The Routledge Companion to Reinventing Management Education

The position and role of the business school and its educational programmes have become increasingly prominent, yet also questioned and contested. What management education entails, and how it is enacted, has become a matter of profound concern in the field of higher education and, more generally, for the development of the organized world.

Drawing upon the humanities and social sciences, *The Routledge Companion to Reinventing Management Education* imagines a different and better education offered to students of management, entrepreneurship and organization studies. It is an intervention into the debates on what is taught and how learning takes place, demonstrating both the potential and the limits of what the humanities and social sciences can do for management education. Divided into six parts, the book traces the history and theory of management education, reimagining central educational principles and outlining an emerging practice-based approach.

With an international cast of authors, *The Routledge Companion to Reinventing Management Education* has been written for contemporary and future educators and for students and scholars who seek to make a difference through their practice.

Chris Steyaert is Professor of Organizational Psychology and Director of the Research Institute for Organizational Psychology at the University of St Gallen, Switzerland.

Timon Beyes is Professor of Design, Innovation and Aesthetics at the Department of Management, Politics and Philosophy at Copenhagen Business School, Denmark.

Martin Parker is Professor of Organization and Culture at the School of Management at the University of Leicester, UK.

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Edited by Chris Steyaert, Timon Beyes and Martin Parker

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HANIEL STIFTUNG

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Contributors

Kostas Amiridis is Lecturer at the Lancaster University Management School, Lancaster University, UK.

Robert D. Austin is Professor of Management of Innovation and Digital Transformation at Copenhagen Business School, Denmark.

Götz Bachmann is Professor for Digital Cultures at the Institute for Culture and Aesthetics of Digital Media, Leuphana University, Lüneburg, Germany.

Dirk Baecker, Sociologist, is Professor of Culture Theory and Management at Witten/Herdecke University, Germany.

Ester Barinaga is Professor of Social Entrepreneurship at the Department of Management, Politics and Philosophy, Copenhagen Business School, Denmark.

Daved Barry is Professor of Creative Organization Studies at Copenhagen Business School, Denmark and Visiting/Adjunct Professor of Management at Jönköping International Business School, Sweden and NovaSBE, Portugal.

Emma Bell is Professor of Management and Organisation Studies at Keele Management School, Keele University, UK.

Timon Beyes is a professor at Copenhagen Business School, Denmark and at the Centre for Digital Cultures, Leuphana University, Lüneburg, Germany.

Ulrik Brandi is Associate Professor of Organizational Learning at Danish School of Education, Aarhus University, Campus Copenhagen, Denmark.

Steven D. Brown is Professor of Social and Organizational Psychology at the University of Leicester, UK.

Robert Chia is Research Professor of Management at the Adam Smith Business School, University of Glasgow, UK.

Anne Colby is Consulting Professor in the Stanford Graduate School of Education, US.

Bogdan Costea is Reader in Management and Philosophy at the Lancaster University Management School, Lancaster University, UK.

Barbara Czarniawska is Torsten and Ragnar Söderberg Professor of Management Studies at Gothenburg Research Institute, University of Gothenburg, Sweden.

Christian De Cock is Professor of Management at Essex Business School, University of Essex, UK.

Paola Dubini is Associate Professor of Management at Università Bocconi, Italy.

Thomas S. Eberle is Professor Emeritus of Sociology at University of St Gallen, Switzerland.

Thomas Ehrlich is Visiting Professor at the Stanford Graduate School of Education and President Emeritus, Indiana University, US.

Bente Elkjaer is Professor of Organizational Learning at Danish School of Education, Aarhus University, Campus Copenhagen, Denmark.

Tara Fenwick is Professor of Professional Education at the School of Education, University of Stirling, UK.

Silvia Gherardi is Senior Professor of Work and Organization at the Research Unit of Communication, Organizational Learning and Aesthetics, University of Trento, Italy and Aalto University, Finland.

Martyn Griffin is a Lecturer in Organizational Behaviour at Leeds University Business School, UK.

Pierre Guillet de Monthoux is Professor of Philosophy and Management and Director of CBS Art Initiative at Copenhagen Business School, Denmark.

Daniel Hjorth is Professor of Entrepreneurship and Organization at the Department of Management, Politics and Philosophy, Copenhagen Business School, Denmark.

Robin Holt is Professor of Entrepreneurship, Politics and Society at Copenhagen Business School, Denmark.

Patrizia Hoyer is Postdoctoral Researcher in Organizational Psychology at the University of St Gallen, Switzerland.

Isabelle Huault is Professor of Organization Studies at Université Paris–Dauphine PSL, France.

Michael Humphreys is Professor of Organization Studies at Durham University Business School, UK.

Rasmus Johnsen is Assistant Professor at the Department of Management, Politics and Philosophy, Copenhagen Business School, Denmark.

Ulrike Landfester is Professor for German Language and Literature and Vice-President at the University of St Gallen, Switzerland.

Mark Learmonth is Professor of Organization Studies and Deputy Dean (Research) at Durham University Business School, UK.

Bent Meier Sørensen is Professor of Organizational Philosophy at the Department of Management, Politics and Philosophy, Copenhagen Business School, Denmark.

Stefan Meisiek is Director of Educational Practice in Business and Associate Professor at the University of Sydney Business School, Australia and Copenhagen Business School, Denmark.

Jörg Metelmann is Associate Professor of Culture and Media Studies and Programme Director Leadership Skills in the Contextual Studies, University of St Gallen, Switzerland.

Christoph Michels is Postdoctoral Researcher at the Research Institute for Organizational Psychology, University of St Gallen, Switzerland.

Ajit Nayak is Senior Lecturer in Strategy at the University of Exeter Business School, UK.

Daniel Nyberg is Professor of Management at the University of Newcastle, Australia.

Ellen S. O'Connor is Senior Research Fellow at the Institute for Leadership Studies, Barowsky School of Business, Dominican University of California, US.

Damian O'Doherty is Senior Lecturer in Organization Analysis at the Manchester Business School, University of Manchester, UK.

Martin Parker is Professor of Organization and Culture at the School of Management, University of Leicester, UK.

Michael Pedersen is Associate Professor in Business Philosophy at the Department of Management, Politics and Philosophy, Copenhagen Business School, Denmark.

Véronique Perret is Professor of Management at Université Paris-Dauphine PSL, France.

Linda Perriton is Senior Lecturer in Human Resource Management at the Stirling Management School, University of Stirling, UK.

Ajnesh Prasad is Research Professor at Tecnologico de Monterrey's EGADE Business School, Mexico.

Queralt Prat-i-Pubill is Researcher on Creativity and Collective Motivations at the School of Humanities and Social Sciences, University of St Gallen, Switzerland.

Alison Pullen is Professor of Management and Organization at Macquarie University, Australia.

Marton Racz is PhD Candidate and Graduate Teaching Assistant at the School of Management, University of Leicester, UK.

Elena Raviola is Assistant Professor at Department of Business Administration, School of Business, Economics and Law, University of Gothenburg, Sweden.

Bernhard Resch is PhD Candidate and Assistant at the Research Institute for Organizational Psychology, University of St Gallen, Switzerland.

Carl Rhodes is Professor of Organization Studies at UTS Business School, University of Technology Sydney, Australia.

Perttu Salovaara is Adjunct Assistant Professor at the Stern School of Business, New York University, US and Senior Researcher at the School of Management, University of Tampere, Finland.

Nishant Shah is a Professor of Culture and Aesthetic of Digital Media at the Leuphana University, Lüneburg, Germany and the co-founder of the Centre for Internet & Society, Bangalore, India.

Amanda Sinclair is an Author, Teacher and Professorial Fellow at Melbourne Business School, Australia.

Amritesh Singh is Postdoctoral Research Fellow at the Institute for Gender Studies, University of South Africa, South Africa.

Martyna Śliwa is Professor of Management and Organization Studies at Essex Business School, University of Essex, UK.

Morten Sørensen Thaning is Associate Professor in Philosophy and Programme Director of Philosophy and Business Administration, Copenhagen Business School, Denmark.

Nidhi Srinivas is Associate Professor of Management at the New School, New York City, US.

Matt Statler is Richman Family Director of Business Ethics and Social Impact Programming and Clinical Associate Professor of Business and Society, New York University Stern School of Business, US.

Chris Steyaert is Professor of Organizational Psychology and Director of the Research Institute for Organizational Psychology at the University of St Gallen, Switzerland.

William M. Sullivan is Senior Scholar at the New American Colleges and Universities and Visiting Professor at the Center for the Study of Professions, University College, Oslo and Akershus, Norway.

René ten Bos is Professor of Philosophy at the Department of Management Sciences, Radboud University in Nijmegen, The Netherlands.

Nicolaj Tofte Brenneche is Senior Adviser at the Faculty of Humanities, University of Copenhagen, Denmark.

Russ Vince is Professor of Leadership and Change at the School of Management, University of Bath, UK.

Christopher Wright is Professor of Organizational Studies at the University of Sydney Business School, Australia.

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Introduction

Why does management education need reinventing?

Timon Beyes, Martin Parker and Chris Steyaert

At a time when a pervasive performative culture encourages scholars who work at higher ranked business schools to invest their energies in their research profiles, that is to say, publication outputs and external funding, why bother to focus on teaching, learning and education? And why in particular on 'The humanities and social sciences in management education', to quote the rather clunky working title that guided us during the creation of this Companion? Why are we trying to conjoin the management school with subjects like philosophy, art, sociology, cultural theory and history? Why does business and management education, characterized by healthy enrolments and a buoyant labour market for academics, need reinventing anyway? Apart from the lazy or cynical response that editing and writing for such a book also yields an entry on the CVs of all the academics involved, we believe there are a number of important reasons to care about the arguments and ideas expressed in this book.

First, for most scholars employed at business school departments or business universities, a significant part of their time is spent on preparing teaching and interacting with students. We hope that this book will work as a handbook that a teacher could turn to and be inspired to integrate the humanities and social sciences into their course design and classroom practice. It provides a reservoir of ideas and concepts, examples and theories, histories and imaginings that might help to reinvent management education, perhaps encouraging us to think of 'management' less as a discipline and more as a topic of inquiry. Indeed as educators, we should all be inquirers into our own practices, narrating and sharing experiences with our colleagues as co-practitioners, altering our own approaches or inspiring those of others.

Second, we presume that for those who, like us, engage with theories, approaches and methods based on the humanities and the social sciences within or connected to the business school curricula, there is a motivation to do so that goes beyond professional research interests. We think, as do others (Gagliardi and Czarniawska 2006), that there is 'something', some particular sensibilities or styles, that the humanities and social sciences can provide for management education and its teachers and students, and we believe that such sensibilities and styles are both worthwhile and relevant. Much of this book is concerned with exploring the nature of this 'something' because we think that it is important to share and spread concepts, thoughts and experiences that can make these contributions more concrete and applicable.

Third, the sheer prominence that the business school and management education have acquired in the recent decades lends this undertaking some urgency. It suffices to point to the last and global financial crisis in order to start reflecting on what kinds of theories and sensibilities might be found wanting in contemporary management education. As the *Wall Street Journal* recently reported in language that radiated astonishment, some business schools now ask their students to read Marx and Kant in courses like 'Why capitalism?' (Korn 2014). Indeed, the movement of critical voices that goes under the name of critical management studies now seems to be spreading far from its northwest European heartlands (Grey *et al.* 2016). Elsewhere on campus, a global network of students of economics has taken matters into its own hands and demanded a curriculum that takes different kinds of knowledge as well as theoretical and methodological pluralism seriously in order to be able to reflect on economics' predicaments (International Student Initiative for Pluralism in Economics (ISIPE) 2014). In other words, it is high time to explore how the humanities and social sciences can intervene in management education precisely because the latter is often understood to be in crisis since it appears so insulated from the everyday concerns of global politics and civil society.

Fourth, we should write 'can *again* intervene in' because all of this is far from new (see French and Grey 1996; Parker and Jary 1995), and yet it is in need of reinvention. In fact, the humanities and social sciences have shaped management education from the get-go. Thinking historically, as several chapters early in this volume do, it seems that management education has been in crisis for quite a while; and the call for a more humanities- and social sciences-based curriculum (Zald 1996), or a return to the liberal arts tradition, is a quite well-rehearsed one. So we need to revisit these prior debates and remember neglected thinkers to think about what we might do anew, or do differently, in terms of reflecting on and practising teaching and learning at the business school.

Fifth, in our experience an interest in the relationship between the humanities, social sciences and management education is clearly growing. Perhaps this is simply because the ever-growing number and size of business schools has ushered in plenty of migrant scholars with different disciplinary backgrounds from what are usually called the 'core' subjects of management education. This may well be one of the causes of this reconsideration and reform of what the study of management should entail because 'outsiders' to the business school bring new ideas and have not yet adopted the common sense that isolates business from other disciplines (Parker 2015). That is why we feel that a more sustained discussion in the form of this Companion is needed to bring these voices, reflections and practices together to make them resound and circulate more widely.

Such is the rationale of this book. We seek to stage an intervention into the debates on what is taught at the business school and how learning takes place, and we aim to squarely position the humanities and social sciences within this discourse – where they belong. Thanks to the generous, thoughtful and eloquent contributions this book demonstrates both the manifold potential and the limits of what the humanities and social sciences can do to and with management education. Before the remainder of the introduction is given over to introducing the respective sections and chapters, we briefly outline the Companion's institutional and discursive contexts and how it originated and took shape.

The rise and rise of management education

In the field of higher education, the position and role of the business school and its educational programmes have become increasingly prominent, and yet also increasingly questioned and contested. Although management education became a component in European and North American higher education more than a century ago, the past few decades have seen a massive increase in student intake and, correspondingly, in teaching programmes as well as in the organizational forms of business school departments at universities and specialized business universities all over the world. For instance, the field of management and business studies is now the single largest area of research and education in the UK higher education system (Pettigrew *et al.* 2014). To some degree, the business school has become the institutional home to scholars and teachers with all sorts of disciplinary backgrounds, many of them from comparably more beleaguered departments of the humanities and other social sciences rather than from economics or business studies itself – a fact that is reflected in the professional trajectories of many of the contributors to this book.

The sheer number of students who opt for management programmes corresponds to the managerialization – and, more recently, entrepreneurialization – of all spheres of society. A degree in management is now often sold globally as a prerequisite for a professional career, whether it is sought in the cultural, public and social sector or, of course, the business world itself. What management education entails and how it is enacted has therefore become a matter of profound concern in the field of higher education and, more generally, for the development of the organized world (Pritchard 2012). Fed by successive financial crises, ethical scandals and ecological disasters but also by such evolutions as cognitive capitalism and digital labour (Peters and Bulut 2011), this concern is closely entangled with big questions concerning what kind of knowledge, practices, sensibilities and worldviews are conveyed and on offer in the university sector in general and in its business schools in particular. The scope and direction of management education then becomes a subject matter of great importance because it connects the future of the business school and university to the shaping of tomorrow's society and organizations. This Companion seeks to intervene in these debates and to interrogate if, what and how the humanities and social sciences can contribute to reinventing the education of what, in business school contexts, are routinely addressed as future managers, entrepreneurs or decision-makers.

Problematizing management education

The business school's rise to prominence and power is accompanied by periodic outbursts of critical scrutiny, self-reflexivity and soul-searching. In recent times, there seems to be at least one so-called 'crisis' per decennium that calls provocatively for 'a debate' (Willmott 1994), that points to 'the end of business schools' (Pfeffer and Fong 2002), that proposes 'a hard look' at management education (Mintzberg 2004), or suggests that business schools have 'lost their way' (Bennis and O'Toole 2005) or sees them 'in ruins' (Starkey and Tempest 2006), followed by calls for rethinking management education (French and Grey 1996), for linking to the social sciences and humanities (Zald 1996), for coupling academic rigour with external relevance (Starkey and Madan 2001), or for developing new agendas (Clegg *et al.* 2011). Against this background of critical attention and sustained insecurity, there is a growing number of works on the historical conditions and development of the business school and management education (Augier and March 2011; Colby *et al.* 2011; Khurana 2007; O'Connor 2012; Pettigrew *et al.* 2014; Starkey and Tiratsoo 2007).

Some of these studies also provide the current debate with new routes to consider as they call for an intensified reliance on what is called liberal arts education in the North American context, giving new prominence to the humanities and social sciences. One of the main ideas concerning the direction and outlook of the educational philosophy, programmes and practices that ground the future of management education is to find solutions for the tension between offering a general, academic education in the tradition of the liberal arts that orients learning towards

ethical and political responsibility within a broader sociocultural framework, and the desire for a specialist and practice-oriented learning profile that can draw upon technical skills and practical wisdom. This 'broad' versus 'narrow' metaphor runs through many of the chapters in this book, questioning as it does the epistemological divisions and institutional compartments that produce 'management education'.

We believe that the refreshed focus on the humanities and social sciences and what they might do to reinvent management education is not a secondary or supplementary exercise to the 'real' business of business school teaching and learning. It seems commonplace (and perhaps all too comfortable) to bring in the humanities and social sciences as an add-on and perhaps 'corrective' to what are usually presented as core areas of management education (perhaps echoing the 'compensation thesis' of the philosopher Odo Marquard (1986), according to which the humanities' role is to counterbalance and perhaps atone for the damages wrought by technological–scientific progress). However, one should note that the concerns of the humanities and social sciences have informed and shaped the study and teaching of management education from the start (see Rhodes; and Parker, this volume). The subject of business and management was itself produced as a pot-pourri of ideas from pre-existing disciplines because it could not produce itself from nothing. Simply put, the study of management and organization would look entirely different were it not for the thoughts and categories of, for example, Marx, Durkheim and Weber, or the forms of thought generated in disciplinary categories such as political economy, anthropology and philosophy. Using an insight from the philosopher Michel Serres, we might say that 'management' emerged and developed as a parasite, intercepting and extracting value (in the form of theories, concepts, methods) from humanities-based and social-theoretical thinking, perhaps taking without giving (see Brown, this volume).

The humanities and social sciences have thus infused and shaped what is being taught at business schools, even if contemporary versions of management and organization studies often prefer watered-down and more instrumental accounts of what it means to make sense of organizational life. Attempting to reinvigorate the role of the humanities and social sciences in management education is not a fringe exercise dabbling with exotic concepts and approaches on the margins of the real stuff – it is the real stuff and it has the potential to influence and transform what is taught and learned at business schools and how learning and teaching takes place. This Companion is situated in and seeks to revitalize this tradition of inventing and shaping management education. (For a while, we thought about simply calling this endeavour the 'Companion to Management Education', and let the chapters speak for themselves.)

Although based on a rich heritage of problematizing and reimagining management education, the Companion responds to a climate and debates that are very much of the moment. As noted earlier, there has been an increasing interest in rethinking the theory and practice of management education by encouraging interdisciplinary inquiry with knowledge and practices from the humanities and social sciences. In this sense, this book has profited from a number of conversations and experiments that we wish to foreground in the form of two trajectories. The first is the recent Carnegie II Report on 'The future of business education' (Colby *et al.* 2011), which presents the integration of liberal learning into undergraduate (and graduate) business education as one of the central challenges for business schools and business universities. Notably, the report calls upon the humanities so that business students can better learn to deal with the complexities of a globalized world market and societies under transition, which would require various essential competencies: analytical skills, multi-perspectivism and personal growth and mastery. These are related through integrative practical skills, which will be needed supposedly by a future employee or entrepreneur thrown into the cultural and technical dynamics of worldwide capitalism (see Sullivan, Ehrlich and Colby, this volume).

Following the Carnegie Report, a series of conversations in the North American and European context have turned this most recent call to reconsider the humanities 'for' management education into a broader movement and towards a research agenda that this Companion picks up and unfolds. This began with a Roundtable in 2011 at the Copenhagen Business School, Denmark, and was followed by the Aspen Institute Conference in the US as well as the Professional Development Workshop on 'Integrating liberal learning and business education: putting the Carnegie Report into practice' at the Academy of Management in Boston in 2012. A series of workshops followed: 'Practicing humanities and social sciences in management education' at the University of St Gallen, Switzerland, in 2012, and then events in Copenhagen (2013), at the University of Essex, UK (2014) and at Ca' Foscari University in Venice, Italy (2015).

These four workshops were the outcome of a second and parallel trajectory that emerged from a cooperation between the University of St Gallen and the German Haniel Foundation. Dedicated to the nexus of entrepreneurial practice and social transformation, one of the foundation's main concerns is the support of both students and universities that seek to interrogate the relation between entrepreneurial and sociocultural thought and foster educational programmes and pedagogies that experiment with new ways of connecting management education to matters of societal concern. Since 2003, what is now called the 'European Haniel programme on entrepreneurship and the humanities' has enabled a series of courses and teaching events dedicated to humanities- and social sciences-based concerns and pedagogies at the business universities of St Gallen and Copenhagen, as well as workshops (one of them specifically dedicated to this Companion) and faculty exchanges. This book is the document of these trajectories and conversations; we hope that it provokes their continuation as well as the invention of new debates, cooperations and interventions.

From histories to futures: the Companion structure and chapters

This volume is divided into six parts. Parts I to V comprise six chapters and Part VI has seven chapters. Part I on 'histories' retraces different elements of the history of management education, touching upon important debates and developments and how they might inform the contemporary situation. Part II on 'philosophies' delves into the works of distinct philosophical thinkers that provoke a reassessment and reimagination of central educational principles that inform teaching and learning at the business school and the university more widely. Part III on 'concepts' is dedicated to important social-theoretical approaches and how these can inform business school pedagogies that are based on an emerging practice-based approach to management education. Although all contributions up to this point in the book in some way or other relate historical and conceptual interrogations to experiences of teaching and learning, Parts IV and V more closely and exemplarily engage with the practices and structures of business school curricula: Part IV moves into (or out of) 'classrooms' and explores how courses and educational practices can be reinvented. Part V turns to the institutional work of constructing and establishing management 'programmes' based on the humanities and social sciences in the context (or confines) of business schools. The final and sixth part outlines the future challenges that will further influence the ways the humanities and social sciences will be applied and translated in management education.

Part I: histories

In order to understand the present and shape the future it is always a pretty good idea to try and learn from the past. If we look to the past, we see that the idea that management education is in

crisis is not a new one. We can also see that the division between business and management, and the humanities and social sciences, has been seen to be a problem on several previous occasions too. This suggests that it would be productive to begin by trying to understand how the business school has grown and what sort of borrowings and inventions have given it the shape it currently has; however, we also need to be sensitive to national and regional differences because, as many chapters in this book amply demonstrate, the institution has grown very differently in different places.

We begin with a chapter that reviews the 2011 Carnegie Report on the humanities and management education and its impact. In 'The Carnegie Report: looking back and thinking forward', William Sullivan, Tom Ehrlich and Anne Colby reaffirm the importance of liberal learning that underpins all the chapters in this book and suggest (as do many others) that the contemporary US business school has drifted away from its original mission. They begin by summarizing their premises, the plan of their research and their key recommendations that suggest that there is an affinity between the needs of a knowledge-based capitalism and the forms of character and intellect produced by a humanities education. They then move on to describe the book's reception in the US and Europe. It is followed with a view of the future direction of this work and its chief challenges, concluding with several examples of how these challenges can be overcome in a reconstituted model of undergraduate business education.

Ellen S. O'Connor's chapter that follows begins by examining Joseph Wharton's plan for the Collegiate School of Business (CSB), which produced the first business school in the US. In 'The test of time: historical perspectives on management education reform in the US', O'Connor argues that Wharton was interested in the college because of its cultural function and because he wanted to pass on what he and his peers deemed to be valuable. Most colleges had a curriculum that focused on Latin, Greek and classical literature and graduates were intended to take their inherited position in society; however, there was a disconnect because science was growing from an amateur to a highly organized activity and to an economic engine. Wharton deemed that the college's failure to engage with these developments held back and even threatened society. He reformed the college to help change his society's values, but the substantive work of Wharton's college is still relevant to us today in understanding and mastering the creative processes enabled by science, industry and other institutions. O'Connor thus turns to the pioneering work of Follett, Barnard and Bach in the early US business school in order to revisit and revive the original project of building an institution dedicated to understanding collective creativity, including that discovered within the arts and humanities. Early thinkers knew that this focus entails transcending disciplinary and professional boundaries and that the categories that nowadays constitute the field of management and organization as we know it must be rethought and reworked.

Ulrike Landfester, Nicolaj Tofte Brenneche and Queralt Prat-i-Pubill use their chapter to explore the genre of reporting on the present state and crises of management education. In '"Humanities' business" and other narratives: how to read the future of management education' they show how reports on management education perform in the context in which the necessity of changes becomes visible and inescapable. Analysing three recent reports in some detail, including the Carnegie Report, they show how these texts determine which issues are rendered critical and which are marginalized or left out altogether, as well as which purposes of management education are seen as central and which interventions and changes are proposed to accomplish these purposes. They conclude by noting that the institution of the modern university reacted to the explosion of knowledge generated by the Enlightenment by compartmentalizing knowledge into sub-institutional entities in charge of clearly circumscribed smaller fields. This in itself created structural constraints that over the years have hardened into an essentialist

notion of disciplinary knowledge with canonical core knowledge at the heart of each discipline. This means that it is hard to imagine such disciplines ceding their mysteries in order to put them at the disposition of any kind of integrationist endeavour. The reports on management education, when understood as texts that achieve effects, often reproduce precisely the problems they diagnose.

In the following chapter, 'Deschooling the manager through the humanities: Mintzberg's amateurish conscience', Nidhi Srinivas explores the work of Henry Mintzberg, who is perhaps one of the most prominent commentators on management education writing at the present time. Srinivas argues that Mintzberg's philosophy of education, combined with his 'late style', has not received sufficient attention. Srinivas makes a convincing case that we can understand this philosophy as an explicit claim to engage with a sensibility that is inherited from the humanities. Mintzberg's claim is for alternative pedagogies to restrain the dangers of corporate power, of technical rationality and societal imbalance that steer away from the certified education offered on MBA programmes. This is work that offers an important provocative critique of management and its prevailing forms of education and research. Ultimately, however, Srinivas argues that it remains unsatisfying for critics (and Ivan Illich is his touchstone here) who wish to take aim at expert power, neoliberal capital and societal inequality. Srinivas assesses Mintzberg's theoretical project in terms of its humanistic potential, particularly as a critique of technocratic knowledge, such as that produced for and by managers. He suggests that is 'it goes some distance but not far enough', largely because it assumes amateurism and common sense will save us from the dominion of MBAs.

Linda Perriton and Amritesh Singh follow this by showing how more self-consciously 'critical' work operates in the context of the management school, particularly in the UK. Like O'Connor, they argue in their chapter that the possibilities for incorporating critical innovation in business schools have been present since their foundation. The broad academic terrain that the management degree covers has allowed space for experimentation and cross-fertilization from other disciplines; however, they suggest that the combined effects of marketization and the narrowing of the perceived purpose of university education to a vocational credentialism are now creating difficulties for established critical approaches. There is a sense that previous ground won for critical management studies and critical management education is under threat. In 'Critical voices in management education in the UK', Perriton and Singh suggest that if the next critical push against technical rational modes of management education is to come in the guise of the liberal arts then the requirement for reflexivity about whose cultural texts is employed is even greater. Not to do so reduces the liberal arts 'approach' to a pirate raid on other disciplines, probably for decorative purposes, rather than the application of critical sensibility to the design of teaching and learning.

The final chapter in Part I by Dirk Baecker explores the paradox of teaching people about something that they need to experience to understand, but that is theorized (in the German context anyway) as being necessarily bracketed away from practice. Drawing on his experience of management and teaching at two German universities, Baecker shows that a great deal of the work of sociology in management education consists in bringing in not only an understanding of the concept of organization but also an understanding of the distinction between organization on one hand and interaction and society on the other. Understanding management therefore begins right under our noses by observing our own institutions. 'A sociology of management in management education' begins with Erich Gutenberg's ingenious foundation of German *Betriebswirtschaftslehre*, which calls for economic efficiency and technological efficacy to rule an organization that is turned into a *Betrieb* by bracketing its complexity. If we reference efficiency and efficacy, we can derive a generalized notion of management as getting action by blocking

action. Baecker introduces an understanding of communication to explain the one in terms of the other, and concludes by drawing some consequences for management education, which begins and ends with students gaining a critical knowledge of themselves moving reflexively within different domains of communication.

Part II: philosophies

The question of the humanities and social sciences in management education takes on a double sense. It is about how philosophical and social–theoretical thought can be brought into the classroom and inform the practices of teaching and learning, and yet there is more to the collision between theories and business schools. There is a rich reservoir of thought that more fundamentally allows and provokes us to ponder the very assumptions that shape the concepts and practices of university education and how we might need to rethink them. Reinventing management education not only means reconsidering what and how we teach, it also means reconsidering education itself. This part is dedicated to such philosophies. It is predicated on the simple, yet perhaps often forgotten point that what we do as educators is entangled with how we implicitly theorize education. Any kind of educational practice is intertwined with theoretical assumptions or regimes of thought. It follows that what prob-lematizes and unsettles such assumptions and regimes can make us rethink – and therefore potentially change – how management education takes place. Rather than offering answers or blueprints, the chapters in Part II raise questions. They problematize what is usually taken for granted, thereby forcing us to think with them (or against them). We might therefore say that the authors invited to contribute to this part present and explore theories and thinkers that pose problems and enable different, sometimes radically different, approaches to how university education is conceived. Their 'lessons' are uneasy, yet productive ones. In this sense, the thinkers that populate the pages of this part – Nietzsche, Whitehead, Jonas, Serres, Rancière and Derrida – are not 'educational theorists'. Although some of them have written on education (Rancière and Serres), they cannot be integrated into or simply read from within any established discourse or practice of education. This is precisely what makes these thoughts provocative, even radical. Either unburdened by or directed against established pedagogical systems, they ask us to think anew about their governing assumptions and tropes. In so doing, they might change the way we teach. In 'Nietzsche as educator', Daniel Hjorth and Robin Holt dwell on some of the writings of the iconoclastic philosopher par excellence to unsettle what seems to be taken for granted, perhaps cynically so, in contemporary man-agement education. Focusing on – and borrowing the title from – Nietzsche's reflections on 'Schopenhauer as educator', Hjorth and Holt quite alarmingly present how the philosopher's untimely thoughts have lost none of their relevance and bite. It is the 'stagnant pools' of money-makers, the state and the university, or the 'threads of money, state power and proven truths', that manage life and are themselves the productions of knowledge and education. Thinking with Schopenhauer and Nietzsche, the authors sketch and probe a notion of education and learning, of provocation and overcoming that goes beyond the safety of man-aged, stagnant pools. Business schools, it is implicitly suggested in these orderings, might be just the places for experimenting with pedagogies of passion, generosity, cheerfulness and questionability.

Such pedagogies also require a reconsideration of 'relevance', a shibboleth of management education discourse. In 'The art of relevation/revelation: a Whiteheadian approach to manage-ment education', Robert Chia and Ajit Nayak turn to the process philosophy of Alfred North Whitehead in order to reconsider the notion of relevance. If management is considered more a science than an art and is more about facts and universal principles than about sensitivity and imagination in dealing with the particularities of concrete situations, then management educa-tion becomes 'simply' the task of transmitting expert knowledge to students, and yet this notion of relevance is flawed. Management education, Chia and Nayak argue, ought to also focus on nurturing an art of relevation/revelation amongst students whereby the seemingly irrelevant, the apparently unconnected and the hidden are imaginatively linked together and/or revealed. Such a practice makes meaning and consequence in order that horizons of comprehension are expanded and the possibilities of decision enlarged. Drawing on insights from art education, the authors discuss how such an 'art' is attained by focusing on cultivating empirical sensitivity, refin-ing perceptual awareness and expanding the powers of imagination within the management education process. It is thus associated with an artistic (as opposed to a scientific) rigour that is eminently relevant and useful in the world of management practice.

The next shibboleth in need of scrutiny and reconsideration is 'responsibility'. Can business school classrooms become places to ponder and maintain a meaningful sense of responsibility? In his chapter on 'Responsibility: Hans Jonas and the ethics of business', René ten Bos turns to the thought of this German philosopher in order to pose to management education the one question that, according to Jonas, really matters: 'how do we respond to the demand of survival that life as such poses to us?'. Showing that the very point of management ethics as it is practised and taught is that the idea of responsibility should disappear, ten Bos presents a notion of respon-sibility that is not difficult to comprehend, but difficult to enact. Rather than reducing the complexity of ethics to codes, lists or the concept of accountability, responsibility is the perma-nent, straightforward and irreducible imperative to reflect about one's embeddedness in the world and to act towards the conservation, protection and preservation of animated and non-animated beings.

This kind of ecological thinking has interesting links to the reimagination of 'knowledge' that informs Steven D. Brown's chapter 'They have escaped the weight of darkness: the problem space of Michel Serres'. Knowledge, Brown argues, should be seen as a patchwork, locally situ-ated in bodies and in relational practices and encounters. As such, it is non-hierarchical, unbound to epistemological grids that need to be enforced through strategies of violence and hygiene. The implications for thinking and practising management education are radical. Rather than advocating alternative approaches and their own strategies of exclusion, a sideways approach of moving between concepts, practices, idioms and other forms of sense-making emerges. Brown traces different routes of imagining management education through such multiplicity: a dark organizational theory dedicated to the parasitical character of organization and management; detachment as the study of different forms of sustainable living and, perhaps, anti-parasitical organization; and the employment of different archetypes and images to understand and open up the tropes of, for instance, strategy, marketing and finance. Thinking with Serres, he suggests, can be translated into concrete practices of reconsidering management and organization with students.

Reconsidering knowledge, relevance and responsibility and the way they are enacted in the classroom has clear reverberations for the politics of education. In 'Can management education practise Rancière?', Isabelle Huault and Véronique Perret engage with the thought of Jacques Rancière in order to challenge the assumption and practice of inequality and the hierarchy of intelligences that undergird the pedagogical relations of management education. In his book *The Ignorant Schoolmaster*, Rancière mounted both a stinging critique of pedagogical theories and programmes – not least so-called critical ones – and an idiosyncratic case for the equality of intelligences, which an 'ignorant' education would need to assert and actualize rather than sup-press different ways of knowing and defer to authority. Can business schools become territories

for 'ignorant educators'? Huault and Perret explore how such a radical rejection of the assumed mastery of the educator might be translated into, and re-energize, the practices and politics of management education. To do so, they narrate and ponder an example of an alternative peda-gogical design enacted through a collaborative art project.

The meeting of art and philosophy is particularly fruitful for reconsidering the pedagogical principles of management education. Taking their cue from the encounter of Jacques Derrida with the influential jazz musician Ornette Coleman, Mark Learmonth, Mike Humphreys and Martyn Griffin's chapter is dedicated to 'Doing management education with free jazz and Derrida'. The 'doing' is important here: management education is something to be entered into, participated in, experienced and collaboratively shaped. Moreover, the notion of radical improvisation – and its corollaries of risk and uncertainty – can shift and open up sedimented modes of thinking and acting. In what Derrida has called the 'unconditional university', it demands experimenting with collective and democratic participation between students and teachers, but also in academic life more generally. This chapter concludes this part on theory by suggesting that the distinction between theory and practice is a flawed one, and that it is by doing that we come to understand what we have done.

Part III: concepts

In Part III, we develop some 'guiding concepts' that refer to conceptual approaches that have been prominently developed over the years in the social sciences, and that are adopted and adapted within the context of management education: experimentalism (Brandi and Elkjaer), wisdom (Statler and Salovaara), critique (Vince), imagination (De Cock), sociomateriality (Fenwick) and practice (Gherardi). This part continues and expands the exploration of philo-sophical approaches from Part II as these social–theoretical approaches – experiential learning theory, psychodynamic theory, critical theory, sociomaterial and practice-based approaches – come with their own philosophical underpinnings: Dewey (Brandi and Elkjaer, Statler and Salovaara), Castoriadis (De Cock), Deleuze and Braidotti (Fenwick, Gherardi). Part III is also programmatic because the connections between these various conceptual approaches, stylishly interrelated and reconstructed by Silvia Gherardi at the end of the part, also point to an emerg-ing practice-based approach to management education. As the chapters can be seen as concep-tually focused, they are also excellently illustrated: some authors (Statler and Salovaara, Vince, De Cock) give detailed and in-depth insight into reflections of the social dynamics of their courses, whilst others (Brandi and Elkjaer, Fenwick) exemplify creative ways through which courses and programmes can become reshaped.

Ulrik Brandi and Bente Elkjaer open Part III with a chapter entitled 'Management education in a pragmatist perspective after Dewey's experimentalism', which explores one of the most important educational philosophers in (management) education, namely the US pragmatist John Dewey (1859–1952). Dewey saw education as part of laying the grounds for an engaged population with an ability to deal with the problems at hand and to anticipate what to do next. The terms that Brandi and Elkjaer identify as core to Dewey's work on education are the con-cepts of 'experience', 'inquiry' and 'experimentalism'. Based on a literature review of recent contributions in the three major journals in the field of management education and learning, the authors suggest that these terms have inspired educationalists to work with an experiential approach to teaching, to use reflection as a way to turn experiences into knowledge and to experiment with different methods of teaching. The authors also identify two versions of the contemporary heritage of pragmatism, one in which individuality and cognition stand out and the other in which we are in the realm of culture and practice. Dewey's experimentalist approach

to education maintains a playful, yet reflective pedagogy in which management practice, marked by complexity, comes to life in how we educate for management.

In the next chapter 'Thinking in and of the world: actualizing wisdom and pragmatism in business schools?', Matt Statler and Perttu Salovaara continue to explore the possibilities of Dewey's philosophy of knowledge as they take up questions about how practical wisdom – and the (Ancient) Greek concept of *phronesis* – may be developed among business students. As they focus on the educational practices that involve learning through experience, the authors revisit John Dewey's pragmatic ontology of knowledge and his adage that 'all knowledge is created in and through practical involvement with the world', showing how this conceptualization of experience and its interplay of energies can provide guidance for educators and students seeking to develop wise habits of inquiry. Wisdom is seen as the habit of reflecting critically on the processes of habituation by which we shape our individual and collective experience. The authors develop a normative guide for how wisdom can be developed in business schools. Through a case illustration – richly illustrated with students' experiences with 'consulting' to non-profit organizations – of Dewey's notion of wisdom as the habit of habits, they provide us with striking reflections of students and facilitators on the social dynamics that transform pedagogical practice into wise habits of learning.

In the following chapter entitled 'The art and practice of critique: the possibilities of critical psychodynamic education', Russ Vince also engages with critical reflection and develops one of the themes in critical management education as introduced by Perriton and Singh in Part I (see also Brandi and Elkjaer), offering some reflections on the possibilities of a psychodynamically inspired critical education in the management context. In particular, Vince argues that one way to introduce critique into management education is by reflecting on the emotions and power relations that surround attempts to learn about leading, managing and organizing. According to Vince, the ability to engage with emotions and power relations in the classroom depends on a willingness to 'hold students in the moment' so they can understand their experiences through feeling them. Furthermore, he argues that one should acknowledge the assumption that it is also likely during critical reflection to be mobilizing the power relations that one is seeking to trans-form. Through three beautiful, yet unassuming experiments with relational and spatial dimen-sions in the classroom, the author documents how learning for students of management becomes understanding that critical reflection is thus based on the willingness to unsettle current ideas, habits, stuck emotions, defences and prevailing relations of power. This also offers a more general critique of established views of managing and leading as activities focused primarily on positive skills and behaviour that are generally applicable.

In his chapter 'From creativity to imagination with Cornelius Castoriadis', Christian De Cock takes up a personal concern with the inertia of the creativity literature of the past 20 years and proposes to unlock its stalemate by giving more attention to imagination, a concept with a remarkable pedigree historically. De Cock neatly summarizes the problems with the creativity literature and how it lacks creative scholarship itself, and then he leads us on a short historical narrative away from creativity to the neglected notion of the imagination. This is followed by an exposition of the thinking of the Greek–French philosopher and psychoanalyst Cornelius Castoriadis, alongside De Cock's account of how he has shifted the practices of his classes on creativity and innovation to stimulate and develop his own students' imagination. The creative dimension of imagination for Castoriadis is not primarily linked to the generation of ideas, but rather to the capacity to question already given determinations and to reimagine what others have imagined before us. Conceptualizing imagination (and creativity) as profoundly political, historical and social, De Cock makes a crucial move in the context of management education by linking this thinking back to the notion of organization and institutions.

In the next chapter, Tara Fenwick engages with the possibilities of inducting new professionals into the practices and politics into the practices and politics of emerging, dynamic complexity. Taking issue with 'What *matters* in sociomateriality: towards a critical posthuman pedagogy in management education', she takes critical education to another place in an attempt to develop a critical posthuman pedagogy that can also become enacted in the management context as a productive practice-based learning. The author anticipates a radical revision of issues of agency, politics and ontology in management education, turning to a posthuman sensibility that appreciates the entanglements of students, educators and other actants with sociomaterial forces beyond themselves. A materialist analysis of and approach to education is oriented at change through finding and entering the fissures of dominant explanations and institutions, tampering with their weak points and amplifying emergent possibilities. Fenwick is keen to illustrate a sociomaterial approach by developing concepts such as learning 'disruption', 'emergence' and 'difference' that can guide current experiments in the educational landscape. The various illustrations aim for a very different platform of learning as sociomaterial approaches are addressing the most pressing ethical political concerns of our world, and yet they also illustrate some of the crucial parameters for attending to the daily enactment of a critical posthuman pedagogy.

This part collects a range of concepts based on explaining their social–theoretical approaches and philosophical underpinnings to education, but they are also connected by a so-called practice-based understanding of learning and education. In 'The practice-turn in management pedagogy: a cross-reading', Silvia Gherardi traces the various strings that the chapters provide to reconstruct a practice-based pedagogical approach to management education according to three questions: what is taken to be pedagogy; where and how do pedagogical processes take place; and what effects on management education are intended? Gherardi argues that the challenge for experimentation with management education is an open possibility to engage with ways to denaturalize the world of management as we know it in order to keep it open for new practices to emerge and become institutionalized. Furthermore, she believes that these chapters are good examples of what is core to the practice-researcher, namely to value talking, reading and engaging with other co-practitioners and thus to experience the possibility of confronting practices and their local bricolage differently in one's own practice. Practising with others makes our own practice different.

Part IV: classrooms

In this part, we move from a practice-based understanding of management pedagogy to the various practices that explore how management education can be done differently in the classroom and beyond: film, television and digital social media; activist and spatial experiments; and art and performance. Drawing upon the personal experiences and experiments with a range of communicative, spatial, affective and aesthetic dimensions, the chapters form lively and thick examples of how classrooms can become reshaped and reinvented. Although these examples are all locally embedded, they nevertheless form important inspirations both for individual teachers and also for rethinking the ways we imagine pedagogies and programmes of management education that we will turn to in Part V.

One of the recent changes in the experience of learning is the way in which films, television series, cartoons or documentaries have become shown and reflected upon in management and organization classes (Bell 2008; Bilsberry *et al.* 2012) and which are increasingly complemented by videos and images on YouTube or Instagram or in popular culture generally. In the chapter 'Re-envisaging leadership through the feminine imaginary in film and television', Emma Bell and Amanda Sinclair question how leadership is usually taught in a normative and individualistic

way and they look at the possibilities of experiential approaches (as prepared in Part III) through film and television, which can form a substitute for personal experience and help to connect the classroom to a 'here-and-now' moment of critical reflection (see Vince, this volume). Drawing upon feminist film theory, Bell and Sinclair propose a critical view to reading films that enables students to challenge gendered stereotypes and embodied norms and to explore alternative understandings of leadership. In particular, the authors turn to the Danish TV series *Borgen*, which they suggest is important in enabling the representation of female leaders in dynamic and embodied ways. This involves developing images of female characters enacting leadership in ways that through their aesthetic force contest dominant forms and traditional ways of seeing women as leaders and that resist surveillance of how women (are supposed to) appear. In their analysis of some fragments (which could easily be used in a class), Bell and Sinclair discuss some of the embodied responses by the women protagonists in *Borgen* and point to the possibility of a feminine imaginary that disrupts the patriarchal order and highlights the erotic nature of leadership.

With the chapter 'Hacking the classroom: rethinking learning through social media practices' by Götz Bachmann and Nishant Shah, we leave the world of visual media and enter the one of digital social media, whose ubiquity transforms the learning situation as students' presence becomes one with connected devices, streaming data, chatting on personal messaging and sharing information with invisible audiences. Using the metaphor of 'hacking the classroom', Bachmann and Shah show how the classroom can be reconfigured and recreated as 'a multimodal, multi-media, affective and sharing atmosphere'. In a critical affirmative tone, the authors not only sketch the rise and decline of massive open online courses (MOOC) but they also interrogate and understand the similarities and differences between digital platforms such as Wikipedia, Bulletin Boards, Facebook and Twitter. In their conclusion, the authors point to how the relationships between (digital) technology and pedagogy can become recursive, reminding us that the classroom was always a hybrid of human and technology.

In the following two chapters, we join the idea that we do not need to stay within the classroom spaces that are allocated to us by the administration because the world itself – a particular social site or an urban neighbourhood – can be(come) a classroom. Ester Barinaga, in her chapter 'Activism in business education: making the social sciences practical for social entrepreneurs', explores the possibilities of encouraging students to display activism during her course on social entrepreneurship. In the learning process, the course design connects insightful concepts from social theory, illustrative case examples (developed by the author) and a guide to ethnographic practices through which students can themselves engage with social entrepreneurial processes. Overall, the chapter brings forward a notion of activism with different 'intensities' that varies between engaging with the activism of others in cases, engaging with the life worlds of social entrepreneurs through qualitative research methods, and also engaging with a form of activism based on students developing their own venture. In this sense, Barinaga tries to balance the attraction students might have with the passionate stories of social entrepreneurial initiatives, the focus on relevance and learning about the practice of social entrepreneurship and the necessary emphasis on the political, ethical and ideological aspects of business activity to create a critical awareness of social entrepreneurship.

Christoph Michels and Timon Beyes in their chapter on 'Spaces with a temper: on atmospheres of education' approach classrooms not only as social spaces but also in relation to their material–affective dimensions (see Fenwick, this volume) to understand their affective registers and also their connection to the spatial atmospherics of the university campus. Drawing upon a performative understanding of space (as suggested by Lefebvre and further developed through non-representational theory), Michels and Beyes develop what they call a 'pedagogy of atmospheres'.

As they discuss snapshots from three different courses, the authors exemplify in a specific way the spatial multiplicity of learning spaces, including those of the city around the university. Based on these experiments with and modulations of the contours of the classroom, these small interruptions of the atmospheric conditions make us aware of how learning can become alive and embodied, something that is core in the following chapters.

In the final two chapters of this part, we enter classrooms inspired by artistic and aesthetic practices. Stefan Meisiek, Pierre Guillet de Monthoux, Daved Barry and Robert D. Austin form a wonderful quartet of voices to share experiences that tell us how art and artistic practices have influenced and fundamentally altered how their classrooms look and feel. Their storytelling piece 'Four voices: making a difference with art in management education' is a lively example of how generative a dialogue between art and management can become as they turn their rich experiences into a collage of suggestions: from enacting novels to theatre plays, from exploring artistic styles of famous artists to visiting artists' studios, and from writing a fictionalized case study to designing a (pop-up) studio. Although each author shows how art holds inspiration for understanding management and how this has changed their teaching approach accordingly, they also focus on a different aspect of the artistic process, namely form (Rob Austin), medium (Daved Barry), mirror (Pierre Guillet de Monthoux), and place (Stefan Meisiek).

Finally, the chapter 'Playing and the performing arts: six memos for the future classroom' written by Chris Steyaert, Patrizia Hoyer and Bernhard Resch is focused on the mode of playing that features prominently in the performing arts. Inspired by Italo Calvino's ideas on the future of literature in the form of memos, they try to imagine in a similar way how classrooms might become enacted differently in the future by writing memos on features such as inventiveness, thirdness, playfulness, experimentalism, nimbleness and asceticism/athleticism. Remembering some innovative opera and dance performances in the Brussels art scene, they reflect upon how these artistic companies are engaging with experimentation and how this is mirrored in approaches to art education. Considering the creative bravura of the performing arts and their educational practices, the authors urge us to experiment with how management education can be done with similar danger and daring, giving some inspiration to 'swim along with them' by turning to some illustrative practices from three Master's courses.

Part V: programmes

In Part V, we move from the practices of teaching to the institutional practices of establishing and working with the humanities and social sciences in the context of business schools, their study programmes and curricula, and not least their power structures. What kind of exemplary models can we discern that have managed to alter the institutional frameworks and study architectures of business schools, enabling and inventing heterotopic spaces of education (Beyes and Michels 2011)? How is such 'other content' related to the allegedly dominant issues of business education? What can we learn from the reflections of colleagues who have many years of experience of both organizing and teaching the humanities and (other) social sciences in the business school context? And finally everybody knows (one might hum along with Leonard Cohen's song of the same name) that every form and practice of teaching that seeks to make a difference is predicated on, and tied to, the institutional labour of carving out and holding on to its own space. Who else but scholars of organization and management should be aware of the organizational struggles around trying to change the education of students routinely addressed as future managers?

In his chapter on 'Permission taking: the humanities and critical pedagogy in the MBA', Carl Rhodes offers quite an ingenious response to these questions, especially to the question of how to make a difference institutionally. Without dismissing the importance of university and

educational politics, Rhodes asks us to focus on the very place where we can make a difference – that is the classroom and teaching itself – and thus prepares a perfect transition from Part IV. As teachers of management – and not of the humanities or other social sciences – we can and must 'take permission' to connect with the humanities and bring in critical and unsettling perspectives, thinkers and texts. As the author illustrates through personal examples, this can be done and is acknowledged by the students even in the comparably instrumental setting of an MBA education. Moreover, such permission taking is actually rather easy, Rhodes argues, because 'management' is not a discipline; it has always relied on the import of theorems and concepts from the 'proper' disciplines of the humanities and social sciences. The institutional pressures, here discussed in the form of accreditation agencies and the textbook industry, are much less forceful than often imagined or depicted. Therefore, not to take permission, Rhodes poignantly concludes, is an affront to the profession of scholarly teaching.

In their chapter on 'Knowledge you can't google: teaching philosophy at the business school', Rasmus Johnsen, Morten Sørensen Thaning and Michael Pedersen present and discuss what, following Rhodes, can be called an act of institutional permission taking in relation to the humanities and management education. After outlining the development and the contours of the study programme in 'Philosophy and business administration' at Copenhagen Business School, Denmark, the authors suggest conceiving of philosophy's significant contribution to management education through the notions of problematization and responsibility. On this basis, they reflect upon three concrete examples of the programme's compulsory courses that seek to align philosophical texts and theorems with problems that emerge in a business study context. This kind of 'reciprocal integration' of philosophy and business education, as the authors call it, not only works to establish humanities-based teaching within management education, it also points to a way of learning attuned to reflexivity and responsibility.

From Copenhagen we move to Milan, Italy, and to Bocconi University's degree in 'Management for the arts, culture and communication' at Bachelor's level, founded in 1999, and its more recent Master of Science in 'Economics and management in arts, culture, media and entertainment'. In their chapter on 'Liberal arts in business and business in liberal arts: the view from Bocconi', Paola Dubini and Elena Raviola combine the perspectives of cofounder and programme director as well as former student and then teacher, respectively, to present and reflect upon the programme's history, principles, pedagogies and effects. Dubini and Raviola describe an encouraging and perhaps unlikely success story: the establishment of a popular, in-demand curriculum anchored in the tradition of the liberal arts in the context of a business university guided by managerialist and economistic positions and attitudes. The authors base their discussion on a foundational, unresolved and yet productive tension and debate: do these study programmes specifically educate managers 'for' the arts and the cultural sector, or do they more broadly offer an education in the liberal arts for future managers? Given the programme's results and effects, it seems that the question need not be resolved because a curriculum that takes the humanities and social sciences seriously operates in both directions.

However, the question of how to institutionally integrate the humanities and social sciences in management education can also be answered differently. Thomas S. Eberle and Jörg Metelmann's chapter on 'Integrating humanities and social sciences: institutionalizing a contextual studies programme' is dedicated to the contextual studies programme at the University of St Gallen, Switzerland. Here, curricular innovation did not take the form of a specific degree; rather, the humanities and social sciences were conceived of and established as an integral part of all study programmes on offer at a business university. Taking up a quarter of the overall study time, the contextual studies programme cuts across all specializations and is a mandatory part of every student's trajectory at both Bachelor's and Master's level. After outlining the aims

and components of the contextual studies, Eberle and Metelmann reflect on the experiences and major challenges of these integrative efforts by taking up the perspectives of programme organizers, the wider faculty and the students. In identifying the crucial issues of conflicting educational models, disciplinary 'silo thinking' and a university's culture, the authors offer experience-based insights into how to think and practise the integration of humanities and social sciences in business school contexts.

Although the debates and initiatives on the development of management education tend to focus on undergraduate, Master and MBA degrees, much less ink is spilled on the state and future of doctoral programmes. The final two chapters in this part seek to redress this situation and are ideally read in tandem. Barbara Czarniawska frames her thought-provoking comments on 'Survivors of an endangered species: doctoral programmes of the future' as a starting point for a conversation. Marton Racz, himself a doctoral student at the time of writing his chapter, continues and further stimulates what we hope will become an important debate by way of his observations and reflections on 'The researcher's duties: continuing the conversation'. According to Czarniawska, mass higher education no longer offers the means for *Bildung* in the Humboldtian sense; moreover, the social sciences are in greater danger than the humanities. Thus, doctoral and postdoctoral studies in management and organization studies need to reconnect with the humanities and it is here where the classic vision of university education can be upheld. To sketch how such a reconnection can take place, Czarniawska offers a list of courses to be included in future doctoral curricula. Furthermore, she specifically discusses the potential of methodology and writing workshops as well as the need to resist the current publishing frenzy (step forward, tenured scholars). Agreeing with the call to rethink doctoral education that employs the rich potential of the humanities (and social sciences), Racz, who writes from the UK context, paints both a rich and bleak picture of neoliberal university governance and its implications for the state and practices of doctoral education. Against these developments, he urges doctoral scholars in management and related studies to 'turn towards the revolutionary duties' of the researcher. Expanding on Czarniawska's notion of the laboratory, Racz proposes concrete examples and suggestions in order to translate the meeting of humanities, social sciences and doctoral education into more political and transformational concerns and prefigurative practices of knowledge, collegiality and writing.

Part VI: futures

The final part of the book turns towards to the future, to the possibilities and promises of a management education that might be reinvented through the humanities and social sciences. The future will arrive anyway, but if we want to have a chance of shaping it then we need to consider actively what sort of futures we would rather live in. Various chapters in this part reflect upon how any imagined future must critically engage with past and present problems such as unequal gender relations (Pullen), colonial exploitation (Prasad), sustainability and natural limits (Wright and Nyberg), student debt and employability (Sørensen and Śliwa), and the nature of the university as a machine that parcels up knowledge (Parker). In addition, the ways in which management education can be reinvented might depend on understanding the nature of the humanities and the social sciences in some surprising and more nuanced ways (Costea and Amiridis; O'Doherty).

We begin with two chapters on power and politics. In her chapter 'Notes on feminist management education', Alison Pullen explores how a feminist sensibility challenges ingrained, gendered power structures and knowledge claims, and how it can open up spaces of greater participation, freedom and communality. Pullen begins with a personal reflection on how feminism exposes her as an educator and makes the classroom always and necessarily political.

In a time when neoliberal modes of governance shape the conduct of universities in general and business schools in particular, such exposure becomes all the more poignant, risky and relevant. Pullen discusses the main elements of feminist pedagogy and shows how they can and should be brought to bear on critical management education. It is precisely in the classroom, she concludes, where an affirmative politics of transformation and the struggle against male dominance within the academy begins.

Ajnesh Prasad's chapter that follows turns to another fundamental form of oppression – that which has been produced by centuries of colonial exploitation, usually in the name of business and free trade. In 'The fact of otherness: towards liberating the subaltern consciousness in contemporary management education', Prasad provides a brief sketch of postcolonial theory, with a particular emphasis on the concept of the subaltern. He then goes on to take Abraham Maslow's canonical 'hierarchy of needs' as an example to show how 'Western' is often inadequate to address different forms of organizing in the non-Western world. In a chapter that is aimed at opening the possibilities for future management education to serve as a site of liberation for colonized subjects, Prasad concludes with some postcolonial caveats – thoughts on what conscientious management educators ought to avoid if they attempt to transform scholarship and the classroom into an emancipatory arena.

Understanding and reflecting upon gender and ethnicity are clearly vital to any reinventing of management education, but the next chapter – 'Engaging with the contradictions of capitalism: teaching "sustainability" in the business school' – concerns a question that could be vital for human life on the planet. Christopher Wright and Daniel Nyberg's chapter explores how sustainability education might contribute to a reimagining of our economic system and the role of business. Based on their experience in developing and teaching sustainability curricula in various business schools, they show how sustainability defies the hierarchy of thought in business schools by placing the environment, not the economy or even society, at the centre of our understanding. Genuine sustainability also confronts the idea of a simple market justification for human action and provokes us to imagine other values and justifications where relations between individuals, society and nature are based on more than just market fetishism. Wright and Nyberg argue that such ideas are often heretical to the established order of business education, and hence that material from the arts and social sciences can be used in order to reframe assumptions about the future relevance of the business school in a rapidly warming world.

In 'Classroom diversity, infinite potential and the *Bildung* of debt', Bent Meier Sørensen and Martyna Śliwa address another pressing issue for today's business and management graduates: debt. Taking as the point of departure a management course given at a UK university in which novels were used to provide students with insights into the world of organization, it became obvious to the authors that the political framing of this endeavour was by no means clear to them. The 'values' of the European, humanistic tradition are not part-and-parcel of everybody's tradition and an attempt to enforce these values upon the students did, to a certain extent, happen without either the students or the educators being aware of it. The chapter reflects on this in the context of the Western tradition of *Bildung* and a philosophy built on Jacques Rancière's ideas about radical equality. The question for many students is not what teachers teach, but what their debts teach them, about themselves, about their prospects and about education.

In the following chapter, Martin Parker tries to understand the ways in which the differences between the business school and the arts and humanities can be understood historically and institutionally. '"This is water": labours of division, institutions and history' assumes that we must think about such matters as organizational questions, as forms of classification which have become concrete in the buildings of the university itself. The problem, Parker suggests, is in the university itself and is not something that is unique to the business school, although it is in the business

school that this problem finds a rather intense expression. Beginning with some remarks on the history of the university, Parker moves on to consider the university as a machine for classifying, separating and distributing knowledge. He then considers the ways in which the business school has grown and produced its own divisions, which themselves discipline thought. After a consideration of the relationship between the practical and the liberal justifications for education, he concludes by rejecting (with a certain sadness as a co-editor of this volume) the idea that the humanities can either civilize or radicalize the business school. He suggests that the problem is the classification that produces the business school, and it is that which needs to be dissolved in order for any interdisciplinary project to flourish.

Bogdan Costea and Kostas Amiridis, in 'Management education and the humanities: a future together?', return to the beginning of this Companion by highlighting several aspects of the Carnegie diagnosis that they believe present problems. They do not contest the conclusion, which highlights the intellectual isolation of business schools within universities and their apparent impoverishment, but they do question the manner in which this conclusion is derived. They suggest that a better understanding of the power and cultural force of business schools must try to appreciate how they can carry on despite their continued avoidance of the complex contradictions of the epoch. This means that the humanities might not be the miraculous, humanizing cure for the actual and purported limitations of business education; instead, the humanities may still have access to sources of thinking that could bring students of business to a better understanding of the central determining place that business, as a historical process, occupies within it. Instead of the formation of a perfect character or a better integrated curriculum, business education might benefit from a deeper investigation of the worldview of business itself, provided it can subject itself to uncomfortable reflection. The heritage of the humanities and social sciences, particularly the reading of major classical sources, could be potentially mobilized if 'business' and 'management' are opened up for profound investigation. It is possible to envisage interdisciplinary programmes that would attempt to explore the complexity of the contemporary historical condition in which business and management are so central – this book evidences that. However, in Costea and Amiridis's view, it is less viable to think of the humanities and social sciences as devices for the production of a perfected human character, of a figure that could tower above the dilemmas of its own condition.

Damian O'Doherty concludes our Companion by focusing on those things we usually do not teach in management education, namely the whole question of taste, manners and etiquette. This is another meaning of 'culture' and 'character', and one that is crucial to business practice – think of business dinners, meetings and 'leisure' activities that help to 'seal the deal' or navigate the corridors of power. Rather than to write the next how-to manual (many of which O'Doherty has read), the chapter aims to demonstrate a political diagnostics of taste and manners by interweaving ethnographic material of a professional dinner in the context of the study of an airport with fragments of Jane Austen's *Pride and Prejudice*. Through this insightful connection, the chapter provides several provocative suggestions as to how courses in management education might be redesigned – such as a new corporeal calisthenics of business and management – but, above all, it stimulates us to become more sensitive to features of the world that do not appear and yet form a part of the social. The arts and humanities can become a reflexive and constitutive practice that is inextricably a part of the way in which business and management is carried out, particularly in terms of the reproduction of particular assumptions about class, gender, ethnicity and so on. O'Doherty has plenty to say about how this relates the humanities and social sciences to management education, and this chapter thus forms the ideal way to conclude this Companion, but yet to open up for future experiments in preventing business schools from merely becoming a 'finishing school' for the elite.
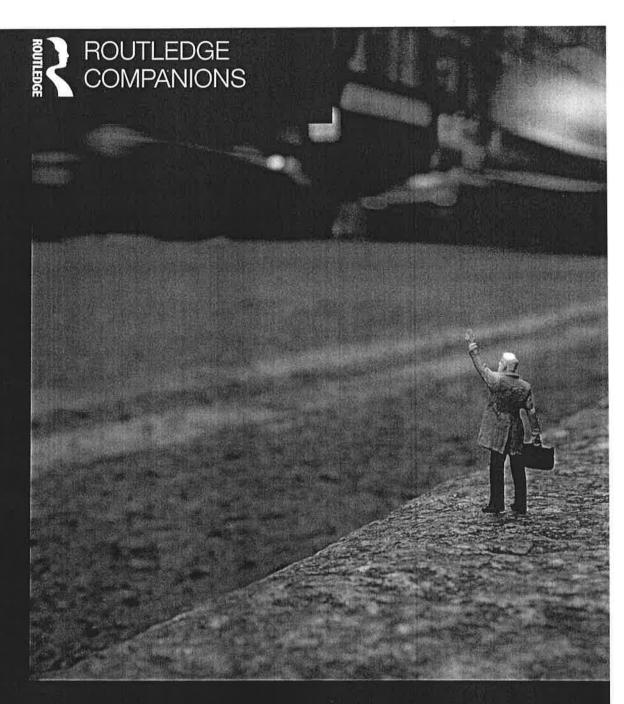
Coda

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Part I

Histories

The Routledge Companion
to Reinventing Management
Education

Edited by Chris Steyaert, Timon Beyes
and Martin Parker

ROUTLEDGE COMPANIONS

'This rich collection of essays initiates and invigorates debates about management education. Ranging widely across history, philosophy and politics, its cast of leading international authors challenge conventional wisdom and provide vital reading for anyone interested in twenty-first-century business schools.'
Christopher Grey FAcSS, *Professor of Organization Studies at Royal Holloway, University of London, UK*

'Management Studies is too important to be left to the established patrons of business schools. This comprehensive collection provides immediate resources for educators to expand the political, philosophical and ethical horizon for their work, in the classroom and beyond.'
Melissa Gregg, *Intel Corporation, USA*

The position and role of the business school and its educational programmes have become increasingly prominent, yet also questioned and contested. What management education entails, and how it is enacted, has become a matter of profound concern in the field of higher education and, more generally, for the development of the organized world.

Drawing upon the humanities and social sciences, *The Routledge Companion to Reinventing Management Education* imagines a different and better education offered to students of management, entrepreneurship and organization studies. It is an intervention into the debates on what is taught and how learning takes place, demonstrating both the potential and the limits of what the humanities and social sciences can do for management education. Divided into six sections, the book traces the history and theory of management education, reimagining central educational principles and outlining an emerging practice-based approach.

With an international cast of authors, *The Routledge Companion to Reinventing Management Education* has been written for contemporary and future educators and for students and scholars who seek to make a difference through their practice.

is Professor of Organizational Psychology and Director of the Research Institute for Organizational Psychology at the University of St Gallen, Switzerland.

is Professor of Design, Innovation and Aesthetics at the Department of Management, Politics and Philosophy at Copenhagen Business School, Denmark.

is Professor of Organization and Culture at the School of Management at the University of Leicester, UK.

'Permission taking'

The humanities and critical pedagogy in the MBA

Carl Rhodes

Introduction

The MBA has been under significant critique in recent years, most saliently in relation to its narrow functional focus, instrumental orientation and lack of attention to the ethical dimensions of business (Mintzberg 2004; Navarro 2008; Muff *et al.* 2013). Although it is common for responses to these issues to focus on broad-based programmes and curricular change (for example, Moldoveanu and Martin 2008; Datar *et al.* 2010), with this chapter I want to explore ways in which individual educators can respond and have responded to these issues in the classroom. In so doing I am not dismissing the importance of changes to the structure of education at the level of either policy or practice; clearly what happens at such lofty levels has a significant impact on teachers and students. Commentary on, for example, changes to government funding arrange- ments, the widespread vocationalization of management education, or universities focusing on using management programmes in a way that puts revenue generation above education is criti- cal to maintaining democratic debate over the future of education. However, for most of us who toil away in the classroom our influence on such matters is for the most part limited, rendering us almost passive in our receipt of changes that eventually trickle down to us. We might engage with them in a similar manner to how we care about national politics, but our position is as citizens (in this case of the university) rather than as politicians. Moreover, if as individual edu- cators we become enthralled solely with general debates at the expense of considering the possibilities of our own professional practice, then we risk avoiding taking action in the very location where we can make a difference. Although it may be the case that changes to the struc- ture and governance regimes of universities have augmented managerial power at the expense of that of individual academics (Parker and Jary 1995), the classroom is a prime site where such encroachments can be resisted.

Focusing specifically on the classroom, I want to use this chapter to consider what modes of MBA pedagogy can emerge from the longstanding relationship between management research and the humanities. Moreover, I do so from an affirmative position that considers the possibili- ties of what one can do, rather than (just) bemoaning the forces that constrain those possibilities. As part of this, I hope to dismantle the very idea that pedagogy in the MBA classroom can and should be disciplined by functionalist and managerialist forces, a dismantling that creates a space

for the enactment of critical pedagogy in the MBA (see Grey and Mitev 1995). In approaching this, I retain the idea that the vocational character of the MBA demands that this form of education be 'relevant' to managers; however, it is what is understood to be 'relevance' that needs to be questioned in order not to fall into the trap of uncritically accepting that only technocratic and instrumental skills and knowledge are what matter (see Bridgman 2007). The particular possibility I will discuss involves reformulating the meaning of 'relevance' in a liberal–critical tradition – one where what is relevant is that which enables students to reflect on, question and reformulate their own professional practice in the context of their own position as people, managers and citizens. Perhaps most importantly I will argue that pursuing this type of relevance, as an educator, does not require managerial decree within universities; it is at the disposal of educators without recourse to bureaucratic approval. In many senses, what is marked out here is a pedagogy that resists such authority and attests to the agency of the educator. It is suggested that critical pedagogy (Currie and Knights 2003) is a vehicle for this if the goals are less about handing over an approved bag of tools to students and more about providing opportunities for developing an enhanced understanding of managerial practice through an engagement with the dilemmas, ideas and contradictions that are inherent to management.

The chapter begins by exploring the central idea of 'permission taking' and what it means in relation to the practical limitations imposed by the disciplining of the academic subjectivity of the teacher. This is explored in the specific context of MBA education as it has been brought into question on account of its narrow and functionalist approach to teaching management. It is argued that responses to this critique have been dominated by proposals for structural and curricular changes and in so doing have largely ignored the role of syllabus and pedagogy. The result of this is that in all the talk of a 'crisis' of the MBA, the role and value of the educator has been sidelined. Resisting this tendency, the chapter notes that management itself can be understood as a 'field without discipline' in that throughout its history it has been characterized by an inter-disciplinary borrowing from more established fields of study, including the humanities (see Parker, this volume). Having concluded that as a body of knowledge management does not have to constitute an established, home-grown discipline, possible other forces of discipline are considered: the management textbook, the governing institutions of MBA programmes and the students themselves. Reviewing these reveals that their power and influence is overstated and the subjective limitations they impose do not have to be great, at least not in the actual classroom. This is illustrated by a personal example of teaching parts of the philosophical work of Jacques Derrida to MBA students and how this reflects a more general idea that the enactment of pedagogy exceeds the limits imposed on it by design and structure (Danby and Lee 2012). This opens up a broader set of subject positions for the educator to operate from. Moreover, it is through this pedagogy that these positions can be adopted and that permission can be taken. Such a pedagogy, the chapter goes on to argue, can enrol the humanities into 'critical management education' as a means to critique managerial dogma both theoretically and through a reconsidered relationship between student, teacher and subject matter.

Permission taking

As a point of beginning, I would like to acknowledge how my ideas in this chapter are indebted to the late Professor Alison Lee who sadly passed away in 2012. Alison was my doctoral supervisor. A gifted scholar and educator, she influenced my own life and career in more ways than she knew. I will tell a small anecdote about one of these things she didn't know, and sadly I never took the time to tell her when I could. Several years after completing my doctoral studies I received a phone call from Alison. We were both working at the University of Technology Sydney but in

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different faculties, she in Education and me in Business. Alison asked me if I would come over to talk to a group of her then-doctoral students about the research I was doing and the approach I was taking. I felt that this was an odd request. These students where all studying education, and my own work, as it still is, concerned the goings-on in business and work organizations.

I asked Alison why she wanted me, rather than anyone else, to talk to these students. In response she explained how she felt that the students' work was too conservative and that she hoped that they might consider a broader set of theoretical and methodological possibilities in their studies. She wanted me to talk about my own doctoral research and some of the work that followed it. She suggested that the experimental writing and methodological work I was doing at the time would serve, to use Alison's words, as an act of 'permission giving'. Or more precisely that it might lead her students to a position of 'permission taking'. The issue she was raising was that these students had become restricted in the options and opportunities that they were consider-ing for their own research because they had somehow the impression that they had to do things within the bounds of a limited and archaic set of scientifically and academically prescribed bounds. Alison's issue was that the seemingly overpowering authority that they felt they had to submit to was at best illusory, if not more likely to be nebulous. She suggested that the limita-tions that they believed were being imposed on them from an unidentified structure of authority within the university were actually self-imposed, at least in the sense that the projection of an external authority had been interiorized.

The power relations that were going on, Alison was suggesting, were therefore self-disciplining. Her comments were about the very nature and formation of academic subjectivity. She was keenly attuned to the manner in which university education served to shape and reshape people's sense of who they are in alignment with various narrow subject positions. In contrast, Alison's own work, as well as her pedagogical practice, had explicitly sought to 'allow for a more demo-cratic and inclusive definition of the [academic] Subject' (Johnson *et al.* 2000: 146; see also Green and Lee 1995) that extended beyond the powerful image of the emotionally closed, masculine, autonomous and rational academic (Lee and Williams 1999). Such are the dominant and collusive modes of subjectivity that academics must contend with if they seek more than to just do as they are told by a spectre of authority; that is if they seek to 'negotiate a positionality "inside" those collusive spaces' of academic literacy (Fuller and Lee 1997: 411). In this particular case, Alison was concerned that the students would make particular choices because they felt that they had to in order to attain academic legitimacy. Moreover, alternative and less traditional choices were being dismissed because the students did not feel that they had permission to do otherwise. Despite this, as Alison explained to me, in the context of the degree they were doing and the location in which they were doing it, there was no real potential exercise of power or authority to prevent them from engaging in non-conventional or experimental work, either theoretically or methodologically. What Alison was encouraging them to do was to overcome and resist those disciplinary mechanisms that had embedded themselves. In other words, they were emboldened to take permission in place of self-imposed limitations projected on to a figment of authority.

Ever since that conversation with Alison, this issue of permission is something that has stayed with me and guided much of my own approach to academic work. The lesson that she wanted me to help pass on to the students ended up, in part, being the lesson that I myself learned from this experience. It is on that basis, and with respect for Alison's comments all of those years ago, that with this chapter I want to consider the question of management education (especially the MBA) and the humanities in relation to the (self)disciplining of teaching practice. It is an impli-cation of this whole volume that bringing management education, humanities and social sciences together is fraught with problems and complexities – problems heightened in the MBA where

the focus on instrumental, discipline-based knowledge is primary (Bridgman 2007). In pointing to such difficulties, the more specific questions I am interested in are: what are the disciplinary limitations around what and how we teach management in the MBA? More importantly, what might be the opportunities to resist this discipline; to resist ourselves, so to speak, through acts of 'permission taking'?

The MBA in crisis

What does this talk of permission taking have to do with practising humanities and social sciences in management education? 'Business and liberal learning must be woven together to prepare students for their professional roles and work and also prepare them for lives of social contribution and personal fulfilment,' so says the Carnegie Report *Rethinking Undergraduate Business Education* (Colby *et al.* 2011: 2; Sullivan, Ehrlich and Colby, this volume). In the increasingly vocationalized university, the report distinguishes undergraduate from MBA education, suggesting that a first degree should be a preparation for life that does not mirror the more functionally focused MBA curriculum. For the undergraduates, they evince, what must be cultivated is 'a sense of professionalism grounded in loyalty to the mission of business to enhance public prosperity and well being' (Colby *et al.* 2011: 3). This statement of value directly opposes the idea that education should train students to be managerial technocrats mining the seam between corporate and self-interest. The American notion of liberal education that they refer to would expand students' perspective beyond the 'logic of the marketplace' (Colby *et al.* 2011: 5) through non-vocationally oriented training. In a seemingly anti-neoliberal stance the problem with undergraduate business education, the authors aver, is that it is too much like the MBA.

But the MBA is not without its detractors either – it faces criticism that in many cases echo the issues that the Carnegie Report surfaces about undergraduate education. The MBA has been said to be a vanilla course that reinforces 'functional silos' of business knowledge (Navarro 2008). It is managers that we need, not MBAs, heralds Henry Mintzberg (2004) such that the 'craft and art of managing' is built into management education, as opposed to the currently dominant practice of 'specialist training in the functions of business' (Mintzberg 2004: 4; see Srinivas, this volume). Even worse, this functionalism has been held to account for 'propagating ideologically inspired amoral theories' that serve as a 'pretence for knowledge' (Ghoshal 2005: 75). Such matters are not internal debates within universities where deals over curriculum change are hammered out; instead, they have become a matter of public concern. The dominant view is that 'management education has contributed to the systemic failure of leadership that led to the [global] financial crisis' not the least because it has privileged function over values (Podolny 2009: 63).

Beyond the details of the critique of business education there are two interesting features of these dialogues. The first is that they are couched in the language of crisis and the need for fundamental change, just as it has been in both the recent (for example, Beck 1994; Thomas 1997) and the more distant past (Gordon and Howell 1959; Pierson 1959). At present, this crisis is constructed as one where 'both academics and management practitioners criticize MBA programmes for their lack of relevance to practitioners, the values they impart to students, and their teaching methods' (Dunne and Martin 2006: 512). The MBA has faced 'intense criticism for failing to impart useful skills, failing to prepare leaders, failing to instil norms of ethical behaviour and even failing to lead graduates to good corporate jobs' (Bennis and O'Toole 2005: 96). MBA programmes, it is asserted, are at the crossroads; they need to leave the solitary path of developing analytical business functionaries and embark on the enlightened road of managerial 'values, attitudes and beliefs' (Datar *et al.* 2010: 7). The epochal vision is for fundamental change

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such that at this very moment fate demands that it is uniquely us, here and now, who stand at the crossroads that will determine the future direction of the world as enabled by management education (Muff *et al.* 2013).

The second feature is that the solution – the road out of the crisis – is most commonly found through structural and curricula changes to business education programmes, with scant attention to syllabus and pedagogy. We are told of the need to revisit the whole organization of the programmes, refocusing the entire ethos of our endeavours to this or that (Mintzberg 2004; Navarro 2008). It's all very macho. Big changes implemented by big men ... the others will follow.

I am reminded of Michel Foucault's statement that,

> one of the most harmful habits in contemporary thought [...is...] the analysis of the present as being precisely, in history, a present or rupture [...] we should have the modesty to say, on the other hand that [...] the time we live in is not *the* unique or fundamental or irruptive point in history where everything is completed and begun again.
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> *Foucault 1988: 36*

Indeed crisis-mongering in business education seems to have fallen victim to such a self-centred narrative time and time again. But with stinging irony, the chief protagonist of this narrative, the one who can navigate the crisis, is still that character who is the hero of the MBA narrative -- the manager – and in this case the educational manager. Answers lie, we are advised, in the management and organization of business education such that the required changes can be boldly implemented and the problems of the past be cast asunder in the awe of the new.

Teaching in a field without discipline

Other than its convenient simplicity and managerial hubris, one thing especially notable about this narrative of crisis is the relative absence of the educator as anything but a receiver of managerial imperatives. If there is a role for that lonely person who inhabits the classroom, it is just to be beholden to the whims and fancies of those epochally minded managers who thrive on the crisis as the *raison d'etre* of their own leadership prowess. For each and every putative response it would seem as if there is no alternative but for the educator to be a support actor in a story starring the manager in the lead role. Management education might get questioned, but managerial self-importance and the grand pretensions of its own agency escape unscathed. The educator who teaches in a classroom is cast as a minor character in a managerial narrative. Is the figure of the educator to be accepted as an epiphenomenon swept away by the all-encompassing narrative of crisis and progress? Is the educator to be considered only in terms of how he or she can implement the curriculum that is handed down from a masterful authority? Are the limits of the educators' prerogative set at being only to do what they have authoritative permission to do?

Clearly my answer to such questions is an emphatic NO! Moreover, as I will turn to now, it is through teaching management with the humanities that this emphasis can be made practical. It is worth noting that the humanities, understood as those subjects concerned with non-vocational matters, such as literature, philosophy, art and culture, have never been far from the study and teaching in management education. In the MBA they are present, not so much at the level of curriculum, but within the specifics of syllabus and pedagogy – these latter areas being within the purview of the teacher. On the one hand, this is an educational matter. Back in 1959, Gordon and Howell's *Higher Education for Business* was recommending 'a more effective liberal

arts component in the programme of degree candidates in business administration' (1959: 115). Little seems to have changed as far as the response is concerned. On the other hand, we can see that scholarship in management and organizations has always been infused with the humanities. Who is it that has inspired the development of management and organizational studies? Early examples include classical sociologists such as the holy triumvirate of Marx, Durkheim and (especially) Weber. This is a formidable counterpoint to the more managerially oriented Barnard, Taylor and Fayol (see O'Connor, this volume). Would we understand management the same way if it had not been for Schütz, Goffman and Geertz? Or more recently, Foucault and Derrida? Sociologists, philosophers, anthropologists, literary theorists, political scientists, as well as thinkers from other disciplines, have all been central in the development of the seeming cacophony that constitutes contemporary management knowledge. Doesn't this suggest that what can be referred to as the humanities already infuses the field of knowledge within which management teaching is located? This infusion is also about how scholarship and teaching is approached, with the humanities bequeathing a tradition characterized by 'searching critical thought, daring imagination, empathetic understanding of human experiences of many different kinds, and understanding of the complexity of the world we live in' (Nussbaum 2010: 7).

We can go further and suggest that management and organization studies (MOS) is actually a field without any discipline. With its youth there is no established way of doing things, or paradigmatically fixed approach (Westwood and Clegg 2003; Pullen and Rhodes 2009). Although it may be the case that scientific approaches have historically dominated business school education, especially in the US (Mulligan 1987), this is not a feature of research knowledge about management and organizations more generally. MOS is, theoretically, a borrower who travels afield to established disciplines bringing home ideas to inform its own loosely coupled body of knowledge. Less a well-organized system, MOS is a mixing pot of disciplinary knowledge on loan from elsewhere and brought to bear on how we might understand the phenomena of organization and the practice of management. It is indeed the case that 'what is called organization studies defies formal definition because of the breadth and incommensurability of what goes on under its name' (Pullen and Rhodes 2009: 11). Failure to recognize this is borne less out of an awareness of theoretical developments in this field, and more out of a narrow-mindedness that exacts the 'repeated exclusion of difference and sanctioned ignorance' (Jones and Munro 2005: 3). Indeed, a review of what has been going on in contemporary management and organization studies reveals that its main characteristic is diversity and lack of cohesion or agreement, married to a certain one-sided 'politic of prescribing what is "proper" to organization theory' (Jones and Munro 2005: 7).

Those who once wished to be denizens of an organization studies that could be identified by its pursuit of science without recourse to the variety of inspirations that can arise from the arts and humanities (see Pfeffer 1993; Donaldson 1996) might recoil at the fact that Burrell and Morgan's (1994 [1979]) *Sociological Paradigms and Organizational Analysis*, and its encouragement of paradigm diversity in organization studies, is 'one of the most referenced works in organization theory (OT) of the last half-century' (Hassard and Cox 2013: 1701). Empirically it has been noted that despite recent tendencies for powerful specialisms within MOS to be developing, it still remains the case that overall the field is characterized by 'theoretical and methodological diversity' (Vogel 2012: 1036) and the 'proliferation of diffuse and diverse goals and standards with little common background in terms of theories and methods' (Vogel 2012: 1020). The point taken from this is that MOS has no singular set of rules, procedures or theoretical orientations to which those operating under its name feel compelled to adhere. MOS is taught in a field with no discipline. Moreover, it is this lack of discipline that is an enabler of permission taking in the classroom, as well as a means through which the dominance of the educational manager can be resisted.

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Disciplining the educator

Given this undisciplined heterodoxy, how then might management knowledge be accused of blinkered functionalism when it comes to its teaching? As was just discussed, we can discount scholarly knowledge about management as being a singular force of discipline. Brocklehurst et al. (2007: 380) confirm that 'it is very difficult to point to an agreed body of knowledge upon which the MBA should be based'. So where, therefore, does the presumed dominance of functional knowledge in teaching arise? Where is this discipline coming from? As we saw earlier, the heterodoxy of management research itself is not a source of such discipline. As another contender we can consider the management textbook. Although the variety of topics and approaches to studying management might be a shifting sea of vaguely interrelated bits and pieces (Pullen and Rhodes 2009), the textbook seems to virtually canonize what counts as management knowledge.

Let's take for example the topic of 'organizational behaviour'. In terms of textbook knowledge, this topic coalesces around understanding organizations at the level of the individual (personality, perception, motivation and so forth), the group (teamwork, group dynamics, leadership, communication and so forth) and the organization (structure, culture, etc.). On top of this there may also be something about management practice. Whether you use the fifteenth edition of Robbins and Judge's *Organizational Behaviour* (2012), the eighth edition of Buchanan and Huczynski's *Organizational Behaviour* (2013), the third edition of Mullins's *Essentials of Organizational Behaviour* (2011), or even a critically oriented book like Fiona Wilson's *Organizational Behaviour at Work* (2014), the basic topics and research themes that are said to constitute how we might understand organizations are remarkably consistent.

Such textbook approaches serve to bolster the fantasy that we work in a field that has achieved consensus. Concurrently, it acts to limit management knowledge, most often in a functional manner, in order to squeeze out the beauty and variety of what constitutes the actual stock of knowledge. This knowledge is violently reduced into the virtually indistinguishable tables of contents of textbooks, or even more authoritatively through the provision of 'standardized OHPs and lecture scripts' by the textbook publisher (Lilley 1999: 33). To use these books, to feel compelled to use these books, releases a powerful normalizing and disciplining force on what goes on in the classroom. The study of management and organizations might have no discipline, but the teaching of it certainly does. Just like with Foucault's (2002 [1966]) infamous Chinese dictionary, the ordering seems largely arbitrary. Even worse, this ordering is isomorphic across the different books to the point of virtual hegemony. Perhaps, but only if one feels compelled to teach with and from these books. But that is not necessary. Why not just teach from research rather than textbooks in order to easily sidestep the disciplinary apparatus they erect? This is a well-established practice amongst educators who are in a position to not prescribe a textbook or to teach alongside it rather than remaining true to it.

Other candidates for the locus of discipline are, of course, the management of the departments that run the MBA programmes and the various accreditation bodies that anoint them. But discipline here, often imposed with seemingly sovereign authority, is largely at a high-level curricular level. The accrediting body Association of Masters in Business Administration (AMBA) provides a good exemplar of this. Their formally published *Criteria for Education* (2010) stipulates the curriculum through thirteen very briefly articulated topics. For each, however, there is no mention of what these mean or how they should be elaborated. There is also no real detail on syllabus or pedagogy. This might create the appearance that many different universities' MBA programmes look remarkably similar when reviewed from the website or prospectus, but beneath that, detailed prescriptions are hard to find. If one takes for example item three from the AMBA list: 'organisation theory, behaviour, HRM issues and interpersonal communications'

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(AMBA 2010: 7) the breadth of possibilities, most especially as it concerns the humanities, is enormous. Foucault or Fayol, deconstruction or decision making, Marx or motivation, organizational dynamics or organizational rhizomatics: all can be incorporated (as long as you don't rely on a textbook).

There is another possible source of discipline and that is the students themselves and their expectations. But again this seems overstated. Of course students enrol in an MBA with at least some sense that it should be relevant to the practice of management, and that seems quite reasonable a request to be made of those who teach such a degree. But the nature of this relevance is not fixed such that it need not mean teaching some falsely assumed techniques for successful managerial control. A reason for avoiding this is its very impossibility, given that 'the fact that after a century or more of effort we have little in the way of generally applicable formulae' for how management should be practised (Grey 2004: 181). Or more positively, 'MBA students are likely to perceive as relevant those pedagogic practices that encourage them to critically reflect on the often unexamined mental models that inform managerial action' (Currie and Knights 2003: 44) rather than those that provide 'reliable techniques' (Grey 2004: 181).

Teaching Derrida in the MBA

I can reflect here on a personal anecdote. For years I have drawn directly on the philosophy of Jacques Derrida in teaching MBA students on organizational theory and business ethics courses (see also Learmonth, Humphreys and Griffin, this volume). In particular, I have used some of Derrida's ideas to inform centrally how we might understand and practise management. I have never encountered any resistance either from students or from university managers; quite the contrary – this teaching has been quite successful with the students and they report that they find it both interesting and useful. I recall specifically a course I taught in Sydney a few years ago as part of a part-time MBA where I invoked Derrida's (1992, 1995, 1996) notion of undecidability in relation to how we might understand responsible decision making. The key point was that in the end – and after however much thinking, planning and research – decisions always advance into an unknowable future such that decision making is inherently non-rational, and that it is this non-rationality that renders us responsible for our decisions. About six months later I ran into one of the students. During the time the class was running this person had recently taken up a managerial position in a bank. He hated the job, largely on account of the processes of corporate management limiting individual initiative. He just didn't fit the corporate mould and what he saw as its expectation of conformism and devotion. This clearly troubled him, something he spoke about regularly in class. He felt, however, that he needed to stay in the job because it was secure and provided a predictable income for him and his family. He had previously been self-employed. He was suffering from what Derrida calls the ordeal of undecidability: a not-knowing what to do when all choices of action balance out in terms of what is appealing and not appealing about them. What he explained to me those six months later was that the class had successfully helped him understand his personal career predicament and had led him in the end to take the leap of faith and leave his bank job in order to pursue a different career in small business, outside of the corporate world. It had worked for him. He was visibly happier and no longer had an anxious and pained expression. He told me that after six months he now knew that he had made the right decision. He also said that had it not been for the class he would not have had the courage to make this decision. This seems to me to pass the test of relevance.

This example reflects on my own MBA teaching. I do teach management in a way that I position as relevant. But I also recognize that the possibilities for how relevance might be rendered are broad. If one teaches from research rather than textbooks, the opportunities are seemingly

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endless. This is the case as long as one takes the permission to do so. As I said before, despite the confines of the business school, what we teach is without discipline. Management is a phenomenon and a practice, not a scholarly discipline. Thus although people may be disciplined by various forces and perceptions, these can (quite easily) be resisted. A key mode of this resistance is taking permission to let the humanities in, as was the case in the example just recalled. For MBAs, if one is teaching management, then one must teach it (rather than teaching philosophy, literary criticism, etc.). There is considerable freedom in how one does so, however, as long as one assumes one's own permission and takes responsibility for it. Even more generally, we can assert that although there are clearly forces that seek a certain model of business school education based on an assumed canon of knowledge, people do not have to wait until these are changed from on high in order to 'practise the humanities' in management education. It is from the locus of the classroom that we can actually influence the direction of management education. It is through syllabus and pedagogy and with individual students that things can be done differently.

These issues more generally relate to the enactment of pedagogy in university settings. As Danby and Lee (2012) explain, we can consider pedagogy as the space between a designed plan and a practice. When we think of pedagogy we often think exclusively of design understood in terms of the selection, arrangement and scheduling of different teaching and learning activities; the people and relationships that are involved in the teaching and learning; and the way that the subject matter is translated and enacted through institutionalized norms and subject positions. All of these things are planned ahead of time with lecture schedules, class activities, allocation of teachers and tutors and so forth. The operationalization of such design denotes what Danby and Lee call 'pedagogy in action': the cultural reproduction of pedagogy through its practice. If pedagogical design is conducted by planning activities through which the textbooks' discipline of management is reproduced, understood and even indoctrinated, the practice here is therefore one of working to recreate particular forms of managerial subjectivity as dictated by dominant knowledge structures.

What the engagement with the humanities offers is the possibility of what we might call a pedagogy of critique where the design of activities serves to question the dogma of that managerialism as well as to provide less institutionalized alternatives. For example, this was what I was doing by bringing Derrida into my MBA classroom. With this practice, different modes of subjectivity can be opened up to students; modes that need not sacrifice managerial relevance, but instead reformulate relevance in a critical tradition – in this case, the critique of managerial prerogative, privilege and dogma. Moreover, all of this is within the purview and power of the educator who chooses to use it, as indeed many do. There is no need to wait for permission from accreditation bodies, curriculum committees or textbook authors. When pedagogy is seen as localized social action, it is always particular to the context in which it is performed. Moreover, this is not just pedagogy in terms of the design of different forms of learning activities, but rather a pedagogy that is practised through relationship between the shifting subject positions of teacher and student. I did not, and would not, ask my student to quit his job – doing so was entirely his initiative and responsibility. However, insofar as I can impute meaning to his actions, he was moved by a critique that brought corporate and managerial dogma into question such that he could reformulate it on his own terms.

Attesting to critical pedagogy

The type of teaching I have been referring to aligns with what some call critical pedagogy (see Perriton and Singh, this volume; Vince, this volume). This is an approach to teaching and teacher–student relations where the university is regarded as a space for 'counter-hegemonic

practice' (Boyce 1996: 1). In this case, it is the hegemony of the dogmatic managerial knowledge epitomized in the genre of the textbook that is being countered. In the example discussed earlier, this is manifested in how using Derrida to teach decision making enabled a particular student to re-evaluate his position as a corporate employee and in so doing to pursue different options in his own life in relation to himself and his family. This was quite different both in intent and in effect to standard approaches to the topic, which focus on normative or descriptive theories whereby 'organizational decision making is the process to make decisions following the protocols, rules and conventions defined by an organization' (Adam and Humphreys 2008: 71). Key to this difference is an approach that uses theory to promote freedom, choice, responsibility and opportunity rather than using it to train people in the technical skills required to do a job. This speaks to two very different conceptions of 'relevance'. On the one hand, management education has been thought to be relevant when it is pertinent to achieving business goals and solving business problems. On the other hand, and in the way it has been formulated here, relevance is about locating management education in a tradition that values and promotes freedom and responsibility (rather than skills and effectiveness) as the most important outcome of the educational process.

Critical pedagogy applied to the specificities of management education is, however, different from how it has been applied elsewhere. What is different is that although critical pedagogy has been traditionally aimed at the emancipation of dominated and subordinated groups, critical management pedagogy is directed at those who seek or have careers in management. To these aspirants to the managerial class, it is their potential for superordination rather than subordination that can inform teaching. As Grey and French (1996: 2) explain: 'the fact that management is socially important means that it is vital that it be exposed to critical interrogation. And since management education is such a significant arena for the reproduction of management, it follows that it is a primary site of such interrogation.' Applying critical pedagogy to management education, whilst exemplified in the story of my MBA student, is in fact much broader in its possibilities. The general ethos is to enact a pedagogy that suggests that existing ways of doing things are always open to question and reformulation, and that habituated or institutionalized management practice and knowledge is invariably subject to contestation. This is pedagogy not of providing different answers, but of formulating different questions, of 'generating openness to alternative ways of thinking' (Currie and Knights 2003: 33). The purpose of this, as Currie and Knights make clear, is to 'help arrest the drift, on the part of both teachers and students, towards an instrumentalism that easily collapses into indifference' (2003: 28) and to 'problematize rather than validate management theories and assumptions' (2003: 31). Such education is not so much about gaining relevant skills as about shifting identities and subjectivities through pedagogic interaction (Chappell et al. 2003). Turning again to the example of my student, this meant him coming to acknowledge the confines that the corporate world inflicts on identity, to realize that working and being within those confines was causing personal unhappiness, and being prepared to take the chance to do something different and to be someone different.

The pedagogy-in-action that led the student to this was not one that was designed for this specific result as a predetermined goal or intention. The pedagogy-in-action that was at play involves relinquishing the assumed canon of textbook management knowledge and rendering it open to critique, with the humanities serving as an ideal way to guide that opening. It was this, at least in part, that provided an opportunity for the student to rethink his own life and, as a result, make different decisions. What came with this pedagogy too was my relinquishing the expert position of the lecturer in that I had no specific expectation of what students might take or learn from the teaching. With critical pedagogy, the subjectivity of the lecturer must also be

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open to question such that a 'changed relationship between the management teacher and student' (Currie and Knights 2003: 31) is also required. But opportunities to do this are rife in that 'there is room for us as educators to reform the MBA and to start a debate with managers and many others about the nature of management and how it needs to be rethought' (Brocklehurst *et al.* 2007: 368) and re-lived.

The possibilities for MBA education offered by an engagement with the humanities are ones that afford a reformulated and extended notion of relevance for management education. We take heed here that conventional approaches have been questioned on these very grounds with 'management education generally and MBA programmes in particular, [having] been persistently criticized for failing to speak adequately to management practice' (Hay and Hodgkinson 2008: 21; see Landfester, Tofte Brenneche and Prat-i-Pubill, this volume). One response might be to try harder in pursuing this kind of relevance. Another one, as argued here, is to reconsider what we mean by relevance and to take the permission to do so. MBA education has a vocational and professional nature and is aimed specifically at those who do or want to manage. This is not a liberal education in any traditional sense, but that does not mean that the humanities cannot have a place. Critical pedagogy is a vehicle for this, given 'its call to broaden management education into the domains of philosophy, ethics, politics and social sciences' (Grey 2004: 185). This does not simply mean just switching allegiance away from management and organizational theory to a more ancient and supposedly more credible set of academic disciplines; instead, it means engaging with a form of education intended to open up opportunities for people to reflect on their own professional practice, in the context of its relationship to their own lives and the lives of others, and in so doing enable them to make different, better and more responsible decisions about how to live as people, managers and citizens.

Conclusion

When managers are asked about the importance of their MBA education, they do not respond saying that they have gained a new bag of tools; instead, we hear that they have engaged with new perspectives, gained an enhanced sense of credibility and self-esteem, and acquired a different appreciation of managerial practice through an engagement with academic ideas. For them, education is relevant in that it contributes 'to their on-going learning to manage through a broadening and challenging of their understanding of practice' (Hay and Hodgkinson 2008: 32). Accepting this, the humanities – whether it is, amongst others, literary studies, philosophy or social theory – are prime candidates to contribute to such a model of relevance. Moreover, if it is management research and its connection with the humanities rather than management text-books that provide the basis of knowledge from which to teach, all of these subjects are well-documented in the management and organization studies literature. The possibilities of connecting with the humanities and engaging in a critical pedagogy that is personally and practically relevant are already well accounted for – there is nothing new to this. All that has to be done – and as many already do – is to take the permission to enact it in the classroom.

By way of conclusion, what I have been working towards in this chapter is the elucidation of an approach to using the humanities in management education that is primarily driven by the individual educator in the spirit of critical pedagogy. This is informed by a focus on student relevance without recourse to the structures of institutional approval, strategy or imprimatur. Education is far too important for all of the decisions to be handed over to an increasingly bloated managerial class within universities, especially when it concerns decisions regarding what is taught and how it is taught. As individual academics, we can retain hope that we are employed to teach based on our experience and expertise in our fields and also as educators.

To not take charge of or take responsibility for the classroom is a retreat from professionalism that shifts accountability for education and learning from the academic specialist to the managerial generalist. This is nothing less than an affront to that profession. The argument I have made in this chapter is that involving the humanities in management education is a practice that is immediately possible, as well as one that supports a thinking, questioning and debating (rather than functional and instrumental) approach. But that does not mean that I am suggesting with false hubris and imagined power that everyone who teaches management *should* do this. More democratically, what I am suggesting is that people who teach management *can* do this if they choose to and, moreover, that there are some good reasons for making that choice. Permission is there for the taking.

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Christoph Michels is Postdoctoral Researcher at the Research Institute for Organizational Psychology, University of St Gallen, Switzerland.

Ajit Nayak is Senior Lecturer in Strategy at the University of Exeter Business School, UK.

Daniel Nyberg is Professor of Management at the University of Newcastle, Australia.

Ellen S. O'Connor is Senior Research Fellow at the Institute for Leadership Studies, Barowsky School of Business, Dominican University of California, US.

Damian O'Doherty is Senior Lecturer in Organization Analysis at the Manchester Business School, University of Manchester, UK.

Martin Parker is Professor of Organization and Culture at the School of Management, University of Leicester, UK.

Michael Pedersen is Associate Professor in Business Philosophy at the Department of Management, Politics and Philosophy, Copenhagen Business School, Denmark.

Véronique Perret is Professor of Management at Université Paris-Dauphine PSL, France.

Linda Perriton is Senior Lecturer in Human Resource Management at the Stirling Management School, University of Stirling, UK.

Ajnesh Prasad is Research Professor at Tecnologico de Monterrey's EGADE Business School, Mexico.

Queralt Prat-i-Pubill is Researcher on Creativity and Collective Motivations at the School of Humanities and Social Sciences, University of St Gallen, Switzerland.

Alison Pullen is Professor of Management and Organization at Macquarie University, Australia.

Marton Racz is PhD Candidate and Graduate Teaching Assistant at the School of Management, University of Leicester, UK.

Elena Raviola is Assistant Professor at Department of Business Administration, School of Business, Economics and Law, University of Gothenburg, Sweden.

Bernhard Resch is PhD Candidate and Assistant at the Research Institute for Organizational Psychology, University of St Gallen, Switzerland.

Carl Rhodes is Professor of Organization Studies at UTS Business School, University of Technology Sydney, Australia.

Perttu Salovaara is Adjunct Assistant Professor at the Stern School of Business, New York University, US and Senior Researcher at the School of Management, University of Tampere, Finland.

Nishant Shah is a Professor of Culture and Aesthetic of Digital Media at the Leuphana University, Lüneburg, Germany and the co-founder of the Centre for Internet & Society, Bangalore, India.

Amanda Sinclair is an Author, Teacher and Professorial Fellow at Melbourne Business School, Australia.