British Academy Of Management Submission

Title:
Towards a Biopsychosocial Pedagogy for Sustainability Management Education

Track: Sustainable & Responsible Business

Summary
There is an evident "theory-practice gap" between uncritical assumptions that business schools can provide "business solutions to sustainability challenges" (AACSB, 2013) and critical theorists' views that any such 'solutions' are likely to be symptomatic at best and a 'smokescreen' at worst. While proponents of ESD seek to position it as radical paradigm-breaking project, its co-option by vested interests renders it "virtually useless" (Fleming & Jones, 2013). This paper examines relevant literature and secondary sources (UNPRME progress reports) to verify this claim. It also theorises this problem in terms of an opposition between values & cognitions, which thwart the transformational learning necessary for transition to a sustainability paradigm. Finally, it recommends pedagogical approaches that can endow ESD with a new sense of purpose by changing the way learners' think through developing "goods internal to practices" (MacIntyre, 2007) and responding to the challenges posed by McGilchrist's (2009) divided brain theory.

Word Count: 5400

INTRODUCTION

In 2013 the EQUIS accrediting body for Business Schools introduced a new Chapter on "Ethics, Responsibility and Sustainability" signifying not only the interconnectedness of these themes but also the requirement that they be "an integral part of the School's values and strategy". Practically, it requires business schools to provide evidence that ethics, responsibility and sustainability are: (i) reflected in their mission, governance, strategy and operations; (ii) integrated into their educational offerings; (iii) demonstrated by their formal commitments (e.g. to UN PRME), and states that they "should be actively engaged in promoting business ideas and solutions to sustainability challenges".

In the same year, Fleming & Jones's (2013) critical appraisal of CSR-related management literature and research concluded that, "in the face of an impending ecological disaster, economic ruin and the obviously systemic nature of exploitation, corruption and the reduction of all issues to the bottom-line, CSR scholarship needs to abandon the idea that business and ethics might someday be married. The evidence to the contrary is staggering, and therefore we need to rethink seriously the conceptual basis and modes of investigation that appear to 'blind' it to some fundamental facts about the current condition of business and society" (p99).

This paper investigates this evident "theory-practice gap" by addressing three questions:
1) Does evidence from other literature on academic practice support Fleming & Jones' conclusion about CSR-related scholarship (including ESD) in HE, and Business Schools in particular?
2) What would rethinking "the conceptual basis and modes of investigation" of the subject involve?
3) What are the implications for teaching students at Business Schools, focussing on Durham University Business School in particular?

BACKGROUND

A second international Business School accrediting body (AACSB) recognises and accepts its role as a standard setter and facilitator for ethics in business education, stating that "it will continue its strong support for ethics education for all business students, and for sustainability and corporate social responsibility in business". In order to satisfy EQUIS and AACSB standards, most relevant business school programmes include some elements of these topics and at least 400 schools have signed-up to the UN Principles on Responsible Management Education (PRME). As we approach the end of the UN Decade (2005-14) for Education for Sustainable Development (ESD) there has been a noticeable increase in the number of recent ESD publications and initiatives by The Higher Education Academy, e.g. "Enhancing Education for Sustainable Development" (Atfield & Kemp, 2013), including Ch5: "Integrating Sustainability into Business Schools" (Godemann, et al., 2013). Furthermore, in 2010 the ISO published its first definitive practitioner-focussed International Standard (ISO26000) for "Guidance on Social Responsibility", the objective of which "is to contribute to sustainable development", signifying a convergence of both academic and practitioner debate around CSR and Sustainable Development, reflected in collaborative ventures such as ABIS (Academy for Business In Society), and dedicated courses (e.g. on Sustainability Leadership at Cambridge and Lancaster) that attract leaders of major corporations. These trends indicate a growing acceptance of the business case that "doing good is good business" and there is evidence that organisations of all types increasingly take the concept of corporate

citizenship seriously enough to integrate it into their management strategies, thereby influencing Business Schools which have correspondingly revised their curricula. This is demonstrated by Durham University Business School's progress over the last 20 years from offering no such modules to making them "core", earning at least a modicum of respect from other academics, muting the cynical cliché that "business ethics is an oxymoron" (Collins, 1994). From this we might conclude that any resistance to ESD/CSR education, arguably arising from modernist neo-classical economic sequestration of Darwinian, Smithian and Schumpterian theory eulogising selfish individualism and (creatively) destructive competition, has largely been overcome. So, is it all now just plain-sailing for ESD/CSR education, particularly in the new post-economic crisis world seeking alternatives to the discredited capitalist dogma of shareholder value primacy as the engine of unsustainable growth? This seemingly radical emergent "panacea" for harmonising the interests of business and society, through a common good appeal to equity and justice, creates a powerful ideological cocktail when combined with western liberal democratic political hegemony aimed at restraining excesses of both liberty and order (which history shows otherwise each separately results in the same tyranny of a powerful elite dominating and disempowering an oppressed majority). Optimists such as Haque (2011), Jackson (2009), Porter & Kramer (2011), and Visser (2011) envisage this as a harbinger of peaceful coexistence and wellbeing of humanity, based on sustainable livelihoods, arising from the hoped-for elevation of democratic capitalism, e.g. through ethical governance and shared value, to the sunny uplands of 'sustainable capitalism' necessary for the utopian ideal of "prosperity without growth" (Jackson, 2009), i.e. decoupling human subsistence needs from environmental (and social) destruction, thereby redeeming the Earth's carrying capacity (and the guilt of our own complicity in its demise) for our descendants.

Fleming & Jones (2013), however, consider this to be "the fantasy world of an 'ethical capitalism'...built upon a misunderstanding of the kind of society that history has bequeathed us" (p4) which "conceals the very source of the ills it claims to address" (p3). They argue that "the language of ethics has been appropriated to become the servant of the very institutional gridlock it sought to reform" (p7). Of course, this phenomenon is nothing new from a historical perspective. History is littered with such examples of dominant power systems, firstly attempting to vanquish opposition and then, when this proves difficult, disempowering it by co-opting it into its own servitude resulting in a "tragedy of the commons". In the case of business ethics and CSR discourse, Fleming & Jones (2013) claim it is "now so shot through with the values of economic rationality that it has been rendered virtually useless" (p8) in much the same way as TQM. Furthermore, they view CSR as "a Trojan Horse" - not so much a lost cause as a new "political project of ruling elite interests" providing a "smokescreen" to camouflage unsustainability. (p7). Even worse, it is accused of becoming a version of "benevolent paternalism", sustaining relationships of inequality (between powerful benefactors and powerless beneficiaries) by making them more palatable (Brock & Parker, 2012), thus not only undermining political imperatives to change or reform them but being instrumentally utilised to actively perpetuate them. The abolition of slavery was similarly prolonged by instrumental utility tactics and arguments. So, should we now simply abandon CSR, not least to avoid being academically "hoist by our own petard", and join Fleming & Jones in declaring that "CSR has ended because it never began"(p7)? Or, should we treat this apparent "hypocrisy" (March, 1994:263) as a transitional stage in the complex interplay of order (social justice) and liberty (property rights) at a time when the world is paralysed by its incapacity to respond to "global turning points" (Guillen & Ontiveros, 2012) and "gigatrends" (Fleming & Jones, 2013), necessitating a "paradigm shift" in which ESD/CSR should have a critical role to play (HEFCE, 2009).

This would necessarily diverge from the less contentious, but ultimately disastrous, path of covertly legitimising the status quo and business-as-usual (the business case/resource based view) of the "old paradigm", clinging to the hope that an environmentally and socially just or ethical solution will somehow emerge from the business ethics/CSR/sustainability discourse which in reality performs a "masking function for corporate interests" (Fleming & Jones, p99). Rather, it could only succeed, as did the abolition of slavery, by "courageous and humble" (Eichler, 1999) confrontation with the principles on which the currently unsustainable paradigm is founded and by grappling with related paradoxes and "troublesome knowledge" (Meyer & Land, 2003) through an "unflinching critical epistemology" (Fleming & Jones) that dares to be different, risks professional academic marginalisation, but ultimately prepares students to face the conceptual "threshold" of an alternative "ecologically integrated paradigm" (Boehnert, 2012) . In order to achieve this, our curriculum must engage with a fuller understanding of the political implications of destabilising the status quo and the cognitions and values that stand in the way of reforming the principles (e.g. property rights), processes (e.g. free markets) and drivers (e.g. inequalities resulting in competitive/positional consumption), and other underlying causes of unsustainability and corporate irresponsibility systemically woven into the fabric of capitalist liberalism. As Zizek (2010:87) contends, "what as a rule is not questioned is the liberal democratic framework within which these excesses should be fought. The goal, explicit or implicit, is to regulate capitalism....but never to question the liberal democratic institutional mechanisms of the bourgeois state or law". The initial impression is that critical management theory is thus of the utmost relevance to this enquiry.

ANALYSIS

1) Does evidence from other literature on academic practice confirm Fleming & Jones' conclusion about CSR-related scholarship (including ESD) in Business Schools?

Marshall et al (2011) concur that "much business education operates within a tacit taken-for-granted set of assumptions as to the goals of profit-oriented enterprise and.... many of the 'consumers' of this education pay considerable sums of money to learn the skills deemed necessary to operate within these assumptions, so are not seeking to unpick them" (p14). They observe that ESD/CSR scholarship is usually only introduced in Business Schools following core modules reinforcing conventional business concepts of maximising profitability and shareholder value. From this they conclude that students receive the message that "nothing in the current ways of understanding business activities needs fundamental reform." In contrast, their MSc in Responsibility & Business Practice and MA in Leadership for Sustainability (at Bath and Lancaster respectively), have embraced critical management education for sustainability which inevitably challenges mainstream thinking and taken-for-granted assumptions. They describe their experience of "contradictory dynamics" within their Business School as "practically, politically and relationally tough" and recall being "repeatedly reminded, often in subtle, trivial and unintentional ways, that our course did not "fit" the regime." They acknowledge that "sufficiently radical ways of addressing issues of sustainability and social justice go against the grain of current mind-sets, paradigms, worldviews and practices. If change starts to reach towards significant issues, it is likely to invoke resistance and reaction....This could be considered some indication of having 'impact'." (p.8). They go on to argue that confrontation and competition are unlikely to achieve wider systemic benefits and lean towards an "oblique" (Kay, 2012) approach which

raises questions about "how close to be to other parties and their agendas, judging whether to fit in or challenge prevailing patterns" and "how to maintain a radical edge when what was novel and "alternative" appears to be gaining acceptance....is the next step co-option, becoming watered down in the dominant image?" (p229). Their account of implementing ESD in practice corroborates Fleming and Jones' findings.

Simon, et al. (2013:4) call for "innovative change" which is "revolutionary or disruptive innovation – changing the game. This requires us to step outside the comfort zone of expertise, familiar pedagogy and disciplinary limitations. It requires paradigm change". Drawing on their experience of over ten HEI's, they conclude that "traditional teaching and thinking reinforces the status-quo through expert-driven thinking" which is resistant to change and acts as a barrier to transdisciplinary discussion and ESD by "dismissing the need for change and disenfranchising 'non-expert' perspectives" (p5). They go on to consider the type of thinking necessary for ESD and reject "traditional and isolated thinking" that they conclude is largely responsible for creating the problems that ESD seeks to address. This corroborates Marshall et al's belief that "the problem of sustainability is partly a problem of the way we think", citing Orr's (1994:27) assertion that:

> "The crisis we face is first and foremost one of mind, perception, and values; hence it is a challenge to those institutions presuming to shape minds, perceptions and values. It is an educational challenge. More of the same kind of education can only make things worse" (in Marshall, et al. 2011:15)

Both Simon et al. (2013) and Marshall et al. criticise HEIs, and Business Schools in particular, for being places in which "disembodied rational knowledge is generated and disseminated" (Marshall et al., 2011:15). A similar critique is levelled at US Business Schools by Martin (2009:129) who claims that out of their 140,000 MBAs graduating annually, "it is unlikely that even one in a hundred would have been taught anything but inductive and deductive logic during their entire post-secondary education." This skews the way graduates think towards "analytical thinking" and away from "intuitive thinking" against which he accuses Business Schools of inculcating an "active hostility" and treating it "as frivolous".
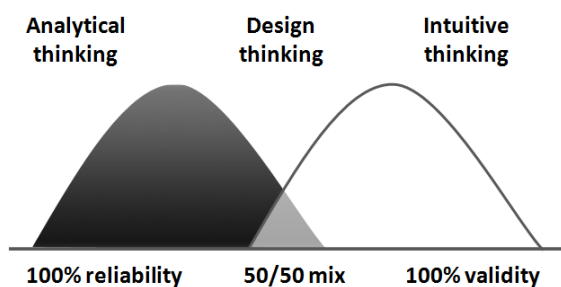

Fig 1: Martin's (2009:54) Design Thinking Model: The Predilection Gap

McGilchrist (2009:49) argues that such mocking, discounting or dismantling of "intuitive" values and cognitions is symptomatic of the deeper unconscious struggle for dominance of left (analytical) over right (intuitive) brain processes. He explains that the division between the left hemisphere, biased towards identification by parts (i.e. atomistic, reductionist, linear thinking), and the right hemisphere, biased towards the whole picture (i.e. relational, holistic, systemic thinking), creates significant differences in our understanding of experience.

This has profound implications for ESD/CSR education, since, according to the literature, it is dependent on the degree to which attention shifts from things to relationships, and from a segregated and dualistic view of the world towards an integrative and participative perspective, i.e. "a systemic worldview" (Sterling, 2004:56), associated with a predominantly right-hemisphere perspective. Heilbroner (1985) blames capitalism for producing forms of consciousness and worldviews dominated by economic and instrumental rationality that have shaped people's thinking in ways that McGilchrist (2009) identifies with symptoms of schizophrenia. McGilchrist claims that the dominance of left-hemisphere values and cognitions (which Capra categorises as "assertive") over those of the right-hemisphere (which Capra categorises as "integrative") rejects or marginalises whatever economic and instrumental rationality does not value or cannot use. This may help to explain the "active hostility" to ESD/CSR, e.g. through being "increasingly subordinated to strategic management and the logic of economic rationality" observed by Fleming & Jones (2013:18) in Business Schools. Furthermore, McGilchrist explains how this hemispherical imbalance effectively traps us in a world, bounded by economic and instrumental rationality, in which corporate ideology is inextricably embedded, anaesthetising us to systemic corporate irresponsibility and unsustainability, and limiting justification of CSR to the utility of its 'business case', while progressively blocking off all exits through which we might seriously explore alternative paradigms (p445). This also explains Fleming & Jones' (2013:97) finding that "CSR research appears paralysed, unable to offer solutions [to] the insurmountable contradiction between sustainability and [economic] growth...[and] uncritically defaults to an organization-centred perspective which provides neither a theoretical rudder nor a normative catalyst for social change." As Eichler (1999:187) concludes, "it seems we recognise unsustainability when we see it, but we do not know how to conceptualise it (let along organise) things differently."

These research findings concur with Springett's (2004:148) conclusion that "nowhere has the challenge that ecological and social unsustainability presents to the formal curriculum proved more problematic than in the business studies curriculum". As we have seen, radical versions of ESD/CSR education critique the orthodox curriculum for creating and legitimising institutions and systems that render business values, attitudes and practices largely inimical to sustainability; challenge the rationality of the overarching capitalist paradigm of production and consumption with respect to sustainability by appeal to ethical and political theory; and, more fundamentally, probe the values and cognitions upon which they are founded, which is deeply threatening to the prevailing individualistic psychology and instrumental rationality common to both liberal democratic capitalism and conventional management theory (Stacey, 2004). Frisk & Larson (2011) conclude that current sustainability-related educational programmes are inadequate for achieving the necessary transformational change among students by failing to inculcate sustainability values, attitudes, habits and behaviour. This can be attributed to the 'cognitive dissonance' caused by the prevailing hemispherical imbalance promulgating values and cognitions that are assertive/analytical rather than integrative/intuitive. This is borne out by Roome's (2005:170) experience that despite their teachers' efforts, students "often appeared to search out the comfort of analysis and analytical tools rather than to value the exercise of critical judgement" requiring holistic, systemic and intuitive thinking.

This literature review provides corroborating evidence of Fleming & Jones' critique, posing two dilemmas for Business Schools:

1) Business practice associated with "our current economic system...is unsustainable and, more than that, it is one of the motors that is driving us deeper into unsustainability" (Eichler, 1999). As Clegg, et al. (2011:400) conclude, "overall, it is doubtful that established corporations, effectively institutionalised in a legacy of exploitative behaviour, and misbehaviour, can become wholly socially responsible, let alone socially accountable."

2) ESD/CSR scholarship in business schools "hides an uncomfortable tension between accommodating and radical transformist approaches" and to the extent that it remains under the "influence of reductionism, objectivism, materialism and dualism allied to an uncritical and growth-oriented consumerist culture....largely remains part of the problem of unsustainability"(Sterling, 2013:64).

This literature review was supplemented by content analysis (using Atlas Ti) of annual progress reports uploaded to the UN PRME website by six signatory Business Schools in the top 50 of the FT MBA ranking which broadly reached the same conclusions, i.e. that although there was some evidence of a desire for change and transformational learning, there was little evidence of any recognition that cognitions and values associated with current ways of understanding business activities require fundamental reform. This concurs with Godemann, et al's (2013) conclusion about the lack of an integrated approach to sustainability in business schools, over-reliance on guest speakers and case studies, and scarcity of collaborative cultures to focus discussion/communication on sustainability issues.
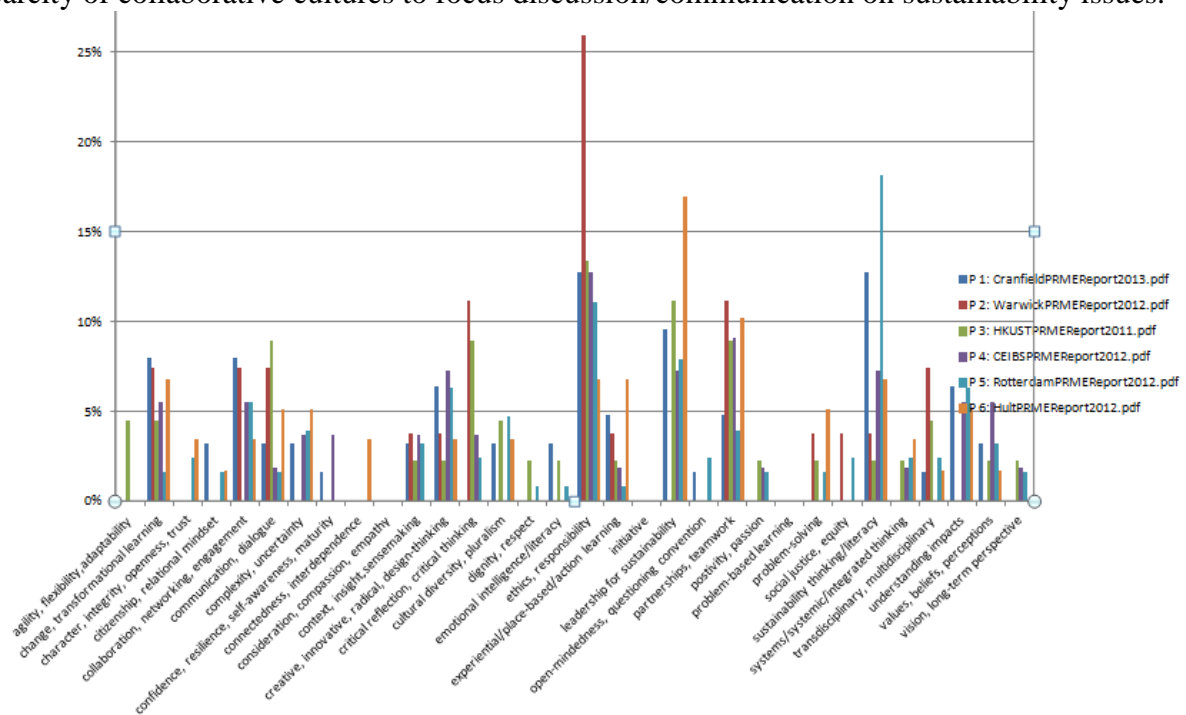

Fig 1: Content Analysis of UN PRME Progress Reports of 6 leading business schools

2) What would rethinking "the conceptual basis and modes of investigation" of the subject involve?

Raskin (2008:469) claims that the shape of the global future rests with the reflexivity of human consciousness – the capacity to think critically about why we think what we do – and then to think and act differently. Stern's foreword to HEFCE's Sustainable Development Action Plan similarly highlights the "need for minds capable of creating new possibilities" and the need to "transform our current ways of thinking and operating" (Stern, 2009:1).

Sterling contends that there is a growing realisation that not only do current ways of thinking, perceiving and doing need to change in response to critical systemic conditions of uncertainty, complexity and unsustainability, but that the "old paradigm" is at the root of the problem. Boehnert (2012) describes this as an "epistemological error" which Eichler (1999) traces back to "the unifying framework" common to both Business and Sociology, i.e. the Human Exemptionalism Paradigm (HEP) which postulates that:

> Social and cultural factors not only distinguish humanity from any other species but are also the main determinants of, and the crucial contexts for, human affairs, which accumulate through the capitalist system, such that technical and social progress can continue indefinitely, making all social problems ultimately soluble.

Boehnert (2012:4) argues that this "outdated and thoroughly inadequate reductive epistemological position" must be abandoned because "the nature of the economic system is to grow and consume everything to suit its needs; our language, our values, our ideas about what can and cannot be an economic transaction", of which an extreme example is the 'Cybersex' market, enslaving Filipino children into systematic sexual abuse to gratify western paedophiles. She concludes that "the emphasis on profit in an international capitalist system based on infinite growth is that transnational capital will continue to grow and swallow up everything in its wake until there is nothing left to use". This concurs with Daly's (1996:175-6) conclusion that "an economy predicated on the perpetual expansion of debt-driven materialistic consumption is unsustainable ecologically, problematic socially and unstable economically, resulting in "a horrible distortion of the common good and of our underlying human values."

Orders of change/learning	Seeks/leads to:	Can be labelled as:
First order change Cognition	Effectiveness/ Efficiency	'Doing things better' Conformative
Second order change Meta-cognition	Examining and changing assumptions	'Doing better things' Reformative
Third order change Epistemic learning	Paradigm change	'Seeing things differently' Transformative

Fig 2: Bateson's Levels of Learning [Source: Sterling, 2010, p25]

Bateson's (1972) model (Fig.2), from which Organisational Learning theory (Argyris (1993), Senge, (1998)) evolved, theorises a progression from first-order 'utility-based' learning to "epistemic" third order 'values-based' learning, reflecting his opinion that "the most important task facing us is to learn to think in new ways" (Marshal et al., 2011:39). Sterling (2013:66) identifies values relevant to ESD/CSR as: respect, trust, participation, community ownership, justice, participative democracy, openness, sufficiency, conservation, critical reflection, emergence and a sense of meaning, which are synonymous with Capra's (1996) "integrative cognitions & values" (Fig.3).

Cognition		Values	
Assertive	*Integrative*	*Assertive*	*Integrated*
Rational	Intuitive	Expansion	Conservation
Analysis	Synthesis	Competition	Cooperation
Reductionist	Holistic	Quantity	Quality
Linear	Nonlinear	Domination	Partnership

Fig 3: Expanded Paradigm of Cognitions & Values (adapted from Capra), in Ferdig (2000:3)

Similarly to Roome, Sterling encounters resistance to "epistemic" learning which he attributes to the significant challenge it poses to existing beliefs and ideas, reconstruction of meaning, discomfort and difficulty for learners, etc. This concurs with Robinson & Turner's (1993:3) finding that "the complexity, the holism, the number of interrelationships in the concept of sustainability is challenging for people to understand" (in Eichler, 1999:187). A relational, ecological way of seeing requires an alternative set of cognitions and values that can only be achieved by "deep change in educational values, assumptions and practices" (Sterling, 2013:66). The mainstream emphasis on cognitive learning, without 'values-based' education, is simply inadequate to meet this challenge and "educators often only make things worse for students by teaching about global issues as if this were solely a cognitive endeavour" (Hicks, 2002:108).

This analysis reveals little progress towards an affective "values-based" as opposed to a "utility-based" epistemology, despite the endeavours of academic practitioners. Hawkesbury College, for example, attempted to transcend 'the epistemologies of positivism and reductionism' (Bawden, 2005) dominating mainstream educational thinking and practice, by developing the "holistic" educational paradigm of "methodological pluralism". According to Hicks (2002:102), this requires "three awakenings – of the mind, the heart and the soul ... (if) truly effective teaching" is to take place, which cannot be achieved by rational and analytical modes of learning (Martin's "analytical thinking"), but necessitates their opposite – imaginative and intuitive – modes of learning (Martin's "intuitive thinking"). However, these alternative modes of learning/thinking, which create the "predilection gap" (Martin, p54), correspond to the differential hemispherical processing of left and right brain respectively, a fuller understanding of which helps to explain the problem that educators experience which, if McGilchrist's theory is right, points to important antecedent issues.

McGilchrist (2009) argues that differential hemispherical processing results in two opposing trajectories with respect to utility and "higher order" values that has profound implications for ESD/CSR education, which, as we have seen, depends on shifting from a utility-based approach to a "higher order" values-based approach. He claims that the trajectory of left hemisphere processing always follows a reductionist, instrumental neural pathway towards utility (consistent with the old "mechanicity" paradigm), whereas the trajectory of right hemisphere processing embraces integrative values and cognitions (consistent with the new "ecological" paradigm). He maps these processes onto Scheler's Pyramid of Values (Fig.4), broadly corresponding to Hicks' levels of "awakening".
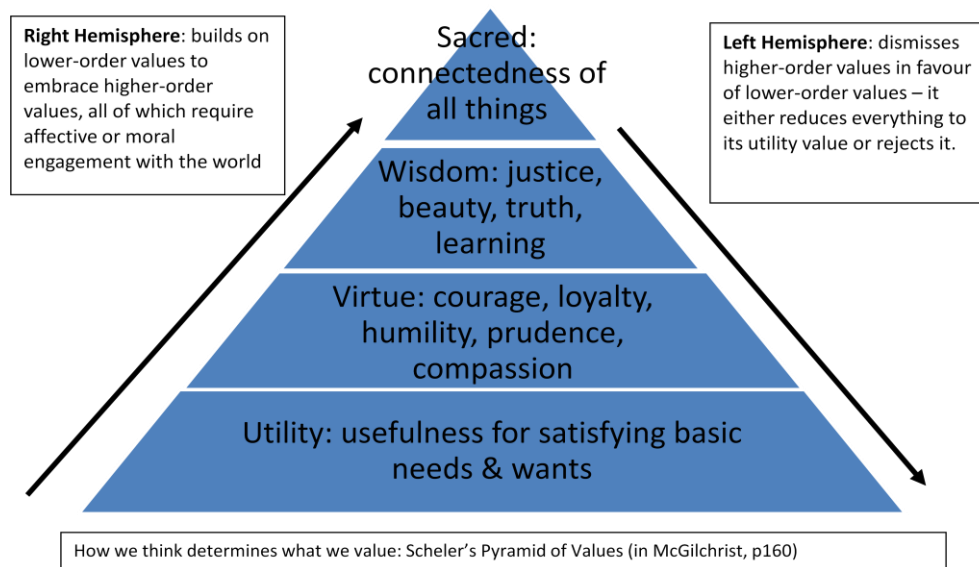
Fig 4: Scheler's Pyramid of Values (adapted from McGilchrist, 2009:160)

McGilchrist (2009:161) contends that, in the world that the left hemisphere brings into being, "everything is either reduced to utility or rejected with considerable vehemence, a vehemence that appears to be born of frustration, and the affront to its 'will to power'", whereas "the higher values in Scheler's hierarchy, all of which require affective or moral engagement with the world, depend on the right hemisphere." He claims that the increasing imbalance between the hemispheres, particularly in western brains, arguably partly attributable to "the narrow instrumentalism and managerialism that has affected so much educational thinking and practice" (Sterling, 2013:65), has allowed left hemisphere processes to overwhelm those of the right hemisphere. This concurs with accounts of business school ESD/CSR teachers whose efforts to counteract the reductionism of learners' analytical thinking and influence the institutional regime so that it does "fit" often seem fruitless.

McGilchrist postulates that "our brains not only dictate the shape of experience we have of the world, but are likely themselves to reflect, in their structure and functioning, the nature of the universe in which they have come about" (p460). This offers a plausible explanation as to why ESD/CSR education and "the very notion of social value (what we evaluate as right or wrong, worthless or worthwhile, indeed our ability to choose) is completely subordinated to the dictates of economic rationality, a subordination that eliminates or erases rather than provides ethical co-ordinates" (Fleming & Jones, 2013:2) and has become metabolised into an ontology that eliminates questions regarding its desirability. It also provides a more satisfactory explanation than inertia for why transformative learning more generally has neither provoked Hicks' "awakenings" nor inspired "corporate human confidence in the ultimate worthwhileness of our moral endeavours", without which Daly (1996:19) fears that "ecological morality will.....languish and die".

If this phenomenon has such profound influence on our values and cognitions, unconsciously impelling us towards reductionist, instrumental and analytical thinking, then it's little wonder that despite its proponents' efforts, ESD/CSR education continues to be treated as something "not really meant to be taken seriously or identified with too ardently" (Fleming & Jones, 2013:103), obscured by a "veil of ignorance" perpetuating beliefs in businesses as benign social institutions, and business education as fundamentally values-neutral and amoral. Moreover, it explains why CSR has become a tool of utility for instrumental and economic value via markets, shareholder activism, and the financial system as well as to "incorporate

workers" (Fleming & Jones 2013:67). This reinforces Fleming & Jones' call for "a deeper resuscitation of its epistemic origins in a more genuinely radical agenda for social change" (p105) with the need for a "pre-analytic" understanding, not only of the way we think, but also of the way hemispherical imbalance corrodes the integrative/intuitive values and cognitions necessary for ESD/CSR education and practice.

3) What are the implications for teaching students at Business Schools, focussing on Durham University Business School in particular?

The profound revelation of this analysis is that the problems identified are to do with the way westerners think which is largely determined by the way their brains work in an unbalanced way, resulting in pathologies resembling schizophrenia and perhaps also the psychopathic tendencies diagnosed by Bakan (2005) in "The Corporation". McGilchrist argues that redressing this imbalance is an imperative, without which the capability to resolve global sustainability issues that now confront humanity is significantly impaired, relying on "technological optimism" at the expense of more radical alternatives. He claims that "following the left hemisphere's path has already involved the destruction and despoilation of the natural world and the erosion of established cultures,....this has been justified in terms of its utility in bringing about human happiness.....but the fact remains that increases in material wellbeing have little or nothing to do with human happiness" (p434). In the same way as Capra calls for a rebalancing of "assertive" (left hemisphere) with "integrative" (right hemisphere) cognitions and values (Ferdig, 2000), Martin (2009) calls for a rebalancing of analytical thinking with intuitive thinking, which he terms "Design Thinking" (Fig.1), claiming it to be "the next competitive advantage". He has devised the "Design-thinker's Personal Knowledge System" (Fig.5) as a practical 'self-help' guide to redressing this imbalance.
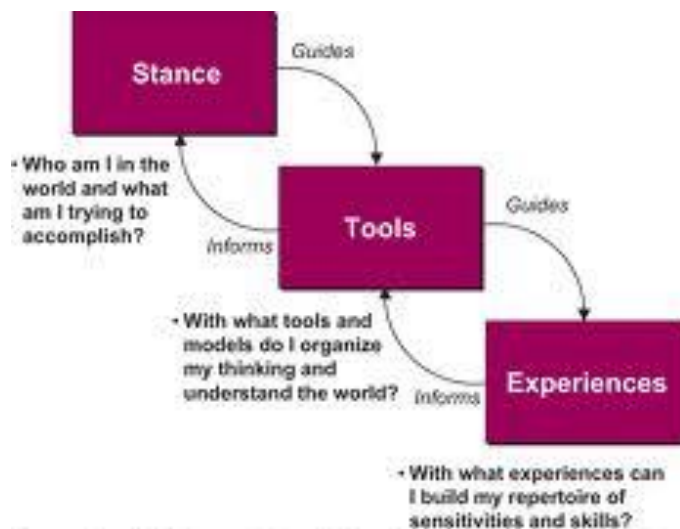
Fig 5: The Design-thinkers Personal Knowledge System (Martin, 2009:167)

We now address the question of how to theorise this in terms of educational practice. MacIntyre's (2007) concept of "goods internal to practices" provides a good starting point. He contrasts 'goods of effectiveness' with 'goods of excellence'. The former are external goods, e.g. wealth, power, status, materiality and knowledge-as-possession, etc., whereas the latter equate to Scheler's "higher order" values (Fig.4), i.e. internal goods synonymous with "epistemic learning". By prioritising the cultivation of these latter 'teleological goods', new

ways of thinking and being may be progressively actualised by participating in social practices that are 'morally educative' (Knight, 2008:327). This is evidenced by Rose et al's (2011:60-61) finding that engaging students in the practice of "active learning constructed in them a mindset that is 'emotionally capable of change' and, most importantly, they experienced subsequently a 'new sense of being'". McGilchrist emphasises that such "engagement", in Putnam's (2000) terms 'bonding social capital', can reverse left hemisphere reductionism that excuses "human nature" of conducting its relationships on the basis of thinly disguised utility, greed and competition. He also suggests "acculturating ourselves in the West to a more balanced way of using our brains, if we are willing to learn from the East – and if we can do so before its cultures are Westernised beyond redemption" (p458), on the grounds that Eastern cultures do not suffer the same "polarisation of the hemispheres" and "use strategies of both hemispheres more evenly while Western strategies are steeply skewed towards the left hemisphere" (p458).

In ESD/CSR educational terms, this suggests the need for:

1) a relational ontology and participatory epistemology (Sterling, 2004:57) within business schools, combining collegiality with critical ethnography, engaging students pedagogically in a range of practices, e.g. action research/learning, problem-based learning, design-thinking, NLP, mindfulness, reflective practice and emotional disclosure, etc. within a "biopsychosocial systems" framework, e.g. "Spiral Dynamics" (Beck & Cowan, 1996). Haigh (2011:10) describes this as "one of the most sophisticated, comprehensive and influential theories of transformative education" which "offers a unifying framework that makes genuinely holistic thinking and actions possible" (Beck & Cowan, 1996:30), and yet no reference to it was found in any of the examined material relating to ESD/CSR education in business schools. The design of the MBA International Enterprise Project at Durham University Business School seeks to construct a pedagogy enabling students to acquire goods internal to practices appropriate to the "integrative and holistic (new paradigm)" (Beck & Cowan, 1996:4) thereby increasing the likelihood of them achieving the transformation required to confront learning for sustainability paradoxes and challenges and the means to resist the "corrupting power of social institutions" (MacIntyre, 2007:194) wedded to the "old paradigm". Further research on the long-term impact of this is to be conducted in future.

2) weaving "internationalisation" into the ESD/CSR education pedagogy so as to develop practices that engage both hemispheres in more balanced ways, aimed at counteracting the skewdness towards left hemisphere values and cognitions. Without this, there seems to be little prospect of correcting the "epistemological error" that has bedevilled ESD/CSR education and systematically thwarts initiatives in business and education that depend on integrative/intuitive values and cognitions, e.g. TQM and transformative learning. As Beck & Cowan (1996:112) explain, "quality programs, re-engineering ventures, and global marketing initiatives tend to fail if they have been designed by too many linear, 'left-brain', systematized or even strategic thinkers".

CONCLUSION

Fleming & Jones (2013) conclude that a "marriage" between business and sustainability is unthinkable because business values and cognitions, within the current capitalist liberal paradigm, are inherently irreconcilable with sustainability values and cognitions and, by implication, with ESD/CSR education. Therefore, the "epistemological error" that business

schools can uncritically promote "business ideas and solutions to sustainability challenges" (AACSB), though well intentioned, only leads up the proverbial "garden path". Does this mean that ESD/CSR education should be abandoned? As Kay (2011:174) suggests: "the answer to that question is to present not an alternative solution but an alternative way of thinking." If ESD/CSR education is reduced to 'match-making' between business and sustainability then evidence suggests it has reached a dead-end. But, if its educational role is properly constructed, alongside a political purpose, to tackle fundamental problems underlying the current unsustainability paradigm, focusing not only on the way we think but also on how the unconscious working of our brains divides the nature of our reality such that perceptions and behaviours predominantly value/propagate business (and related educational) practices that are inherently unsustainable, it may find a new sense of purpose. Success will depend on its ability to: (i) develop critical pedagogical practices enabling students to acquire "goods internal to practices", i.e. the values and cognitions necessary to conceptualise and organise a sustainable future, and (ii) design a unifying framework of practice, e.g. by replacing the redundant HEP with a Gravesian biopsychosocial systems model, combined with a new conception of internationalisation in HE, as scaffolding for genuinely epistemic learning. The ultimate goal is to achieve "the return to the right hemisphere" that McGilchrist concludes is "of the utmost importance" (p437), and worth striving for because "the true value of a [person] is not determined by [their] possession, supposed or real, of Truth, but rather by [their] sincere exertion to get to what lies behind the Truth" (Lessing (1979) in McGilchrist, 2009:461), i.e. the "hidden connections" (Capra, 2003) that the left hemisphere is blind to. If we fail in this, then we will also fail in "our great challenge to change the value system underlying the global economy before it's too late" (Capra, 2003) and if we succeed "we will find ourselves in a very different world from what we know now, and we will find ourselves thinking in a very different way" (Graves, 1974).

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APPENDIX: Coding Structure for Content Analysis of UN PRME Progress Reports