kindred notes, is on creating a better world through business. As Kindred states, quoting David Cooperrider: “Business [i]s [an] agent of World Benefit” (February 4, 2008, line 71). In this view, the purpose of business is for business to act on behalf of humanity for the common good. The creation of social value is on par, at a minimum, with the desire to create economic value.

4.1.2 Participant Response: Business as a Social Entity

Two participants defined Business as a Social Entity: one Canadian, Fred, and one Israeli, Silvia. In this view business is a reflection of society; business is a social construct. What society wants and needs is, thus, mirrored in business.

Madeline: WHAT IS THE PURPOSE OF BUSINESS AS YOU PRESENT IT TO YOUR STUDENTS?

Silvia: You know for me business is just another way to organize relationships between people in organizations. In that sense business organizations are no different than families, or church... Just a way of making social order, that’s how I look at making business. (February 17, 2008, line 76)

In answering the same question, Fred says the following:

Fred: Well I present business as a (short pause) social institution. It has become a powerful social institution so, and like any social institution, I present the purpose of it is to survive as opposed to just making profit. There are a lot of businesses that have not earned profits for many years yet they have survived for many years, and there is actually studies done of the oldest businesses in the world. Like Hudson Bay, in Canada. But others, in Asia and Europe, that are hundreds and hundreds of years old, and they have survived all these years because of their ability to adapt like any other social institution. So my approach is to look at businesses as a social institution just like government is, and universities are, and so on. And like any of these institutions, their goal, the purpose is to survive. So the culturally defined mandate is to earn a profit, but there are many other culturally defined mechanisms that will allow business to survive beyond just making a profit. And so as expectations of society changes so do the expectations on businesses. (July 9, 2008, line 81)

Charles Handy is an influential management thinker of the 21st century; he was rated the second most influential business thinker in 2001 (Dearlove & Crainer, 2007; Parker, 2006), and has been published and cited widely. Handy wrote an article published in the *Harvard Business Review* in 2001 entitled “What’s a Business For?” In this, and in his other works, he voices his view on what the purpose of business should be given the current state of capitalism. One of Handy’s most significant concerns is that capitalism, and thus corporations, undermine the notion of democracy. He explains:

It is ironic that those countries that boast most stridently about their democratic principles derive their wealth from institutions that are defiantly undemocratic, in which all serious power is held by outsiders and power inside is wielded by a dictatorship or, at best, an oligarchy. (Handy, 2002, p. 52)

Handy believes this undemocratic form of business governance will no longer be accepted by society, and he proposes that for business to survive it must redefine itself and its purpose. In 1997 Handy was invited, along with four other management thinkers, to contribute a piece on the future of business to the 75th anniversary special edition of the *Harvard Business Review* (HBR). Handy’s article was titled “The Citizen Corporation” (Drucker, Dyson, Handy, Saffo, & Senge, 1997). In the article Handy espouses his notions of business and society, and states, as the title suggests, that businesses must be a community not a self-interested entity. This, Handy explains, is the only future and purpose of business: “A public corporation should now be regarded not as a piece of property but as a community – although a community created by common purpose rather than by common place. No one owns a community” (Drucker et al., 1997, p. 27). Handy believes that a community contains members who have rights and responsibilities, who have a say, and who should define the outcomes and major issues of the corporations. Handy (2002) does not propose that profits are no longer part of the purpose of business;

rather, he says that these profits are to be created for “something better”. That “something better” is to be defined by the community.

The research participants, Silvia and Fred, hold perspectives on the purpose of business that, although uniquely theirs in wording and content, are similar to Handy in their ideological implications. Business as a definer of social order, as Silvia notes, or as a social institution, as Fred holds, both suggest that citizens have a stake at driving change. This perspective regarding the purpose of business suggests that a democratic society’s citizens have the right, and the opportunity, to drive change and business motives such that business reflects the society within which it is engaged.

4.1.3 Participant Response: Business as a Creator of Value

Business as a Creator of Value was the majority perspective regarding the role of business. Two Canadian’s, Archie and Thomas, and two Israeli’s, Mary and Issac⁸, defined the category. The standpoint held in this category is that business creates societal well-being through the creation of economic value. This economic value, when created with multiple stakeholders in mind, assists in the positive development of society and persons. This view is best explained by the participants:

Madeline: SO WHAT DO *YOU*⁹ THINK THE PURPOSE OF BUSINESS IS?

Archie: I think that there are many facets to it [business]. One is to create value for (short pause)... There is economic arguments. To create value for the earners: to try and generate work for people in society. Apply taxation to support governments. I think there is a lot of different stakeholders whose interests have to be balanced. I sort of don’t prescribe to the view that the purpose of business is

⁸ Issac was not asked the question “what is the purpose of business” directly. He did, nonetheless, provide evidence of his support of this position throughout his interview.

⁹ The emphasis on “you” is added to Archie and Mary’s question because they both felt unable to answer the first question: “what is the purpose of business as you present it to your students”. They did not feel they presented a purpose for business to their students. I then reframed the question to ask more specifically: “what do YOU think the purpose of business is”.

to necessarily generate profit at, at sort of, all costs. I think it is trying to balance the interests of a range of different stakeholders. (July 23, 2008, line 88)

Mary responds in the following way:

Mary: I think the purpose of business is to maximize the social welfare. Part of it is to make money, or to provide profits for the shareholders of the firms, but the way to do that, it seems to be, is by maximizing the social welfare. When you say the social welfare, you mean the over profits of the firms...but also the over profits of the psyche, and when I mean psyche I mean the target markets, the people you envision as target markets. Which is kind of very nice to think about in a way. So it's not like being a not-for profit, doing everything, inefficiently or not making profits or give your customers the product for free, or taking care of customers you don't want to take care of because they are not profitable. It is really to find this match between what you can give and what your target markets want. (March 13, 2008, line 104)

I asked Thomas the same question in a slightly different way:

Madeline: WHAT IS THE PURPOSE OF BUSINESS, AS YOU PRESENT IT TO YOUR STUDENTS?

Thomas: I present it [the purpose of business] to my students is that business helps society to generate a quality of life for its citizens. So it's to help citizens in a society have a means to enjoy their existence; and that means education, it means health care, it means services, it means, and to be crass, consumer goods. (Short pause) So that to me is the function of business. (July 3, 2008, line 104)

In participant Issac's interview he states the core assumption underlying these statements succinctly: "economic prosperity is pretty much a necessary condition for societal well-being" (January 14, 2008, line 104). These arguments, presented in relation to the category Business as a Creator of Value, appear to be situated within an assumption that suggests that the economic wealth, often obtained by and for corporations, will improve the well-being of the entire society (Smith, 1845; Torrance, 1996). This notion is a referent to the "invisible hand" ideology, introduced in the Introduction and Literature Review, whereby economic value as it supports the interests of business and corporations is seen as the prerequisite to serving all of society.

Business as a Creator of Value sees the addition of economic value as the purpose of business. However, the participants who claimed that business is a Creator of Value also made the point that economic wealth must be created justly by considering multiple stakeholders. This notion of concern for stakeholders is referred to as “stakeholder theory”. Where the term “shareholders” refers to owners and financiers of an organization or business, the term “stakeholders” casts a wider net. “Stakeholders” usually refers to a combination of shareholders, employees, customers (target markets), and communities who have a “stake” in the activities of the businesses. Stakeholder theory was first elaborated by R. Edward Freeman. According to Freeman, although profit is valued, it should not be the fundamental driver of business. Freeman, Wicks, and Parmar (2004) explain “economic value is created by people who voluntarily come together and cooperate to improve everyone’s circumstance”, and asks “what responsibility does management have to stakeholders?” (p. 364). In the book *Stakeholder Capitalism* contributor Hutton (1997) defines the stakeholder perspective:

a stakeholder society and a stakeholder economy exist where there is a mutuality of rights and obligations constructed around the notion of economic, social and political inclusion. What stakeholder capitalism does is apply those principles to the operation of free market capitalism and by doing so it places limits on the operation of unfettered markets. (p. 5)

Stakeholder theory holds that multiple groups have a stake in business activity, and that these groups should be considered in determining how a business decides to pursue its profit making purpose. The theory is in contrast to purely profit driven ideology where the focus of the business is solely to seek increasing economic value for

shareholders. The participants in this category, espousing notions of stakeholder theory, believe that ignoring the interests of all the vested groups is not fair or reasonable¹⁰.

C.K Prahalad is a well recognized scholar in business strategy, and he is a supporter of stakeholder theory. Prahalad, according to Pfeffer and Fong (2002), was the most cited business academic in non-academic business book publications in 2002. He has also been named as the most influential business thinker for 2007 (Dearlove & Crainer, 2007; Parker, 2006). One of Prahalad's (2004) most recent and popular publications is *The Fortune at the Bottom Pyramid*. In this book, and in an article published in the *Harvard Business Review* (2002), Prahalad speaks to the notion of "serving the world's poor, profitably" (p. 48). Prahalad suggests that in order to avoid the "bleak vision of the world 15 years from now" business, and particularly major corporations, need to invest in the world's poorest (2002, p. 48). Prahalad explains why this is necessary in order to better the world and the poor:

Driven by private investment and widespread entrepreneurial activity, the economies of developing regions grow vigorously, creating jobs and wealth and bringing hundreds of millions of new consumers into the global marketplace every year. China, India, Brazil, and gradually, South Africa become new engines of global economic growth, promoting prosperity around the world. The resulting decrease in poverty produces a range of social benefits. (Prahalad & Hammond, 2002, p. 48)

Prahalad suggests that the most efficient and effective way to address poverty is to invoke market-driven forces. The ideological notion that is fundamental in this assumption is that profit is a suitable objective when alternate stakeholders are

¹⁰ While not mentioned by participants, stakeholder theory has been contested. Deetz and Kuhn (2008) suggest that this "balancing" of stakeholders' interests has yet to occur democratically. They suggest that the companies profit interests are still weighed more heavily than those of other stakeholders.

considered: in this case the world's poor. Business, in this view, is "creating value" for all in society when multiple stakeholders are considered in the pursuit of profit.

Archie, Thomas, Mary, and Issac, the participants in the category Business as a Creator of Value, demand, like Prahalad, that multiple parties be involved in business decision-making and activity. These participants demonstrate that the core assumption underlying the Creator of Value position is that creating value, through the creation of profit and consideration of stakeholders, will benefit society as a whole.

4.1.4 Participant Response: Business as a Creator of Profit

None of the participants saw profit as the sole purpose of how they perceived or taught business. However, when participants were asked what the purpose of business was "as it is most commonly practiced and taught" they all stated, without hesitation, "profit".¹¹ The following are several of the responses:

Madeline: WHAT DO YOU THINK THE PURPOSE OF BUSINESS IS AS YOU THINK AS MOST COMMONLY PRACTICED AND TAUGHT?

Silvia: To produce money I guess. To produce wealth. (February 17, 2008, line 80)

Thomas: Their [other institutions, or persons] fundamental approach is to teach business as a generator of profits. That the sole, not the sole, that the primary and most fundamental reason for business is to generate profits; and I see that as one of the goals but I don't see it as the only goal, and I see it as an important goal, but there are other important goals for business.... (July 3, 2008, line 108)

Fred: Well the most common view is to earn a profit: is to be profitable. So a lot... To be profitable is to, the very narrow definition, is to produce the best product, to satisfy customers the best, to be the most efficient in how you use your resources. That's the most traditional and that's the most common model. (July 9, 2008, line 85)

¹¹ Or versions thereof it. i.e: wealth, money, bottom line.

Codi: I think now, this whole idea of a very one dimensional bottom line was and still is the way many businesses act. (July 29, 2008, line 65)

Archie: I think everything we teach here is seldom anything but the ways to make the most money. That's probably not true, that's a generalization. But... I think a lot of our courses are set up to try and ensure companies make, maximize the profits that they have... we do have, of course, organization behavior which are probably a little more rounded in the spirit of that. But ultimately I think we are focusing on for-profit companies and how to improve them on financial measures. (July 23, 2008, line 90)

The Business as a Creator of Profit position, as explained by participants, is grounded in the free-market assumption that, if each person, or organization, focuses on self-interest, the common good will prevail (Smith, 1845). This notion referred to as the invisible hand, supported by Milton Friedman, one of the most prominent, vocal, and recognized proponents of the position in the 20th century, was outlined in the Literature Review. Thus, this perspective will not be reiterated here except to emphasize that the purpose of business in this view is solely to create profits for shareholders. Handy (2002) describes the culture in which this belief is rooted:

The culture that enraptured America... a culture underpinned by a doctrine that proclaimed market king, always gave priority to the shareholder, and believed that business was the key engine of progress... the doctrine simplified life with its dogma of bottom line. (p. 50)

In this view, the purpose of business is about making profit and, thus, creating shareholder wealth. Business as a Creator of Profit is, consequently, different from Business as a Creator of Value because the creation of profit is pursued, and considered, for shareholders *only*. This "profit" vision of businesses purpose is inextricably linked to the economic values of capitalism. Max Weber (1958/2003) author of *The Protestant Ethic and the Spirit of Capitalism* speaks to the profit driven ideology:

capitalism is identical with the pursuit of profit, by means of continuous, rational, capitalistic enterprise. For it must be so: in a wholly capitalistic order of society,

an individual capitalistic enterprise which did not take advantage of its opportunities for profit-making would be doomed to extinction. (p. 17)

Boyce (2008) claims that business with a purpose focused solely on profit is the unquestioned theoretical assumption in which all business phenomenon is rooted. While the participants seemed to indicate that they believed the most commonly held notions of business were focused on profit, the participants themselves indicated otherwise. The participants believed that business should have purposes greater than those that were solely profit based.

4.1.5 Participants as a Minority in their Schools of Business

The goal of identifying the various categories on the meaning and purpose of business was not to outline or support a particular position. While there are certainly areas that require critical attention in the participant discourses, they will not be explored here. Instead the focus in this section is on how the participants' meaning-making practices contrast with their assumptions of the larger business perspectives on the purpose of business. There exists a clear difference between what the group of participants in this research believe the purpose of business ought to be, and what they perceive the purpose of business is as it operates in the larger business community. As such, the participants appear to perceive themselves as part of a minority who believe that business has a greater purpose than profit. Silvia an Israeli participant expresses her view:

Madeline: WHAT DO YOU THINK THE PURPOSE OF BUSINESS IS AS YOU THINK AS MOST COMMONLY PRACTICED AND TAUGHT?

Silvia: I don't believe that business necessarily makes things better (short pause) for us, or that we need all these new products that we are offered. For me, as an Anthropologist, business is only, it's kind of a myth, it's a social construction to believe that business is doing better or that we need actually all this wealth, or that we are very happy because we have all this wealth. It's just kind of a modern time

myth that we all buy into: and that's what helps it keep going. But actually I guess people are not much more happy when they have more money, above a certain level, they actually don't need more stuff, the products that we are buying, or someone tries to convince us to buy. So my stance is much more critical toward business (long pause). You know as an Organizational Anthropologist, in most business schools around the world, I don't know you can tell me about your business school, you would only find maybe one person like me. You would never have two, because two would already be too many. (February 17, 2008, line 80–84)

Silvia clearly identifies herself as a minority in the business discipline. Several other participants imply a similar position within the academy and the larger business context.

Archie notes: "I think that I personally swim a little bit against the current here [at his university]" (July 23, 2008, line 157). Codi, while speaking about his objectives in the academy, also states:

Codi: Oh yeah [I feel like the minority], but I mean that's part of, you know, your interest to recognize and keep reading so you persuade people. How do you persuade people? Everyone thinks you stand up and give this great lecture and everybody believes you, but basically how do you change the world: one person at a time, and that's what I try and do. (July 29, 2008, line 131)

This difference, between how participants defined the purpose of business in the context of their personal opinion and the how they knew it to be defined by the collective, was something the participants struggled with. Their concerns in this regard will be detailed more elaborately in Section 4.3. In what follows I turn to the participants' voiced pedagogical objectives, which surfaced as a topic of concern throughout the discussions on the purpose of business. In these discussions, participants, such as Codi above, indicated the desire to share their perspectives of alternative business-meaning with students in their respective universities. The relevance of the participants' pedagogical objectives to the aforementioned concerns regarding the purpose of business will be gleaned in Section 4.3.

4.2 Sharing Perspectives: Participants' Pedagogical Objectives

The participants' descriptions of the purpose of business were important in the context of their pedagogical objectives for the students in their classrooms and schools. Not only did the participants believe that the purpose of business was broader than the creation of profit, many held it as their educational objective to ensure students became aware of this also. When the participants were asked about their pedagogical goals as teachers, the emergent theme was: to share, inform, and, in many cases, change the students' current ideologies. As Issac said: "The things that affect me as a teacher are trying to change the way in which students think" (January 14, 2008, line 64). Similar perspectives are detailed below in response to the question:

Madeline: IS THERE SOMETHING YOU PERSONALLY WOULD PINPOINT AS A KEY OBJECTIVE IN BUSINESS EDUCATION?

Codi: From my perspective it [my educational objective] is to recognize that business can't be a silo. It's got to have a number of different objectives to be successful. The idea of just simply bottom line does not fit the model of the 21st century, and I think it absolutely imperative that we educate our young students coming through on this, because they are the leaders of tomorrow. (July 29, 2008, line 40)

Kindred: I see this as my goal as an educator to bring this possibilities into the mind of the students, and that stands in contrast to other ideologies they're exposed to from accounting, from economics, and most of the mainstream business schools that do not speak about integrating human needs with business. (February 4, 2008, line 71)

Silvia: So actually I am trying to challenge what they come with and to offer them various ways of looking at business, at organizations, at relationships. (February 17, 2008, line 49)

Issac: I think that showing people that business administration, and business is not just about the creation of personal wealth for the sake of personal wealth, and that it is not just about, although a lot of it is just about, the creation of corporate wealth, but it has far wider implications for societal well being. (January 14, 2008, line 104)

Fred: If you are talking about me personally [what my educational objective is] it is getting students to really question the interface between business and society, and that's done by not just having always grand philosophical talks about things, because, ultimately the students in a business schools are... they have to gain some skills if they are going into business or even in the non-for-profit industry it can't just be philosophy. There has to be practical skills. In talking about those practical applications, questioning what are the impacts beyond just selling product or, or (short pause) appealing clients. So it is to (short pause) question and to, quite often there aren't answers to those questions, but to, whatever the practical application is looking at to look at it in the bigger picture. (July 9, 2008, line 56)

What is exciting about the voiced pedagogical goals of the participants is their desire to manifest change in the conventional norms of businesses meaning and purpose as they perceive them. As is evident from the interviews, changing student perspectives is a voiced objective of the participants. It would appear that the participants are attempting to act as change agents in their business schools. Similar to agents of change in other disciplinary areas, the participants in this research face challenges and problems in enacting their objectives. The faculty identified concerns, regarding these challenges, with business ideology, education, and research. The participants' respective concerns will now be reviewed.

4.3 Hegemony? Participant Concern with Business Ideology and Business Schools

During the participant discussions on the purpose of business and on their educational objectives, a collective concern arose regarding various issues at play within business schools. Although there was no unanimous viewpoint, there were shared general themes. The three themes explored in this chapter are: business ideology, the effect of the Master of Business Administration (MBA) programs within the participants' institutions, and the business program's quantitative research preference. A further concern that arose

among the participants concerning business ideology and social justice will be introduced in Chapter Five.

A stated goal of all the participants was their desire to change how students think about business practice, and to open students' minds to business ideologies espousing motives other than profit. Notably, the participants seemed eager to share their own views on alternatives to "profit" as the central ideology in business practice and pedagogy. However, what was indicated by several professors was that teaching about these alternative understandings of business was difficult due to various institutional and ideological constraints. The three major problematic constraints the participants identified were business ideology, Master of Business Administration (MBA) programs, and their business school's quantitative research preference. These concerns will now be explored.

4.3.1 Participant Concerns with Business Ideology

The problematic, or voiced critique, where there was the greatest agreement among participant concerns was regarding business ideology. The participants felt that the ideology embedded in, and underlying, business as a construct prevented change or liberation from purely profit driven motives in business contexts. Participants similarly noted that the presence of this profit-dominated ideology within business schools was problematic as it prevented students from pedagogically engaging with ideologies espousing values other than profit. The participants who voiced the deepest concern regarding the dominant ideologies of profit motive in business were those furthest to the left on Table 4.1 of the Business-Purpose Continuum: business as a Representative of Humanity and Social Entity. Fittingly, the participants on the far right of the continuum, Business as a Creator of Value, indicated far less, or no such concerns with business

ideology. It, thus, appears that the less that participants made-meaning of business with the ideology of the pure profit motive, the greater was the participants' concern regarding the ideology within which business was/is embedded. Here are selected narratives from a few of the participants who expressed the greatest distress with current business ideologies. The participant responses emerged throughout the interview text and usually without prompting:

Fred: If I step back, traditional business thinking, you know that you asked before, which is: it is all about profit. Part of, underlying this traditional business thinking is that, everybody, that people: the nature of humans is that we are opportunistic. That is part of that profit motive thinking, so "if you don't watch yourself I am going to take advantage of you somehow", "if I can make a profit off you I'm going to do so", and even if that is to your detriment, there is a zero-sum game thinking certain mentality. So if you have all these business school students graduating out of business schools with that thinking: believing that is what human behavior is all about. Well guess what? You start enacting that human behavior when you're in business, and business starts becoming opportunistic, almost opportunism with guile, kind of behavior, its zero-sum gain, you know we can only win if you lose. There is no mutual gain here, so everyone is out watching their back. (July 9, 2008, line 97)

Kindred: I feel that the ideology that is underneath [business] (pause) is (pause), is the problem. Is the source of the pain, and I see it as (short pause) (pause) that you will not be able to teach really social responsible unless you understand as a character; you develop your own character to understand what's really good to the environment. (February 4, 2008, line 113)

Silvia: I think part of the capitalistic ideology is that it is a very individualistic world-view; you believe that everyone that is motivated enough and, (short pause), is (short pause) willing to work hard will succeed. It's part of the myth of the capitalistic ideology. (February 17, 2008, line 112)

Codi: They're [business ideologies] trying to [change], there is still a lot of push back, a lot of people, probably my age, that were brought up in a whole totally different generation are you know, to be honest, it's about the white male. (short pause) The power control model. I think that's what we are battling against. I think as we go through those, that generation predicament, people that were brought up like that retire, I think you are going to see things change. (July 29, 2008, line 95)

These participants deeply question the core of business, but more specifically they

challenge the capitalistic values in which the discipline has been historically rooted. Anthony (1977/2005) in *Ideology of Work*, an early critique of business schools and management ideology, said “management education is truly ideological in this sense [of promoting specific values], that it aims to influence behaviour by inculcating beliefs and expectations” (p. 24). Anthony expresses profound concern regarding the inculcation of business ideology not only in schools of business but in society at large. Anthony explains:

The manufacture and spread of an ideology also gives a more spiritual or cultural appearance-particularly when it emanates from universities-to what would otherwise be a purely money-grubbing and materialist pursuit... an ideological explanation of this element in managerial education explains the astonishing absence of controversy. (p. 24)

Anthony believes the ideology and structure of business schools glorify and normalize “profit” mongering. His critique has been a component in the development of Critical Management Studies (CMS); a body of literature that critiques business ideology and challenges schools to present alternative understandings of management and business practice (Grey & Willmott, 2005). Kuhn and Deetz (2008) claim that business ideology has developed into an unquestionable profit-based doctrine:

the corporate goal of profit maximization was originally an assumption introduced by economic theories of the firm to explain firm behaviour, but – as an unintended consequence – it has gradually become a normative goal of corporate governance so firmly entrenched that we rarely think otherwise. In other words, reification makes it difficult to see firms and their ‘imperatives’ as anything but natural and normal elements of the social scene, and , in turn, to see their social influence as legitimate. (p. 178)

The notion of profit, embedded in economic capitalistic discourse of self-interest and market primacy, is the dominant ideology to which Anthony (1977/ 2005) refers and that which Kuhn and Deetz (2008) characterize as problematically “universal” (p. 178).

The business ideology critiqued by the participants appears to be the very ideology of profit, self-interest, shareholder wealth, and market primacy suggested and critiqued by Anthony (1977/2005), Boyce (2008), and Kuhn and Deetz (2008).

In this thesis, Section 4.1 shows that the participants indicated that they defined the purpose of business differently from “the majority” by focusing on issues other than profit. As has just been shown, the participants also mentioned that extant business ideology prevented them from conceiving these profit-alternative meanings of businesses purpose from their work and teaching. The stifling ideology within business schools the participants detect could, in fact, be the “majority”, or dominant position that they identified themselves against when defining the purpose of business. The participants feel like a minority next to the dominant ideologies which they perceive to be present in their respective departments. As Anthony (1977/2005) and Kuhn and Deetz (2008) declare: business profit ideology is inescapable and hegemonic in all business contexts.

What does the participants’ critique of dominant business ideologies and profit-driven motives for business mean in the context of their work as educators and researchers? The next two subsections will discuss this question by analyzing faculty concerns regarding MBA programs and research methodology.

4.3.2 The MBA program and Profit Hegemony

Before outlining the problematic that participants identified with MBA programs in their respective business schools I briefly explain what the MBA is. MBAs are offered as a graduate component to business education in most Business Schools of post-secondary institutions. MBA programs vary in length, in focus, and in student population. There are: executive MBA programs catered and targeted to business professionals;

expedited MBA programs for business undergraduate students; and the general MBA for students and professionals who have worked or studied in fields other than business. Both universities in which this research took place offered MBA programs. The university in Israel offered a general and executive MBA, and the university in Canada offered expedited, executive, and general MBA programs.

The article “More Steak than Sizzle” (Lorenzi, 2004) in *BizEd*, a popular journal on business education, reviews the value of MBA education. In the article Lorenzi (2004) explains that upwards of 200,000 MBAs are awarded annually world-wide, which makes the MBA the world’s most popular graduate degree program. The tuition charged for these MBA programs is usually substantially higher than that of undergraduate or other graduate programs, including the PhD. The highest tuition for an MBA in the universities involved in this research was \$92,000 for an 18 month program. In comparison, the tuition for 24 months of the undergraduate program in business, at the same university, was approximately \$20,400. Pfeffer and Fong (2002), well cited critics of business schools, note regarding MBA tuition: “There is little doubt that business education is big business for many, including business schools and their professors, and a lucrative business at that” (p. 78). In 1995 business schools in the United States generated around 3.3 billion in executive education alone (Pfeffer & Fong, 2002). Zell’s (2001) qualitative study within a top-tier business school in the US suggests that “no one disputes its [MBA] potential as a revenue generator, but some question whether it fits inside the school’s mission” (p. 325).

A similar discussion regarding the role MBA programs play within the university was brought up, at various points throughout the interviews, by participants in this

research.

Madeline: IS THERE SOMETHING ABOUT BUSINESS EDUCATION YOU LIKE MOST OR LEAST?

Fred: the MBA portion starts to drive more and more of the teaching in business schools, because of the (short pause) money that they bring in: because they pay quite huge fees. So a lot of teaching energy goes into putting material together for MBAs as opposed to undergrads or PhD which offers far more creativity and breadth. So business education can end up becoming quite institutionalized in the way that you get these set text-books with the same kind of models going over and over again driven by that MBA model. (July 9, 2008, line 26)

Madeline: HOW DO YOU ADDRESS ETHICS IN THE COMPONENTS OF YOUR CLASSROOM?

Thomas: I used to teach MBAs I haven't taught MBAs for two or three years, but that was always an interesting part of the course because sometimes MBAs are very money focused, money orientated, and well if it doesn't make money nothing else mattered.... (July 3, 2008, line 132)

Fred returns to discuss the MBA program further on in his interview:

Madeline: WHAT ABOUT THE INSTITUTION AS A WHOLE DO YOU THINK THERE IS A KEY OBJECTIVE THAT THEY ARE SETTING FORTH?

Fred: the programs—the MBA are all private programs, so like any private enterprise, it's driven on customer satisfaction and numbers. So those are the goals I would say, quite frankly, of the institution. That yes they [the students] are happy and they like the experience, and so on. But it's not, they aren't intellectual goals, they are not pedagogical goals, they are business goals. (pause) But we are a business school right? (July 9, 2008, line 60)

Silvia brought up another concern related to the MBA program when she was discussing how to implement change in business schools. She was concerned with the power that the MBA wields in the institution because of the profit the programs bring into business schools.

Silvia: The business school really, there is a book, it was written many years ago I think in the sixties, and it is called *Servants of Power*. And it says the business school and also psychology, or the practical aspects of psychology... We actually, people within the academia doing all this research, we are actually servants of

power. That means, that means servants of management. Management is, managers are our audience, (short pause) our money come from them, because most business schools are surviving financially thanks to all these management proverb, right the MBAs. So, it's kind of, we are vested in it, and in terms of survival, (short pause) that's our strategy. So I don't think we will be able, from within us to make the change. (February 17, 2008, line 125)

The Servants of Power, referred to by Silvia, was written by Baritz in 1960. *The Servants of Power*, similar to the previously mentioned *Ideology of Work* (Anthony, 1977/2005), is a work that has been essential in developing the academic critique of business schools, particularly within the field of Critical Management Studies (Grey & Willmott, 2005). Baritz (1960/2008), as Silvia explains, posits that the social sciences, and social scientists, have been hegemonically usurped for industrial purposes. Baritz explains this by detailing how psychologists, sociologists, and other academic researchers become “owned” by business industries through the industries’ financial and political support. Baritz further claims that social scientists employed within, but particularly outside of the university, will only be sought so long as they can assist in industrial domination. Baritz (1960/2008) explains: “[m]anagers, as managers, are in the business to make money. Only to the extent that industrial social scientists can help in the realization of this goal will management make use of them” (p. 32).

Grey and Willmott (2005) call Baritz’s book, *The Servants of Power*, a prescient analysis. In the modern MBA the managers are now in the classrooms within the universities themselves. In this “new” context, understanding the power relations Baritz (1960/2008) speaks of, and as participants noted, becomes imperative. In Baritz’s view, having managers as individual students in the classroom invites the dangerous potential for them to affect the focus and purpose of the institution, particularly the curricula. The participants in this research mentioned the influence they saw MBA programs having on

business education and curricula in their institutions. While the participants expressed different concerns, they emphasized that the MBA student demands a technical and one-directional pedagogy.

The participants' narratives will now be reviewed. Where the participant discussion emerged as the result of a question, the question is detailed below. If the discussion arose out of an extended conversation or a non-related question, the initial question has been left out of the quote.

Madeline: WHAT IS YOUR PEDAGOGICAL APPROACH TO, UM, BUSINESS EDUCATION?

Fred: If you are talking about MBA. MBA has to be more hierarchical, more driven by the teacher. (pause) Now there you may use a number of case studies, so case study method is very important. But, ultimately it can't just be a free flowing discussion the way it could be in a PhD program, there needs to be (short pause) the hierarchy. The teacher needs to provide a framework and a structure, and very clearly at the end guide the students through: 'this is what you have learned'. (July 9, 2008, line 73)

Archie: I had it in my mind when I'm teaching this executive course I had to make it really technical and, you know, do a lot of research. But it's almost the opposite... They just want to pair it down into just a couple take away points, and they want to be entertained a little bit as well. So I now incorporate a lot more jokes, and silly things, (short pause) and I really try and pair down the material to make it much more digestible... They want to know how is this going to relate to a decision I'm going to make, they are much less tolerant of a case study in a different industry or something which just seems a bit like academic BS to them. (July 23, 2008, line 68)

Madeline: WHAT IS UNIQUE ABOUT BUSINESS EDUCATION IN ISRAEL IN YOUR OPINION?

Issac: I think that is a very severe limitation of Israeli education [business education]. Is one that ties in with student needs, because of teaching. When you have someone who is, first of all Israeli's are, the MBA programs are basically evening programs, they're not, there are very few full time programs. People are working when doing their MBA, and they don't have the time to invest... It is far easier to go to class be lectured at, write down your lecture notes, write down the theory, write down all the things, go away and do a few exercises churning out the

same numbers again, and think you've learned something; then to actually apply yourself.... (January 14, 2008, line 36)

Kindred: What I don't like about business education, or... Is that a lot of the things that are being taught, (pause) are being taught with disregard to how it feels. And with disregard to: is it good for me? (February 4, 2008, line 39)

Madeline: IS THERE ANYTHING I SHOULD HAVE ASKED YOU AND I DIDN'T?

Mary: I think that the MBA issue is, the MBA education is... (thoughtful pause), is something we should, still find its own place, rightful place in the university, because it is... until like 2 or 3 years ago it was still viewed as the fun thing that you do in parallel to your very demanding law, accounting, or economics degree and we are changing that now, and it's become more, and more quantitative... I think we should be more research orientated, much more (pause) I mean in terms of education too, (long pause) to really explain, or emphasis the fact that this is a profession, and it's not a very simple one because you need a variety of skills, and you have to have some maturity too.... (March 13, 2008, line 154)

Pfeffer and Fong (2002), like the participants, critique the pedagogy that emerges alongside MBA curriculum. Pfeffer and Fong suggest the MBA curriculum is partly a response to the student satisfaction ratings that are a key component of external rankings of MBAs. Participant Archie raised a similar concern regarding the external rankings of business schools:

Archie: I think that the biggest impact in terms of the way business schools have changed in the last (short pause) you know maybe ten years or so would probably be the instantiation of rankings. So at the moment the *Financial Times* does a comprehensive ranking of all the business schools in the world, based on various criteria, *BusinessWeek* does it, *Wall Street Journal* does it as well. And I think that has led, because there is a lot of marketing mileage to be taken out of the rankings, I think it has led to the schools really playing (short pause) almost like a game to do well on the rankings... The schools don't have any input on it... There is no real accountability on who really sets the criteria, and you know it seems to me, the person in the *Financial Times* who comes up with the algorithm to come up with the score is probably the most important person in business education now, or one of. Which just seems like an odd, an odd thing.... (July 23, 2008, line 32)

The ranking of business schools was started by *Business Week* in 1988. Since that

time the number of external rankings, such as *Financial Times*, and the *U.S. News & World Report*, has grown and has become more popularized (Zell, 2001; Free, Salterio & Shearer, 2009). The rankings have become a powerful force in how business schools gain, or lose, enrollment, and consequently MBA income (Zell, 2001).

Business school rankings report on student satisfaction which is determined by student evaluations of their institutions. Pfeffer and Fong (2002) state that these rankings reform pedagogy and teaching and result in what they call “student friendly” teaching. “Student friendly” teaching is a pedagogy focused on teaching inputs as opposed to learning output. The teacher gives: the student receives. The participants in this research, as demonstrated above, noted how they changed their pedagogy to suit the MBA students. Participants could not use an interactive pedagogy where they encouraged discussion; instead they employed a more hierarchical model where the students were “spoon fed” the curriculum.

The critical education theorist, Paulo Freire (1970/2007) describes interactive pedagogy as “problem-posing education”: a pedagogy that is based on mutual learning. Freire holds that liberating education, or problem-posing education, engages *both* students and teachers in educational dialogue. Freire proposes problem-posing education instead of what he calls “banking concepts of education”; where students are seen as objects to be filled with the “right” information by the teacher. Pfeffer and Fong (2002) suggest the problem with the “banking concept” of education is that: “[w]hen students are relieved of any sense of responsibility for their learning and much involvement in the learning process, the evidence is that they learn much less” (p. 85). Deangelo, Deangelo, and Zimmerman (2005) state similarly:

MBA curricula are distorted by quick fix, look good packaging changes designed to influence rankings criteria, at the expense of giving students a rigorous, conceptual framework that will serve them well over their entire careers. Research, undergraduate education, and Ph.D. programs suffer as faculty time is diverted to almost continuous MBA curriculum changes, strategic planning exercises, and public relations efforts. (M10)

Zell (2001) conducted in-depth interviews with business faculty at a top-tier US university and found that external rankings resulted in business schools being increasingly “market driven” and “customer focused” with less focus on rigor and greater attention to student “satisfaction” (p. 324).

There is extensive literature on MBA education, and increasingly, a large body of critique regarding MBAs within business institutions. Many of these critiques have suggested that MBAs are not effective at training managers at all (Mintzberg, 1996), and that having an MBA and being successful in the MBA program have little effect on students’ career success and income (Pfeffer and Fong, 2002). Further, Crane (2004) explains that programs, in fact, weaken student’s moral character by teaching students to place their personal and professional goals secondary to those of profit. However, the majority of critiques in the literature concerning business schools focus on the effects the MBA programs have on the students. What is spoken to less often, is the effect that MBA education has on the professors’ work and practice.

In this research, the participants’ discussions of the MBA and its curricula indicate an area of concern for faculty expression. If the MBA program is driven by MBA students who have power within the institution to demand one-directional pedagogy focused on profit and expediency, the programs are likely to emphasise these virtues. The resultant MBA programs, as the participants noted, are focused on financial outcomes; making it difficult, if not impossible, to discuss and voice alternative

ideological and curriculum concerns regarding the purpose of business. If the participants who desire to express their concerns and personal business perspectives cannot do so in their MBA classrooms, might they be able to pursue this agenda in their research? It is to this question that I now turn.

4.3.3 Hegemony in Research Methodology: Business Programs and Quantitative Preference

The third area of concern participants raised regarding institutional constraints in developing their alternative meanings for the purpose of business was the preference for quantitative methodology within the business programs. Here I review how the participants' means of expression through research, as was the case with MBA curriculum, is limited as a result of hegemonic institutional forces.

Seven of the participants interviewed were engaged in various research endeavors in their discipline. Of that seven, four stated that they preferred and often conducted qualitative research. The participants who conducted predominantly qualitative research explained that this work was less preferred and not as well rewarded¹² in the North American context where both Canadian and Israeli academics were expected to publish. The fact that Israeli academics were expected to publish in North America, and particularly within the U.S, perhaps attests to the hegemony of North American academic culture; hegemony that, while not taken up here, is also a concern for the Israeli participants' cultural and academic expression.

Silvia noted her concern with the quantitative research preference extant in her business school when she discussed factors that were influencing business education.

¹² The participants in Canada and Israel both did, however, acknowledge that qualitative research was valued more in the European context than in North America.

Silvia: This desire to be a proper science, to be able to quantify everything, and if it's not quantifiable then we don't want to mess with it. Where I think, those things that are not quantifiable are most important and most interesting. So I think it's the influence of the hard core sciences. I guess the money is there [for the hard core sciences] in terms of getting money for your funding for research, and being able to publish... (February 17, 2008, line 40)

Canadian participant Archie said when speaking about research in his field of

Accounting:

Archie: In Accounting there is sort of five main journals. I think most people would say there is five main journals, and three of them you couldn't publish anything qualitative in regardless of the quality of it. One of them publishes a lot of qualitative work, and the... the final one is sort of half-half, well not half, it is more quantitative but it does include qualitative research. So it is possible to publish in what is seen as the top tier. Interesting, I think, in the U.S the one that is mostly qualitative isn't regarded as top tier journal, but in Canada it is... I think that the mainstream research outlets, and type of research really privilege quantitative, you know, scientific research, not anything which looks at values or, (short pause) you know more humanistic constructs. (July 23, 2008, line 157)

Following my question, Fred explains his perspective on research method:

Madeline: IN YOUR OPINION WHAT IS UNIQUE ABOUT BUSINESS ACADEMIA IN CANADA?

Fred: ...business academia in North America is far more quantitatively orientated, so that research that is done is more quantitative in nature, much more of a modernist model. The European approach is more based on sociology, more qualitative, more post-modern in approaches. So there is often quite a rift between the two in terms in publication. Publishing people in Europe feel that North Americans will never accept their work and vice versa, because...but it really is two very different paradigms in approaching (short pause) academia...my work is far more based on sociology, interpretative, post-modern research. I have done, certainly in my PhD I did do experimental based research, and more of the traditional quantitative, but I, I have found that fairly limiting in the types of questions I ask. So my work is more interpretive (short pause) in nature. So throughout the faculty here, so long as your publishing in good journals, it's quite an open faculty. There are other schools in Canada and especially in the United States where that kind of research would not be accepted at all. (July 9, 2008, line 44)

Issac details why the school of business is rooted in a quantitative preference in Israel, a position that he advocates:

The business school was set-up within the faculty of social sciences, as a department in social sciences. In social sciences the two departments that were extremely strong were economics (which was in those days was one of the leading world class departments) and psychology. Those two have had a very strong effect on the development of business administration; and business administration has always gone towards the quantitative, model building, theoretical approach, more of the Chicago business school type things. Rather than the integrative, I'll put in quotes, "softer" areas: management, leadership, things like that.... (Issac, January 14, 2008, line 36)

As Issac suggests, business schools' preference for quantitative research is as old as the schools themselves. As an academic discipline business is rooted in scientific and analytical assumptions of positivist¹³ methods and philosophies (French and Grey, 1996; Grey and Willmott, 2005). Pfeffer and Fong (2002) note that business schools only gained respectability in universities in late 1950s, and in the 1960s, by adhering to scientific norms instituted in the Arts and Science Departments. French and Grey explain:

Positivism continues to inform the social sciences that underpin and legitimize the management disciplines, as it supports and sustains what it presumes are the explicit objectives of practicing managers to control and manipulate both employees and consumers for purposes of economic and/or other advantage. (1996, p. 96)

Business schools' ideological assumptions of quantitative preference: "have been maintained and extended in mainstream approaches to management" (French & Grey, 1996, p. 97). Nonetheless, Grey and Willmott (2005) suggest that faith in the scientific, positivist, and solely quantitative approach to business education is being brought into question with greater, and more influential, critiques of business and management practices. Pfeffer and Fong's (2002) critique is one such commentary; they espouse that better business education requires alternate norms in business research. The portion of

¹³ It should be noted that positivism, as a research paradigm, is not solely associated with quantitative research. However its theoretical underpinnings, and use of natural science to study subjects in asserted value-free frameworks of research, are more often conceptual tools of quantitative research in the modern research context (French & Grey, 1996). Thus, when spoken to henceforth the "positivist approach" refers to its employment in quantitative research.

participants in this research interested in qualitative and alternative research philosophies illustrates further that, perhaps, there is resistance to the dominant research paradigms.

The three participants who preferred quantitative methodology were all on the right of the Business-Purpose Continuum presented in Table 4.1. Furthermore, they were the only participants whose educational backgrounds were in pure science disciplines: two participants coming from Mathematics, Issac and Thomas, and one participant from Physics, Mary. Perhaps this indicates, as participant Silvia noted, that the quantitative preference is: “the influence of the hard core sciences” (February 17, 2008, line 40).

Despite Grey and Willmott’s (2005) optimism for alternate business research methodologies they note that “[b]usiness schools continue to appoint and promote faculty on the basis of what they publish. To be sure it is still the case that the ‘top’ journals publish primarily mainstream work”¹⁴ (p. 8). This, again, is reinforced by business school rankings, in particular that of *Financial Times* and *Business Week*, which are seen to be the most influential rankings (Free et al., 2009). *Financial Times* and *Business Week* have a component of the ranking called “research strength of faculty”; the number of publications faculty published in 40 selected journals determines the “strength” of the institution’s research. Dunne et al. (2008) conducted an analysis of over 2,000 articles published with the “top” 20 business and management journals. They found that almost 85% failed to examine issues of business ethics or corporate social responsibility (Dunne et al., 2008). Furthermore Dunne et al. suggest there is a lack of attention, within almost all articles investigated, on social and political issues relevant to business. They state: “we argue that mass scholarly ranking mechanisms...create a general state of myopia on

¹⁴ Mainstream work, as Grey and Willmott (2005) refer to it, is primarily – and almost exclusively – within the realm of quantitative methodological paradigms.

the part of business and management scholars...even making virtue out of ignorance in this regard” (Dunne et al., 2008, p. 271).

As the participants in this research indicate, qualitative inquiry is well suited for pursuing research questions investigating understandings and engagements of business practice that are alternative to solely profit-based motives. While the participants interested in qualitative inquiry may certainly still be able to publish in credible journals, they have much less choice of “top-tier” journals. This qualitative exclusion from top journals may be why Dunne et al. (2008) found such an absence of social concern in the articles published in the business journals they reviewed.

Another concern with an institutionalized quantitative methodology preference is that publications are the main category for evaluation and promotion of faculty. The qualitative researcher has fewer opportunities to share or develop their ideas in “top-tier” journals and, thus, gain entry into “top” faculties, quicker promotions, and/or career security. Lewis (2008 and 2005) in the articles “New Strategies of Control: Academic Freedom and Research Ethics Boards” and “More than Meets the Eye: the Under Side of Corporate Culture of Higher Education and Possibilities for a New Feminist Critique” respectively speaks to the power and control that is wielded, often silently, in higher education institutions regarding research agendas. Lewis suggests that by accrediting value to research and research methodology through means such as research funding, evaluation, and promotion a new form of hegemony is employed within universities.

Lewis (2008) asks that critical and feminist scholars consider:

The ways in which institutions are turned to use with the effect of transforming particular ideological frameworks into mechanisms of control to satisfy social, political, and economic interests while at the same time silencing counterunderstandings and the pursuit of alternate interests. (p. 691)

As was the case with the power the MBA wields in business institutions, the participants in this study voiced concern over preference for quantitative research and scholarship. This preference for quantitative research is documented in business literature (Grey & Willmott, 2005; Pfeffer & Fong, 2002), and suggests that this research preference may act as a hegemonic apparatus of control within the business schools investigated.

The problems with business ideology and institutional elements revealed within this chapter indicate that there are hegemonic forces latently shaping the domain of research and education in the business schools investigated. This appears so despite the presence of alternative ways of engaging with meaning-making in business. This hegemony can, through the use of discriminate power, force those inclined to educate or research non-profit motives for business to adhere to the profit norm, or to be excluded from it.

The purpose of this thesis is to discover the possibilities for incorporating notions of social justice in business education and, consequently, in business practice. As this work unfolds it will become increasingly obvious that the hegemonic apparatuses of control in the business schools investigated are in considerable opposition to both Tikkun Olam and the engagement of social justice in business pedagogy.

4.4 Conclusion

In this chapter a continuum of meaning-making in business, defined by the participant responses, has been presented and detailed. The purpose of business, as described by participants, spans across four categories. Business as a Representative of

Humanity is the category premised on a notion that suggests businesses purpose is to improve or better society through the creation of social value, rather than, and often above, economic value. The second category Business as a Social Entity suggests that business itself is a community or institution that reflects the needs and wants of the people who comprise it. Thus, the objectives of business are to be democratically defined; profit is one example of a socially driven goal. The third category is Business as a Creator of Value, and it was the most dominant perspective in the interviews and in business literature. This notion posits that all stakeholders of a business are valued, cared for, and considered while pursuing profit. The key assumption is that the creation of economic value benefits society and the world. The fourth and final category is Business as a Creator of Profit: no participant defined this as the purpose of business. However, all participants felt profit was how the majority of those in their field defined and practiced business. In this view the purpose of business is to make profit solely for the benefit of the shareholders of the company.

The participants indicated pedagogical objectives that sought to change or share their alternative visions for purpose in business with students. As participants illustrate in their critiques and concerns for business education and ideology, this objective was difficult to achieve. This was especially noted by participants who notions of business were further away from the “profit” motive on the Business-Purpose Continuum provided in Table 4.1. The difficulties participants identified were with the deep seated ideologies rooted in management education, the influence of their institutions’ MBA programs, and the quantitative research preference in business programs. Further investigation on these

topics is required to better understand the hegemony that may be embedded in both business institutions and business ideologies.

This chapter has begun to shape an understanding of how business faculty in Israel and Canada struggle with the meaning and purpose of business and business education. The findings will be drawn upon for deeper reflection and analysis in the next chapter as how participants make meaning of social justice in business is explored.

CHAPTER FIVE: THE MEANING, AND ENGAGEMENT, OF SOCIAL JUSTICE MOTIVES IN BUSINESS CONTEXTS

As stated in the Introduction, this work's conceptual framework is shaped and grounded in Tikkun Olam as a theoretical construct for understanding social justice in the business context, specifically within business education. To reiterate what was detailed previously, Tikkun Olam suggests that the world is in need of constant reparation; the concept of social justice is understood to be a process not a destination. This means that social justice, or Tikkun Olam, must be continuous and on-going. The scars, wounds, and brokenness of the world that Tikkun Olam suggests its processes are aimed at mending will transform and change, and thus, social justice requires an endless process of repair. Within the framework of Tikkun Olam, social justice is a process aimed at changing the world.

The concept of Tikkun Olam frames the way in which social justice is interpreted within this work. However, it is how the participants define social justice that is explored within this chapter. This chapter reveals that the research participants appeared to use two different meanings of social justice: one as it applied to their own personal lives and another as it applied to what they believed was possible within business practice and pedagogy. More specifically this chapter explores how business faculty, in both Israel and Canada, engage their personal meanings of the concept of social justice in regard to their practical understanding of business, and business education. Since Tikkun Olam is a Jewish concept, one purpose of exploring narratives between Israeli and Canadian

professors is to see if this cultural notion affected these two groups of faculty differently in regard to their personal and practical convictions of social justice. Tikkun Olam did appear to play a role in how the two participants, who self-identified themselves as Jewish, defined social justice. Tikkun Olam did not, however, seem to affect how these Jewish participants made meaning of social justice in business contexts. Within the narratives of the remaining six participants, meanings of social justice also differed between what the participants personally conceived as social justice and what they envisioned, practically, for social justice in business. This difference, between participants' notions of social justice as they reflected personally and as they reflected upon the business context, arose as a theme in this investigation. Personal, as it is employed within this chapter, refers to how the participants defined and envisioned the realization of social justice generally, and in relation to their own individual lives. The participants' personal convictions regarding social justice emerged in response to the question: "how would you define social justice?" I will use the term practical or applied to refer to meanings of social justice the participants envisioned *specifically* in the business context. Applied business conceptions of social justice were elicited by asking: "do you think business and business education can play a role in achieving social justice?" If the participants responded in the affirmative, they were further asked how they believed such a role might be played out.

Analysis of the data reveals that the respondents elaborated differences between, on the one hand, the meanings they personally defined for the concept of social justice, and, on the other hand, the application of social justice concepts they were able to achieve in the practical context of business and business pedagogy. This difference often stood

out as clear contradictions in the participants' narratives. What these differences, or contradictions, in the responses suggest is that, for these participants, making meaning of social justice occurs in two spheres: in the context of the personal approach they take in their world view, and in what they perceive as possibilities in business practice and pedagogy.

The chapter begins by reviewing how the participants defined social justice in relation to their personal lives, and follows by reviewing how the participants made-meaning of social justice in the business context. The difference between the participants' two conceptions of social justice is then explored by reviewing the participants' concerns regarding business ideology. The chapter concludes by suggesting that the participants' personal meanings for social justice may be left-out, or marginalized, from the "practical" contexts of business and business pedagogy. Possible reasons for the marginalization of participants' personal meanings of social justice are discussed in the conclusion.

5.1 Participant Definitions of Social Justice

All participants interviewed were asked how they defined social justice. The participant narratives, in response to this question, characterize what is referred to throughout the chapter as the participants' personal convictions for social justice. Upon questioning, participants initially seemed to be surprised to be asked what their definition of social justice was. Despite this, all participants responded with thoughtful reflection, demonstrated by pauses in speech and gesture. Several respondents further elaborated their thoughts in the follow-up questionnaires.

Equity was a central theme throughout the meanings participants assigned to their definitions of social justice. Within the general approaches to equity there were three

broad themes within which participants understood the concept of social justice. The participant narratives will be reviewed using these three thematic foci. The first theme suggests social justice is equity in distributive processes; the second defines social justice as equality in opportunities; and the third envisions social justice as the pursuit of equity in communicative processes. The participants' meanings of social justice, characterized by these three themes, are in agreement with popular conceptions of social justice theory that can be found in the literature (Konow, 2003). The participant narratives, where appropriate, will be accompanied by selected theories relevant to their discussion. The purpose of presenting relevant theories is to situate the faculty narratives in a larger context, to elaborate the meanings presented, and to support the findings uncovered in this research.

While all eight participants were asked to define social justice, only six participants articulated a clear enough description to analyze and include in this work. Consequently Section 5.1 only includes the six participants who spoke to their personal definitions of social justice. Nonetheless, to the extent that the two remaining participants alluded to their perspectives of social justice, they will be included in the remaining sections of the chapter.

5.1.1 Social Justice Thematic one: Equity in Distribution

Participant Archie and participant Thomas saw social justice as a mechanism that provides minimum and fair access to society's resources. Archie and Thomas qualify that fair access to greater available resources is made on the basis of a person's capabilities and merit. Thomas explains his perspective:

Madeline: HOW WOULD YOU DEFINE SOCIAL JUSTICE?

Thomas: That's a good question. (long pause) I think I define social justice (short pause) as similar to distributive justice. That is social justice is a fair distribution of society's resources among its people. (July 3, 2008, line 144)

In the follow up questionnaire, I asked Thomas to elaborate on what he meant when he said fair distribution. He wrote:

What I mean is that every person should receive an agreed upon minimal amount of society's resources, but that every person should be able to pursue any additional resources within ethical and moral bounds based on their talents and capabilities. (Thomas, July 24, 2008, follow up questionnaire, p. 2)

In response to the same question Archie provided a similar perspective:

Archie: I think I define it [social justice] in terms of (short pause) fairness. So fairness of access to education and equality of treatment before the law. So that is, no discrimination on the basis of age, race, gender etc.... (July 23, 2008, line 117)

I also asked Archie to elaborate on what he meant by fairness in the follow-up questionnaire,

I am a John Rawls fan and ascribe to a lot of his messages. To me, social justice means that offices, outcomes and positions are distributed on the basis of merit, and that all have reasonable opportunity to acquire the skills on the basis of which merit is assessed. This is what I mean by fair. (Archie, August 21, 2008, follow up questionnaire, p. 2)

Both participants refer to "distributive justice" when defining their conception of social justice. John Rawls, mentioned directly by participant Archie, is a well recognized scholar on social justice theory and is acknowledged for his work on distributive justice (Konow, 2003; Miller, 1991) first posited in *A Theory of Justice* (Rawls, 1985). Rawls explains that his conception of social justice is political which he describes as, "Justice as fairness". The components of this theory of "fairness" rest on two conditions:

1. Each person has an equal right to a fully adequate scheme of equal basic rights and liberties, which scheme is compatible with a similar scheme for all.
2. Social and economic inequalities are to satisfy two conditions: first, they must be attached to offices and positions open to all under conditions of fair

equality of opportunity; and second, they must be to the greatest benefit of the least advantaged members of society. (Rawls, 1985, p. 227)

James Konow's (2003) comprehensive overview of modern social justice theories suggests Rawls distributive justice theory is one that is centered on notions of equality and fair distribution with special consideration for the most needy of society. Participant Archie mentions, in his definition of social justice above, an attention to "reasonable opportunity" to acquire skills aimed at obtaining surplus resources. This indicates consideration of opportunity, but the notion of "reasonable" does not imply equal. Archie does not suggest all have equal opportunity and, as Rawls notes, provide benefit to the least advantaged members of society in the allocation of resources. Instead Archie's meaning lends itself to theories of "just desert" suggesting that resources should be "distributed on the basis of merit" (Archie, August 21, 2008, follow up questionnaire, p. 2). While both participant Archie and participant Thomas directly identify with distributive justice and Rawls' theory, it seems, at least theoretically, their notions of merit-assessed distribution may be more closely aligned with the notion of "just deserts".

Theories of social justice that invoke the notion of "just deserts" assert that a person who contributes something of value should be appropriately rewarded for that contribution. This notion focuses on merit-based allocation of resources (Miller, 1991). Miller (1991) suggests that notions of social justice based on the idea of "just deserts" are notably different from Rawls' notions of "distributive social justice". Konow (2003) suggests this difference is that notions of "just desert" presume "dependence of fair allocations on individual actions" (p. 1206). This means that fair distribution is determined based on judgements about what any given individual has contributed; the larger the "valuable" input the larger the individual's "fair" allocation of resources. As

Thomas himself alludes, “every person should be able to pursue any additional resources within ethical and moral bounds based on their talents and capabilities.” (Thomas, July 24, 2008, follow up questionnaire, p. 2). While theories based on “just desert” consider small scale notions of opportunity, like the absence of discrimination, they do not focus in a comprehensive way on notions of equal opportunity, as can be found in theories of distributive justice (Konow, 2003). The focus of distributive justice on the notion of “fairness” is not determined by individual contributions as such, but by notions of equality where all persons have equal opportunity to access society’s resources.

Both Archie and Thomas refer to notions of “distributive justice”. However, as has been shown, their conceptions of social justice also seem to adhere to theories of “just desert”. Since both participants find meaning in distributive and “just desert” theories this combined perspective of social justice is described in this work as Equity in Distribution. The underlying conception of equity outlined in Thomas and Archie’s definitions for social justice is a “fair” and “merit-based” distribution of society’s resources.

5.1.2 Social Justice Thematic two: Equality of Opportunity

In the previous thematic regarding social justice and “just deserts”, Archie and Thomas mentioned equity, or fairness, as a component of social justice. In regard to the theme Equality of Opportunity, the participants, Fred and Silvia, suggest that social justice means *equality* of access to the opportunities in society. Fred and Silvia did not mention a theoretical construct of social justice to which they adhere. However, the way in which they defined social justice seems to be closely affiliated with Rawls and Brian Barry’s (2005) social justice theories. Silvia explains:

Madeline: HOW WOULD YOU DEFINE SOCIAL JUSTICE?

Silvia: That's a hard question. (long pause) Well as a society I would say, on a societal level you would...social justice would be a kind of system, kind of a social order that allows to try to minimize systematic structural inequalities between people. That is, in a different way that would mean, structurally allowing everyone the opportunity. Or all opportunities... Now of course people are different in various ways, physically in terms of their IQ and stuff like that, but that's why I am emphasizing structurally. That people that have structurally, I don't mean all these motivational capabilities, but I mean if your parents are more or less wealthy, you know, if they can give you different kind of opportunities then I would like to have a social order where it doesn't matter how wealthy your parents are. (pause) The social order itself, the structure, would allow you minimum, a decent minimum of opportunities. From there onwards it would be a question of your own motivations and capabilities and stuff like that. So, so, social justice would be a structure that allows... that minimizes inequalities in terms of opportunities. (February 17, 2008, line 108)

In response to the same question Fred makes a similar point:

Fred: The groundwork of social justice would be equity, (short pause) so equity in the way, in the opportunities people have in a given society, in the way they are treated, in how they are respected for who they are, (short pause) regardless of their background. Equal access to the resources of that society, whether it is educational resources, job opportunities given skill levels and so on. That is what I would say would be the ground work of that. (July 9, 2008, line 109)

According to Konow (2003) and Miller (1991), Brian Barry, another notable scholar on social justice theory, emphasizes the necessity of opportunities in the realization of social justice. Barry (2005) takes Rawls' theory of distributive justice and elaborates further suggesting rights, opportunity, and resources must *all* be engaged with equality to promote social justice. Barry (2005) makes particular reference to the role of the state and institutions in achieving the foundations of social justice. What Barry is referring to is the structural components necessary for social justice to be enacted. This is a component of social justice that participant Silvia discussed, as quoted in the transcript above: "The social order itself, *the structure*, would allow you minimum, a decent minimum of opportunities." (Silvia, February 17, 2008, line 108).

It is essential to stress the difference, outlined by the participants, between Equality of Opportunity and Equity in Distribution. Notions of Equity in Distribution, or “just deserts”, as explained by the participants, were framed by the idea that individual effort is enough to judge a person’s merit in gaining access to resources. Equality of Opportunity suggests, conversely, that equal opportunity to access resources does not exist structurally in the social, political, and economic spheres of society. As such, those participants espousing social justice as Equality of Opportunity believe that judging a person’s “effort” ignores the well recognized fact that humans are not born with equal access to resources. Issues of socio-economic status, disability, race, gender, culture, and environmental factors, among others, shape the opportunities to which individuals have, or do not have, access (Barry, 2005). These factors affect the capability of individuals to exercise the potential for making an “effort”, and to benefit from the effectiveness of that effort. Without acknowledging these inequalities in opportunities, Barry suggests, fairness and justice in accessing a society’s resources will not be achieved. Only when and if equal opportunity exists, and the resources to engage them are made available equally, can social justice be achieved. A close examination of Fred and Silvia’s interview data indicate their belief that social justice derives from these sorts of notions.

5.1.3 Social Justice Thematic three: Equity in Communicative Processes, and Searching for “Win-Win”

The meaning of social justice defined by the participants, Kindred and Issac, in regard to the thematic, Equity in Communicative Processes, and Searching for Win-Win, is focused on the relationship between society’s social systems and the individuals who

participate within them. Kindred and Issac consider social justice at the micro level: each person has a responsibility to others in their society.

Kindred reflected on the meaning of social justice very personally:

Madeline: HOW WOULD YOU DEFINE SOCIAL JUSTICE?

Kindred: Striving to apply win-win approach in everything I do. In every dealing that I have with other people in the world, whether they are students or clients, that's buying my services, try to really understand what they want, to ask myself honestly do I have something in common here with the other person and create it. Whatever will be created will be just, doesn't have to be equal, it will be just because it promotes the deep interest of all parties involved. So I see that the discipline of searching win-win in every action that you do in the world I see as the, is my definition of justice, and I think this approach will bring peace if politicians will use it. (February 4, 2008, line 96)

In response to the same question, Issac refers to a balance between the personal and the societal; his emphasis is on the relationship between self-interest and community.

Issac: I would define social justice in terms of the way in which a society is organized in the sense of its freedoms and its responsibilities. Freedoms, in the sense of allowing people, and enabling people to do what they want, within the framework of a well run society: not at the expense of others. Preventing people from using their positions of power for their own benefit to the detriment of others. And having the mechanisms necessary for that free society. (January 14, 2008, line 96)

Later in the interview Issac continued to explain how he personally made meaning of social justice:

Issac: I think social justice is where that balance sheet is balanced. Both at the individual level and at the societal level, at every level. That you don't have one group of society which is taking and not giving and one group of society that is giving and not taking. Enabling individuals so they are put in a situation where they can give and take, as necessary, and that would be my concept of social justice. (January 14, 2008, line 100)

Although Kindred and Issac's fundamental approach to understanding social justice is different; their similarity lies in their respective emphasis on social justice being

a balance between personal and societal goals. It is their view that this balance requires attention in the processes that occur between persons in a society.

According to Konow (2003), procedural justice is a theory for social justice that focuses on fair processes as the significant goal for social justice. Konow mentions Habermas as one of the key contributors to this theoretical approach to social justice. Habermas's (1981/1987) *Theory of Communicative Action* is widely acknowledged in the Critical Theory literature (Alvesson & Wilmott, 2003) for its contributions to developing new ways of thinking about just outcomes. In reviews of social justice literature, Habermas has been acknowledged as contributing "a procedural approach for democratic resolution" (Bohman, 2007, p. 268), and introducing "a process of inclusive and rational discourse aimed at attaining agreement among parties" (Konow, 2003, p. 1230). Habermas emphasizes the relevance of what is embedded in communicative discourse. He holds that deep meanings in everyday language inform moral outcomes when people listen and engage critically (Habermas, 1981/1987; Forester, 2007). As Yair and Soyer (2008) explain, Habermas's "main goal is to guarantee the emancipation of humans through egalitarian, moralized discourse" (p. 125). In elaborating his conception of social justice participant Kindred said the following: "And the skill that requires to execute it [social justice], is the skill of true listening. So applying true listening is a pre-requisite for social justice" (Kindred, February 4, 2008, line 96). In this view of procedural justice, as Kindred implies, there is a constant search for win-win between the parties involved by listening and invoking communicative discourse for socially just outcomes. When explaining his philosophy Issac states:

Issac: Now people are beginning, beginning, to hear this concept of win-win. That you can turn situations around whereby conflict situations: both sides can win,

and it is not zero sum. And even in corporate behaviour it is not zero-sum... otherwise it is a very negative philosophy and it's not a successful one. But it's one that needs training. (January 14, 2008, line 144)

Win-win as a theoretical approach focuses on process, consequently, it agrees conceptually with Tikkun Olam theory. It is then, perhaps, not surprising that Issac and Kindred, who identified themselves as Jewish, are the two participants who articulated a clear understanding of Tikkun Olam. Kindred and Issac both commented and reflected on Tikkun Olam. When asked if he was familiar with the concept of Tikkun Olam Issac said:

Issac: Well Tikkun Olam is basically. Well we have sort of said... Tikkun Olam is the process of attaining the goal of perfect social justice. (January 14, 2008, line 116)

Kindred commented on the contribution Tikkun Olam can make to business pedagogy.

Madeline: WHAT DO YOU THINK TIKKUN OLAM AS AN IDEOLOGY CAN OFFER BUSINESS PEDAGOGY?

Kindred: Making sure that people are helping each other grow (pause)... Tikkun is to be connected (pause) to the other person (pause), this could be done by (pause) creating opportunities, or by creating genuine friendships (pause) and studying through the friendships...the laboratory for Tikkun is inside. (February 4, 2008, line 134, 518)

This research asked whether the cultural underpinnings of Tikkun Olam as a Jewish discourse would emerge in the Jewish and Israeli participants' conceptions of social justice. All four Israelis interviewed had heard of Tikkun Olam, while none of the Canadian participants had. The two self-identified Jewish participants' meanings of social justice were related to underlying components of Tikkun Olam. The two other Israeli participants recognized and had heard of the term Tikkun Olam, but both said they were not familiar with its theoretical underpinnings. It thus would appear that, yes, the cultural underpinnings of Tikkun Olam did emerge in the Jewish participants' narratives in this research. However, the result did not seem to hold true, as will soon be explored below,

for Kindred and Issac's notions of social justice as they applied them in business contexts.

To this point, in this chapter the participants' definitions have been described in three thematic constructs: Equity in Distribution, Equality in Opportunity, and Equity in Communicative Processes. These themes demonstrate that the participants in this research define and make meaning of the notion of social justice using different theoretical approaches. Contrasting the differences in the participants' respective meanings is not as important as noting that all participants had personal conviction regarding social justice. These personal convictions towards social justice will now be explored in light of the role and meaning participants saw for social justice objectives in relation to business contexts.

5.2 Engaging Social Justice: the Role of Business and Business Education

Following participants' reflections and elaborations on how they defined social justice, participants were asked whether they could see business, and business education, playing a role in achieving social justice. The participant responses to this question demonstrate the "practical" sphere of social justice meaning referred to within this chapter. The participants all felt that, yes, business could play a role in achieving social justice. There was, nonetheless, very limited agreement on what that role was. Some respondents were unsure of how business could fulfill such a role in achieving social justice despite believing it to be necessary in business practice and education. Others suggested the role was already enacted; while still other participants posited change was needed in order to enable business to play a role in achieving social justice. It appeared that the participants' respective conceptions of social justice, as they had reflected

personally, did not transfer into the conceptions they outlined regarding the application of social justice concepts in business contexts. Six of the eight participants did not refer to their earlier definitions of social justice when considering the role of social justice in business and business education. In some cases participants' reflections were explicitly contradictory to their originally held definition of social justice. The question reflecting on the role of business in achieving social justice was asked directly after participants were asked to describe their definitions of social justice. It was, thus, surprising that the participants did not draw upon their previous conception of social justice in their subsequent responses.

Participant Thomas held to a meaning of social justice that emphasized Equity in Distribution. Thomas also explained that, yes, business does have a role to play in achieving social justice. Thomas was, however, unsure of what this role could be:

Madeline: DO YOU THINK BUSINESS AND BUSINESS EDUCATION CAN PLAY A ROLE IN ACHIEVING SOCIAL JUSTICE LOCALLY AND GLOBALLY?

Thomas: Yes I do. Again, and for some of the reasons we have talked about in terms of corporate social responsibility. However I think I see that one [social justice] as sort of on the outskirts of a sort of a core of social responsibilities and concepts. The notion of social justice, I think entails a lot more, political issues, (long pause) justice issues (pause). I think that would be fair to say. (pause) Social justice (short pause), is a difficult (pause) well it's a difficult for any country or organization to deal with...(long pause)..hmm. (long thoughtful pause) rich countries, well developed countries, the United States, Canada, the UK are very careful in how they handle social justice. Very poor countries, they must as well, but the resources they have available to them are much, much less. So...Back to the question of should business, play a role, in terms of social justice, and I would say yes. I am just not too sure how much they would be able to play. (July 3, 2008, line 148)

Archie, who also defined social justice as Equity in Distribution, suggests business is not presently pursuing social justice. Responding to the same question, Archie holds that business has to find a better approach to dealing with this concern:

Archie: I think what the caveat of what we are doing now, I don't think really, in terms of social justice, I don't think we are doing that well at the moment. I think there is a role to be played in the school and I think things like that Corporate Social Responsibility program is really a step in the right direction. You know, where it is sort of more integrated and I think the way it is set up now with everyone taking up a half a class at the end of session to a wave their hands around ethics probably isn't working as well as it could do. So I think, yeah, there is potential for a role to be had there but ... (pause) then we have to think a lot more about the best way to deliver it. (July 23, 2008, line 120)

Participant Fred sees a future for social justice in the integration of the dialectics of business practice. While he is, like Archie and Thomas, unsure of how to create this future for business Fred's personal conception of social justice does appear in his reflection. Fred's suggestions for opportunity creation in reference to both personal and practical conceptions of social justice indicate consistency with his initial definition of social justice. In answer to the question I asked above, Fred gives a lengthy explanation of his view:

Fred: Yeah I think it can. (short pause) You know, if I think of business. Business has become a very powerful institution and, and while it is much maligned and in many ways it is the cause for, the source of many of the ills, you know, certainly the climate, environmental ills we have and so on. It is also a very unique institution in history in terms of (short pause) really being able to take resources, and when I say resources I don't just mean environmental resources, natural resources, but human resources, and develop human resources to a level never seen before and to allow people the opportunity, the positive side of business, to achieve things that no other institution I can think of in the past has allowed. And to do so in a very equitable way, so in theory, that just based on your ability, not your gender, your skin colour or whatever, you can be successful, and that kind of break from an ascribed status sort of thinking where, many other institutions past and present, which will say because you are from this background you will never achieve anything beyond that. So business provides those... and there is also an innovativeness that comes from business, which is very positive. So the challenge is to harness all the positive aspects of this institution, while quelling all the

negatives that come with it as well, because there are many negatives. That self-centeredness, that assumption that... The negatives being that self-centeredness, that assumption that natural resources are there only to be exploited or that all resources are there to be exploited for profit is detrimental. So if you can overcome the many negatives, (short pause) I think it is an incredibly powerful institution with a lot of potential to deliver social justice in terms of delivery opportunities, distributing wealth, creating wealth, creating innovative solutions to problems that we have always faced as humans. I think that there are many positives to it. The problem is how to harness that power, it's just not easy. (July 9, 2008, line 117)

The remainder of participants felt similar to Archie, Fred, and Thomas: yes, business could play a role in social justice. However, the participant narratives that will now be reviewed demonstrate more specific ideas of what they perceive the role of business to be. Within the remaining participants, two general themes arose regarding the role of business: one saw the role of business closely related to the outputs (for example, economic value) that business could contribute to the individual or society as a whole, and the other focused on the more human aspects of social justice and what business, and business education, could do to shape and create new and different approaches to business practice.

5.2.1 The Role of Business in Empowering Self-interested Economic Outcomes

Issac and Mary's conception of business and social justice is that business aids social justice motives by creating prospects, usually for the individual, in terms of wealth and power. Issac explained his view:

Madeline: DO YOU THINK THAT BUSINESS AND BUSINESS EDUCATION CAN PLAY A ROLE IN ACHIEVING SOCIAL JUSTICE LOCALLY, AND GLOBALLY?

Issac: I think that business administration can certainly play a role in the enabling of the individual to attain empowerment, which is a necessary component of social justice. (January 14, 2008, line 104)

Empowerment in generally accepted business lexicon, and as it is referred to by Issac, means enabling a person by giving them “power”. Issac explains that with this power persons can take responsibility for their decisions and produce outcomes that result in their improved situation, for example, by creating more wealth.

Issac, in describing how empowerment is a means to achieve social justice through business, told the following story in response to the aforementioned question.

Issac: I will give you some examples. When I was dean, we opened the Centre for Entrepreneurship and one of the things I managed to do with the Centre for Entrepreneurship money was to fund the Israeli Institute - the junior award schemes. Which is a method whereby youngsters, in Europe it is slightly older than here, here it is Kita -Tet. Chet- Tet, basically in that age group, eighth and ninth graders, maybe 10th graders even. It's part of a school program where a group of them, either a class or a school class with a teacher, and a business supervisor think of an idea for a business service or product and actually set up a mini company with shares. They have to raise their own capital, by selling cakes or doing something, whatever it is, and then they actually produce the product or carry out the service for a year. And then they get through the whole year program, it is a fascinating program, and at the end they have to present balance sheets and they have to give presentations, and they have competitions both local and national. And when you see the effect on these kids, and the change in them, from the beginning of the year to the end of the year... The absolute empowerment that they get from learning how to behave in a business organization, in a business framework, it's amazing. I want to tell you two things that stunned me, well there was many things that stunned me, one was when we were interviewing a group at the end. This little fellow, this little guy, he was the CEO, nice little kid. I said how many children started the program? *Oh we were about 18 at the beginning.* And how many finished? *Oh about 12.* What happened to the rest of them? *Well we had to fire them cause they weren't...* and I said well you fired them, how did you manage that? *We fired them.* Are they still your friends? And he said *yes.* That is stunning to me that somebody, that a manager can actually fire somebody out of his friends, from his social group, at school and still remain friends struck me that he learned something that, either he had something, or he had learnt something, that was going to last him for his lifetime. (January 14, 2008, line 104)

This meaning of social justice in the context of business is strikingly different from Issac's personal definition of social justice where he said that social justice entailed the following:

Issac: Preventing people from using their positions of power for their own benefit to the detriment of others. (January 14, 2008, line 96)

In Issac's story he commends the youth on that very act: using the power of the CEO position to fire six members of his team for the benefit of himself and the successful outcome of his project. If Issac employed his personal notion of social justice, Equity in Communicative Processes, and Searching for Win-Win, a possible application in this scenario might be the CEO working with fellow underperforming students to find a way for them to participate and gain from the experience also. Instead Issac approves wholeheartedly a purely utilitarian commendation where the outcome of the individual is weighted most seriously at the expense of another: firing the children instead of working with them for a "win-win". This difference is a notable contradiction in Issac's meanings of social justice.

Participant Mary, similarly, notes the importance of empowerment in the role business can play in achieving social justice. To the same question I asked Issac above, Mary gave the following reply:

Mary: I think so, and I think today, this [business] is the main mechanism, to do that [achieve social justice]. Because, first it's the way, because business education is the way to give people opportunity to reach... Empowerment. If you eliminate all the other means, what can it be? It can't be a state which just leaves everything to the people, then the state should lead somehow and be able to give, so it should be business. It could be either by (pause), you can guarantee a social justice for your people by (pause) doing bad things to other people, but this is not social justice in its wider meaning. So the way to do this is to exchange goods and to exchanges services to exchange, information, and the way to do that properly is with marketing, and it is marketing. So I think today it's the main... So in a very capitalistic world where (pause).. so like courts, and the justice systems is one means to do that .. but the way to do that without regulation or with, is through business. (March 13, 2008, line 124)

Mary and Issac's perspectives suggest that business results in the promotion of social justice by empowering people to pursue their own self-interest. According to Mary

and Issac, business produces the outcomes the individual seeks through the exchange of goods, services, and by enabling the individual to demand such market exchanges for their self-interest. In this sense, for Mary and Issac, business allows the individual to pursue their own interests and obtain the outcomes they desire; an outcome that is usually economic. What Mary and Issac also imply is that business *is* currently playing a role in achieving social justice. This is a position with which the other participants do not agree. In what follows below, I address this issue.

5.2.2 Changing Business Practice and Pedagogy to Achieve Social Justice

Silvia and Kindred, categorizing the second theme, Changing Business Practice and Pedagogy, believed that business could play a role in social justice pursuit by creating a better *future* for business through education. Codi, although not as specifically as Silvia and Kindred, held a similar view. Codi, Silvia, and Kindred all suggest that presently business is not playing a role, or at least a significant enough role, in achieving social justice. Silvia and Kindred focus on changing current business ideologies in order to enable a role for business when pursuing social justice outcomes. Silvia elaborates her perspective:

Madeline: CAN YOU SEE BUSINESS, AND BUSINESS EDUCATION PLAYING A ROLE IN ACHIEVING SOCIAL JUSTICE LOCALLY AND GLOBALLY?

Silvia: Yes... I think. First thing is just to (short pause) help our students to see, how much structure plays a major role, cause I think part of the capitalistic ideology is that it is a very individualistic world-view, you believe that everyone that is motivated enough and is (short pause) willing to work hard will succeed... It's part of the myth of the capitalistic ideology. And I think it is very important to realize, first of all, how much structural factors influence on our ability to work hard and succeed. So that would be one thing, to just to expose, to open their eyes to see the structural factors at play in social order. Then to make them more sensitive and empathic to people that are (short pause) somehow, more behind in

this race. This capitalistic race, (short pause) as I told you in this example. Just to make them, to make it more personal to connect things to the ... or how it looks like from the other side. (short pause) The third thing would be to convince them that they care about it, that it's important enough for them, that all of us will gain if we will live in a social order that is more, that is more comfortable for this kind of social justice. (February 17, 2008, line 110)

Silvia is the second participant to mention personal notions of social justice in her explanation regarding the role of business in pursuing social justice. In Silvia's personal and practical definitions for social justice she mentions the structural components necessary for equality. For Silvia, business education provides the opportunity to inform students of how structural factors play an important part in the pursuit of social justice.

Kindred noted the importance of academic groups developing research, scholarship, and communities that are focused on socially just business practices. He specifically refers to groups of business school professors who have the intention to incrementally change curriculum content in business schools. To the same question, Kindred replies in the following way:

Kindred: Yes. (pause) There is internationally a small group of people in business schools that recognize (short pause) positive organizational scholarship as ah...(short pause) even a responsibility, as a mission, and the fact that some of these people are sitting in leading Universities such as Harvard, or University of Michigan gives hope that this is not a fad, this is something that will, (pause) in the time of a generation, will span into education in all business schools. (February 4, 2008, line 105)

Codi suggests a link between business responsibility and social justice. While he does not refer to business education, as Silvia and Kindred do, he implies that change is needed in business practice in order to engage social justice motives in business. In answering the same question, Codi says:

Codi: Yes, absolutely that's probably one of the only ways we will get that justice is by requiring business to be more responsible. I think, you know, corporate social responsibility is just in the early stages. It's a little bit misunderstood we

still sometimes see it as a, maybe, marketing advantage but, the really, really strong socially just companies recognize that that's what should be happening. Now they're going to have lots of battles because of the whole shareholder model it's all about the bottom line and you know in 1917 the US passed a law that said that. But Canada doesn't have that law, it should be about who are all the stakeholders here, and if you take a look the model of shareholders only, ultimately (short pause) they can't be successful; it just doesn't work that way. (July 29, 2008, line 91)

The participants, Codi, Silvia, and Kindred, challenge the assertion that business is playing an appropriate role in social justice currently. These participants were passionate in their pleas that business practice and pedagogy must change to participate in what they see as a developing agenda for social justice in business contexts.

All participants envision business as a player in the local and global pursuit of social justice. Three participants were unsure of how this role should be played out. Two participants suggest business is already in the process of engaging social justice by producing economic outcomes. The final three participants suggested engaging social justice in business means implementing serious change in business education, research/scholarship, and practice. Significant to note is that Archie, Thomas, and Codi, three of the Canadian participants, mentioned Corporate Social Responsibility (CSR) as a possible means to enact social justice motives in business contexts. CSR and its emergence alongside social justice discussions will be presented in Chapter Six.

With the exception of Fred and Silvia, the meanings participants gave to social justice in business could not be inferred from their personal reflections on social justice. The expectations participants had for the possibility of enacting socially just practices in business contexts seemed to be less comprehensive in scope and, even, in direct contradiction to the personal theoretical understandings of the concept of social justice they had personally defined. This difference uncovers an important aspect in

understanding how meaning-making, in regard to social justice, occurs in the business construct of the participants. These results suggest that, for the participants in this research, social justice meaning-making in the business context occurs separate and distinct from personal meaning-making.

In order to gain greater insight into social justice meaning-making in the business context, participants were asked how business ideology affected how they conceived of businesses commitments to social justice. The responses to this question will now be reviewed to reveal how, and why, participants gave social justice different meanings in personal and practical contexts.

5.3 Business Ideologies and Social Justice

The previous section illustrated that the participants were in general agreement that business, and business education, has a role to play in achieving or pursuing social justice. The chapter thus far has demonstrated the lack of consensus on what that role of business, and business education, was. Subsequently, and as a result of this, I asked the participants whether they felt current business ideologies were capable of addressing issues of social justice.

The participant responses ranged from an enthusiastic endorsement that, yes, business ideologies were capable of addressing social justice, to strong doubt that business ideologies were capable of dealing with any aspect of social justice at all. In response to the question: “Do you think that current business ideologies are capable of addressing issues of social justice?” Issac stated with enthusiasm, “Yes. Oh yes. Oh yes. They do. They can, and they do” (January 14, 2008, line 106). Archie with less assurance responded, “Um, I think so. I think so” (July 23, 2008, line 129). Thomas took an

equivocal position, “Um, (pause) some, yes. Some are. I think you could probably put on a continuum those business ideologies that would be social justice friendly, versus social justice un-friendly (laughs)” (July 3, 2008, line 152). Kindred held that business ideologies were compatible with social justice, “In a very, very limited way” (February 4, 2008, line 105). Fred suggests that, “No, the mainstream ones [business ideologies] no” (July 9, 2008, line 125).

As the participant narratives above indicate, there was a variety of responses regarding how participants felt business ideologies were, or were not, capable of addressing issues of social justice. Specifically, while four participants had great concern with the lack of a social justice perspective in conventional business ideologies, the remaining four participants voiced either less, or no, concerns regarding current business ideologies. In what follows I present the contrasting participants’ responses on business ideology and social justice.

Fred explains that he sees current business ideologies as “unabashedly” not about social justice. Fred’s concern is that business ideologies ignore the impact they have on society and the environment as a whole:

Madeline: DO YOU THINK THAT CURRENT BUSINESS IDEOLOGIES ARE CAPABLE OF ADDRESSING THE ISSUES OF SOCIAL JUSTICE

Fred: No, the mainstream ones no. Because mainstream ones aren’t about social justice and they actually very blatantly say their not about [it]. Not that they’re [business ideologies] intending to be about injustice. But they’ll very blatantly say that the business of business is business. And that’s Milton Friedman’s argument, and there is that argument and I can see their point. That manager’s in a company are not trained to be concerned about social issues, you know, do you want the manager of the company worrying about our education and how it... you know there is an argument there. You want managers focused on the company being as profitable as possible, and if it is profitable then it will be able to hire people, and create jobs, and pay taxes and all those kind of things... and let other people worry about social justice issues, so the current model is (short pause) unabashedly not

about social justice. However, I think the problem with that model is that it ignores the social impacts that business inadvertently has in conducting what it does. So to say we're not about social justice, ok I appreciate that argument, but then to quash all over social issues and then say oh we had nothing, oh don't look at us, is... that's the problem. I don't think that model recognizes the social impact business has, and, and social and environmental impact that business has. (Fred, July 9, 2008, line 125)

In response to the same question, Silvia explains why she feels business ideologies are incapable of dealing with social justice:

Silvia: Suddenly I, generally, (short pause)... I can only tell you what I see when students come to my courses, and I see that all these issues are not issues at all. (short pause) For them, so I guess not [ideologies are not capable of addressing social justice]. I think the capitalistic worldview is (pause) incapable of dealing with all these issues, because the only way it can incorporate all these issues into the discourse of capitalistic society is by convincing you that it will pay off. If you will be more sensitive or accountable but that's not the right motivation. That's not, that doesn't come from the right place. So we see now all these social accountability, and we see, (short pause) goes together with caring for the environment and everything, right and you see all these papers and research trying to make it, trying to show that firms or organizations that take care of the environment, or practice more socially responsible, practices make more money. They are trying to sell, that it pays off, but that's not the right. I don't think, (short pause), that's the right motivation, so it will require more dramatic and a more deeper change, in the business school curricula and the business school thinking more generally. (February 17, 2008, line 110)

Codi identifies why he also sees business ideologies, presently, as incompatible with social justice:

Codi: Currently... (pause) I think that some are, but, you know, I think that is kind of the corporate social responsibility model of all stakeholders. They're trying to, there is still a lot of push back, a lot of people, probably my age, that were brought up in a whole totally different generation are you know, to be honest, it's about the white male. (short pause) The power control model. I think that's what we are battling against. I think as we go through those, that generation predicament, people that were brought up like that retire, I think you are going to see things change. (Codi, July 29, 2008, line 95)

Kindred felt that business ideologies are the greatest source of difficulty in moving business practices and education towards an agenda of social justice. Kindred told this story in response to the question on business ideologies to demonstrate his concern:

Kindred: I will give you an example of an economist I met in a conference about a month ago, (short pause) who was talking about that it's a good idea for businesses to (short pause) do social (pause) responsible things. They ought to contribute to the community because it may enhance the business, like your image etc., and a colleague of mine from Organization Behaviour told him that employees and the public they're not dummies (dramatic pause) they feel when something is done for because of external reasons or because of a real belief: if its genuine or not genuine. (dramatic pause) And he said, "It doesn't matter, because (pause) the result is all what matters in the end". So then I asked him... (pause) Now tell me, (dramatic pause) if your wife was sleeping with you strategically, not because she really wants it, just because it was strategically smart for her to do it, is it the same thing for you as if she would sleep with you just because she loves you and she really wants to be with you? He was (pause) stunned and silent for a while, and then he said "I guess it doesn't matter why she sleeps with me." (long pause) To the degree that the response of this professor (long pause) reflects the ideology of many of the people that teach business, from the economical side of it, finance sides of it. I feel that the ideology that is underneath is the problem; is the source of the pain and I see it as that you will not be able to teach really social responsible unless you understand as a character; you develop your own character to understand what's really good to the environment... (long pause) And I see it all connected (pause) to the psychology, or the ideology that, or the sociology, that is being created in departments of economics, departments of finance, (short pause) they are not win-win in their thinking and are win-win in their assumption that the market will take care of it all (pause) - but it doesn't as we saw. (February 4, 2008, line 113)

These four participants suggest that business ideologies are presently incapable of addressing issues of social justice. Furthermore, Codi, Silvia, and Kindred question the ideologies inherent in capitalism and indicate a deep concern regarding what these ideologies teach, their impact on the world, the environment, and, as Kindred says, the persons involved. Codi questions what he calls the "power/control model" inherent in a generation of business engagers. Silvia notes that social justice motives remain linked to the profit motive in order to gain popular acceptance in business practice and schools.

Finally, Kindred's example demonstrates what Fred suggests: many individuals involved in business are unabashedly not about social justice.

Conversely, the remaining participants, Mary, Thomas, Issac, and Archie, voiced no such concern regarding business ideologies. These participants indicated that business ideologies were capable of addressing issues of social justice because social justice goals *in business* were linked to economic value. As such, Mary, Thomas, Issac, and Archie's responses to the question "are current business ideologies capable of addressing issues of social justice" were focused on the importance of businesses contribution to the creation of wealth. These participants held this view despite their personal definitions of social justice which espoused the importance of equity and equality. The participants' narratives will now be reviewed.

Participant Mary speaks of how social justice, as ethical behavior, pays off for everyone by creating more wealth. The transcript below is taken from a conversation where Mary was speaking about the role business plays in social justice.

Mary: But gladly we've found and we can prove that, (short pause) you can do better business or, you know, make more money or market more... if you (pause) do work in a way which establishes a good relationship with your customers. And it's very a socially, and we call it the service profit chain and there are numerous studies who prove that, that if you treat well your employees, then they treat well your customers, then the customers will bring more customers and they will buy more and so and so, and then we have more money. (pause) And it is a chain, and if you do that it pays off for everyone, this is the nice thing about the social welfare thing... so (pause) if you look at people who have succeeded in the long range you see that they were also doing very good in ethical business. (March 13, 2008, line 144)

Mary also noted, as provided in a previous interview segment (repeated here for convenience), that a business could "guarantee social justice for your people by (pause) doing bad things to other people" (March 13, 2008, line 124). Although Mary

acknowledges, after saying this, that “doing bad things to other people” is not the wider meaning of social justice, she still mentions it. Thus, Mary implies that “doing bad things” could be *a* possible way to interpret business’ role in the pursuit of social justice.

Participant Thomas noted in his response that there were “social justice friendly” businesses and less “social justice friendly” businesses. Thomas saw these on a continuum. I asked him what he thought would move all businesses toward being social justice friendly:

Thomas: In an ideal world, (short pause), if business friendly could mean making money for all the stakeholders and improving the quality of the life. I would say that, that’s what would do it. I am seeing some of that already, I mean I’m seeing this movement toward [social justice] ...because it’s... it’s profitable. It makes money for people, it satisfies a need for customers to say that they are being environmentally friendly, it satisfies a need for the employees to say listen I work for a company who is able to do this, and we are happy with this, it satisfies shareholders you can say listen we’re making a difference we are investing in companies who are friendly to the environment...and friendly to the corporate side... so if more of that can be done, then it seems to me that goals and objectives can start to coalesce (July 3, 2008, line 192)

Issac, like Thomas and Mary, sees wealth as producing societal well-being and socially just outcomes:

Issac: I think that showing people that business administration, and business is not just about the creation of personal wealth for the sake of personal wealth, and that it is not just about, although a lot of it is just about, the creation of corporate wealth, but it has far wider implications for societal well being. That economic prosperity is pretty much a necessary condition for societal well-being. (January 14, 2008, line 104)

Archie also suggests business ideologies are now capable of addressing issues of social justice. In response to the question, “do you think current business ideologies are capable of addressing issues of social justice?” he mentions a reference to micro-financing: again linking social justice goals with economic ones.

Archie: I think so. I think big strides has been made with things like micro-finance

in (short pause) the developing world, and you know I think tools have been developed that have the potential to help under-privileged groups in the world. (July 23, 2008, line 129)

For participants Thomas, Mary, Issac, and Archie, social justice in the business context refers to the ability of business to contribute economic value. This ideology, one of concern for participants Silvia, Codi, Fred, and Kindred, is consistent with the historically conventional business ideology reviewed in the Literature: the “invisible-hand” perspective that implies that the economic prosperity of some pays off for everyone in society. Anthony (1977/2005) calls this dominant value, or continuity, of business culture “economic rationality”: “the use of money as the universal measure of value, and the importance of maximizing behavior” (p. 29). Anthony (1977/2005) says economic rationality is a value system of economic growth: “the philosophy which measures national success by... Gross National Product” (p. 26). These economic components of business are rooted in capitalistic discourse (Anthony, 1977/2005), and they are the dominant management and business ideologies discussed in Chapter Four. In Max Weber’s influential critique and discussion of capitalism, *The Protestant Ethic and the Spirit of Capitalism* (1958/2003), he also speaks about the dominant nature of these capitalistic values:

The capitalistic economy of the present-day is an immense cosmos into which the individual is born, and which presents itself to him [sic], at least as an individual, as an unalterable order of things in which he must live. It forces the individual, in so far as he is involved in the system of market relationships, to conform to capitalistic rules of action... Thus the capitalism of to-day, which has come to dominate economic life, educates and selects the economic subjects which it needs through a process of economic survival of the fittest. (p. 55)

Salient critiques (Weber, 1958/2003; Bendix, 1974; Anthony, 1977/2005) have, and continue (Grey, 2002), to demonstrate that the ideologies that dominate business

practice and education posit economic growth and market populism as legitimate and normal features of society. The dominant ideologies these authors describe are also those held by participants Issac, Mary, Thomas, and, to a lesser degree, Archie. The meanings presented by the remaining participants, Fred, Kindred, Silvia, and Codi, again, as in Chapter Four, indicate the presence of a minority viewpoint relative to the dominant business ideology. Fred, Kindred, Silvia, and Codi voiced concern regarding business ideologies and the future for social justice within them. They suggest that change must be made before social justice, as they envision it, can be engaged in business contexts.

Interestingly, it is also the same four participants, Fred, Kindred, Silvia, and Codi, who were mapped on the left of the Business-Purpose Continuum, Table 4.1, presented in Chapter Four. The participants' positions as described in Chapter Four, Table 4.1, indicated that participants defined the purpose of business across a continuum of meanings. In this chapter Table 5.1 is presented as an elaboration of Table 4.1 and includes: the participants' respective positions on the role they believed business should play in the pursuit of social justice; and whether or not they believed current business ideologies were capable of addressing issues of social justice.

The elaborated continuum, Table 5.1, enables a comparison between the participant positions on the purpose of business and their responses to questions concerning concepts of social justice in business. In reviewing the elaborated continuum an important trend surfaces: the further to the right the participants were in Table 5.1 the closer their view coincided with the profit motive and the less they voiced concern with business ideologies in addressing social justice. Conversely, the participants on the left of the continuum presented in Table 5.1, Fred, Silvia, Codi, and Kindred, identified the

deepest concern regarding business ideologies and indicated desire for change.

Table 5.1 Expanded Business-Purpose Continuum

Business as:	Representative of Humanity	Social Entity	Creator of Value	Creator of Profit
Purpose is:	To assist in achieving common good for humanity. Responsibility to people above profit.	Is to be responsive to societal wants and needs. Business is a reflection of society.	To assist in the development of societal well-being through the creation of economic value.	To act as an independent agent for self-interest in the pursuit of profit.
Participant:	Kinder, Codi	Silvia, Fred	Archie, Thomas, Issac, Mary	
Business ideologies are incapable [presently] of handling issues of social justice.			Business ideologies are capable of handling issues of social justice.	
To have a role in social justice business must change.			Businesses role in social justice is currently engaged.	

Profit motive as purpose



A similar trend surfaces when the participants' views on the role of business in achieving social justice are put on Table 5.1. The participants who suggested that business has fulfilled its role in the pursuit of social justice were those participants on the far-right of the continuum. Conversely, the participants on the left of the continuum thought change was necessary in order for business to play a role in contributing to social justice outcomes. These findings suggest a link exists between how participants make meaning of social justice in the business context and how they perceive the purpose of business. How participants defined the purpose of business, whether economic or non-

profit based, appears to be related to how the participants envision the possibilities for business to pursue social justice motives.

5.5 Conclusion

All participants defined meanings of social justice. These conceptions of social justice, that the participants had reflected upon personally, were all grounded in equity and/or equality. All the participants also held that business should play a role in pursuit of social justice. However, of the respondents, only participant Fred mentioned any notion of equity or equality when defining social justice *in business contexts*. Only one other participant, Silvia, made mention of her personal conceptions of social justice when speaking about social justice as applied to business practice and pedagogy. These results contradict the expected findings that participants would reflect upon personal notions of social justice to determine the role business should play in achieving social justice.

The consistency that emerged in the data was between participants' definitions of the purpose of business and their views regarding the role business should play in achieving social justice. This consistency was notably apparent in the participants' discussions of the ideological components that supported, or hindered, the potential to engage social justice in the business construct. These themes were presented in Table 5.1: The Expanded Business-Purpose Continuum. The participants who adhered to dominant norms of business, as represented on the right of the Business-Purpose Continuum as shown in Table 5.1, indicated greater satisfaction with the role of business presently. These participants saw the business contribution to social justice as economic. Participants on the left of the continuum, however, indicated concern regarding business

ideologies presently; they suggested change in business practice, and pedagogy, is the only possible future for social justice in business.

Chapter Four showed that in the business schools studied, participants' profit-alternate meanings for business ideology, research, and teaching objectives were hegemonically marginalized through institutional forces: quantitative research preference, MBA programs, and profit-driven ideologies. The data presented in this chapter suggests there is a link between participants' conceptions of the purpose of business and their conceptions for the role of business in social justice. Consequently it can be deduced, that if profit-alternate purposes for business meaning are marginalized, as Chapter Four indicates, so might their respective non-profit meanings for social justice in business. It was the participants who defined the purpose of business *against* the profit-motive that demanded change, and sought more humanistic and procedural notions of social justice for business. The institutional hegemony pushing professors towards the right of the Business-Purpose Continuum may, as a result, prevent social justice commitments within the institution that focus on making change in current business practice and pedagogy. Given the literature upon which I drew for this research, it should be evident that the general public, and many governing bodies (The Aspen Institute, 2007; AACSB, 2002; United Nations, 2008), suggest change towards a more socially just business world *is* needed. If the participants and academics of business, as is the case in this research, who seek to make this change are marginalized, how can such change be realized? The questions this chapter raises will be discussed in the Recommendations chapter.

The data and analysis in this chapter revealed the way participants understood the meaning of social justice in relation to business practice. Some participants believed

business could, or would, fulfill its role in the pursuit of social justice through the process of creating economic value. These participants' perspectives, grouped on the far right of the continuum presented in Table 5.1, were reinforced and supported by dominant ideologies embedded within the business institutions investigated. Conversely, the participants who believed radical change was necessary to see social justice motives realized in business practice and pedagogy indicated concern regarding conventional business ideologies. These participants' ideologies were not rooted in profit-centered concepts and were, as was illuminated in Chapter Four, marginalized when compared to those who held to the dominant business ideologies. This marginalization indicates reason to believe that meanings of social justice currently taught in business schools are limited to those espousing economic motives. The following chapter will examine the processes by which this possible marginalization of social justice meaning is created, and discuss how the participants engaged social justice concepts in their pedagogy and classrooms.

CHAPTER SIX: SOCIAL JUSTICE AND BUSINESS PEDAGOGY

This chapter investigates how faculty make meaning and interact with social justice concepts in business by demonstrating what they see, if anything, as relevant and successful elements of business education for social justice. The discussions in this chapter were elicited by asking participants to share their pedagogical approach to business education, and their perspective on whether current industry trends promoting more focus on social justice curriculum in business schools was necessary. The participants' responses to these questions centered around: the shortcomings and possibilities regarding "business ethics"¹⁵ as a curriculum component; corporate social responsibility (CSR) as a burgeoning and important field of study; and Case-Studies as the pedagogy of choice for curricula implementation.

As was mentioned in the Introduction and Literature Review, the concept of CSR is not identical to notions of social justice. In fact, CSR theory and practice rarely refer to social justice as an explicit goal. However the tenets of CSR, as outlined in the Literature Review, emphasize broader interests for business other than profits. Similarly, business ethics has not historically focused on social justice as an explicit goal in its practice. Furthermore, business ethics is usually considered a label within, and *under*, the larger CSR discipline (Matten & Moon, 2004). As was noted in the Literature Review, business ethics was noted as the most prominent *type* of CSR employed in business schools in

¹⁵ "Business ethics" is the term used in business to refer to the application, and evaluation, of the ethical and moral situations that arise in business. It became a recognized field of study within business schools in the 1980s (Carroll, 2008). As Parker (2003) explains "business ethics" is an "accepted part of the management canon" (p. 197).

2004 (Matten & Moon, 2004). However, the participants in this research indicated a distinction between business ethics and CSR. Thus, this chapter¹⁶ refers to CSR and business ethics as two separate labels.

While CSR and business ethics do not constitute social justice curricula, they do represent the discourse by which issues of social justice are introduced into business programs. More importantly, they are the curriculum components the participants identified as employed within their institutions, and thus, will be explored within this chapter to discover how they contribute to the engagement of social justice concepts in business pedagogy.

Unlike in the previous two chapters, there was notable difference between the Israeli and the Canadian participant responses to questions regarding the participants' pedagogical approaches to business education. Of the three themes outlined above, business ethics, CSR, and Case-Studies, only one was brought up by the Israeli participants: the shortcomings and possibilities of business ethics curriculum. It was only in the Canadian interviews that CSR and the use of Case-Studies was discussed as a future for educating elements of social justice in business.

This chapter proceeds by exploring the perspectives of participants on business ethics as a curriculum element in business schools. Following this, the thematic of CSR, as it was raised by the Canadian participants, is discussed. In this context, the participants' perspectives regarding CSR and business ethics are revealed in the context of current industry trends. Finally, the Canadian participants' preference for Case-Study

¹⁶ The rest of the thesis speaks to CSR as Matten and Moon (2004) define it: a broad umbrella term that encompasses different social and ethical components of business, *one* of which is business ethics. It is only for the purposes of clarification that the distinction is made differently in this chapter.

pedagogy is investigated; including a discussion of the relevance of these findings to social justice and its future within business education.

6.1 “Business Ethics” as a Curriculum Component in Business Schools

“Business Ethics” as a Curriculum Component in Business Schools emerged as a thematic in participant discussions. In this context the participants described business ethics as a component of business education that addressed issues of social justice in business schools. The question that I asked of the participants, which initiated the majority of these discussions, was: “is the increase in the number of business schools requiring mandatory inclusion of social and ethical components in business curriculum a necessary change in business education?” In this question I used “social and ethical components” as a broad heading to reflect the different types of mandatory curriculum inclusion that the Aspen Institute (2007) suggests are now being employed by current business schools. Matten and Moon (2004) noted about forty different programme labels, or types, of social and ethical components. These include course/programme titles such as: business ethics, sustainability, corporate citizenship, business and globalization, and stakeholder management. The fact that the participants responded to the broad question regarding “social and ethical components” with discussions of business ethics specifically suggests that this is an important curricula component upon which to reflect.

The participants’ narratives on business ethics will be reviewed in this section. They are presented in two subsections. The first subsection, Support for Business Ethics Curriculum, reviews the responses of those participants who believed that business ethics should be a fundamental component in business schools’ curriculum. The second subsection, Business Ethics as a Problematic Curriculum Component, reviews the

responses of those participants who felt that business ethics was an ineffective curriculum approach.

6.1.1 Support for Business Ethics Curriculum

Five of the eight participants believed that business ethics should be included in the curriculum of business schools. Of these five participants two suggested that the inclusion of business ethics needed to be understood broadly and integrated into every course offered in the business school. Two more participants desired stand-alone classes on business ethics, and one participant remained undecided regarding where ethics education should be placed. Interestingly the divided opinions of the participants on where business ethics should be addressed within the curriculum are in line with the debates in business ethics scholarship. These industry perspectives will be detailed along with the participants' reflections in order to situate the faculty narratives in the broader context within which they are embedded.

Mary, an Israeli participant, felt that there were ethical issues that had to be discussed in business schools. Mary did not, however, specify her position in the wider debate on where business ethics curriculum should be addressed. She states:

Madeline: AS YOU MAY KNOW LATELY, ACCORDING TO THE ASPEN INTERNATIONAL SURVEY, THERE HAS BEEN AN INCREASE IN THE NUMBER OF SCHOOLS REQUIRING TO OFFER OR INTREGRATE SOCIAL AND ETHICAL CURRICULUM INTO THEIR PROGRAMS, DO YOU THINK THIS IS A NECESSARY CHANGE?

Mary: when I deal with ethical issues, I tell them ok, I don't have answers I don't know... But (pause) we can't ignore it. I mean... We have to find the answer, each and everyone of you will have to answer these questions for yourself. You have to know that some people look at us as the bad guys, (pause) if you don't want to be the bad guys you have to convince at least ourselves that we are doing something good. So, I think, yes it should be discussed, it should be researched more. Which is almost not done, and then be taught.... (March 13, 2008, line 112)

Silvia and Thomas, on the other hand, both asserted specifically that ethics curriculum should be integrated into all courses offered in the school of business. In response to the same question Silvia explains her position:

Silvia: Yeah I would say it's a good change [that more business schools are required to address ethical components in business] if you define ethics in a very broad way, saying that we should, we...and by we I mean business school students should understand the... (short pause) the ramifications of their (pause) practice and should be accountable for it. How it influences other people, (short pause) and that very broad sense yes, I would say it is very important. (February 17, 2008, line 96)

Later in the interview Silvia returned to her earlier point with a further assertion:

Silvia: I actually think it should be part of every (short pause) course, part, again, not in that you have lesson, one meeting that we talk about ethics, but rather it should be continuously integrated into your thinking. (February 17, 2008, line 147)

Thomas also believes ethics curriculum should be integrated into all courses, and characterized his response in relation to the broader debate into which he believed his narrative fit:

Thomas: Well my view has always been that every course should have aspects of social responsibility in ethics in them. (pause) I can see other people's point of view, and to a certain extent it depends on context that you have special courses in... "the topic". But I think it misses out on some really good learning opportunities if you just have one course and no other courses deal with sort of (short pause) these ethical and social aspects, because I believe an instructor of a particular course whether it is management science, organizational behavior, accounting can really bring to light for the students (pause) those issues particular to the discipline and so...(long pause) broadly based I don't have a problem, but I like the model where it's built in to courses....(July 3, 2008, line 128)

However, in response to the question, Thomas qualifies that while he thinks the changes in business school curriculum are important, he does not believe they are "necessary". He explains:

Thomas: I think it is an important change. As to whether it's necessary...(long

pause). I think a lot of schools and a lot of professors (short pause) have similar views to mine, that they see a broader view. I think again, I would use the word important as opposed to necessary. (Pause). I think, at least in our society, in the Canadian society, we have choices and so for example our business school is not forced to have courses on business ethics, we are not forced to have a certificate, which we offer in corporate social responsibility to our students, we do not have to have (short pause) parts of other courses and a lot of our other curriculum that have aspects social responsibility built into them, but we do it, because we think that it's the right thing to do. (July 3, 2008, line 116)

Both Thomas and Silvia believe that ethical issues, “business ethics”, must be included in all courses offered within the school of business. This position is supported by Dunfee and Robertson (1988). Their study, an eighteen month project at Wharton Business School, indicated that “ethics should be carried beyond separate elective courses and directly incorporated into key core MBA courses, and that functional faculty must be actively involved in teaching about business ethics” (p. 847). Their position asserts that if ethics curriculum is addressed separately from the mainstream curriculum, for example in a specific course on “business ethics”, students will be unable to see how ethics connects to business and society practically. Further research has supported this position (Gandz & Hayes, 1988; Kohlberg, 1988; McDonald, 2004), and evidence suggests an integrated model of business ethics is the actual practice within the majority of business schools (Woo, 2003).

The integrated model of teaching business ethics is contested by those who feel separate and distinct courses better address ethics in the curriculum. Baetz and Sharp (2004) in their study, “Integrating Ethics Content into the Core Business Curriculum: Do Core Teaching Materials do the Job?”, investigated core business teaching materials to explore the coverage of ethics. Baetz and Sharp (2004) found a lack of clarity in the coverage of ethical issues as a result of the “inadequacy of the conceptual content of the

core subject area teaching materials” (2004, p. 60). Baetz and Sharp’s subsequent recommendation, that separate courses on business ethics be offered in business schools, is supported by further literature and research (Hanson, 1987; Loeb, 1998; Swanson, 2005).

Issac and Codi also favour having separate and distinct courses, or a course, on ethics in business as a component of social justice curriculum initiatives. While neither participant discredits the validity of integrating ethics in all curricula, they indicate their preference for separate courses by reflecting on their personal experiences within the business school. Following my question, Codi elaborates:

Madeline: THERE IS DEBATE IN THE LITERATURE REGARDING WHETHER ETHICS SHOULD BE ADDRESSED IN CURRICULUM OR IN SEPARATE COURSES, DO YOU HAVE A PARTICULAR VIEW ON THIS?

Codi: I think a specific course, just like anything, says this is important to talk about, whereas, yeah, we cover it in this class and this class... Well it’s still maybe you do and maybe you don’t. What is the consistency of the coverage, and what message are you sending out there? I think by having specific courses, developing a curriculum, you know that at minimum every student that comes through the school of business from here on in has this [course number] ___ business ethics and corporate social responsibility that is (short pause) taught the same for everybody. They’re going to have a basic understanding of it. (July 29, 2008, line 115)

Unlike Codi, Issac’s discussion regarding ethics curriculum reveals the elements he finds, and he believes his colleagues find, problematic with ethics education in the business context. However, despite his obvious reservations, Issac indicates a desire to offer an ethics course in the program he runs: the MBA in Accounting. Although Issac was among those participants who clearly agreed that ethics curriculum is necessary, some of his arguments also fall into the group of participants who see ethics curriculum as inherently problematic.

Madeline: AS YOU MAY KNOW, ACCORDING TO THE ASPEN INTERNATIONAL SURVEY, THERE HAS BEEN AN INCREASE IN THE NUMBER OF SCHOOLS REQUIRING TO OFFER OR INTREGRATE SOCIAL AND ETHICAL CURRICULUM INTO THEIR PROGRAMS, DO YOU THINK THIS IS A NECESSARY CHANGE?

Issac: My predecessor as Dean hired a faculty member to deal, to give courses in ethics, and part of the MBA program was a course in ethics, and part of the BA program, as well, was a course in ethics. Which met with some degree of opposition from several members of the faculty, who felt this was totally unnecessary it was a waste of time, and so on. And, unfortunately, the person who did it, the person we took on, was not somebody who has grown up in a business environment he came from a very strict ethics, philosophy, and philosophy of ethics background. So he had a lot of work to do to bridge the gap between his philosophy background and business background, which he didn't do brilliantly well. So on the practical side, we've tried it and we have not succeeded very well here: because of the lack of people to do it. This comes back again, ethics is one of these absolute interdisciplinary areas, where you are talking of taking something which is a discipline of itself, and you are trying to embed it into another totally different area, where it ought to be, where there are certainly a huge number of ethical decisions that need to be made, where people need to be aware of the ethical implications of what they are doing. Whether they do this naturally, or not, or whether this needs to be just aroused, and given in the things... It is something that is very difficult to do, it very, very difficult to find the right person to do it. It is, for instance, I am planning an MBA, for our, a specific MBA for our accounting majors. One of the things I want to put in their again is a course on ethics, which in accounting is quite obvious. It is very difficult to find someone who can really give a course on the ethics, ethical problems in accounting, without being a highly specialized accountant, and highly aware of ethics and the way you teach it and the way you develop it. So these things are, really you are looking for combinations, which are really difficult to find. The same with Marketing, you start asking ethical questions in marketing, you have a huge area to cover. It will happen, but it will happen slowly. I don't know how I could develop it, but you are getting the... green issues are becoming part of the Israeli business environment, which is partly an ethical problem. It has ethical implications, it's coming in, but it is very, very underdeveloped. (January 14, 2008, line 88)

Issac voiced some of the problematics in instituting ethics curriculum in his business school: opposition from other faculty and the difficulty in finding a person whose expertise is in both ethics and the specific business discipline under study. Issac was not the only participant who had reservations regarding the inclusion of business

ethics as a component in business education. In this regard, the remaining participants' perspectives will now be reviewed.

6.1.2 Business Ethics as a Problematic Curriculum Component

The remaining three participants challenged business ethics curriculum as the appropriate tool to address issues of social justice in business schools. The three participants Kindred, Archie, and Fred felt that the requirement for social and ethical curriculum components was necessary, but they felt it was not effective if addressed through curriculum requirements around ethics: no matter whether integrated or a distinct course. Kindred, Archie, and Fred all suggest that ethics cannot be taught. Kindred holds this position as he believes a professor cannot teach ethics if they cannot be ethical themselves:

Madeline: SO YOU MAY KNOW, ACCORDING TO THE ASPEN INSTITUTE, THE INTERNATIONAL SURVEY THAT THEY'VE RECENTLY DONE, THERE HAS BEEN AN INCREASE IN THE NUMBER OF SCHOOLS REQUIRING TO INTREGRATE ETHICS COURSES INTO BUSINESS CURRICULUM, DO YOU THINK THAT IS A NECESSARY CHANGE?

Kindred: I think that teaching, (pause) integrating ethics, (pause) is (short pause) an impossibility; it's the integrity of the professors (long pause) that (pause) will determine whether the ethics message goes in or not. If you just put in the curricula some things about ethics, (pause) it doesn't, (long pause) people don't believe it. It's an act of leadership (short pause) from the professors that it is required here (short pause) to create leadership, and for this act to happen (pause) the professors have to be happy (dramatic pause). And when I interview people about their happiness in their work, many of them are not - they are just going with the motion of what is considered success in the field - but they are not stopping to see, even when they are senior and full professors (dramatic pause), whether the things is really good for them. So, (short pause) I see it's like... (short pause) I see it even as a joke. Like integrating ethics, when the professors actually themselves are suffering, (passionate pause) and they cannot be nice to others because they are not nice to themselves. So it starts with the little things but it starts with disregard to the development of the character of the professor through his or her career, and what are we doing to develop us, ourselves, our character.

This is something that is usually outside of (short pause) the discourse (pause) in academia, and I think it is the discourse among academician (pause) that will determine whether ethics is, or is not, effective. (February 4, 2008, line 91)

Later in the interview I returned to this topic:

Madeline: WOULD YOU LIKE TO SEE A MORE SOCIAL AND ETHICAL COMPONENT IN BUSINESS PROGRAMS HERE AT YOUR UNIVERSITY?

Kindred: I don't want courses about social responsibility, I don't want courses about ethics, I want courses in all domains (short pause) addressing individuals as the characteristic valor. (February 4, 2008, line 138)

According to Kindred, business ethics curriculum will not work if it is externally mandated. If professors are forced to teach ethics, Kindred believes, they will be unable to do so effectively. He believes the curriculum must be internally driven and come from the professors' personal commitment to social justice. Similarly, Wesley Cragg (1997) says of business ethics education: "an effective program of ethics education in management and administrative studies [business] must start with a willingness on the part of the faculty to identify and examine the values that are central to business activity and education" (p. 240). Kindred, in agreement with Cragg (1997), suggests that instituting mandatory business ethics curriculum within business schools will be an unsuccessful endeavor if the professors are not authentically interested in issues of social justice.

Fred and Archie believe, like Kindred, that business ethics curriculum should not be part of business schools. Fred and Archie suggest that business ethics should not be in the curriculum because ethics cannot be taught. They are adamant that morals are not learned in the classroom. Ethics curriculum to them is, thus, pointless and they both recommend alternative modes of teaching the required social and ethical components of business.

Madeline: AS YOU PROBABLY KNOW LATELY ACCORDING TO THE ASPEN INSTITUTE'S INTERNATIONAL SURVEY THERE IS AN INCREASE IN THE NUMBER OF BUSINESS SCHOOLS REQUIRED TO INTEGRATE SOCIAL AND ETHICAL COMPONENTS INTO THEIR CURRICULUM, DO YOU THINK THIS IS A NECESSARY CHANGE?

Fred: The problem is I've seen... It is a necessary change... I think we have evolved beyond the business is here to sell more dog food and make a profit. There has to be, as any other institution, there has to be consideration of its place in society. The problem is the way a lot of it has been mandated around ethics. I think it is counterproductive. I don't think you can teach people ethics, I really don't believe that, I don't think you can tell people to be ethical and from I guess from a post-modern perspective I don't know what the definition of ethics is, what makes you ethical and me not ethical and vice-versa right? So these kind of organizations from the pressures that come on the outside on business schools: sort of this finger waving, sort of this "you need to have more ethics". So when that happens you get this very mechanical approach, so ok will have an ethics course, or ok we will put an ethics portion in our program somehow or other, and students sit there and in this traditional hierarchical model of teaching they are told what ethics is, and I think the end result is (short pause) at best, nothing, and at worst people get turned off with the whole thought of: "your making me ethical, your making my think about these things", and it really turns a lot of people off. (July 9, 2008, line 89)

In response to the same question Archie says the following:

Archie: There's a quote I always try and start with and I'll read it out "over the past couple of decades the ethics industry has kicked into high gear and we now have a growing number of professional ethicists; ethics missionaries are driven by the assumption that improving our moral lives is a matter of developing our conceptual understanding and analytical acumen. The fantasy seems to be that if up and coming accountants just knew a little bit more about ethics then they would know better than to falsify their reports so as to drive up company stocks. Their sheer ignorance is seldom the moral problem: more knowledge is not what is needed. Take it from Kierkegaard. The moral challenge is simply to abide with the knowledge that we already have." Now I always feel (short pause) some discomfort that I am preaching (short pause) if I am talking about motherhood statements around, you know, do the right thing and so on. (short pause) So I am not convinced business schools have got it right, the ethics teaching, (pause), it seems to be that most people here have a class that they tack on one class about ethics and all the students don't pay attention because it is not on the exam... I just think it is such a contextual issue (short pause) that it is hard in an environment like this to inculcate values and norms, which will stand up to context. (July 23, 2008, line 101)

Later on in the interview Archie reflects:

Archie: I am teaching a set of tools, I am not sure trying to adjust anyone's sort of moral compass is within my scope. I think it is important, but I'm not sure... you know in my courses at least, it isn't the vehicle to do it... (July 23, 2008, line 145)

Archie and Fred believe ethics cannot be taught. They both do, however, mention alternative methods of engaging issues of social justice in business curriculum. Archie refers to the certificate of CSR currently offered at the Canadian university as an example of a better approach to address requirements for social and ethical components in business schools.

Madeline: WOULD YOU LIKE TO SEE A MORE SOCIAL AND ETHICAL COMPONENT IN THE BUSINESS PROGRAMS, UNDERGRADUATE, GRADUATE, MBA HERE AT YOUR UNIVERSITY?

Archie: I think things like the certificate [of corporate social responsibility] is a good idea, or some stand alone component where you get external speakers in and talk about some situational (short pause) factors and go through some cases. I think that is a much better approach to it. Because I think at the moment it just gets marginalized, you know, here is all the hard stuff and the last class is on ethics, but it's not going to be on the exam so don't even turn up to it. (July 23, 2008, line 141)

As Archie has, Fred provides an alternative to business ethics. The approach which Fred recommends is one that combines business and society. This approach is often called social entrepreneurship:

Madeline: AS YOU PROBABLY KNOW LATELY ACCORDING TO THE ASPEN INSTITUTE'S INTERNATIONAL SURVEY THERE IS AN INCREASE IN THE NUMBER OF BUSINESS SCHOOLS REQUIRED TO INTEGRATE SOCIAL AND ETHICAL COMPONENTS INTO THEIR CURRICULUM, DO YOU THINK THIS IS A NECESSARY CHANGE?

Fred: [T]here has been a bit of evolution in that application away from this "we have to teach you ethics approach", which in my opinion is... is a waste of time, to trying to understand the other complexities of business. As an example I've seen an introduction of social entrepreneurship kinds of programs in business schools. So what that is, is you take the business skills, the entrepreneurial skills, but you apply it to social enterprises, so enterprises that are cost effective, because I do believe all... that everything has to be cost-effective: there are minimum resources, but have positive impacts on some group of people. So

maybe it's a water filtration system that is affordable and accessible to people in the world that need that. But it is done in a way that it is sustainable for the people producing it, because if its only done voluntarily and it's costing a lot of money to do, it's not sustainable it doesn't... so those kind of initiatives go beyond just ethics, and they do start to apply business thinking to social issues beyond just profit orientated issues. I think that kind of an evolution is very positive cause that is more of an integration between business and society. (July 9, 2008, line 89)

Social entrepreneurship, as mentioned in Chapter Four, is a field that claims to straddle business and society. Social entrepreneurship seeks to use business skills to address social problems, placing social value, not economic value, as a priority (Dees, 2001).

As Fred and Archie have, Issac and Kindred also made suggestions for alternative ways to engage issues of social justice in business pedagogy. Kindred saw the shortcomings of business ethics education as its inability to address the real problem: the viewpoints of the faculty who teach. Kindred's suggestion on how to educate issues of social justice focuses on the micro aspects of human relation. He explains:

Madeline: WOULD YOU LIKE TO SEE A MORE SOCIAL AND ETHICAL COMPONENT IN BUSINESS PROGRAMS HERE AT YOUR UNIVERSITY?

Kindred: I would like (pause) to see, say in communication, how we foster (short pause) a world we want to be in through communication. That is, I would like every professor (pause) to think about, and not courses that are taught about an issue here, an issue there. For this to happen it's a generation of people that will be exposed to these ideas. That in every domain (short pause) you can look for the Tikkun. You can look for more connections to other people, to (pause) more happiness and more righteous things, and when you look inside into yourself, what really makes you happy most people discover that if you help other people you feel great. (dramatic pause) If you do something meaningful. So (pause) I would like to see the university more concerned... (pause) talk about its mission. I would like people to talk about their mission, not about their goals, about their calling. So this is what I would like to see. (pause) I think this will bring the necessary (short pause) changes (short pause) for making all education more socially responsible. (February 4, 2008, line 138)

Issac when speaking about why concepts of business ethics and social justice were difficult to address in the curriculum in business schools stated:

Issac: it would be something that would be very difficult to introduce as part of the curriculum.

Madeline: HOW COME?

Issac: How come? Because I think that a lot of business professors, because people who are teaching business administration in Israel, are far more interested in their research, and in their publications and in their teaching, and not so much in their social responsibilities. That is just the way it is at the moment, this is partly because of the predominance of the teaching university and the research university. This is the ethos, there is a conflict between the research university, and the social university. So I am not sure where it would start, but it is possible to do via the programs such as the ones we are doing in the Entrepreneurship centre, so if you do it alongside the university rather than within the academic framework of the university. If you do it alongside the university that you have a far better start to success. (January 14, 2008, line 128)

Issac suggests that issues of social justice be pursued “alongside” universities rather than within them. What Issac recommends, thus, is that social justice and ethical issues be pursued, and addressed, *outside* of the curriculum and formal university programmes. Issac asserts that this should be in the form of voluntary involvement and that the individual’s decision to volunteer, or not, should be unrelated to their success in their respective department. This voluntary commitment to, and engagement in, social justice practice, Issac believes, is more likely to be accepted by the university administration, students, and faculty members than the mandatory inclusion of social justice concepts in the institutions’ curriculum and/or research.

The research participants’ views regarding business ethics curriculum demonstrate agreement with scholarship on business ethics. Business ethics, while acknowledged generally as a way to address social justice in business curriculum, is nevertheless widely contested and debated in its practice (McDonald, 2004). Scholars have debated: whether or not ethics can or should be taught (Drucker, 1981; McDonald & Donleavy, 1995; Piper, Gentile & Parks, 1993); whether business ethics curriculum

should be integrated, or separate from mainstream curriculum (Baetz & Sharp, 2004; Dunfee & Robertson, 1988; McDonald, 2004); and what the best pedagogical tools to teach business ethics are (Boyce, 2008; Falkenberg & Woiceshyn, 2008; Stinson & Milter, 1996). Even within the small number of participants interviewed for this research there was great variance between the participants' perspectives regarding business ethics education. Most notably, participants varied on whether or not they believed that business ethics could be effective, valuable, or worthwhile. Despite this debate, all of the participants in this research spoke to the topic of business ethics as a curriculum component, thus, attesting to its presence as a curriculum approach within the business schools investigated. Another pedagogical approach to address social justice issues in business schools was discussed by the Canadian participants. The narratives surrounding this alternative curriculum approach will now be explored.

6.2 Corporate Social Responsibility as a Curriculum Component in Business Schools

Corporate social responsibility (CSR) appeared as a theme of discussion with Canadian participants. In this regard it is important to note a structural difference between the Canadian and Israeli university business programs before assuming that the presence of CSR in the Canadian interviews is a cultural thematic. In 2005 the Canadian university launched an optional CSR certificate program to be offered alongside the already existing business undergraduate program. In the same year the Canadian university also instituted a compulsory CSR and business ethics course for all second year undergraduate students of business. No such programs or courses, even optional ones, were offered at the Israeli

school of business at the time of the interviews.¹⁷ Participant Fred explains the CSR program at the Canadian University:

Madeline: WOULD YOU LIKE TO SEE A MORE SOCIAL AND ETHICAL COMPONENT IN THE BUSINESS PROGRAMS UNDERGRADUATE, GRADUATE, MBA, HERE AT YOUR UNVIERSITY?

Fred: So we have, (short pause) for example, in the undergraduate program we have a certificate in corporate social responsibility now, which is an accredited certificate: so students opt into it. So they don't have to do it, but almost half of the students opt into it. And it's work over and above their undergraduate work they already have to do, so it's not a trivial thing to opt into, and over and above all their regular degree requirements they have a number of other requirements. Including (short pause) a certain number of hours of volunteer work they have to do. They participate each year in what is called a CSR weekend where we bring companies, government, NGO's in and they interact with, the student's interact with these people doing case studies having debates and all the content about all of it is about social issues, and the interface between business and society. And [there are] a number of other requirements. So if they meet those requirements in those four years then, in addition to their degree, they get a certificate. (July 9, 2008, line 137)

It is, consequently, not surprising that the faculty at the Canadian university spoke to CSR as a potential means to engage social and ethical curriculum requirements: they were seeing CSR in action. Codi elaborates:

Madeline: ACCORDING TO THE ASPEN INSTITUTE INTERNATIONAL SURVEY THERE IS AN INCREASE IN THE NUMBER OF BUSINESS SCHOOLS REQUIRED TO OFFER OR INTEGRATE COURSES WITH SOCIAL AND ETHICAL COURSES INTO THE BUSINESS CURRICULUM, DO YOU THINK THAT IS A NECESSARY CHANGE?

Codi: Here at [the Canadian University] three years ago now we instituted a compulsory 2nd year (short pause) business ethics and corporate social responsibility. And I taught it for the first time last winter and see a real need for it and... although I don't think the students always do. But it's the only way they're going to learn: so I think it is very important. I think that's again how you're going to change how business reacts to the rest of society. (July 29, 2008, line 73)

¹⁷ In fact none of the five major business schools in Israel offered courses in CSR during the period this research was conducted. Furthermore after speaking with faculty throughout the community I was told on several occasions only one faculty member, in the department of sociology, was pursuing research on CSR in Israel.

Archie, in response to a question on the role of business in the pursuit of social justice, notes similarly: “I think things like that Corporate Social Responsibility program [are] really a step in the right direction” (July 23, 2008, line 121). As was noted in Chapter Five, CSR usually surfaced as a theme in the Canadian participant interviews during the questions regarding social justice. CSR was mentioned directly by Archie, Codi, and Thomas when speaking about the role business should play in pursuing social justice.

Another important component of the CSR discussion brought up by participants was that students were driving the change toward CSR. Fred and Thomas suggest that students today were focused on CSR more than ever before.

6.2.1 Student Driven Change

Thomas was asked at the beginning of the interview how business education has changed over the duration of his career. In response to this question he mentioned the technological advances that have evolved and the burgeoning emphasis on CSR. Thomas mentioned this again when we had the following conversation:

Madeline: IS THERE SOMETHING YOU WOULD PINPOINT AS A KEY OBJECTIVE IN BUSINESS EDUCATION?

Thomas: Well, (short pause) if there was something that I would say was hot right now, so it's not so much new, it's hot, and that's sustainability, that's the environment, that's green. I would say, what we are finding is that our students, (short pause) are now much, much more interested in projects that help society in general. Corporate social responsibility, if you like. Then they ever were before... I would say volunteering, helping, you know, companies assess how environmental friendly and how corporate, their corporate social responsibility is, is something that's high on students radars these days. (July 3, 2008, line 68)

In response to the question, “How has business education changed over your career”,

Fred, like Thomas, notes that student focus on CSR has increased:

Fred: There has been more (short pause) attention to social issues outside of business issues. I think that's, in terms of content, that's been the biggest change, so you... having... not withstanding everything I just said about the MBA program. MBA's are practical and they do realize in business that social issues are more important so there has been a demand even from MBAs to have more social content. So when I say that, I mean environmental issues, labour rights issues, human rights issues, and so on brought into business. So, and so that's been... students have been demanding it more and more. (short pause) Well look at undergraduate students, the demand by them to look at business beyond just profit motive is something I didn't see ten years ago when I was first starting to teach. Where now you *have* to bring it in. So the demand for the content has changed quite a bit. (July 9, 2008, line 32)

Archie also notes that change has occurred in the concern for social justice within business and business education:

Madeline: AS YOU PROBABLY KNOW ACCORDING TO THE ASPEN INSTITUTE INTERNATIONAL SURVEY THERE HAS BEEN AN INCREASE IN THE NUMBER OF BUSINESS SCHOOLS REQUIRED TO INTEGRATE SOCIAL AND ETHICAL COMPONENTS INTO THEIR PROGRAMS, DO YOU THINK THIS IS A NECESSARY CHANGE?

Archie: I think there is a real genuine interest in incorporating more ethical content, social responsibility, sustainability, you know, these issues... New courses are being added around them. The business school recently started a program called the certificate of corporate social responsibility... I don't know a lot about it, but there has been a huge take up in that. And I think the students now, especially the undergraduates, are very conscious of that. You know quite receptive to... quite receptive to those type of changes. (July 23, 2008, line 101)

Codi suggests that change in business curriculum is increasingly focused on CSR.

He mentions that more professors entering the workforce have this emphasis:

Madeline: WOULD YOU LIKE TO SEE MORE SOCIAL AND ETHICAL COMPONENTS IN THE BUSINESS PROGRAMS BOTH UNDERGRADUATE, GRADUATE, AND MBA HERE AT YOUR UNIVERSITY?

Codi: I don't know about the MBA because I don't do that, but I think we are making really good headway in the undergraduate program. From my time here, particularly in the last five years, we've really made some excellent headway, excellent professors, and we have a number now, and I think this is what's happening: more and more professors that come in have this understanding of business ethics, corporate social responsibility. Whether it is in marketing, or

whatever you want have it in, they recognize it as necessary. So ah, it's really been changing and then... and I'm happy for that. (July 29, 2008, line 119)

The participants' narratives suggest students, particularly undergraduate students, may be drivers of the CSR focus in their institutions. This finding is also noted by Mangan (2006) and Navarro (2008). In the Introduction and Literature Review it was demonstrated that, as documented empirically by The Aspen Institute (2007), interest in CSR education has been an increasing focus in business schools. The Canadian participants' personal experience conforms with the findings of The Aspen Institute (2007), and other research (Matten & Moon, 2004), demonstrating an increase in CSR curricula in business schools. However, as was also presented in the Introduction, this emphasis on CSR is believed to lack depth in addressing deep ideological concerns (Boyce, 2008; Giacalone & Thompson, 2006), and, thus, scepticism regarding the authenticity of CSR practices has been growing (Doane, 2005; Kuhn & Deetz, 2008). At the end of the interview I asked the participant Fred if there was anything further I should have asked him. In response he reflected:

Fred: There is a very large backlash happening against issues of social responsibility and business right now. Of the early part of this decade, you know, there was a huge upswing and everyone was doing it, and now there is a growing backlash towards it, there is a growing cynicism, even amongst our own students, in the business community as well, because there has been a lot of greenwash, lies, and just PR campaigns and in the end, you know, (short pause). You know, greenhouse gases are still being emitted, and nothing is really changing and all the... (short pause) and all those questions are still there. So there is a growing cynicism to CSR in general. And so there is a need to move to (short pause) maybe called version 2.0 CSR, you know to the next version, where it is more authentic within organizations. (July 9, 2008, line 164)

Similarly, Codi, as was illustrated in Chapter 5, mentioned making a shift to a new version of CSR:

Codi: I think, you know, corporate social responsibility is just in the early stages. It's a little bit misunderstood we still sometimes see it as a, maybe, marketing advantage but, the really, really strong socially just companies recognize that that's what should be happening. (July 29, 2008, line 91)

Despite unanimous agreement among the Canadian participants that CSR was a growing and important field of education in business schools; the participants were divided on the issue of CSR's authenticity and effectiveness. Some participants had concern that CSR has been misused as a marketing tool. In fact, as was shown in Chapter Five, Israeli participant, Silvia, raised this issue when she discussed why she thinks business ideologies are incapable of addressing issues of social justice. A segment of that earlier transcript is presented here again as a reminder of Silvia's view:

Silvia: [W]e see all these (coughs) papers and research trying to make it, trying to show that firms or organizations that ...practice more socially responsible practices make more money. They are trying to sell that it pays off, but that's not the right motivation. (February 17, 2008, line 116)

Also already reviewed in Chapter Five, Kindred talked about his experience, and subsequent concern, with business professors who believed CSR was only useful as a marketing and publicity tool to increase profits. Kindred related the story of a professor he spoke to at a conference who had responded to the claim that CSR practices needed to be authentic, not driven by profit-motives, by saying: "It doesn't matter, because the result is all what matters in the end" (Kindred, February 4, 2008, line 113).

Both the popularity of CSR, and the skepticism concerning its authenticity, demonstrated in both the narratives and the scholarship on CSR in business, begs the question: what are the educational aims of CSR and how is it achieving its pedagogical goals? While this larger question requires further study, in hopes of beginning to explore this I asked participants how they addressed CSR and business ethics in their classroom.

The thematic that emerged, a Case-Study approach, is now discussed as a way of gaining greater clarity about how both business ethics and CSR are seen to be useful in educating students in the business schools studied.

6.3 Case-Study Approach to Business Ethics and CSR

Throughout the participants' narratives, various pedagogical tools were mentioned regarding how social justice or social/ethical issues were addressed in the classroom. Participant Kindred saw social justice efforts in business best addressed by teaching "true listening" through friendships and personal relationships. Silvia wanted to directly challenge the assumptions students brought into the classroom; Mary felt presenting ethical concerns and allowing the students to find their own solutions was important; and Issac wanted to educate win-win thinking. All the participants also stated that, when they were able, they preferred an engaging discussion to a hierarchical lecture. These educational and pedagogical goals were demonstrated in Chapter Four alongside the institutional hegemony that marginalized their practice. However, in the Canadian interviews a particular pedagogical theme emerged that seems to be supported in the Canadian institutional context. All Canadian participants indicated that they taught ethics or corporate social responsibility by utilizing Case-Studies: a method that utilizes real-life or fictional business situations to create scenarios that require students to propose solutions based on the information available. Case-Study method, broadly, can be approached using video, simulations, written form, and oral story-telling.

Thomas explains his pedagogy in the discussion that emerged after being asked what his educational objectives were:

Thomas: I've taught cases, I've been taught how to teach cases. So I use cases a

lot... So let me give you an example... oh. The no fly list. The no fly list in the United States. Um, it's a database basically and the issues come out is: to well... on the one side you are trying to protect a country and to stop people from coming in, but on the one side you are infringing on peoples' rights because who controls this list? Who guarantees its accuracy, who makes sure there are no problems with it? So rights versus protections, country, you know. So the idea is ethical issues, the privacy of medical records, the, um, telemarketing use of technology, and telemarketing and databases, all sorts of things. So these are good projects that these students do. (July 3, 2008, line 72)

Fred also shares an example of his Case-Study method:

Madeline: HOW DO YOU ADDRESS ISSUES OF SOCIAL OR ETHICAL ISSUES IN THE COMPONENTS OF YOUR CLASSROOM, OR DO YOU?

Fred: Yeah, we do. So case studies mainly, and then have discussions... Just as an example you may have heard of, I don't know if you've heard of, the problem that Kentucky Fried Chicken was having with um (short pause) PETA, People for the Ethical Treatment of Animals. I don't know if you are familiar with PETA?... So, some people from PETA took undercover cameras into the slaughter operations that supply KFC and documented just horrendous, I mean slaughterhouses are not nice places to begin with, but just incredible abuse of the animals, um, and so PETA started this campaign the Kentucky Fried Cruelty campaign. And because of the internet and the ability of all organizations to broadcast and communicate, ah, even with relatively few resources they have really forced KFC to change their operations, and change the way they market and brand themselves. So we would do a case-study like that, um, so they, (short pause) I just say that one example, but the case studies where you show business being very really, in a very real way, confronted with activism in society. And then, so the cases, ok you're the business person how do you deal with this? Do you just ignore it, do you get your lawyers out to sue, or do you try and engage these different societal... negotiate like any true social institution should, and figure out how to do this, how to conduct business in a socially just way. And it doesn't always mean doing whatever the activists say, because activists aren't always right either, um, they're not always accountable and so on, but like any other social institution it's about a dialogue with these groups. Which is not what tradition business models are about, they're not about dialogue with social groups they're about selling stuff to customers. So that's how I bring it in, is through, and there is so many case studies like that now, of activism against marketing, in particular, or business in general. (July 9, 2008, line 141)

Codi, when describing his pedagogical approach mentioned a video Case-Study he uses:

Codi: With a number of articles and that I've picked up over the years just reading magazines and online and then also I've got a series of (short pause) kind of different tapes we take a look at. DVDs. One, for example, in terms of leadership

we get a very, we take a very close look at Romeo Dallaire, in... in Rwanda and the genocide from a leadership perspective and say, ok, what happened here? (July 29, 2008, line 69)

Archie details a case he uses to speak about ethics in Accounting:

Archie: What I am moved away from now... I used to show videos of... I've got just these old terrible videos with these problems, these little scenarios, and... but most of the students would laugh when I put them up. So now I have the case which is an actual case of a guy in London Ontario. He had a chain of Chinese restaurants. And, he, it comes to light that he thinks his partner's a) defrauding, not paying tax, and b) taking money out of the restaurant and putting into his personal bank account. It's a really well written case. So I now just go with that, I say so here's, you know, a scenario and what do you do? And the students like it because it's pretty salacious and interesting. (short pause) So in the first... there is four parts to it, so the first part you're not sure really what happened and we talk about whether you go to the police at that point, or do you wait and confront the person, do you see a lawyer? There is all these options, and then the second time you do wait and you get some more information, and there is what to do then, and then finally you find out what happened when you have the confrontation. So that's sort of situational, and (pause) it's a nice tangible thing that you can imagine sort of happening in this world. Um,(short pause) unlike a lot of the financial scandals where there usually, like trying to teach what happened at Enron is a really difficult thing. (July 23, 2008, line 113)

All the Canadian participants used a Case-Study methodology, in written, video, or simulation format, to present ethical or social scenarios in order to elicit discussion on how to address various concerns and interests in business situations. The use of a Case-Study methodology has important implications for further research: how do Case-Studies engage meanings of social justice in the context of business? In exploring this question, what was revealed in these interviews was that the participants believed the use of a Case-Study approach was a way of presenting the myriad of possible meanings and perspectives individuals have on the scenarios the Case-Studies presented. Thomas explains this when speaking about his pedagogical approach to business education:

Thomas: We talk about the pluses and the minus or the perceived pluses and minuses. Because what we find is that people have, people tend to have different views, that there not, it is not always clear what, in a sense, is the ethical solution

if you like... I use that term loosely, but some people will say well you know we should have technology that provides surveillance on people, and then you get other people saying oh no no no you shouldn't have digital technologies that have surveillance on people because that again is... We are all humans and private individuals and we should have the right to privacy. So some of that comes up.... (July 3, 2008, line 76)

When using Case-Studies the research participants believed they did not have to provide one right answer to a problem be it ethical, social, or environmental. Mary, an Israeli participant, who also presented videos to demonstrate social concerns said: "You know I cannot give answers, because I don't have answers, but if people at least think about that... then they can... its one step" (Mary, March 13, 2008, line 150).

Employing a Case-Study methodology in business education to address social and ethical components of business or society is well documented in literature and research. In Matten and Moon's (2004) study of CSR education, the Case-Study was found to be one of the most popular teaching tools, second only to invited business speakers. Boyce (2008) and Parker (2003) also indicate that business ethics curriculum is most popularly addressed through the use of Case-Studies.

The *Journal of Business Ethics*, likely the most prestigious journal on business ethics, recently (2008) introduced a Case-Study section in the Journal. The rationale is detailed in the article "Enhancing Business Ethics: Using Cases to Teach Moral Reasoning" by Falkenberg and Woiceshyn (2008). The article posits that using cases that are deductive, inductive, and critical can improve the effectiveness of business ethics teaching. Richardson (1993) noted that the case study method was a well established pedagogical component of business schools in 1993, and says "the case study helps to provide a halfway house between abstract concepts and real life experience. It becomes an anchor point for the concept by performing as proxy for the real world" (p. 142). The

benefits of Case-Study pedagogy may be the ability of the cases to mirror the ambiguities and differences in opinions and values in the real-world. However, Parker (2003) holds that Case-Studies in business schools may be simultaneously educating individualistic methods of decision making. Parker means that the individual partaking in the Case-Study is encouraged to choose what decision is right for them, or for their business, and not for the broader community (Boyce, 2008; Parker, 2003). Boyce (2008) similarly suggests that Case-Study scenarios, as employed in business schools, teach an individualised conception of ethics which “has the effect of marginalising considerations both of the collective nature of ethics and social context” (p. 267).

The participants in this research, as was shown in the narratives, employed Case-Study methodology to elicit discussion on “problematic” issues in business practice. As a result of the differing opinions on the business concern in question Thomas said: “It is not always clear what, in a sense, is the ethical solution if you like...” (July 3, 2008, line 76). Case-Studies addressing business ethics and CSR appear to offer ambiguous solutions to the issues they raise. As such, it is sometimes perceived that Case-Studies may be unable to challenge or question a decision made solely in the name of profit if it is deemed one *possible* ethical solution. The relevance of Case-Studies in this regard will be discussed in Section 6.4 below.

6.3.1 An Important Note Regarding the Israeli Participants and Case-Studies

While the Case-Study method is not a theme that emerged in the Israeli participant narratives, Issac proposed an explanation of why this may be. Although Issac

was not asked about Case-Studies¹⁸, he was asked what was unique about business education in Israel. In response, Issac mentioned a short-coming of Israeli business schools. That shortcoming, he felt, was the lack of Case-Study methodology:

Issac: The proportion of cases that are taught in the business (MBA) programs, in all business education, is minuscule. There is, maybe, courses in Business Policy or... Business Policy maybe, some advance Marketing courses that will give case study method. But apart from that in Finance, in Operational Research, in Decision Making, in O.B, in Management, in MIS there will be no case discussion whatsoever. It is all pure theory, and then application theory, and maybe exercises. There is very little case study, and I think that is a very severe limitation of Israeli education [business education]. It's one that ties in with student needs, because of teaching. When you have someone who is, first of all Israeli's are, the MBA programs are basically evening programs, they're not, there are very few full time programs. People are working when doing their MBA and they don't have the time to invest in doing cases. Cases require a tremendous amount of pre-preparation from the student before they go to class, a tremendous amount. It is far easier to go to class be lectured at, write down your lecture notes, write down the theory, write down all the things, go away and do a few exercises churning out the same numbers again, and think you've learned something; then to actually apply yourself in a case. Where you have to work before hand and you have to work very hard in class in order to create something beyond just what you've done: to listen and to throw off. And that's one thing Israeli's are not very good at and it is not well developed. (January 14, 2008, line 36)

This is, of course, only one participant's opinion. Nonetheless it is worthwhile to mention in order to, perhaps, better understand why Case-Studies only emerged thematically in the Canadian interviews; despite literature indicating that the Case-Study method is broadly employed. Issac's comment suggests that the Israelis may be well aware of the promoted benefits of a Case-Study approach, but unable to use them in their institutions because their students may not be accepting of this pedagogical approach. This also may be a reflection of extant MBA hegemony, to which I spoke in Chapter

¹⁸ In fact no participants were asked about Case-Studies. All participants were asked how they addressed social and ethical components in their classrooms; in response Case-Study pedagogy emerged as a theme in the Canadian participants.

Four, whereby MBA students can affect the pedagogical approach of the respective faculty participants.

6.4 Evaluating the Relationship between Social Justice and Business Pedagogy

In this chapter it has been shown that the participants' discussions of business pedagogy focused on business ethics, CSR, and Case-Studies. What has yet to be demonstrated is why these findings are relevant in developing the broader understanding of how faculty make meaning of social justice in business contexts. To illuminate the relevance of the faculty focus on business ethics, CSR, and Case-Study pedagogy it is necessary to briefly review some critical literature speaking to these topics.

Parker's (2003) empirical study, *Studying Management Critically*, investigated business ethics texts to reveal what assumptions underpinned the field. As was introduced in the Literature Review, Parker's findings suggest:

The centre of the project [business ethics] is amelioration rather than revolutionary change. It is rare to find analyses that suggest alternative understandings of markets, of hierarchical organization, or the work-effort bargain. Instead the emphasis is on working within contemporary business organizations in order that their worst excesses be tempered. (p. 202)

Furthermore, as was also mentioned in the Literature Review, the philosophy included in business ethics texts systematically leaves out "detailed interrogations of law, the state, power, justice, equality, liberty, democracy, human rights" (p. 200). Boyce (2008) conducted a critical inquiry on business ethics education. In this critical take, Boyce proposes that discussions about ethics in business classrooms remain embedded in assumptions that, in business practice, market and profit primacy are the unquestionable goals of business. The result, Boyce explains, is that business ethics curriculum is framed in an assumption that whatever is good for business is, by definition, morally good. In

regard to this point Boyce states: “students are taught that ‘good’ actions maximise corporate profits; consequently economically ‘good’ actions are equated with moral goodness” (p. 265).

In this light business ethics remains embedded in conventional business ideologies espousing profit as the fundamental purpose of business (Giacalone & Thompson, 2006). If business ethics teaching remains embedded in these profit-based ideologies, Parker (2003) suggests, business ethics may be more likely to lead to the perpetuation of “ethical” problems in business rather than the removal of them.

Since it has been suggested that CSR motives are also those linked solely with profit, CSR practices have been criticized similarly. In this regard Boyce explains, “without fundamental reform, suggestions that corporate social and environmental responsibility provide a solution are likely to have the effect of further legitimating extant structures and arrangements” (Boyce, 2008, p. 257). Doane (2005) and Kuhn and Deetz (2008) present similar messages regarding CSR. Doane (2005) calls CSR a myth. She believes that the activities and pedagogy CSR initiatives pursue are not engaged to create a more socially just situation, but rather a situation that results in more profits. According to Kuhn and Deetz (2008), CSR is currently conceptualized and developed in three ways: increasing managerial goodwill and stewardship; creating government regulations; and/or focusing on consumer choices. Kuhn and Deetz explain that none of these conceptions of CSR enable individuals, corporations, or schools to actively question the ideologies within which business is embedded. Nor, Kuhn and Deetz assert, do these approaches to CSR presently enable equal and fair participation in business decision-making. CSR, like business ethics, remains embedded in conventional profit dominant ideologies.

These critiques of CSR, and those detailed in the Literature Review, add to the growing chorus of scepticism regarding the motives of those who employ CSR practices.

As participant Fred noted:

there is a growing cynicism, even amongst our own students, and in the business community as well, because there has been a lot of Greenwash, lies and just PR campaigns. And in the end, you know, (short pause). You know, greenhouse gases are still being emitted, and nothing is really changing. (July 9, 2008, line 164).

What the critical literature reviewed, and the participants who were sceptical of business ethics and CSR suggest, is that business ethics and CSR continue to place profit motives for business above all else. From this critical perspective, it would seem that business ethics and CSR are educational frameworks that are not encouraging change in current business ideologies. In this sense, it appears that business ethics and CSR do not promote ideology critique in business.

Ideology critique is a process of social justice, defined theoretically in this work as rooted in the concept of Tikkun Olam: the ongoing process of seeking out and redressing injustices within the world. As Kuhn and Deetz (2008) note, ideology critique “examin[es]... social arrangements based on ideology, thus investigat[ing] how dominant powers communicatively depict a particular vision of reality and reproduce it across space and time” (p. 178). Ideology critique is the process of uprooting hegemony and the injustice that hegemonic ideas hold in place. In this sense, ideology critique in the context of business would require questioning the hegemony that profit primacy wields in business practice. More specifically, ideology critique in business pedagogy would have to challenge not only conventional business ideologies of profit, but also the hegemonic elements present in higher education institutions of business as these were elaborated in

Chapter Four above: the quantitative research preference in business programs, the ideological power of MBA programs, and the historically embedded ideologies that prioritize profit as the driving force of business practice. Chapter Four elaborated how it was the hegemonic elements of business schools themselves that prevented the faculty from engaging ideology critique in the pedagogy they employed.

What the participant narratives on business ethics, CSR, and Case-Study pedagogy demonstrate is the commitment of the participants to engage issues in their classrooms that focus attention on business constructs based on motives other than profit. However, business ethics, CSR, and Case-Studies, as currently employed, fail to provide a framework that can question and challenge conventional business ideologies of profit primacy (Boyce, 2008; Cullen, Richardson & O'Brien, 2004; Doane, 2005; Kuhn & Deetz, 2008; Parker, 2003). Thus, given the definition of social justice employed within this work, it would appear that business ethics, CSR, and Case-Study are not pedagogies that currently engage social justice in their deployment.

In Chapter's Four and Five it was revealed that participants who defined the purpose of business and social justice without employing profit motives were marginalized within their institutions. If curriculum models currently employed in business schools are limited to approaches that do not enable questioning or challenge of hegemonic business practices and ideologies, participants with goals for business education that focus on ideologies other than the profit motive will continue to be marginalized. As Issac alluded, those who hold ideologies that challenge the notion that business is, and ought to be, unproblematically driven by the profit motive are left

“alongside of the university rather than within the university...” (Issac, January 14, 2008, line 138).

What type of pedagogy and what type of institutional environment would create space for faculty in business schools to voice profit-alternative goals *within* the university? A preliminary sketch of such a pedagogy will be discussed in the Recommendations in the final chapter.

6.5 Conclusion

This chapter was aimed at revealing the elements of curriculum that participants identified as potential or problematic means to address social justice in business school curricula. The components mentioned were: business ethics, CSR, and Case-Study pedagogy. The participants’ discussions demonstrate the contested and diverse perspectives on business ethics curricula. The participants discussed whether business ethics is, or is not, a worthwhile curriculum to teach. The research participants also addressed the question as to whether or not business ethics curriculum should be integrated or offered as a stand-alone component in business school courses. Further, the potential as well as the limitations of CSR curricula was discussed by the Canadian participants. The themes, investigated through the participants’ narratives, demonstrate that, at minimum, all participants noted the need for social justice curricula in their business schools. What a critical perspective, in literature and in the interviews, indicates however is that current business ethics, CSR, and Case-Study pedagogies do not appear to be pedagogies for the engagement of social justice in business education. According to the research participants, business ethics, CSR, and Case-Study methods, as currently

employed, have yet to enable a platform for questioning the ideologies that underpin business and the injustices to which business ideologies may contribute.

In Chapter Four and Five the problems the participants identified regarding dominant business ideologies of profit were discussed. In these chapters it was illustrated that participants' conceptions of the purpose of business which prioritized social justice motives were marginalized within the institutions investigated. In Chapter Four it was shown that this marginalization was due to hegemonic institutional elements. These elements, including profit based business ideologies, the driving ideologies of MBA programs, and preference for quantitative research methods, prevented the participants from engaging their personal and non-profit based meanings for business and social justice in their pedagogy. The fact that the new and potential pedagogies of CSR, business ethics, and Case-Study approach may not be challenging and critiquing these repressive business ideologies asserts the need for an alternative pedagogy which would. The next section explores such a possibility.

SECTION THREE

CHAPTER SEVEN: CONCLUSION AND RECOMMENDATIONS

The purpose of this work was to explore how business faculty engaged and made meaning of the concept of social justice in business educational contexts. This was done qualitatively by looking at two different business schools, one in Canada and one in Israel, where I interviewed eight purposely-selected participants. What surfaced within these interviews was evidence that institutional and ideological hegemony affected how participants engaged with meanings of social justice and the purpose of business in their pedagogy and research. Before detailing the recommendations made to address what was revealed to be the hegemony of business ideology and associated business pedagogy, I briefly review the findings that this research reveals concerning the context of the participants' respective business educational environments. The recommendations that follow are made in light of the emergent themes and problematics as revealed by the analysis of the research data.

7.1 Summing Up

I began this thesis reflexively by introducing the personal journey that brought me to ask the question: how do business faculty engage and make meaning of social justice in business and educational contexts? Present industry trends indicating a greater emphasis on social and ethical issues in business were subsequently detailed to demonstrate the urgent need to reflect on how conventional notions of business interact

with social justice concepts in business paradigms and educational contexts. In the Literature Review, the current mainstream effort aimed at issues of social justice in business, known as corporate social responsibility (CSR), was detailed historically and critically. With respect to CSR, the marginal fields of critical management studies and education (CMS/E) were also briefly introduced as an indication of the demand for different, and perhaps deeper, introspection into business's relationship with social justice motives.

To answer the research question posed, in-depth interviews were undertaken using a qualitative and critical framework in two higher education institutions: one in Canada and one in Israel. The findings and discussions that emerged from these interviews were presented thematically in Chapters Four, Five, and Six.

Chapter Four introduced a meaning-making continuum regarding the purpose of business. It was shown that while the participants each understood the purpose of business differently, all participants defined their position in relation to what they identified as a dominant perspective of businesses purpose. Participants explained that they believed the majority of business faculty defined the purpose of business as the creation of profit. However, none of the participants defined profit as the explicit purpose they envisioned for business themselves. The participants also identified educational objectives that were stifled by the hegemony apparently driving business programs: profit-driven business ideologies, the particular character of MBA programs, and the business program's quantitative research preference. This institutional hegemony was also found to be marginalizing participants who believed in profit-alternate purposes for business, identified on the left of Table 4.1: The Business-Purpose Continuum. The

extant hegemony was shown to be preventing selected faculty from expressing their non-profit visions for businesses purpose in their work and teaching.

Chapter Five detailed the personal meanings the participants attributed to the concept of social justice, and noted that all the participants thematically addressed equality, or equity, as a fundamental concern for social justice. It was also found that the self-identified Jewish participants' definitions of social justice were rooted in concepts of Tikkun Olam. Surprisingly, the personal meanings all of the participants brought to notions of social justice were strikingly different from the meanings of social justice these participants employed in the institutional context of business practice. Instead, participants' conceptions of social justice in relation to business practice reflected the meanings they had used to define the purpose of business. Participants who had defined social justice as equity, but defined the purpose of business as the creation of economic value, appeared to use economic value, rather than equity, as the yardstick to understand social justice practice in business. Thus it was revealed that the participants brought an understanding of social justice to business that excluded the personal conceptions of how they envisioned social justice as relevant to their own lives. In this sense, the participants appeared to have two differing, and often contradictory, conceptions of social justice: one meaning applied to their personal lives, and the other applied to conventional business contexts. It was demonstrated that this contradiction, between the meaning of social justice in the personal and business context, emerged as a result of the dominant profit-driven business ideologies which reinforced, and supported, one conception of social justice in business: the idea of the "invisible hand". The "invisible hand", a particular notion of social justice, suggests that business plays its part in social justice achievement,

or pursuit, by creating wealth. This dominant conception of social justice appeared to marginalize the participants who tried to define social justice in business contexts as something other than the production of wealth. This was even more so for participants who, for example, felt that changing current business ideologies, and business pedagogy, was the only way to pursue social justice motives in business.

The final empirical chapter, Chapter Six, reviewed the curriculum elements participants viewed as possible and practical means to engage social justice in business education. Business ethics was the most discussed element of curriculum mentioned by both Israeli and Canadian participants. This indicated agreement with industry trends that suggest business ethics is presently the most prevalent field of business education discussing concerns relevant to social justice. There was, however, a great deal of difference between participants' opinions regarding what pedagogical approach should be taken in employing business ethics. While some participants believed ethics should be taught in designated courses, others held it should be integrated across the entire business school curriculum. Some participants went further and suggested ethics cannot be taught at all. These findings aligned with the factious field of business ethics scholarship regarding business pedagogy. While business ethics was brought up initially by all the participants, the Canadian participants identified CSR as another curriculum approach. The last theme that emerged in Chapter Six was that all the Canadian participants indicated they used Case-Study methodology to teach the required social and ethical components in their classrooms. Chapter Six concluded by demonstrating that CSR, business ethics, and Case-Studies, as they are currently employed are incapable of

questioning the profit-driven ideologies in which business practice and education are embedded.

While the limitations of this thesis may be in the smallness of its scale, the findings suggest that higher education institutions of business must engage practices of self-reflection if they are to address and incorporate notions of social justice as a driving ideology in business pedagogy and, ultimately, business practice. This requires reflection on the institutional arrangements mentioned in this thesis including: the hegemonic support for quantitative research preference, the power MBA programs and their students wield in the institution, and the profit-based ideologies for business meaning that the business schools continue to perpetuate. This suggests that in order to achieve the promotion of social justice in business pedagogy and practice, institutional arrangements that presently reinforce a one-dimensional profit approach to business and business education must be re-designed.

The current financial crisis, as Cunningham (as cited in Pitts, 2009), Harney (as cited in Corbyn, 2008), and Schmittlein (2008) suggest, points to the need for change in business schools' focus on issues of social justice. As these scholars, and others (Doane, 2005; Giacalone & Thompson, 2006; Kuhn & Deetz, 2008), indicate: if current institutional and ideological drivers for business pedagogy and practice remain unchanged in business schools, attempts at engaging social justice will be empty, and stagnate. The findings of this current research indicate that while there *are* professors already practicing and seeking to define business in ways alternative to profit, what is needed is a discourse that liberates all current, and future, social justice practices and pedagogies in business from solely profit-embedded motives. If they are to promote

social justice paradigms in business practice, business schools must embrace a critical and process-orientated approach to pedagogy and communication aimed at enabling the democratic and participatory environment that can breed change: change that will involve making, and engaging, multiple meanings of business and social justice in business pedagogy. The recommendations that follow are made in this light.

7.2 Recommendations

As my theoretical companion, Tikkun Olam, demands, the recommendations made in this work are grounded in a process-oriented approach to social justice. Thus, recommendations must be those that enable constant regeneration and critique.

My recommendations are directed toward enabling change and emancipation in business schools. My first recommendation focuses on creating an institutional environment that creates and breeds opportunity for wide discussion on the purposes and role that business can and must play in social justice engagement. As Dunne et al. (2008) explain business thinking must be embodied in the myriad of world-views within which it practices. My second recommendation follows with suggestions for a pedagogy that supports this inclusive, complex, and critical environment and creates one within the classroom.

These recommendations are made with the aim of reducing or eliminating the domination of profit-based ideologies and understandings of business. As such, as Freire (1970/2007) warns, any recommendation with the goal of emancipating a group from domination must be careful not to perpetuate a new domination of its own (Ellsworth, 1989; Perriton & Reynolds, 2004). As Freedman states,

[t]here is a challenge here to those of us who feel that we are doing good, emancipatory, education by helping students question their own way of looking at the world, merely in order that they should come to agree with ours. (as cited in Perriton & Reynold, 2004, p. 71)

With these considerations in mind, the recommendations are made to liberate marginalized voices and ideologies in business educational contexts, but not to repress those already extant. In the subsections below I elaborate these points.

7.2.1 Recommendation One: Engaging Social Justice through Critical Communication.

The first recommendation with which this thesis concludes is a demand to see the institutional environment within business schools engage Critical Communication to emancipate marginalized faculty and develop a critical, inclusive, and process-oriented organization focused on social justice through growth, development, and self-reflection. Thus, the objective of this recommendation is to redress the institutional hegemony that marginalizes notions of social justice and business purpose that, when applied to business education and practice, would offer alternatives to the limiting notions of “profit”. The institutional hegemony I am referring to is that which reinforces the idea of profit as *the* most legitimate force for business.

The details of this initial recommendation for Critical Communication are outlined by returning to the concept of ideology critique, which was first presented in Chapter Six. Kuhn and Deetz (2008) explain the concept by speaking to Thompson’s (1984) notion of ideology:

Ideologies are implicated in ongoing social practice as well as the meanings created through those practices and provide the framework by which some meanings and interests are privileged over others. To examine ideology, therefore,

‘is to study the ways in which meaning (or signification) serves to sustain relations of domination’(Thompson, 1984:4). (Kuhn & Deetz, 2008, p. 178)

Thus, as Kuhn and Deetz (2008) suggest, an environment built on a foundation of social justice, or one that seeks to be, must enable ideology critique to occur inclusively, critically, and frequently to prevent “domination”. That said, the limitation of ideology critique, as Kuhn and Deetz further assert, is that enacting practical change using critical discourse can be difficult. They believe that ideology critiques themselves rarely offer plausible alternatives other than that of a “utopian vision of a post-capitalist world” (Kuhn & Deetz, 2008, p. 183). While a “post-capitalist world” may be a favourable outcome, such a notion also implies that there is a “site” of social justice: a utopia that when it is reached brings eternal justice. This is counter to the theoretical position taken in this work, supported by Tikkun Olam, that social justice is not a destination but a process. Social justice is not a utopia; it is a process that consists of action and re-action to the injustices that surface within the global as well as the local context. Accordingly, what Kuhn and Deetz suggest to the business industry is to expand beyond ideology critique and into practical action by developing “critical communication theory”.

Critical Communication Theory is a theory of communicative action that emphasizes the necessity of dialogue between multiple parties who have multiple objectives. In this regard it focuses on developing a process whereby alternative viewpoints and ideologies can be voiced to eliminate the dominance of one ideology over others. Kuhn and Deetz explain:

Critical communication theory differs from ideology critique in that it offers the opportunity to overcome ideology (as possessed by all stakeholders) through genuine encounter and interrogation by difference rather than critical reflection and compromise. (2008, p. 184)

Among the eight faculty participants interviewed within this research there was a great diversity of backgrounds and opinions. According to Kuhn and Deetz, employing Critical Communication Theory within an organization enables such differences between multiple parties to be spoken to democratically. Thus, in the context of this research, with the objective of eliminating the one-dimensional profit ideology currently dominating business schools, Critical Communication can support a process-oriented communicative approach that would give voice to multiple faculty, student, and administrator views. The institutional environment of business schools must be “based upon critical theory and motivated by enriched processes of communication that engender authentic... participation, incorporate various social values, and operate within a process that constructively engages in conflict to inspire creative solutions” (p. 190). Utilizing conflict constructively and working through diverse meanings for the relationship between business and social justice is essential to ensure institutional expression that embraces multiple perspectives.

Employing Critical Communication Theory in practice would allow all persons to contribute to shaping meaning within business programmes in higher education institutions. This approach would contribute to achieving the objective of emancipating currently marginalized voices, and hopefully, enable practices based on social justice paradigms by creating a more just institution entirely.

To reiterate, in order to create the communicative environment that could support the critical context for social justice in business education programmes it is important that multiple voices be present, be included, and be heard in a real debate. While a multi-vocal communicative environment means that viewpoints reinforcing profit-motive will

not be eliminated, it also means that the profit viewpoint will not be hegemonic. In this sense multiple meanings for business in relation to notions of social justice will, potentially, all be communicated. Indeed, more than communicated, they would also have the potential to be evaluated critically, and reflexively, in terms of the contribution they make towards socially just outcomes. Consequently, while more than one meaning might be applied to business and to the notion of what constitutes social justice, this approach would enable the consideration of these concepts, and the relationship between them, in light of the contribution they make to eliminating injustice. Critical Communication, like Tikkun Olam, must involve engendering communicative processes focused on “repairing the world” through discourse and then action. Tikkun Olam does not support the non-social justice agenda as admissible, only transformable. Similarly, Critical Communication “through genuine encounter and interrogation” (Kuhn & Deetz, 2008, p. 184) focuses on transformation and growth of ideologies. This means that profit seeking ideology, and meanings of business, may be extant in the debates that emerge within a communicative environment, but they will be judged based on whether the recommendations they make pursue, or can pursue with the aim of transformation, a more socially just situation: a Tikkun Olam.

By creating an environment based upon Critical Communication, one-dimensional elements reified in the institution can, and I would argue must, be eliminated. Multiple research methodologies must be encouraged, supported, and rewarded equally. Similarly, treating MBA programs and students as more valuable to the institution because of the income they contribute to the business school must be eliminated as a practice. MBA programs and their students ought to wield no greater

control or contribution than any other program or student. Support and participation in external rankings, in publications such as *BusinessWeek* and *Financial Times*, which reinforce solely profit-based valuing of business schools should be eliminated. Instead external rankings that evaluate a holistic and diverse understanding of business schools, such as the ranking currently being developed by The Aspen Institute (2007), should be employed. These changes, however, must first start by invoking an institutional environment that engages in Critical Communication. While Kuhn and Deetz (2008) explain that the details of Critical Communication Theory have yet to be adequately elaborated, it's potential for use in business schools demands its usefulness be investigated in further research.

7.2.2 Recommendation Two: Implementing Critical Management Education and Critical Pedagogies in Case-Studies.

The second recommendation suggests that the Critical Communicative environment recommended above be embraced in the classroom. As such, I suggest that Critical Case-Study pedagogy should be employed within the curriculum to aid in this cultural shift towards the Critical environment sought within business schools.

In the Review of the Literature I introduced the theoretical concepts of Critical Management Education (CME) and Critical Pedagogy. There I noted that CME and Critical Pedagogy have remained, largely, removed from mainstream business education and particularly from that of business ethics and CSR discourse. While none of the participants mentioned CME or Critical Pedagogy in their interviews, interestingly they all desired to implement pedagogies of discussion and interaction, pedagogies similar to those of CME and Critical Pedagogy, rather than the hierarchical one-directional lectures

they often employed. This suggests that the participants would likely welcome pedagogical change in their classrooms.

I have already suggested that the marginalization of interactive pedagogies may be the result of the power wielding MBA programs, detailed in Chapter Four. As the data suggests, the research participants observed that MBA students preferred hierarchical and “practical” pedagogies: pedagogies that are didactic rather than interrogative. Hence interactive and critical pedagogies were not typically accepted by MBA students. This hierarchical teaching/learning environment seemed to prevent the employment of interactive and critical pedagogies and, thus, controlled faculty’s approach to teaching in the particular manner they desired.

Whereas the first Recommendation, above, is aimed at addressing the institutional *environment* that creates the conditions that enable particular ideologies to drive faculty pedagogy, this second Recommendation is aimed at creating a *pedagogical* approach that will enable faculty to teach in the interactive and critical manner they desired. This interactive, and critical, pedagogical approach is particularly important as participants saw such an approach to be supportive of their commitments to infusing business education, and consequently business practice, with social justice motivated aims. More specifically however, the question at which this second Recommendation is aimed is: what options might there be that can be instituted in classrooms than can challenge and critique the repressive dominant ideologies of profit primacy currently extant in business school curriculum? Furthermore, how might such an emancipating pedagogy be implemented in the current institutional environment within business schools given that the changes suggested in the first Recommendation may take time to implement?

In this light the recommendation for Critical Case-Studies is made. Given that Case-Studies are presently seen as an acceptable pedagogical tool in some business schools, a Case-Study pedagogical approach may be a site where change can be quickly implemented in business curriculum. However, Case-Studies currently are often designed in an approach that tends to educate individualistic and over-simplistic decision-making in business (Boyce, 2008; Cullen et al., 2004). Nonetheless, *critically re-adapting* the use and design of a Case-Studies approach may be an effective way to engage critical pedagogical tools in business education: particularly those of critical management education (CME). CME's pedagogical goals, as defined by Grey (2007), are 1) to "focus on values, not techniques", 2) to "explore/expose managerial interests and the exercise of managerial power", 3) to "understand management as a local, situated practice", and 4) to "understand the social, political and philosophical contexts of management" (p. 2). These four goals can be utilized in the design of Critical Case-Studies in business schools. This would create a context where multiple meanings and perspectives of business practice can be discussed openly, and in light of concerns broader than those of profit.

What is important to ensure in the implementation of Critical Case-Studies is that they invoke communication and learning based upon mutual exploration between teacher and student. Some Critical Pedagogy, as mentioned earlier in this chapter, has resulted in a pedagogical environment that has a degree of "moral superiority" (Perriton & Reynolds, 2004, p. 71). Critical Pedagogy, may, in this context, be marginalizing or re-creating dominating environments in the very classrooms they seek to emancipate (Ellsworth, 1989). To avoid this, Critical Case-Study pedagogy must be rooted in Critical Communication Theory, as is introduced in Section 7.2.1: all voices, student and teacher,

must be heard in the interest of creating the necessary dialogue aimed at developing students' capacity for critical engagement. In detailing Critical Pedagogy as an approach to creating critical consciousness, Friere (1970/2007) asserts that "the correct method lies in dialogue" (p. 67), and

co-intentional education. Teachers and students, co-intent on reality, are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators. (p. 69)

This pedagogy, aimed at developing in students the capacity for democratic social participation, demands a process-oriented and reflexive educational environment where the pedagogy shifts and grows with the participants: teachers and students. Tikkun Olam, as a theory, demands that we constantly look for the sources of new injustice and seek to address them. As a pedagogical approach, Case-Study is useful in this regard because it is flexible and can adapt and respond to injustice as these emerge in the business scenarios student's review. Case-Studies not only can be re-written, but they can be re-read and interpreted in light of changing situations.

Pedagogy that is critical, process-oriented, and case based is possible to implement in business schools. Enabling such a pedagogy would liberate faculty from defining business and social justice unilaterally while allowing them to communicate their personal commitments to social justice practice in their classrooms. This recommendation is, thus, an invitation for the creation of *critical cases* that will illicit and demand reflexivity of student, teacher, and of business ideologies.

Neither of the two recommendations will work if implemented without the other; an institutional environment that continues to marginalize its faculty cannot be supportive

of classrooms that invite Critical Case-Studies. Similarly a supportive institutional environment based on Critical Communication will be fruitless if it doesn't transfer into the classroom. Critical Communication and Critical Case-Studies are both necessary, and I believe essential, to engaging social justice in business pedagogy and practice. I encourage critique, elaboration, and research on the development of these recommendations: in particular as they are process-based, and thus, always unfinished.

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APPENDICES

Appendix A: Letter of Information

Research Title: Tikkun Olam: A social model for business justice.

I am writing to request your participation in research aimed at exploring business pedagogy in higher education institutions in Israel and Canada. I am a Masters of Education candidate at the Faculty of Education, Queen's University, Kingston, Ontario, Canada. As part of my research, I wish to interview Canadian and Israeli business faculty in higher education regarding their views on business pedagogy, social responsibility and principles of social justice. Participants in this research will be asked to state their opinion on questions related to the topic under study. I am inviting you to participate in one of these interviews.

The interviews are to be conducted at a time that is convenient to you. The location will be a neutral public place of your choosing. The interview will last for approximately one hour and will be audio taped. There will be no follow-up studies but you will be invited to submit follow-up correspondence to me after the interview in either English or Hebrew. In addition your interview data will be returned to you after it has been transcribed. At this time you will have an opportunity to review the data and edit it as desired. All raw data and transcribed material will be destroyed after the required seven years.

Your identity will be protected by means of concealing your name and any identifying place names. The information that you provide in the form of raw data will be secured in a locked cabinet in a locked office. Confidentiality will be protected as much as is possible.

There are no known physical, psychological, economic or social risks involved with participation in this research. Your participation is entirely voluntary. You are not obliged to answer any questions you find objectionable, and you are assured that no information collected will be reported to anyone who is in authority over you. You are free to withdraw from the study without reasons at any point, and you may request removal of all or part of your data.

This research shall be part of the Master of Education dissertation that will be submitted to Queen's University. The academic community and any other person interested in it shall have access to it through Queen's University. It may also result in publications of various types, including journal articles, professional publications, newsletters, or books at a later stage and can be thus available to the general public or as a secondary source for other researchers. There will be no remuneration.

If you have any questions about this research please contact Madeline Scott by e-mail madjscott80@hotmail.com or my supervising professor Dr. Magda Lewis at telephone 613-533-6000 ext 77277 or e-mail magda.lewis@queensu.ca. For questions, concerns or

complaints about the research ethics of this study, contact EREB committee at ereb@queensu.ca, or the Chair of the Queen's University General Research Ethics Board, Dr. Joan Stevenson, 613- 533-6081, email chair.GREB@queensu.ca.

If you are interested in participating in this research please contact Madeline Scott at the phone or e-mail address provided below.

Madeline Scott, M.Ed candidate Queen's University, Faculty of Education

E-mail address: Madjscott80@hotmail.com

Canadian telephone: 613-329-6792 Israeli telephone: 972 526 905568

Appendix B: Letter of Information in Hebrew

דף מידע

כותרת המחקר: תיקון עולם: מודל חברתי לצדק עסקי.

הריני פונה אליך בבקשה להשתתף במחקר שמטרתו לבחון את החינוך העסקי במוסדות להשכלה גבוהה בישראל ובקנדה. הנני סטודנטית לתואר שני בחינוך, בפקולטה לחינוך באוניברסיטת קווינס (Queen's University), אשר בקינגסטון, אונטריו, קנדה. כחלק מהמחקר שלי, הנני מעוניינת לראיין סטודנטים קנדיים וישראלים הלומדים בפקולטות למנהל עסקים במוסדות להשכלה גבוהה, ביחס לדעותיהם אודות חינוך עסקי, אחריות חברתית ועקרונות של צדק חברתי. המשתתפים במחקר זה יתבקשו לתת את חוות את דעתם בנוגע לשאלות הקשורות לנושאים הנבדקים במחקר. אני מזמינה אותך להשתתף באחד מהראיונות הללו.

הראיונות יערכו בזמן שנוח לך. המיקום יהיה מקום ציבורי ניטרלי לבחירתך. הראיון יימשך בערך כשעה והוא יוקלט על קלטת שמע לא יערכו מחקרים עוקבים, אך הינך מוזמן להעביר אליי תגובות נוספות לאחר הראיון, באנגלית או בעברית. בנוסף, המידע מהראיון שלך יועבר לרשותך לאחר שהוא יתומלל. בשלב זה תהיה לך האפשרות לעבור על המידע ולערוך אותו כרצונך. כל המידע הגולמי והחומרים המתומללים יושמדו בתום שבע שנים.

זהותך תוגן באמצעות הסתרת שמך וכל זיהוי של שמות מקומות החומרים שתספק בצורת המידע הגולמי ישמרו בארון נעול הנמצא במשרד נעול. הסודיות תישמר ככל שניתן. לא קיימים סיכונים פיזיים, פסיכולוגיים, כלכליים או חברתיים ידועים הכרוכים בהשתתפות במחקר זה. השתתפותך הינה על בסיס התנדבותי לחלוטין. אינך מחויב לענות על שאלות המעוררות בך אי נוחות, ומובטח לך כי אף פרט מהמידע שייאסף לא ידווח למישהו שהינו בעל סמכות עליך. הינך חופשי לפרוש מהמחקר מבלי לספק כל סיבה בכל שלב, ובאפשרותך לבקש הסרת כל או חלק מהמידע שמסרת מחקר זה יהווה חלק מעבודת תזה לתואר שני בחינוך, שתוגש באוניברסיטת קווינס. הקהילה האקדמית וכל אדם אחר בעל עניין יהיו נגישים לעבודה באמצעות אוניברסיטת קווינס. ייתכן והעבודה אף תתפרסם בשלב מאוחר יותר במגוון סוגי פרסומים, כולל מאמרים בירחונים, פרסומים מקצועיים, עיתונים או ספרים - ולכן, ייתכן והעבודה תהיה נגישה לכלל הציבור, או כמקור משני לחוקרים אחרים. לא יתבצע כל תשלום עבור ההשתתפות.

במידה ויש לך שאלות אודות המחקר, אנא צור קשר עם מדליין סקוט באמצעות דוא"ל: madjscott80@hotmail.com, או עם הפרופסור המנחה שלי, ד"ר מגדה לואיס, בטלפון 613-533-6000 שלוחה 77277, או באמצעות דוא"ל: magda.lewis@queensu.ca.

במידה וקיימות שאלות, חששות או תלונות ביחס לאתיקת המחקר של עבודה זו, אנא צור קשה עם ועדת EREB באמצעות דוא"ל: ereb@queensu.ca, או באמצעות יושב הראש ועדת אתיקת המחקר הכללית באוניברסיטת קווינס, ד"ר סטיב לייטון, בטלפון 613-533-6081, או באמצעות דוא"ל: chair.GREB@queensu.ca.

במידה והינך מעוניין להשתתף במחקר זה, אנא צור קשר עם מדליין סקוט באמצעות מספר הטלפון או כתובת הדוא"ל המופיעים להלן.

בברכה,

מדליין סקוט

סטודנטית לתואר שני באוניברסיטת קווינס, הפקולטה ללימודי חינוך תרבות ומדיניות

כתובת דוא"ל: Madjscott80@hotmail.com

טלפון בקנדה: 613-329-6792

טלפון בישראל: 905568-526-972

Appendix C: Consent Form

For: Madeline Scott
Of the: Faculty of Education at Queen's University
Title: Tikkun Olam: A social model for business justice

I have read and retained a copy of the letter of information concerning the study *Tikkun Olam: A social model for business justice* and all questions have been sufficiently answered. I am aware of the purpose and procedures of this study, and I have been informed that the interview is recorded by audiotape and is scheduled for one-hour, and will last no longer than 90 minutes.

I have been notified that participation is voluntary and that I may withdraw at any point during the study and I may request the removal of all or part of my data without any consequences to myself. I have also been told the steps that will be taken to ensure confidentiality of all information.

I am aware that if I have any questions about this project, I can contact Madeline Scott at telephone 613-767-4469 or e-mail madjscott80@hotmail.com or my supervising professor Dr. Magda Lewis at telephone 613-533-6000 ext. 77277 or e-mail magda.lewis@queensu.ca. For questions, concerns or complaints about the research ethics of this study, contact EREB committee at ereb@queensu.ca, or the Chair of the Queen's University General Research Ethics Board, Dr. Joan Stevenson, 613- 533-6081, e-mail chair.GREB@queensu.ca.

By initialling this statement below,

_____ I am granting permission for the researcher to use a tape recorder
Participant's Name: _____

Signature: _____

Date: _____

Please write your e-mail or postal address at the bottom of this sheet if you wish to receive a copy of the results of this study.

Appendix D: Interview Trigger Questions

Tell me a little bit about your academic history: what brought you X University?
How long have you been working for X University?

What inspired you into this [academic] profession?

Is there something about business education that you like most, or least?

How has business education changed in your career?

In your opinion, what is unique about business academia in Israel/Canada?

Is there something you personally would pinpoint as a key objective in business education?

Or what you personally try to do as a teacher of business?

Tell me about the person, persons or body of literature that has most influenced your teaching, or business philosophy.

Describe your pedagogical approach or philosophy (educational strategy) to business education? Can you tell me about it...

What is the purpose of business?

As you present it to your students?

As you think as most commonly practiced and taught?

As you may know, lately, according to Aspen Institute International survey, there has been an increase in the number of business schools required to offer or integrate social and ethical components into business curriculum. Do you think this is a necessary change?

How would you define social justice?

Can you see business, and business education playing a role in achieving social justice locally and globally?

Do you think it has a responsibility to do so?

Do you think current business ideologies are capable of addressing issues of social justice?

Why, or why not?

Are you familiar with the Judaic concept of Tikkun Olam?

Would you like to see a more social and ethical component in the business programs both undergraduate and graduate here at X University?

What would you say to a business student who was concerned about how business practices affected upon the community, environment and world at large?

Is there anything I should have asked you, and did not?