

ABSTRACTS OF ACCEPTED PAPERS

AREA:

THEORETICAL DEVELOPMENT

**ORGANIZATIONAL CLOSURE (AUTOPOIESIS) WITH RESPECT TO
NARRATIVE METHODS**

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ABSTRACT

In this article I like to explore the links between the theory of Autopoiesis of Maturana and Varela and the practical use for researchers.

Although the use of language is vast and broad, the entrance I use starts from a biological point of view via Autopoiesis.

A elementary part of autopoietic theory is the concept of “Organizational Closure”

It is this property of all living systems that lead Maturana and Varela to claim in the end:

The “transfer” of knowledge from one living system/entity to another is not possible:

“For such systems, all apparent informational exchanges with its environment will be, and can only be, treated as perturbations within the processes that define its closure, and thus no ‘instructions’ or ‘programming’ can possibly exist.” (Varela, Principles of Biological Autonomy” 1979)

How does this relate to Bhaktin’s utterance or Boje’s storytelling?

How does this relate to approaches in qualitative research?

The article starts with a brief explanation of Autopoiesis and its conclusions applicable to the use of language.

The second part is a brief explanation of the theory of Bakthin, the theory of language used in “ The Language of Organization” by Westwood and Linstead (2001) and the theory of

storytelling by David Boje.

The last and conclusive part of the article examines how these different theories relate to the concept of “organizational Closure” as it is (also) a fundamental property of all

communicators

DESIGNER AS MIDWIFE

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ABSTRACT

“How would customers know how to use an iPod if their only experiences were with CD players? If Apple had asked customers about an iPod prototype, customers would have wondered, “How do I load songs onto it? Where are my CD covers with the words on them? How will I know what songs are coming up?...” I would’ve been bamboozled by an iPod, but now we’re all used to them”.

Beverland, M. and Farrelly, F., Design Management Review, 2007 Can “midwife” metaphor be used to illustrate the work of a designer? Although philosophy often paints a picture of semantics and intellectual debate, for Socrates and Plato it had important functions in science. Their common goal was to help bring forth our innately human and divine qualities in an everyday, wonderful, and inspiring quest, they called *philosophy*. “For them philosophy was about love and wisdom, and, by extension, all else that is important and meaningful in life: truth, goodness, beauty [aesthetics], justice, virtue, friendship, and -- not least of all – happiness” (Thackara, W.T.S).

When Plato writes of Socrates as a midwife, he tells a story about the relationship between teacher and student, about education, and about the birth of spiritual-intellectual fire in the soul. Plato's choice of the dialogue as his principal literary vehicle serves many purposes. “Besides illustrating Socrates' good-natured but persistently one-pointed method of inquiry, it provides insight into the nature and goals of the teacher-student collaboration. At a deeper level, the Dialogues themselves invite us to participate with Socrates in our own unfolding search for truth” (Thackara, W.T.S).

Except nature, everything around us is designed by human beings. Are we aware of the natural design ability inside us? According to Tim Brown (2008), the CEO of IDEO, the leading design firm, “design is about conveying information appropriately; it is simply about interpretation. The role of design is to interpret requirements to adhere to three primary questions: what does the audience want, what does the audience expect, and

what do we want the audience to want? If you're addressing these issues within all design elements, then and only then are you truly doing a service to your product, and most importantly, your audience" (Brown, T., 2008).

This article is about addressing the similarity between the role of designers and midwives. One of the biggest challenges in product/service development is to understand the latent needs of the customers and the meanings of these needs to them. It is not easy to read the meaning of objects or experiences as the meaning may depend on the context in which the object is shown, next to the cultural and personal background of the maker and the reader (Feijs, Loe; Meinel, Frithjof, 2005). As customers cannot imagine their future needs (e.g. iPod), without the help of designers, they cannot express and articulate their true needs. As facilitators, design thinkers extract the design knowledge within human beings by tapping on their "innate design ability" via deploying research methods such as interviews, observations, ethnography/netnography, interpretative methods, prototyping, rapid-application development.

In the empirical part of this study, we present the findings from our interviews with large size corporations (e.g. Coca Cola) and designers (e.g. Smart Design) to investigate if and how they use "midwife" metaphor to develop new products and services.

BEYOND HAPPINESS REFLECTIONS ON MANAGERIAL RHETORIC

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ABSTRACT

Keywords: Žižek, ideology of happiness, bio-morality, managerial discourse, Kantian ethics

This paper traces the paradoxical development of the rhetoric of happiness (which is broader than simple economic utilitarianism) within Organization and Management Studies (OMS) in our 'post-modern' era. Its main purpose is to analyze and challenge the obscene social Darwinist rhetoric with which over the last couple of decades an original –we might say 'modern'– right to (the pursuit of) happiness has through the 'totalitarian' workings of hyper-capitalism shifted into an uncompromising universal obligation, probably best expressed in Žižek's claim that the super-ego injunction to be happy –with its ensuing feelings of guilt when falling short of this ideal– nowadays constitutes one of the most troublesome and violent founding principles of our society (Žižek 2005). Some even witness in these developments the emergence of a genuine 'social racism' of successfulness, relegating the unhappy and unsuccessful –the misers that can show no 'sign' or 'proof' of their happiness– to a new global underclass of people whose lives are 'bio-morally' considered corrupt at the level of their bare existence (Zupančič 2008). One of the sites from where this pressure to be(come) happy is most forcefully exerted is the normative field of managerial professionalism, the principles and guidelines of which constitute the ideological backbone of mainstream OMS discourse and management practice. As a remedy Žižek's reading of Kantian ethics is proposed, that –contrary to popular opinion– stresses the essential vulnerability of human morality to failure.

CONDUCTING AN ORGANIZATION WITH PERFORMATIVITY AND IRONY - WHEN NARRATIVES PLAY THE BATON'S

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ABSTRACT

The present paper is looking at three different aspects of language and its usage and analyzes how they interconnect with organizational and managerial practice. I first inquire into the role of performative utterances in achieving convergence between a linguistic representation and the world, then I focus on the divergence provided by the double meaning implicit in irony and finally subsume both notions in the role narratives play in inspiring the various stakeholders of a given organization, among them its clients, its employees, its share-holders and citizens in its environment.

As Austin (1962) and Searle (1969) observed several decades ago, people use language not only to describe the actual state of the world but also to change it. Classic examples of these speech acts include the uttering of promises or excuses and baptizing an entity. The moment when the representational idiom began to be embedded by the performative and the rhetorical idiom has provided a crucial turn in the philosophy of science (Pickering), in the construction of gender (Butler 1990) as well as in economics and organizational discourse (McCloskey 1985, Callon 1998, Czarniawska 1999 and 2004). Both speech acts and technological agencements and models - e. g. to measure implied volatility in financial markets - may have a performative impact on the world by making the socially constructed world adapt to the model or utterance. Yet just as Herbert Simon (1945) made us aware that our rationality is bounded, so does this performative impact only occur in the desired direction and extent provided that certain conditions of felicity are accomplished (Bourdieu 1991). In particular, institutionalism shows the role legitimacy and constellations of power play in overcoming social groups' resistance or 'counter-performativity' to follow a certain trend or vector.

From a researchers point of view, ironic statements are often associated with their key proponents and theorizers such as Socrates, Kierkegaard and Rorty (cf. Johansson and Woodilla 2005). Like metaphors and analogies, they are linguistic instruments that can be analyzed conceptually within the fields of rhetoric, cognitive psychology (Bruner 1986) or modern epistemology. In the first field, they are tropes of double meaning, a literal one and a metaphorical or deconstructing one. In the second area they help in associating ideas and are thus crucial instruments of thought. In the third one, they are a source of sense-making and theory building. To understand irony and the dialectical relation beneath it, one first needs to understand the higher level category of metaphors on which they build up in a 'parasitical' way (Rorty 1989). Common to both is that the speaker aims not so much at atomistically discriminating the reference itself from other objects in its surrounding (Frege's 1892 'meaning' that bears resemblance to the notions of representation and Aristotelian 'mimesis'), but at specifying the way a thing is given, the Fregean 'sense' or coloring. This is often achieved by comparison or analogy, such as when we call a person or a vehicle "fast as

a gazelle” thus evoking a certain mental imagery in the listener. At the background of this is our mental map of the world that is spanned up by prototypes (Rosch 1975) and metaphors (Lakoff et al. 1980) which together allow us to attach labels to our experience and rank objects by how similar they are concerning a specific attribute. Again the aim cannot be to represent the world as accurately as possible, as there is always a multiplicity of languages, discourses, jargons, scientific fields and approaches available which depict the same world and for which only intra-paradigmatic comparisons are unproblematic. Whereas one-to-one accuracy is not the goal, we still use metaphors to say something about the world and build up a certain map of it. Therein lies the crucial difference to irony in which the main aim is de-constructing our preconceived beliefs and put them under doubt, such as when we call something “as clear as mud” or “as sharp as a marble”. Like a witty comment, irony has a component of unveiling the interlocutor in a sublime way instead of telling her that she is wrong or questioning her in a direct way. By lacking self-identity, ironical statements carry (at least) two messages so that their ambiguity provides tension and a potential for arbitrage that the listener strives to close.

While performativity is often used by organizational actors to deliver a role performance (Goffman 1956), strive towards and get closer to a desired result, provide a vision, structure a fresh field (Giddens 1984), motivate one's employees to act or convince someone of buying or believing something, irony usually implies quick wits with which one may try to lead the previous speaker into a void to make her think again about her former depiction. Just as a parasite is dependent on her host, as literal-conservative meaning is required to allow the possibility of metaphorical-innovative meaning and as messages carry a combination of information or signal and redundancy or noise, so does irony require a certain amount of statements that are meant in the literal sense. In a more profound way, both performativity and irony do carry illocutionary force and may thus affect the listeners, yet by themselves they do not provide a larger mission to an organization or offer clients a life style that they want to associate with. Instead they either have a decomposing force or aim at achieving a goal or implementing a business model or measuring something that is coming from outside the current conditions of felicity. Managerial sense-making implies the construction of a larger chain of meaning that requires the embedding of actors, events and local episodes or stories into a narrative (McCloskey 1985) that may be associated with a trajectory in the net of associations spanned up by metaphors (cf. Serres' notion of a “field of signification” 1982). The narrative itself has at each given moment a past, a present and a future component and thus oscillates between forming a closed, self-contained frame (cf. Czarniawska's notion of “emplotment” 2004, ch. 2) and being an open paradigm that may still incorporate more details and gain additional momentum. In particular, it is good news that as knowledge keeps growing geometrically in our current information society, the necessity of conductors and conductresses who base their sense-making on embedding events into tales and tales into narratives (and iteratively so forth) shall not fade like an eternal summer but instead become more pronounced.

A PASSAGE TO ORGANIZATIONS MIKAEL HOLMGREN CAICEDO

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ABSTRACT

‘Organization’ is a word, a substantive and as such it is oftentimes expected to be affixed with substance, assumed to represent and denote something that is real. But, the assumption that the word ‘organization’ stands for something other than itself, something that is real, can also be questioned. In effect, it can be conceived as an example of bewitchment (Wittgenstein, 1998) or the fallacy of misplaced concreteness (Whitehead 1929) that leads to the belief that there is a corresponding phenomenon in reality simply because the word exists and is expected to denote something real. In other words, the sole fact that the word ‘organization’ is thought to represent an organization does not legitimize the inference that there is also something that it denotes, an real organization.

Organization can be conceptualized in at least two manners. It can be conceived as a particular social unit or collectivity such and/or as the organizational properties of such unit—structures and processes—. An organization in the first sense can be understood as a social collectivity that moreover is organized in the second sense. Again, an organization in the first sense often presupposes the existence of a thing called organization that is separable and identifiable from other things, its environment for instance. In consequence, it is usually thought of as a unit which numerically is one. On the other hand, “the most obvious fact about organization is that in each instance it is composed of elements” (Krikorian 1935:119). The question then begs to be asked: how can several elements be one? And, by extension, would it not be more fruitful to think of organization as a unity rather than as a unit? The more important question to ask is how that unity comes to life, or rather is brought to life. In others words: how does action turn [into a] substantive and, if it does, how does it turn into action again to perdure or even change?

In this endeavor I set out to study organizing and organization by asking myself how organizing becomes a product usually known as organization and how that product turns into the very organizing whence it once was spawned. In other words, I set out to study what I denominate the movements between organizing and organization. To that end, based on a ethnographic study carried through at 5 of Sweden Posts post-offices, a play at a post-office is put in motion in which actors act and make representations which are subsequently interpreted poetically and rhetorically. This in order to create a stage of evidence from which the movements between organizing and organization can be derived.

Starting from Aristotle’s Poetics and Rhetoric an imagination is put forth to describe the makings of deliberative, judicial and epideictic representations. It consists of two movements, which I dub instantiation and concatenation. These I relate to the motions embodied by metaphor and metonymy and later conflate them into one and the same movement of organizing in the wor[ld] within which materials through their play against each other are gathered to create more or less stable products. These products may be called organizations.

In a way, this is an attempt to study the makings of organization by way of a passage into it.

THE ROLE OF THE RESEARCHER AND READER IN STORYTELLING

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ABSTRACT

Theories of organization, or indeed theories of anything, are preachings that proclaim to offer a true model of reality. They pretend to tell it like it is, to persuade and to convince that what is offered is legitimate and true. But they do so by being blind to their own practice. Theory is an appearance not a representation. -Linstead in *Language and Organization*, page 332

Writing is not a neutral search for meaning, but rather it constructs a new meaning through the interaction of the researcher and the researched (Abma, 2003). A belief in the possibility that the researcher can be an omniscient observer outside of the system has led to a form of representation in which the “people who populate those organizations are relegated as voiceless informants whose own representations are eschewed in favour of the researcher’s all encompassing interpretations” (Rhodes, 2002). In order to let the marginalized voices be heard, we might paradoxically therefore need to reveal our own voices as well. Rhodes names ‘ghost writing’ a process by which researcher and participant create and co-author the story.

The question becomes what a polyphonic text, one in which multiple meanings are evident, would look like (Salzer-Morling, 1998). The result of this polyphony of voices may be imagined to be a quilt of stories (Flory, 2008) that displays a pattern of fragments cut from greater wholes. The researcher/writer as quilt maker emphasizes her aesthetic and technical roles of selecting and assembling and constructing (Salzer-Morling, 1998) a community of stories that can only allude to plurivocality rather than fully express it.

With a quilt metaphor, I also suggest that the readers’ own stories contribute to the meaning of published research. Therefore, the reading/listening is as important as the writing/narrating (Boje et al., 2007). However, the role of the reader is often neglected in research. As Bakhtin suggests, an utterance requires an at-least-imagined listener. Becoming more conscious of the listener, and becoming more skilled at imagining the possible perspectives of “the other,” can help the researcher identify and present interesting patterns of convergent and divergent stories (Durant and Flory 2008). I propose that there are ways to develop such skills.

“TWO CLASSICS IN SEARCH OF AN AUDIENCE: SOME REFLECTIONS ON AUDIENCE AND ARGUMENTATION AS CONCEIVED BY CHAIM PERELMAN IN THE NEW RHETORIC.”

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ABSTRACT

“Forensic oratory or judicial speaking is speaking in a court of law; it is concerned with matters of the past, such as whether or not a certain act has or has not occurred. Deliberative oratory, or speaking in a legislative assembly, is concerned with matters of the future, such as what courses of action are advisable. Epideictic oratory or ceremonial speaking such as a Fourth of July address, concerns speaking about matters of praise and blame.” (Foss, Foss and Trapp)

This paper will compare and contrast how two academic writers handle the issue of argumentation and “audience” as conceived by Chaim Perelman in *The New Rhetoric*. The analysis is based on two classic case study texts; a widely-quoted case study about a tragic accident called “The Mann Gulch Disaster” by Karl Weick, and a famous teaching case about cars, safety and decision-making loosely known as Pinto Fires, by Dennis Goia. The two case studies have a common theme- death by burning- but the type of empirical evidence, the writing style and the purported impact on the “consumers” of the two texts vary sharply.

(I will take for granted the importance of the genre of the case study in modern management research as a method of recounting empirical evidence and building theory.)

First I will briefly review what Perelman had to say about argumentation and style and the role of audience in modern rhetoric in order to see how audience is the critical factor when a writer or speaker comes to select a rhetorical style. Perelman defines the audience “for the purposes of rhetoric, as the ensemble of those whom the speaker wishes to influence by his argumentation.” (Perelman and Olbrechts-Tyteca, *The New Rhetoric*, p. 19.) His concept of audience refers to the speaker's mental conception of the audience rather than to the physical presence of a group of people assembled to hear a speech so readers are clearly included in a rhetor’s audience.

Next, I will argue that, in addition to research agenda, there are rhetorical reasons for academic rhetors/ writers to select certain cases and write about them in the way they do. From the three main types of oratory identified by Perelman, forensic, deliberative or epideictic, researchers select certain arguments, draw on observations, embellish stories and reach conclusions depending on whether the case deals with verifiable past events, or deals with actions and decisions that look to the future, or depends on making an impact through style and poetry, or a mixture of two or even three types. The case studies themselves are only vehicles that serve to illustrate researchers’ insights, and are frequently intertextual. The cases and their treatment engage the audience in different ways, leading to specifically desired interpersonal or organisational learning outcomes.

Thirdly, I will discuss the two “classic” case studies and their similarities and differences in terms of argumentation and audience and how the choice of audience dictates the narrative of the writer, adding some critiques of the cases found in the current organisational learning literature.

Finally I will make some comments on the different ways I believe these authors conceived of their intended audience in the context of each historical context and the specific journal of publication.

PERSUASIVE DESIGN: WHY PRODUCT DESIGN MAY APPEAL TO CUSTOMERS

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ABSTRACT

Recent studies have often pointed at branding as an important source of sustainable competitive advantages. The reason given concerns the emotional attachment to the symbols and name of the brand (Keller 1993, 1998, 2003).

However a study conducted by Kristensen and co-authors (2009) find that when comparing product, with logo design a stronger and positive link is found between product and company performance, than with logo and company performance. There definitely looks like a contradiction here and this paper is an attempt to explore why product design can be more important than the symbol of communication design.

A product is normally a tangible element which the customer gets in exchange to a sacrifice of money. Clearly, a product may have symbolic qualities and an emotional attachment, but it seems to be a different mechanism at work since the same signs are negatively correlated with a business performance if they are mediated through a logo.

In studies of art (Bullot 2009) there is a debate about the “social constructivism” vs. “the psychological approach”. The social constructivist claims, that what gives a priority of liking concerns a social construction by the artist (designer”) who presents his work to a particular public, who is prepared to accept and become convinced about the qualities of the product and therefore “co-create” the value of the artifact. This value is communicated to the remainder of the “Artworld” to constitute a valuable work based on the arbitrary and accidental conversations of those present and participating. Such a view would also support the so-called semiotic tradition of product design (Krippendorf 1999).

The antithesis to this view may be labeled the “psycho-historical view” in terms of artistic artifacts, and perhaps the term “material anchors (Hutchins 2005) are more appropriate for more mundane products.

The question then is both concerned with how they are valued in the first place and how artifacts become tools. The first answer has been approached since the early German psychophysics and Gestalt theorists (Arnheim 1954). According to these theories, the sensory experience will follow certain rules, such as symmetry and balance, contour and contrast, perceptual grouping, unique metaphorical imaging, slight sensory exaggeration (peak shift). A new update of this theory is Ramachandran and Hirstein (1999).

To put all this together is possible by using the theory of “processing fluency” (Reber, Schwarz and Winkielman 2004). According to this theory, we find beautiful those sensory impressions that are “easy on the mind”, that they require less cognitive work to understand. To achieve this both the elements from Arnheim (1954) and Ramachandran and Hirstein (1999) may come in handy as they are concerned about the material qualities of things. The theory has been tested in many different situations and it seem an overwhelming evidence, that less cognitive work leads to more liking. That the theory also can be used as a generalization of the material theories of Arnheim and Ramachandran& Hirstein seems to give it additional support. In addition comes the constructive elements that a scissors should look like one and a lemon squeezer usually look like one in order to persuade us that it will function like one. Beauty in design is both concerned with the material elements as well as the accidental talks and classification that people make when considering a design. Even, a good brand can support this.

The paper will add more about the recent theories of aesthetic perception discuss some examples and will also make suggestions concerning an empirical study using fluency theory.

A TIME AND PLACE FOR ENTREPRENEURSHIP: A CHRONOTOPIC ANALYSIS OF NARRATIVES

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ABSTRACT

A Perfect Place for Entrepreneurship?

The background to this paper is the various attempts to create places for entrepreneurship in communities and in organizations. In the 1980s the idea about supporting entrepreneurial activities spread over the world (Alvarez, 1996). For governments it appeared as a remedy for unemployment and stagnating economies (L.

Stevenson & Lundström, 2001), and for firms, it carried the hope of innovation and growth (H. H. Stevenson & Jarillo, 1990). Hence, the creation of places conducive to entrepreneurship, such as science parks, industrial clusters and business incubators, became an important part of economic policies worldwide (L. Stevenson & Lundström, 2001). Companies have ever since experimented with both managerial modes (Amabile, 1998) and office design (Vischer, 1999) in order to enable creativity and innovation. The empirical context for this inquiry is the business incubator, which designed for the sole purpose of supporting and encouraging start-ups. The business incubator is an organizational form that provides a combination of support, services, funding and a physical home for new ventures for a time (Leblebici & Shah, 2004). Incubators come in many shapes and forms, their goals and organizational structures differ, but the underlying assumption is that they should be a place for entrepreneurship. Some even say the perfect place (IQube, 2005).

The Problem of Entrepreneurial Spaces

The main theme of this paper is the potential for entrepreneurship in managerial places. Creating entrepreneurial space in these managerial places, whether it is in established companies or in business incubators, has proved notoriously difficult. The literature on management and entrepreneurship differ about the relation between managerial practices and entrepreneurship. Some argue that entrepreneurship must and can be disciplined through management (Block & MacMillan, 1993; Drucker, 1985), while others argue that it cannot be planned and controlled by normal managerial mechanisms (Burgelman, 1983; Hjorth, 2003; Pinchot, 1985). Hjorth and Johannisson (1998) suggest that it is the aspects of control, planning and measurement in management, which are at odds with the creative process of entrepreneurship. Soila-Wadman (2003) puts forth that creative projects require a relational approach rather than traditional management. The question is thus if, and in that case how, management can be generative of entrepreneurship.

A Chronotopic Analysis of Narratives

The relation between managerial practices and entrepreneurship will be analyzed with a theoretical framework based on the concepts for narrative analysis developed by Mikhail Bakhtin (Bakhtin, 1981, 1986a). He had a lifelong interest in the creative process and the meaning of action (Morson & Emerson, 1990) and developed over the years a number of ideas related to these processes such as the chronotope, dialogue, unfinalizability and heteroglossia (Bakhtin, 1981, 1984a, 1984b, 1986b). The chronotope will be the analytic device used in order to inquire into how the incubator place organizes the relation between management and entrepreneurship.

What is the significance of all these chronotopes? What is most obvious is their meaning for *narrative*. They are the organizing centers for the fundamental narrative events of the novel. The chronotope is the place where the knots of narrative are tied and untied. It can be said without qualification that to them belongs the meaning that shapes narrative. (Bakhtin, 1981, p. 250)

This paper is devoted to a chronotopic analysis of the narratives from interviews with entrepreneurs and incubator managers. The paper will inquire into how they narrate the becoming of the new ventures. The aim is to discuss what kind of creativity that is possible and how people and action are understood in the incubator space. Questions that each particular chronotope may answer (Morson & Emerson, 1990).

The chronotope (time-space) is a particular combination of temporal and spatial relationships (Bakhtin, 1981). The Bakhtinian concept of space will be complemented in the analysis by the distinction between space and place introduced by Michel de Certeau (Certeau, 1984). The management order the incubator place i.e. how the elements are distributed in stable relationships of coexistence. The social space is produced by the practice of this particular place by the entrepreneurs and incubator managers. Thus, the incubator place, which is defined by the incubator management, is transformed into space by the entrepreneurs and the incubators managers. Departing from the Bakhtinian view of creativity, the worst form of business incubation would be a space derived of its dialogical quality, where the dialogue is turned into an empty form and a lifeless interaction. Hence the narratives will be read for dialogue and monologue. The aim is to describe and discuss entrepreneurial space, which is a social and creative space characterized by dialogue, creative understanding and unfinalizability.

A Bakhtinian approach to entrepreneurship conceptualizes it as a creative process and a dialogical and discursive practice. This framework places the inquiry in within the creative process view in entrepreneurship research, which aims to search for a creative model of human action and develop non-teleological theories, wherein values and meaning emerge from the process (Sarasvathy, Dew, Velamuri, & Venkataraman, 2003; Steyaert, 2007). There are narrative studies in entrepreneurship research (see for example Boutaiba, 2004), following the narrative turn in the social sciences (Czarniawska, 2004; Kostera, 2006). However, the functionalist paradigm dominates entrepreneurship research (Grant & Perren, 2002) and therefore this study offers an alternative ontological and epistemological approach, which may generate new insights into the entrepreneurial phenomena.

Purpose and Research Questions

The purpose is to inquire into the relationship between managerial practices and entrepreneurship in order to further the understanding of managerial place and creative space. The following research questions will be addressed:

How do the entrepreneurs and the incubator managers narrate the becoming of the new ventures?

How does the incubator place organize the relation between the managerial practices and entrepreneurship?

What kind of creativity is possible?

The paper aims to contribute empirically to the understanding of entrepreneurship in managerial places by applying narrative analysis. The paper attempts to contribute theoretically by developing an analytical framework on narratives, which can be used to inquire into creativity and space.

NARRATIVES IN COMMUNICATION – HOW TO DISCOVER STORIES FOR DRIVING CHANGE PROJECTS

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ABSTRAC

Narratives seem to be a universal human activity (Ricoeur, 1985). It is fundamental for all human thinking and creating of knowledge. When telling stories we create meaning based on our experiences. Through narratives we also construct and communicate our opinion of the world, to others and ourselves.(Lévi-Strauss1995) We make moral values formulate judgment and ethic rules. Our stories will then be the keys to cultural as well as personal worlds of meaning(Gabriel 2000; Czarniawska, 1998)

Human systems, like organizations have a special character in the way that they are able to reflect on their identities and on the processes and practices that sustain them. In doing so, they can often initiate meaningful patterns of change. By learning to “see themselves” and the way they enact their relation with the broader environment they create new potentials for transformation. (Morgan 1996).

One important factor in change projects is the comprehension of people’s behaviour in a turbulent period.(Kotter, 1998; Mc Lennan,1998). Metaphors are seen as important organizing devices in thinking and talking about complex phenomena (Alvesson 1993). It seems that this can be a good tool when you want to explain a complex change management process.

This perspective gives a light to the importance why you could use narratives as a tool to create meaningful change management process for the members in the organization.

People’s motivation is important for change efforts to succeed. How do you motivate people in a change process? Motivation is the driving force that is supposed to make individuals act and behave in a certain way.(Maslow 1970).

Motivation is the force to do something and the reason for one to choose a direction instead of another. According to Steers et al. (2004) motivation research historically were built according to the stable work conditions of the time. Continuously developing theory on motivation provides a more complex view and according to Scheuer (1999) dynamic motivation is dependent on e.g. human expectations and the existing norms of the workplace. Hence, according to Steers et al. (2004) contemporary work conditions are built more on flexibility including the capability for continuous change.

In this paper we outline from four different action research (Greenwoos,&Levin 1998) studies an alternative method for a leader to drive a change management work, based on the use of a myth as a metaphor for the change management journey. Levin (1998) describe action research as a way to increase the knowledge about social systems by trying to change them. This is done through systematic attempts to develop organizations and decrease the distance between theoretical knowledge and practical work. Action research promotes testing a theory or a method on a real case to understand the practical implications of the theory or method and to provide a solution to a specific problem.

The approach described in this paper is how to find and use narratives in change management projects. How can we create a method where the use of narratives will be a tool to create a creative and dynamic organizational culture during a change project and be a tool for managing change processes. How to create motivation in change projects? The purpose behind using narratives in this way is to give the change management work a more solid existential base and allow the participants to see their contribution in a broader context. (Boje, 2001). This will increase motivation to change, as well as the acceptance of new roles and ways of thinking.

Narratives were used as drivers to create an atmosphere devoted to creativity and motivation

- by listening, describing and analysing myths and stories to challenge the old mindsets.
- by using the form of myths and stories to describe problems and challenges the organization is struggling with.

This results in a change process driven by and reflected through myths and stories. The work is conducted with the help of group activities as well as individual activities during a continual period. The goal is an iterative process where storytelling and reflections about narratives are related to specific problems, challenges and goals.

Even though there is by now a rather substantial literature on narratives in organization theory (e.g. Czarniawska, 1998; Boje, 2001; Gabriel, 2000) very little research has focused on narrative as a tool for a change manager. To read and explain a narrative put high demand on the leader who will use it in the organization (Czarniawska, 1998).

AREA:
BOUNDARY SUBJECTS

**BOUNDARY STORIES: THE ESTABLISHMENT OF THE VALIDATION
CENTRE IN WEST SWEDEN BY ANDREAS**

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ABSTRACT

In this paper we examine the role of narratives in organizing *in the face of the future*. More specifically, we describe the work with establishing a centre for the assessment of prior learning (called validation in Sweden). The Validation Centre in West Sweden is a result of collaboration between representatives of the trade unions, employers' associations, municipal authorities and other organizations which created a consortium to establish and run the centre. The study on which the paper is based was carried out from 2005 until 2008, and included 73 interviews with municipal leaders, caseworkers, politicians, representatives from educational services, providers and participants in validation activities. It also included observations of validation activities as well as of formal and informal meetings, and document analysis.

In recent years, the assessment of prior learning has been portrayed in Sweden as increasingly important and described as a new method for dealing with some of such major issues as high unemployment rates, the integration of immigrants on the labour market, competence development and life long learning. Validation has come to be regarded as important for the development and sustaining of the country's international competitiveness and the promotion and safeguarding of a transparent and flexible labour market. These overarching expectations of what could be accomplished by means of validation mobilised representatives of many different organization to take part in the establishment of the Validation Centre, which was to be responsible for the development and provision of validation services in West Sweden.

The fact that the expectations were manifold and broad in nature meant that the different issues and aspects pertaining to validation were connected to the variety of interests, perspectives and expectations. While the broadness attracted many, it also became a source of conflicts and problems between the participants. Additionally, as abstract ideas and concepts need to be translated into actual practice, such translation process may bring more subtle, underlying differences between the various representatives involved to the fore. For example, they might differ on questions regarding who gets to decide what is relevant knowledge or competence, or on who should be responsible for the development of validation tools and methods. Thus, a bottom up approach to the creation and development of methods and concepts for validation has been taken to legitimate the existence of the Validation Centre. The representatives from companies, the trade unions and the employer associations were able to directly influence the design of the validation activities and became engaged not only in principle, but also in practice.

As we begun our study, we soon discovered that the representatives involved (re)produced separate narratives of how the jointly established Validation Centre should be organised and controlled, how the practice and activities of the organization should be designed and carried out and ultimately, why validation should be seen as a good and useful practice.

The creation of the organization was not the result of a common understanding among the many involved representatives of what it was supposed to be or what it would do and could achieve in the future. Instead, *any* narratives promoting the development of the abstract notion of validation towards a materialisation of an organization called Validation Centre were accepted and seen as beneficial, regardless of their consistency (or lack of it) with claims, and regardless of the existence of parallel and competing versions produced by other representatives in the consortium. On the contrary – it seems that any effort to strive for consensus and a shared understanding of what a Validation Centre should do in detail might be counter-productive and could potentially jeopardise the project – it could take time, consume resources and reveal potential conflicts, and as such jeopardise the efforts to establish such a centre in the first place. In spite of the inconsistencies, paradoxes and contradictions in their view of validation, the representatives involved managed to translate an abstract notion of validation into a fully operational organisation with employees, offices, and budgets, which as part of its everyday activities developed processes for validation.

The Validation Centre can be seen as a *boundary object* (Star & Griesemer, 1989), and the stories about it can be seen as boundary narratives, which contain a variety of normative and idealistic claims, infusing meaning into the establishment of such a centre. The centre became the pivot around which the activities of the representatives of the various organizations revolved, even if the actions were undertaken at different times and in different places, but also the pivot of the narratives. We argue that narratives constructed and reconstructed in the process are the fabric of organizing when nothing else is (yet) available, before an organization situated in time and space, populated by employees, loaded with material resources and defined by its everyday activities – materialises.

BOUNDARY OBJECTS AND THEIR RHETORIC ACCOMPLISHMENT

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ABSTRACT

This article will explore how boundary objects are not only used as means of communication within and between communities but also as rhetoric interestment devices in order to enrol people in such communities or networks.

Boundary objects were originally developed by Star and Griesemer (1989) as an analytical concept that describes objects that are adaptable to different viewpoints and therefore have different meanings in different environments but are at the same time robust enough to maintain identity across those environments and are therefore a means of communication within and between these different environments (Boland, Tenkasi 1995; Hildreth et al. 2000).

The article will be based on data of my PhD research project which is an interpretive case study of the European Commission's ePractice.eu project.¹ In May 2007 it started off with the aim to build European communities of practice (Lave, Wenger 1991; Wenger 2007) in the fields of eGovernment, eInclusion and eHealth. Through the means of a number of on-line and off-line devices European practitioners are meant to exchange their knowledge and practical experience in their respective fields. The good practice exchange scheme included initially a web portal, weekly newsletter, country factsheets, an online library, practitioner profiles, events and monthly off-line workshops. Subsequently new functions were added such as a community tool for thematic or regional sub-communities. ePractice consists to day of a database of over 1,000 good practice cases submitted by members of the portal; until now almost 15,000 people have registered.²

But how do you set up a distributed community of practice? How do you interest and enrol people in a community of practitioners that do not only work in different locations, but also for different organisations, in different contexts and different cultures?

Based on actor-network theory (ANT) and Michel Callon's (1986) *Sociology of Translation* the article will describe how the European Commission project officers and the consultants of the project consortium constructed and used certain boundary objects such as the ePractice portal, good practice cases or ePractice workshops in order to enrol practitioners into their network. It will be shown that boundary objects were not only used as means of communication but also as rhetoric interestment devices.

¹ www.ePractice.eu

² The rationale for setting up such an initiative lies in the European Commission's conviction that "the sharing of good practice is a core activity in realising the European Commission's targets for the information society. It helps to ensure the wider deployment of good practice in ICT-enabled services across the European Union, to the benefit of citizens, public organisations and business" (EC call for tenders (S 177-187995), 2006, 2).

A total number of 22 semi-structured interviews with project officers of the European Commission, consultants of the project consortium and European eGovernment practitioners have been conducted so far. Observation of ePractice includes the portal as well as the participation at ten ePractice workshops in Brussels.

Boundary objects and their role for explaining an evolving of actor-network

By introducing boundary objects Star and Griesemer (1989) extended Callon's concept of intersement which was based on the analysis of one key actor that constitutes himself as an obligatory passage point. Other actors have been analysed in the light and from the view point of this actor.

One of the main reasons that Callon (1986) could describe his actor network as a translation of one key actor which had been established as the obligatory passage point was because his work was retrospective. Looking at the development of an actor-network from the past lets the development appear as a unidirectional translation or in other words: "In retrospect, linearized success stories are told" (Deuten, Rip 2000, S. 69).

Star and Griesemer (1989) have criticised this approach and argue that "it is a many-to-many mapping, where several obligatory points of passage are negotiated with several kinds of allies" (390). This implies that several coherent translations exist.

Boundary objects as means of communication between and within communities

Hence as Boland and Tenkasi (1995) and Hildreth et al. (2000) noticed these different coherent translations of boundary objects are means of communication within and between communities. Boundary objects do not only align but they also change the nature of what they are supposed to align. Hence there is no stable definition of any boundary object, but again an ongoing negotiation process. This is shown through an account of the differing perception of certain boundary objects within ePractice over time.

A further aspect of boundary objects is their identity as intermediaries that become obligatory passage points which account for a person as member of a network or community (Munro 1996; Munro 2001).

Boundary objects as rhetoric devices

Through the longitudinal character of the research it was possible to follow the negotiation process between the actors concerning the boundary objects. Research could show that boundary objects are rhetorical constructions that are used as intersement and enrolment devices. Boundary objects that will be specifically discussed in the article are: good practice cases, the ePractice.eu Web portal and ePractice workshops. Consideration will furthermore be given to the differing notions of community and practice.

POLYSEMY AND AMBIGUITY AS RHETORICAL RESOURCES FOR BOUNDARY-WORK

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ABSTRACT

This study enables us to see how *concepts* can be an important site for boundary-work. As boundary-work is a lot about defining ‘paradigms’ and their relations, one particularly important site to observe boundaries-work is precisely the debate about the paradigmatic status of organisation studies. Here I analyse the struggle around the interpretation of Kuhn in organisation studies, where key concepts – namely ‘paradigms’ and ‘incommensurability’ – have been used in different ways, often in direct contradiction with Kuhn’s (alleged) intent. Relating the different meanings attributed to those concepts to the theoretical positions held by authors in the field enable us to see how concepts, with their ambiguity and polysemy can become an important site of struggle where scientific boundaries are played out and defined.

This relate to some important debate in the rhetoric of science. Concepts can be ambiguous and polysemous, and a common assumption held by many rhetoricians is that for science to progress, there need to be less ambiguity and more clearly-defined single-meaning concepts. It is this sort of assumption that pushes also organisation researchers to wanting to clarify the meaning of ambiguous concepts. In the recent years, we have seen substantiated efforts in that direction (e.g. McKinley and Mone, 1998; Van Hees and Verweel, 2006). In light of the case presented, such efforts can appear misguided. Rhetorician Kenneth Burke (1945/1969: xviii-xix) opined that simply identifying ambiguity is not necessarily a very useful exercise, as a certain level of ambiguity is inevitably present with the use of any symbol (including scientific concepts). For Burke, the task of the analyst is not simply “to ‘dispose of’ any ambiguity by merely disclosing the fact that it is an ambiguity”, but instead, “to study and clarify the resources of ambiguity” (xix). Similarly, we can see as a crucial task the one of identifying what is achieved through the (mis)uses of symbols and the mobilisation of ambiguity. “[T]he areas of ambiguity”, Burke says, is a privileged space where social transformations take place (xix). Indeed, the case study shows how ambiguity can be a crucial rhetorical resource in rendering credible specific representations of organisation studies.

AREA:

LEADERSHIP, CHANGE AND VALUES

CONSTITUTIVE LEADERSHIP - RHETORIC; ETHOS AND VISIONS OF DAG HAMMARSKJÖLD, THE SECOND GENERAL SECRETARY OF THE UN

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ABSTRACT

The first phase of research about leadership dealt with the character traits of leaders (about 1920-1950, see overview in for example Bryman, 1999). Leadership was seen as something you were born with, and the researchers were searching for the character traits that would be the key to understand leadership. What they found was an endless amount of words to express characters. In an attempt to summarize the research, RD Mann found more than 500 traits (Mann, 1959). The area seemed to be a dead end and was abandoned.

Even though the area was abandoned in theory, the interest in how leaders are, seem to still be of interest in practice, for example seen in studies of CEO headhunting – finding persons that has the right stuff, or in management training – teach managers-to-be how to behave and how to act. For example, one leadership training company in Sweden is named “Tough Leadership Training”.

Why is the issue of character of leaders still hot? One answer can be found in classical rhetoric. Let’s define leadership as influence (PG Northouse, 1997/2007). And then turn to Aristotle, who said that the strongest tool for persuasion is ethos, the argument of character. Hence, Aristotle can give us one possible explanation to why management training is all about learning to be of “the right stuff”. Then, what is being of “the right stuff”; having the ethos of persuasive leadership?

In modern leadership theory, leadership is seen as a process, as something that is negotiated between leader and followers (Sjöstrand et al, 2001). This reasoning is also applicable on the speaker-audience situation. Ethos is sometimes defined as the character that the speaker presents, and sometimes defined as the character that the audience thinks that the speaker has. Leadership as well as speaking can be seen as a process of negotiation. In both situations, we can see the leaders/speakers character/ethos as negotiated.

To avoid ending up with hundreds of words to describe traits in ethos, the concept of virtues are introduced. The virtues used in the study are the seven classical virtues, as presented in McCloskey (2006). One advantage of virtues is that they can label both individual traits as well as cultural norms. The use of virtues is one analytical tool in the analysis of the ethos of the General Secretaries.

The General Secretaries of the UN are global leaders without real power, what they have is rhetoric. Therefore they are suitable objects to study. The empirical material consists of the installations of the eight General Secretaries in the history of the UN. The eight installations has taken place in the UN General Assembly. The latest one took place in December 2006 when Ban Ki Moon of South Korea was installed as new General Secretary.

The President of the General Assembly congratulates the elected, and presents him. The new General Secretary swears his oath, and is then keeping a presentation. After this,

delegates from different nations and configurations (such as EU) holds presentations in which they congratulate their new leader.

In the study of this material, I have found that these installations consists of much more than just thank yous and congratulations. These meetings are like dances of peacocks with a lot of showing off feathers, courting, love bites and more. Also, the material says quite a bit about attractive leaderships character traits.

Lets take a little bite, tasting the study. The General Secretaries are thankful, and very humble. And they are dedicated and will do their very best. But they are also telling the member states how they are expecting them to cooperate. The delegates are congratulating the newly installed leader, and are expressing their happiness over the good choice of such a good person. This person is competent, knowledgeable, friendly and much more. And luckily, since the new leader is such a wise person, he will totally understand the situation that the delegates member state is in.

The (early) result of the study is that important virtues in an ideal leader ethos are:

Prudence, as in wisdom and knowledge,

Faith, as in identity and strong integrity and

Love, expressed in dedication, passion and friendship.

This study of the constructed, negotiated ethos and virtues of the General Secretaries of the UN, might help us understand the constructions of leadership and our understandings of how leaders are expected to be.

WORKING WITH THE NARRATIVES OF LEADERS IN A CLOUD OF NOT KNOWING

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ABSTRACT

Overview

The Cloud of Unknowing³ is a classic fourteenth century text on Christian contemplation that employs what can be known to point towards an unknowable God. It is suggested that

³ Johnston, W. (Ed) (1996) *The Cloud of Unknowing and The Book of Privy Counselling*, London: Fount

this example of religious literature may have something to offer to our understanding of an important dimension of the leadership role, which is the requirement to engage with not knowing. The dominant discourses of our time focus upon what can be known and this has infiltrated the practices even of religious institutions whose primary function, it could be argued, is to maintain faith in the unknowable and unknown. This paper reports on a research study with six church leaders in one such institution, the Church of England. Case studies of engaging with not knowing, in the form of narratives of personal experience, are interpreted as a product of the creative interplay between raw experience and cultural discourse. The analysis explores narrative themes that emerged as the leaders worked with the process of engaging with not knowing.

A well known organizational dynamic experienced by the consultant, the manager, the trainer and, perhaps particularly ironic, the researcher who seeks to know, is the pressure to become 'the one who is supposed to know'. This is Lacan's *sujet supposé savoir* - 'supposed' both in the sense of 'assumed to know' and as a moral injunction: 'should know'. This is also true of the organizational leader, which has an added poignancy given that to lead change is to venture into a realm of not knowing and yet still persuade others to follow. For Lacan, the analyst is *supposed* to know the secret meanings of the analysand. The analyst must work to remember that these secrets are not knowable. Similarly, leaders are *supposed* by some to know the secret meanings for organizational success. Previous success might make it tempting to believe this projection but the leader would do well remember that such secret meanings are generally not knowable.

However, this is a powerful dynamic that encourages both leaders and followers to value above everything the characteristic of 'knowing' in leaders. It can force leaders to feel the need to create an illusion of knowing even in situations of uncertainty, both for their own sense of competence and in order to inspire the confidence of followers. In such a context it can be difficult to hold onto the mere thought that 'not knowing' is a more accurate description. The 'knowing' imperative is so pervasive that it appears to dominate thinking and practice even within institutions like the church, whose primary task is holding and containing faith in the unknowable on behalf of society.

The leadership literature has been dominated in recent decades by the myth of the 'leader as hero', most prevalent in some of the literature on the leadership of transformational change⁴. It is commonly assumed that such leaders must know something that others do not. However, there has been a growing realisation over at least twenty years that the complexity of organizations, and of the markets and society in which they operate, is never going to be 'knowable' or 'controllable'⁵. This challenges the notion that leaders can guide the organization through change and uncertainty by means of superior knowledge. It might be that some individuals do have some such capabilities that contribute to effective leadership but they cannot know what cannot be known.

⁴ Kouzes, J.M. and Posner, B.Z (1987) *The Leadership Challenge*, London: Jossey-Bass

Manz, C.C. and Sims, H.P. (1989) *SuperLeadership*, New York: Prentice Hall

Tichy, N.M. and Sherman, S. (1993) *Control Your Destiny or Someone Else Will*. New York: Doubleday.

⁵ Stacey, R. (2000) *Strategic Management and Organizational Dynamics: The Challenge of Complexity*, Harlow: Prentice Hall

Senge, P.M. (1990) *The Fifth Discipline: The Art and Practice of the Learning Organization*. London: Century Business.

The project reported here is based on the premise that - if we are to understand what contributes to effective leadership then - we must investigate not only what leaders know but how they engage with not knowing. It is considered that one way in which leaders do this is through the social construction of narrative.

This paper is part of an ongoing series investigating “what leaders do” and the capabilities that might enable them to lead effectively. Previous work has addressed this theme from the perspectives of Stoic philosophy⁶ and of psychoanalytic theory, in particular the writings of Wilfred Bion⁷. This study extends this theoretical and empirical work by drawing upon the Christian contemplative text, *The Cloud of Unknowing*. All of these literatures are characterised by an essentially practical, yet philosophically well-grounded, challenge to the prevailing organizational dynamic of knowing and offer the basis for a critique and development of practice in situations of not knowing.

This research project involved asking church leaders to identify and work on situations in which they did not know what to do. Such an investigation of experience and action in the *cloud of not knowing* required a methodology that could work at the interface between certainty and uncertainty. A grounded theory approach has been utilised, based on data-theory interplay, the making of constant comparisons, and the asking of theoretically oriented questions. Data collection has involved semi-structured interviews and action learning workgroups. Field texts, predominantly in the form of narratives of personal experience⁸ are interpreted as a product of the creative interplay between raw experience and cultural discourse. The analysis identifies patterns, narrative threads, tensions and themes⁹ in the development of a substantive (i.e. situationally specific rather than general) theory¹⁰ of leadership within a faith institution. It will be suggested that ‘raw experience’ is analogous to the secret meanings of the Lacanian analysand and should be treated as unknowable. However, engaging with this unknowable reality, through narrative processes, will engender the social construction of knowledge. For the leader this may amount to insight that guides action.

The study presents an analysis of leadership practice that gives attention to what is not known rather than what is known and suggests that this can give a different emphasis to our understanding of what leaders do. Rather than perpetuating the leader-as-hero myth, leaders themselves and their actions in particular appear ordinary. We see leaders as people without all the answers but with a responsibility to engage with difficult situations and to find a resolution.

⁶ Hadot, P. (1998) *The Inner Citadel*, Cambridge, Massachusetts: Harvard University Press

⁷ Bion, W.R. (1978). *Four Discussions with W.R. Bion*. Strath Tay, Perthshire: Clunie Press.

⁸ Clandinin, D. & Connelly, F. (2000) *Narrative Inquiry: Experience and Story in Qualitative Research*, San Francisco, CA: Jossey-Bass.

⁹ Czarniawska, B. (1998) *A Narrative Approach to Organization Studies*. London: Sage.

¹⁰ Strauss, A.L. and Corbin, J. (1994) “Grounded Theory Methodology: An Overview” in Denzin, N.K. and Lincoln, Y.S. (Eds) *Handbook of Qualitative Research*, Thousand Oaks, California: Sage.

STRATEGIC CHANGE, LEADERSHIP, RHETORIC

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ABSTRACT

Introduction

A good leader is a maker of history, as well as a repairman who has the ability to restore the flow of action. In this role, Shotter (1995) argues that one must be more than just a reader of the situation. One must also create the landscape to act in, to make the next action possible. The challenge to a leader will emerge particularly when strategic changes in organizations are to be processed. How to persuade distinct categories of co-workers and create commitment in an organization where some organizational changes are necessary? This should be done in the context where hierarchies have been criticized and participation, motivation and empowerment of co-workers are emphasized (Müllern & Stein, 1999; Yukl, 2006).

The empirical dilemma

The empirical part of this text concerns a one hundred year old professional bureaucracy, where a planned organizational change has met a lot of resistance from some of the professional subgroups in the organization. The change process is interpreted as necessary by the management group; partly, because of decreased credibility on the product; partly, the costs of the organization have galloped away. The organization will soon celebrate its one-hundredth anniversary. There is a great party announced with representatives from the government involved. The party will be documented with video film, which I will have access to. In order to understand the varying feelings in the organization, interviews with representatives from different professional groups will be conducted, too.

The aim

The aim of the text is to critically discuss how rhetoric is used in the event by the management group with purpose to create understanding for the change process. In earlier research the role of rhetoric has often been viewed as something manipulative and rhetoric as a means for power games has been described. Following newer research I will, however, highlight the possibilities of rhetoric as a way to (good) communication (Müllern & Stein, 1999).

Some theoretical inspiration

Certainly, in discussions on leadership the importance of communication between the leaders and co-workers is emphasized in order to create well-functioning organizations. The management of meaning is viewed as important when shared visions in an organization are created (Smircich & Morgan, 1982). A lot of meaning making in organizations occurs as everyday negotiations and small talk where both the leaders and co-workers participate (Dahler, Hosking & Gergen, 1995).

Certainly, a leader must be able to give a linguistic formulation to what is to be done as Shotter (1995) argues. Kirkeby (2000), too, emphasises the ability of the leader to find words for action. But he also talks about an ability to describe what is there in the atmosphere. He talks about the magic, the power, which we are not able to explain, but which is there in the capacity of one's speech and voice to conjure up something. Kirkeby exemplifies this with the Greek drama: "Just as it is in a drama, the leader, as a choir director, answers only to that what the choir says, because the choir lends him its voice." So the virtuosity of the leader can only be judged by the reaction of the audience. It is like stepping beyond the limits of an individual. Kirkeby talks about poetics. He believes that not everything can be said in the speech act; there are still secrets left. Just as the poem is more than the poet, so the thoughts and the actions of the leader are more than the leader himself. What is said, made, is never finished.

I argue that these aspects highlights the importance of aesthetics in knowledge creating processes (Welsch, 1997; Strati, 1998). Welsch emphasizes that there is no cognition without aesthetics, we conceptualise our world with help of our senses. Further, he writes about listening in communication process. When interpretations are made and decisions put into words the judgements are based on knowledge we take in through listening and attuning to/in our environments. Some lessons to the role of listening can be learned from the work of symphony orchestras (Koivunen, 2006).

OFFICIAL CHRONICLES OF GLOBALISATION AND INDIVIDUAL STORIES OF EXPATRIATION: SHARING THE MEANING?

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ABSTRACT

Explaining the emplotment of chronicles, Czarniawska (2004) shows how chronicles are used for the construction of stories. In organizations I have done my fieldwork there are official chronicles where organizational events were stipulated and acquired the status of real facts. The chronicles themselves could be considered the discourses of the managerial elite who decides which events are "real" and should be remembered and which ones must be erased, how to name it, when they happen and in which order (not always chronological).

When managers who do not belong to this managerial elite (56 engineers working all over the world for a multinational corporation of the steel industry) were interviewed, they told stories of their expatriation making references to organisational events, but the events do not always coincided with those of the chronicles: sometimes they were called with other name, the reasons why that happened were narrated in a different way and sometimes they were exactly the same of the chronicles. It seemed that divergences and convergences with "real" events were ways that they had to express and contextualize their frustrations, success, wishes, dreams and anxiety about their work, families and future in the organisation and making sense of their individual (no real?) stories in relation to the collective (real) official chronicle.

The opportunity to tell the story in ambivalence relation with the official chronicle seemed to be important for the engineers. Doing my fieldwork, the expats considered me as someone who gave them the “opportunity” to say what they never had the chance to say to anyone in the organisation. They referred to “professional” meetings, psychological analysis of their skills, and cultural trainings courses organised by their companies, as places where they learned “something” but where in fact they really didn’t talk about them, the organization and the complexity of their international experience.

Should storytelling be considered as an organisational practice necessary to be promoted in order to help their members to give sensemaking to their experiences? Expatriates themselves suggested that this practice could help not only them but also other expatriates and the whole organisation. Nevertheless, when it was suggested in informal meetings with members of the HR Department, it was considered “an unuseful tool to manage” expats. To what extent we have the right to stimulate the creation of stories from the official chronicles? How we have to understand these stories? Are organisational members stories “inside” organisational elite stories, like a Baudrillardian effort to make the expats believe that their experience is a "real" organisational experience (Baudrillard 1994 [1981])

THE RELUCTANT RHETORICIAN: A STUDY OF RHETORICAL STRATEGIES IN CHANGE MANAGEMENT

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ABSTRACT

The numerous attempts to explain what strategic management is, for example in terms of strategic leadership skills, has provided us with a management research landscape very difficult to comprehend with one single perspective (Richardson 1994). However, all of those perspectives, more or less, embrace the question of how to *manage change*. To initiate and carry out change is very valuable in our time. Successful change managers will become mythic heroes; Champions of Change (Nadler and Nadler 1998).

Mintzberg and Waters (1985) emphasise that strategic plans hardly ever is carried out to the last letter. Strategic decision making is also about power distribution, myths, rewards, self actualisation and other less rationalistic expression (Mason 1994). Thus, the change plan itself will play an important role, for example as a symbol to cherish or defame, in a sensemaking game (Weick 2001). The advancement of change is dependent of rhetoric (Finstad 1998). How symbols, stories and metaphors are used will influence the result of change, or rather, *be* the experienced change. Rhetoric creates change, and makes sense of change.

Aristotle defined rhetoric as the art of *detecting the persuasive aspects of each matter*. Thus calling attention to the fact that all communication involves rhetoric, simply because communication always involves various techniques to affect knowledge, beliefs, emotions and actions of other people (Booth 2004, Billig 1996). It is not a question of whether to use rhetoric or not. It is a question of performing the art of rhetoric well or not.

In this text I address the question how top managers handle rhetorical challenges inherent in change management.

What is a manager's explicit and implicit rhetorical strategy?

- How does he or she use the rhetorical skills necessary?
- How does the manager view rhetoric practice?

The overall purpose is to offer new understanding of the role of rhetoric in management, and point to the fact that the concept of rhetoric is far from accepted in management.

A longitudinal case study of strategic change management in ABB, one of the world's leading engineering companies, constitutes the empirical source. The study was conducted in Sweden and began with a series of top management interviews in late 2003, and has then been followed by yearly semi-structured observations of different change projects largely within the domain of marketing management. Newsletters, magazines, internal PowerPoint-presentations and management speeches have also been used in the analyses.

ABB managers regard communication very important when managing strategic change. Managers often referred to communication as the "life-nerve of company operation", "the engine of business" or "the tool to get people to understand what change is about".

To accomplish strategic change, you as a manager must have "structure" and "some kind of logic behind the strategy". The strategy must then be presented with "basic straightforward communication" to appeal to engineers in ABB, because "they are not stupid, on the contrary, *but* they would like to know what it means for them". At the same time, if the strategy is "wrong", "communication cannot help you".

Communication is seen as a logistic challenge. Strategy formulation by top management comes first, and then communication is used to transfer strategy to the rest of the company, preferably with precision and accuracy. Only if strategic change fails in any respect, some kind of sense-making will become necessary.

Another finding from the study was that managers talked about rhetoric very unwillingly. When I asked them "how they used rhetoric in change management" they replied in general terms of communication. The question that followed, how they gain rhetorical skills, made them confused and suspicious. One of the managers told me a deterrent story about a top manager being "very rhetorical" standing in front of a large group of employees "waving his arms" and addressing the listeners emotions., ending his story "this is not how we do it in ABB". Emotional communication is most likely a risky behavior in ABB. You capture your audience, but break the rule of simplicity and straightforward communication. Due to the observations the *preferred* top manager in ABB is competent, listening, low-voiced and logical. However, when the managers describe themselves "as communicators" they emphasize enthusiasm, irony and self-confidence.

In rhetoric, the deliberate influence of the particular audience's thoughts, feelings and hopes is fundamental. Persuasion according to Aristotle, and the many authorities that would echo him, is brought about by three kinds of proof or "persuasive appeal". Some exist in the speech itself, some in the character of the speaker or performer and some in the specific temperament of the audience (Aristotle, trans. Lawson-Tancred 1991). These three categories of proof came to be called *logos*, *ethos* and *pathos*. *Logos* is the appeal to reason. *Ethos* is the persuasive appeal of one's character, especially how this character is established by means of the speech. *Pathos* is the temporary appeal to strong emotions of the audience.

As a parallel to *logos*, *ethos* and *pathos* Quintilian (trans. Russel 2001) gave the orator three duties to fulfil in front of an audience: *docere* instruct, *delectare* delight and *movere* move emotions. Even if the orator could put different emphasis on one of these duties due to different circumstances, it was believed that all speeches should be coloured by all three to be persuasive and efficient. In classical rhetoric it is believed to be the total experience of the communication that finally leads to persuasion.

Turning to ABB, when asked about rhetoric in change management, top managers promote *docere* as the explicit communication strategy. *Delectare* might become necessary, but is not recommended. *Movere* is out of the question as an explicit rhetorical strategy.

Top managers in ABB will not learn rhetoric. Since rhetoric and management is intertwined this attitude towards the "art of persuasion" effectively downplays the manager's ability to improve change communication. The rich source of communication and useful "sensemaking tactics" rhetoric embraces will simply not be taken into action.

What emerged as a humanistic theory and practice in ancient Greece became a dishonourable field of study in Seventeenth century. Since then, mathematics is the ideal language for Scientists, free from emotional bias. The modernist scientist exiled rhetoric to literature and language departments (Farmer and Patterson 2003). The result of this can be seen when studying rhetorical strategies regarding change communication in ABB.

THE CO-CREATION OF RHETORIC IN ZIMBABWE

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ABSTRACT

Political, social, and intellectual strife is found constant in the shaping of rhetorical theory. Philosophers, politicians, and emperors all have used rhetoric to promote their causes and interests. Cicero, one of the most influential orators of rhetoric in classical antiquity, crafted a rhetoric that is still found today. Marked at a time of enormous Roman turmoil during the 1st century, Rome and its empire faced political unrest, fiscal mismanagement, and administrative disarray (Conley, 1990). To understand Ciceronian rhetoric and its influence in the face of crisis, this paper highlights how rhetoric is co-created from the local Zimbabweans amidst their countries crisis. Rhetoric and narratives will be presented from an artistic perspective on how a local discourse is created promoting local forms of management and sustainability, embodying the indigenous culture.

Today Zimbabwe and the local Zimbabwean people are confronted with an unprecedented crisis where the voices of the politically established of Zimbabwe, western media (Nyamnhoh, 2005), and international heads of state have dominated the discourses being heard creating biases or contrasting levels of truth facing the local Zimbabwean people. Daily hardships as a result of this crisis can be exemplified by commodity shortages of food, water, electricity, petrol, that creates economic uncertainty, ramped inflation and political instability. Discontent with not being heard and the current response from the government, local Zimbabweans have bonded to cope and co-create a resonating voice together. Dealing with daily challenges for basic goods to survive, indigenous Zimbabweans are collectively mobilizing by working together to deal with the ambiguities that are occurring in their daily lives (Hammar & Raftopoulous, 2003) while creating an indigenous discourse translating their hopes, values, desires, and fears.

Conversely there exists a type of rhetoric that has originated from the collective. Here knowledge is created by the collective but also driven or shaped by persuading the collective as well. It is the voice of the masses ‘managing’ the hardships of daily life. Rhetoric in this case is based on survival or the instinct of self-preservation (Kennedy, 1998). By collectively organizing; individuals, established businesses, and entrepreneurs in the face of adversity, are carrying on through Zimbabwe’s political and economic crisis by co-creating new forms of social structures to challenge the dominate discourse and traditional ways of management. This is evident in the large groups of Zimbabweans loosely connected acting individually through incremental contributions to a social network that benefits the wider community. Incremental contributions exist in the form of information, resources, time, direction, and knowledge from many different people throughout the country helping to build a more sustainable life for all. Local Zimbabweans mobilize collectively to build a restorative community that helps reduce the uncertainty of life in Zimbabwe. The result of this is the creation of social networks through which individuals help themselves to find basic goods, entertainment, information, organize communities of interest, and establish a sense of normalcy. Locals turn to loose connections, to attain the necessary resources to live, as well as building artistic forms of expression, such as poetry and music, to voice the plight of the people.

SEARCHING FOR LEGITIMACY IN ASIA: A RHETORIC ANALYSIS OF THE ASIAN CORPORATE SOCIAL RESPONSIBILITY AWARDS

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ABSTRACT

This paper analyzes the Corporate Social Responsibility (CSR) rhetoric of 666 projects nominated for the Asian CSR Awards over a 5 year period. The paper argues that as discourse shapes the construction of reality the study of the project and its rhetoric is crucial to understand: first, how companies are making sense of CSR; second, how firms are transforming their discourse and projects in the search for a new kind of legitimacy. We acknowledge the existence of two types of rhetoric in the CSR discourse: the dominant rhetoric embedded in the scientific-economic paradigm and a new rhetoric that we call the rhetoric of the inclusivity. This new rhetoric seems to be a sign of a different legitimacy form that we identify as moral legitimacy while the dominant rhetoric is related to a more instrumental form of CSR related to a pragmatic and cognitive legitimacy.

INTRODUCTION

Habermas [1] describes current technologically advanced capitalist societies as suffering from a legitimacy crisis, where legitimacy is the citizens' sense of trust, support and authentic merit in the institutions of the society [2].

In recent years, many corporations have been involved in conflicts with civil society and as a result their legitimacy has been challenged. Furthermore, the growing complexity of globalized social networks is accompanied by an ongoing process of individualization where the once more or less homogeneous cultural life-world background becomes fragmented [3]. Different values, interests, goals and lifestyles are populating corporations' cultures and making them struggle with growing complexity and heterogeneity [4]. Dealing with legitimacy issues becomes more complex. As argued by Suchman [5] historical transitions provoke legitimacy frictions. Managing legitimacy for corporations, especially those operating globally, has become a critical strategic issue. Corporate Social Responsibility projects have become an important form of corporate legitimacy building [3]. Companies in a search of gaining access to local communities are developing new forms of projects that sometimes are and sometimes are not related to their core activity but that are conceived to build legitimacy in the communities they operate.

In the Theory of Communicative Action, Habermas argues that communication is the principal method or process of societal integration. In this search of societal integration, organizations use communication mechanisms to action their legitimacy strategies. Through discourses, corporations purposely shape the political situations in and through

which they can act and perform (Clegg et al. 2006: 17). For the corporations, reports are formal spaces where they express their plans and actions, and communicate them to their stakeholders, and as Foucault [6] might argue, they can be considered legitimacy technologies. Awards also represent a form of gaining public legitimacy. The language represented in the reports sent to be nominated for the awards implicitly contains not only the values and culture of the firm but also different forms of normative evaluation that might be used as forms of legitimacy strategies [5].

Extended research has been developed on the academic concept of CSR in its relation with legitimacy [2, 3, 7-10]. However, further research needs to be developed to understand how companies -- particularly those coming from Asia -- understand, use and institutionalize CSR in their business and which are the institutional factors that frame their rhetoric in their search for legitimacy [11, 12].

This article looks into what we call “the rhetoric of CSR” and analyzes the rhetoric of the 666 project nomination statements presented to the Asian CSR Awards, the most important CSR award in the Asian region, in the search for understanding of the evolution and the current forms of corporate discourse. An international and intertemporal comparison of five reporting periods (2003-2007) through a coding exercise is done. From this analysis, we acknowledge that there is an evolution in the time and across national boundaries of how companies describe their projects and how they relate them to their business activities, values and sense of community belonging. From the analysis, we acknowledge two legitimization strategies that shape the CSR sensemaking in companies. A first dominant rhetoric that includes traditional concepts broadly used by the strategic management streams such competition, innovation, strategy; a second rhetoric that we have called the rhetoric of the inclusivity. This second emergent rhetoric calls at the terms traditionally used by the civil society. Following Habermas theory of communicative action, we argue that the current corporate rhetoric seems to be “colonized” by the dominant paradigm of instrumental rationality but a new form of rhetoric seems to be emerging and getting closer to forms of communicative rationality.

We argue that the introduction of this new rhetoric might be the start of a process of searching for a new form of legitimacy that is changing the sense companies are giving to CSR. These new forms of communication might be transforming the current forms of legitimacy used by corporations based on pragmatism towards more moral forms of legitimacy, generating further spaces for collective stakeholder communication. The projects within this second form of legitimacy are defined in a relational form. They tend also to be more related to the company’s core business and less philanthropic. Companies engaged in this new form of defining CSR tend to be local corporations or have multinational corporation that have built strong ties in the communities.

The paper is organized as follows. First, we analyze the literature on legitimacy and its links to rhetoric. Second, we present the current CSR debate between pragmatic legitimacy and moral legitimacy and the limits of each conception. Third, the article presents the analysis projects based on a correlation matrix. Fourth, departing from a communicative approach, we analyze the two resultant rhetoric and their relation with legitimacy theories. A reflection on the theoretical and managerial implications of this and further research concludes this paper.

**NARRATIVES: A POWERFUL DEVICE FOR SENSE-MAKING IN THE
TRANSMISSION OF VALUES AND ENTREPRENEURIAL BEHAVIOR
THROUGHOUT GENERATIONS IN FAMILY BUSINESSES**

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ABSTRACT

Key words: Narratives, Family Business, Values, Entrepreneurial behavior

Stories and Storytelling techniques have been identified as useful tools for making sense of acts and activities. They also represent an effective way for transmitting knowledge within organizations (Klein, 1998). Narratives have become gradually more visible in the social sciences (Rohdes and Brown, 2005) and have also developed into a relevant approach in management studies in areas like organization (e.g. Boje, 1995; Boyce, 1995; Czarniawska, 1998), consumer behavior (e.g. Stem et al., 1998; Woodruffe-Burton, 2001) or management learning (Davies, 1992).

Although narratives has been acknowledged as such a powerful device for transmitting knowledge and values in organizations (Boje, 1995) and some studies in the entrepreneurship field have started using narratives and life stories as a research approach (e.g. Pitt, 1998; Hjorth and Steyaert, 2004; Johansson, 2004), they are still relatively under-utilized in entrepreneurship and in family business research (Hamilton, 2006).

The aim of this paper is to explore the role of narratives as a powerful device for sense-making and meaning creation in the transmission of values and entrepreneurial behavior in family businesses. This paper uses an interpretive empirical research based on lived experiences (Burrell & Morgan, 1979; Schwandt, 2000). It relies on narratives as a way of knowing and as a form of communication.

For exploring these dimensions, three Spanish family businesses have been thoroughly studied in 22 in-depth interviews. Family members in fifth, fourth, third, second and first generations were interviewed, delving a singular story of each one of the interviewees. These stories were analyzed and interpreted. The interpretation made reflects aspects of the founding of a family business across generations. Both, the values transmitted and the entrepreneurial behavior embedded are exposed.

This paper aims to contribute to the understanding of how values and entrepreneurial behavior are transmitted successfully throughout generations via stories and narratives

that enlighten and inspire coming generations. Furthermore, it intends to highlight the importance of narratives as a device for transmitting essentials throughout generations.

TALES FROM THE CRYPT – DECONSTRUCTING THE DOTCOM ERA

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ABSTRACT

Introduction

In the late nineties a great expansion was experienced in the IT sector. Fast growing IT-firms and web bureaus gained extremely high quotations in comparison to their “real” business value. With Internet and the web as the most important driving force, a new mind-set was proposed for the new economy, replacing bureaucracy with entrepreneurship, tangibles with intangibles, stability with change, productivity with entertainment, and rationality with emotions. To compete on this emerging arena and to take large shares of a foreseen future market, firms had to grow large. Web bureaus had a genuine marketing competence, but lacked competence needed for complex technical projects. Traditional IT-consultants lacked competence on marketing and web design or were at least considered by the market to do so, they just didn't get the jobs. This led to acquisitions and mergers where web companies bought IT-consultants, and sometimes the other way around. Mergers and acquisitions was a general strategy to increase market shares in a "winner takes it all" logic. Around year 2000 the dotcom companies run into trouble, the foreseen market didn't take off and many firms went bankrupt. There are many proposed explanations to the dotcom crash: Internet as basic building block in the new business models wasn't enough, mergers leading to uncontrolled growth, and inexperienced young managers are some. In this paper we will focus on the problems that resulted from mergers between firms with totally different views on what it means to organize IT-business. The mergers often led to cultural clashes in how to organize IT-projects, like different ways of managing, organizing, working,

collaborating and experiencing the organization, but also implicit practices like dress-code, attitudes, lifestyle, norms and values. The experiences of these failed acquisitions and mergers embed important knowledge of the practices and problems of what organizing IT-businesses means. In this paper we report on a narrative study aimed at capturing these experiences.

Setting

The study takes place in an IT-consultant company that was founded in the beginning of the nineties and has a strong and very specific consultant culture. In the end of the nineties they were acquired by a large web bureau with a very high stock quotation. The web bureau had a young visionary leader with high media visibility. Key values were creativity and speed. The web bureau continued to expand by acquiring companies all over the world, merging the new companies into their way of working. In 2000 the market dipped and they got serious problems leading to layoffs. At this point some of the core people from the original IT-consultant company made an exit by buying back the company to restructure it according to their original core business.

In the same time period another consultant company, experienced a similar development, but in smaller scale. They started as a consultant company owned by the employees in the early nineties. Their key values concerned concepts and methods. In the end of the nineties a larger web bureau bought them. The consultants hoped this would provide them with more customers. This hope was not satisfied, and after a while the web bureau run into serious economic problems. Now we have two companies with a similar history. In 2002 the core personnel from the second consultant company are bought by the consultant company under study, which is now back in business. Here our story begins.

Method

In order to capture stories we conducted storytelling sessions, slightly similar to focus groups but with a slightly different aim and focus. Focus groups are normally arranged as a session based on a given topic and led by a moderator who does not interfere more than necessary to keep the group focused on the topic. Our story telling sessions were organized in a similar fashion, but where focus groups normally aim at gaining understanding of qualitative dimensions on a certain topic, our session were more directly focused on gathering experiences of the organization of IT work during a certain phase in the organization's history. The aim was to get people to tell stories about their experiences and to inspire each other to tell more stories. In the beginning we introduced the theme – mergers and acquisitions – and the participants were free to reflect on the topic. They were encouraged to tell stories about occasions they had been involved in or had been told about by colleagues. Each session lasted for about three hours and consisted of two researchers and four employees with a rather homogenous background. We run six such sessions.

The Tales

The stories could be organized thematically but also according to a timeline that resembles the way the stories were actually told. Stories were often told in the sequence summarized below:

- Stories about the founders and the entrepreneurial phase (core values, culture, identity).
- Stories about expansion and growth.
- Stories about problems.
- Stories about expansion / integration.
- Stories about mergers and acquisitions.
- Stories about withdrawal / exit.

In the stories conflicts or diverse meanings are organized into a scheme of dualities between “us” and “them” where values, practices, culture and business models that come from the own organization are described as serious profitable whilst the equivalents at the other organization is described as immature, risky or hazardous. Own values are described as heterogeneous and possible to influence while the other company is described as rigid and built on typecasting of employees into predefined roles that eventually became insufficient. Heterogeneity is also described as important for communicating with the customer and for understanding the customers’ problems, but also to come up with solutions and building new business opportunities. The end of the dotcom era is described as a result of web-companies inability to change mindsets and practices in order to adapt to customers’ changing needs: the factory-model of producing products and services is inflexible and bad at coping with changing demands.

AREA:

FINANCE AND RHETORIC

THE RHETORIC OF EVERYDAY FINANCIALIZATION

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ABSTRACT

The second half of 2008 has seen the dispersion of a major finance crisis and the failure of finance markets all over the world. But a finance crisis is nothing new. The great depression of the 1920s, the oil crises of the 1970s and the burst of the dot.com bubble in the early 2000s are all examples of finance-related declines in national and international economies. These downfalls have in common that they not only affected the flow of the financial economies but also the everyday lives of ordinary people. The ongoing finance crisis does, however, more painfully than before reveal the intrinsic relations between finance markets and household economies that is a characteristic of our times. This crisis has been called the first truly global finance crisis and it does, in that sense, not stop for neither national nor professional boundaries.

The financialization of many professional domains such as different types of industries, forms of management and corporate governance strategies has been described for some years now (see e.g. Leyshon & Thrift 2007). The professional side of financialization issues is often linked to the values of shareholder capitalism and the demands on high yield on a short period of time. Another side of financialization is its impact on the everyday lives and household economies in mostly the Western world. The Anglo-American savings and loan markets are today heavily financialized in the meaning that bond-savings and loans may be sold and resold on several markets. This has proven to be a fundamental and perhaps fatal prerequisite for the sub-prime mortgage crisis of later years. This part of the ongoing crisis is sometimes linked to other aspects of financialized markets such as aspects of marketization of social insurance systems on national level in many countries (Martin 2002, Langley 2008). It is now obvious that it is virtually impossible for a regular citizen in countries in Europe, North America or Asia to stay completely clear from involvement in finance products for savings, volatile loan markets and in general, a deep-going private dependence on finance economies today.

The purpose of this paper is to map a possible rhetoric of the everyday financialization against a background of the market changes and political settings briefly described in this abstract. The rhetoric of financialization can be compared with the notion of *rhetoric of economics* as of McCloskey (1998), and should be understood as the representation of the communicative patterns of underlying moral and value systems.

The field of finance encompasses a vast array of different actors. To describe the rhetoric of everyday financialization is therefore an attempt to follow one strand of the finance field that has the communication situation between professional finance market actors and regular citizens as a distinguishable common. My mapping of rhetoric patterns, narrative strategies and language usage in this paper is based on two parts: a critical review of current literature on financialization and an analysis of practices by different actors for the improvement of public finance literacy.

An important feature in the paper's exploration of the rhetoric of financialization is the active or passive involvement of private persons in finance markets. This involvement can to a large extent be categorized by the degree of access to finance information (Leyshon, Thrift & Pratt 1998). To have information is to have power and possibilities for placing assets in finance markets with a hopefully beneficial outcome. But to have sufficient financial information is also an obligation to make decisions about one's personal financial risk (Erturk et al 2007). The rhetoric of financialization seems to be based on the blurring of the boundaries between private and professional, both on the household level and on the level of state. Is it the case that the finance climate of today fosters a kind of stoicism (Forslund 2006) among the individuals that have to confront the harsh reality of having their savings, house loans and future pensions on volatile

markets? The notion of financial literacy is central to the discussion on private individuals' access to financial information and financial literacy can be seen as something to improve and increase (OECD 2005) or as a criticized phenomenon, related to political neo-liberalism and the destruction of established social systems (Harmes 2001). The propagation of financial literacy stands, nevertheless, out as an interesting and important part in the mapping of a possible rhetoric of everyday financialization.

RISK AS GRAND NARRATIVE

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ABSTRACT

Commonly, a risk involves the potential combination of two events: first that a hazard is realised, and second that it has some kind of effect, most often negative, on a valued object. Standards Australia and New Zealand standards (1999) define for example risk as “the chance of something happening that will have an impact upon objectives. It is measured in terms of consequences and likelihood.” The starting point of this presentation is that being an account for a causal and temporal combination of (at least) two events, risk is amenable to be treated as a narrative (Czarniawska 2004).

From a narratological point of view (Prince 1982), a risk narrative can be analysed as in Formula 1:

Formula 1: The narrative structure of risk narratives
[If] [*X happens to RO*] [then] [*Y happens to OaR*]

two main characters: a risk object (*RO*) and an object at risk (*OaR*) (after Boholm 2003)

two main events: something happening to the risk object [*X happens to RO*] and something happening to the object at risk [*Y happens to OaR*]

a plot or storyline that states that, under special conditions [if] something might happens with the risk object [*X happens to RO*] that will [then] affects the object at risk.

A key trait of risk narratives is to account for a conditional chain of events. Many efforts are being paid in risk management research and practice to identify in a precise and systematic manner potential risk objects (risk identification), how often adverse events can occur (risk quantification), and what their consequence might be for the object at risk (risk evaluation). Risk accounts are nevertheless not factual account of something that has actually happened but account for conditional chain of events. They follow a [if/ then] structure and rest therefore on a series of suppositions about the ifs and thens of what might happen. In this regard, they are fictional accounts about reality, even if often inspired by an ideal of hard science realism.

Another key trait of risk narrative is their belonging to several poetic genres at the time. Following Gabriel's (2000) classification of narrative types, one could say that risk narratives are epic in the sense that the management of risk is presented as an achievement that should inspire awe. Risk narratives are also romantic in the sense that they revolve around the care and love that one may have for the object at risk, be it wealth, health or earth. And depending whether the victim is deemed to deserve her fate or not, that is if one follows the adventures of a Don Quichotte or a Captain Achab, risky situations are comic or tragic. Risk narratives are rich, offering a wide range of possible readings and interpretations, as any specialist of risk communication would confirm.

This richness of risk narratives is all the more appealing that they deal with the captivating fight of good and evil. The object at risk stands for the good: it is what is valued and should be protected, for example "life, health or property" (SRA 2008) but also add freedom or democracy. Oppositely, the risk object is on the side of the evil, from radiation to financial losses through climate change or terrorism, which is why it should thus be fought at. A risk is a challenge to societal order (Douglas 1982) and risk narratives tell about how risk objects, when they threaten objects at risk, actually threaten the good.

Simply, risk narratives are on a conditional mode. They are not plain expressions of evilness, as are Primo Levi's *If this is a man* (1959) or Robert Antelme's *The human race* (2003). Risk narratives are accounts that evilness can at any time break through the defence of goodness and inflict pain, destruction and death on beloved values. The **If / then** structure of risk narratives reminds in this regard of the dialogue of Eve with the snake in the garden of Eden: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Genesis 3:3). The potential lost of value that may affect the object at risk is like the fall from grace, namely conditional. Risk narratives tell us that there is a potential cost attached to practice unsafe sex, give way for greed, or split the atom, just like the Bible tells us that there was a cost attached to eating the apple. The nature or the risk objects and the objects at risk may change, the narrative structure remains.

The **If / then** structure is that of a religious warning. Risk narratives are part of a moral economy of obedience and transgression, guilt and blame, or responsibility and accusation (Douglas 1982; Boholm 1996). It should therefore not come as a surprise that so many risk accounts are saturated with scientific objectivity and governmental self-fullness: to issue a risk narrative is to give oneself a point of view comparable with that of the narrator in the Bible – otherwise the **If / then** structure remains non consequential. You need an authorial point of view that is close from the divine to be able to claim with any kind of assurance that **If** X happens to a risk object, **then** Y is likely to happen to an object at risk. Their narrative structure makes outstanding tools for governmentality (Dean 1999) out of risk narratives.

It might therefore be relevant to relate the contemporary obsession with risk identified by Beck (1992) to the post-modern disenchantment evoked by Lyotard (1979) about grand narratives. Risk narratives relay older moral stories that are no longer legitimate tender. They express the typical (read privileged Western) individual worries in late modernity of loosing the accumulated benefits of modernisation and modernity, basically enjoying a good health and a reasonable wealth on a liveable earth. Because risk narratives tell about the possibility that huge values of all kinds can get annihilated

in no time – these lines are written in the midst of the 2008 financial collapse – risk narratives are pointing the brittleness of the capitalist project as a project of endless accumulation. Risk narratives express the return of the precarious and the momentary. More generally, risk narratives emerge in the interstices of a crackling modernity, for example when past industrial successes turn into present environmental problems, or when women and men manipulate the too small or the too large to be able to guarantee any reliable kind of success. Risk narratives are countless of them and in a rapidly growing number (Power 2007); taken together, they build a new grand narrative, that of the limits of the modernist project.

RHETORICS IN EUROPEAN CENTRAL BANK STATEMENTS AND THEIR IMPACT ON MARKETS

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ABSTRACT

“Although a high degree of transparency and effective communication are essential ingredients for a successful monetary policy ... they are not sufficient. A central bank must continuously demonstrate its commitment to, and ability to achieve, its price stability objective by the systematic implementation of its policies. This requires consistency between words and deeds, and a track record of policy decisions that will ensure the predictability, credibility and effectiveness of monetary policy” Jean Claude Trichet, President of the European Central Bank (ECB), 5th January 2008

The words of Jean Claude Trichet, one of the 5 most powerful people in the world (Newsweek, 2008), are closely watched by journalists, traders and policy makers. A recent study by Rosa and Verga (2007) show that central bankers’ statements have a considerable impact on markets by analyzing Trichet’s statement on April 6th 2006. Although Trichet did not announce any policy change on that day, the markets reacted negatively in less than an hour, solely due to the lack of the word ‘strong vigilance’ in his statement. This shows that “the watching of central bankers’ lips would have to be regarded as a forecasting technique.” (Heinemann and Ullrich, 2007) Words of the statements are an important signal for traders to make predictions and build expectations on the direction of the markets.

There is a growing body of literature, both academic and policy related, that stresses the role that central bank communication plays both for their effectiveness and for the

markets (Bernanke 2004, Blinder 1998, Buiters 1999, Issing 2005, King 1997, Kohn and Sack 2003, Demiralp and Jorda 2004; Ehrmann and Fratzscher 2005; Heinemann and Ullrich 2007). Central Bank Communication is important since it increases the effectiveness of monetary policy, reduces uncertainty and is essential for enhancing accountability. (Jansen and DeHaan, 2004). A common characteristic of these previous studies is that they are quantitatively oriented and focus on the general impact of statements on markets. They do not involve an analysis of specific words in the statements as in Rosa and Verga (2007).

The contribution of this study is to expand on Rosa and Verga (2007), by adopting a conceptual framework of rhetoric that contributes to a deeper understanding of Trichet's statements. The analysis will involve classical and modern rhetoric as an art of communication, persuasion and creation of meanings (Bonet et al, 2003) combined with the Pragmatics approach advocated by George Yule (1996) for studying and interpreting the speaker. Within this framework, we will analyze the rhetorical instruments of argumentation (ethos, pathos, logos), metaphors and narratives using a sample of Trichet's statements from 2007 and 2008. This analysis will guide us to understand their impact on markets through news commentaries and prices.

THE 2008 CRISIS OF CONFIDENCE: AN IDENTITY DEVELOPMENT PERSPECTIVE

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ABSTRACT

This is a study of managerial identity work, based on an in-depth case of a mathematically minded professional (Toulmin 2001) and the organizational contexts in which he has worked since University. The professional who is used to seeing the world through the lens of mathematical models and has always had a keen obsession with objectivity, begins to experience the other side of economics and financial organizations, one which is much more subjective (McCloskey 1998) and socially constructed (Czarniawska 1997). His professional journey is nothing like what he had originally imagined it to be and his identity development goes through various stages that eventually culminate in a crisis of confidence in his work as well as in his professional identity. His journey is a clear example of how a professional becomes immersed into today's "culture of greed" within the world of financial markets, and the identity struggles this creates for him as he is forced to continuously negotiate meaning and direction in his professional life.

Initial interviews focus on his academic and early years as the mechanical engineer embarks on a career in Investment Banking. In addition, through a series of further

interviews, as well as ethnographic observation during an 18-month period, the focus becomes his identity development as he finally, after several career changes, becomes an asset manager in a small Fund Management firm. This period covers the 2008 financial crisis, starting with the sub-prime problem in the United States in mid 2007, the Lehman bankruptcy and culminating with the Madoff scandal of December 2008. The study provides greater insights into professional identity development processes and the role of narratives in these, as the professional begins to question everything from his know-how in this field to the ethics of his work.

RESEARCH AND TEACHING

MANAGING RESEARCH PROJECTS IN A RESEARCH CENTER: AN ETHNOGRAPHIC APPROACH

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ABSTRACT

Since scientific practices are rapidly changing and melting with industrial ones, managerial strategies are needed to ensure a fast and smooth adaptation to the new demands, and to guarantee the durability of valuable, ethic and trustful habits of the scientific community. The paper addresses on how managerial skills are necessary to guarantee good administrative, financial and scientific practices in research organizations – which are becoming growingly important to ensure industrial sustainability.

The aim of this paper is to describe the hiring process, socialization and day to day work of a project manager in a research center through an ethnographic approach. This study is conducted at the Barcelona Supercomputing Center (BSC) which is the Spanish national supercomputing facility and whose main mission is to investigate and develop supercomputing technologies and its applications. The fact that the author works in the BSC is one of the strengths of this ethnography since it ensures a large, rich and trustful amount of data. However, it should be noted that this experience is intended to be intersubjective and embodied, not individual and fixed².

The framework or context is mainly based on the limited amount of existent literature whose interest focuses on academic practices. The reviewed literature is a supporting and start point to the dissertation giving the researcher not only a very useful but also a previous understanding of a particular issue.

In short, the detection of this conflict and the change in academic practices is what supports the analysis of this research. Besides, this research is also interesting from the point of view of new empirical data collection and will contribute to describe some of the particularities of the project management role in today's research centers.

WHAT CAN TEACHERS IN BUSINESS ADMINISTRATION LEARN FROM PROCESS CONSULTANTS?

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ABSTRACT

The Master programmes of Erasmus University as well as for Rotterdam Business School, have been designed to prepare students for the management challenges of the 21st century. Students receive a solid academically background in disciplines central to the professional economist job in an international setting. The programmes are geared towards competency-based learning, with the principal objectives of developing competencies needed in current managerial positions while anticipating current and future changes on the global market.

In our courses, we invite management consultants to give an contribution to the teaching and to talk with our students about how they work and why they believe it is appropriate and effective to do so. Through the processes of learning, motivation and personality development, course members have different expectations, different perceptual sets and have constructed their own perceptual worlds.

By aligning different perceptual worlds, we want to encourage that participants test and compare their own perceptual sets with others. To be able to do so, they must not only have made themselves familiar with their individual perceptual set possibly changed as a result from the course preparation, they must also be able to discuss it and be open to other interpretations. In other words, they must be able to see into the other's perceptual world. Based on the theory of Schein, students need to explore which of the best practices / models are currently used by consultants.

Implicitly students make the distinction between expert consulting and process consulting which can be viewed as facilitators. By inviting different consultants from different communities of practice, students will explore what they all have in common as well as their differences.

DOCTORAL EDUCATION IN ENTREPRENEURSHIP: A EUROPEAN CASE STUDY

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ABSTRACT

Keywords: entrepreneurship, education, case study, doctoral programme, Europe

The purpose of this paper is to analyse a European doctoral programme in entrepreneurship. The specific objectives are the following: (1) to illustrate the process to design and launch the doctoral programme; (2) to describe their main characteristics and (3) to explore the conditioning factors to their success.

Concerning the methodology, a systematic application of a longitudinal case study approach is applied. Multiple sources of evidence were gathered; these included interviews with key informants and documentary evidence. Additionally, a participant observation approach was adopted. Concerning the theoretical approach, the related literature in entrepreneurship education was reviewed.

The main findings of the research support the notions that the launch of a doctoral programme is similar to the process of creating a new business. The results emphasize the importance of the founder's personality, the network ties between universities and the strategic vision in order to achieve the success in an entrepreneurship doctoral programme.

As a future research line, a multi-case study approach would allow the development history of several doctoral programmes to be studied and compared. Very useful practical implications could have the study for universities that are planning to offer a doctoral programme in entrepreneurship.

HOW ENTREPRENEURSHIP IN HIGHER EDUCATION CAN FOSTER ENTREPRENEURIAL MINDSETS? AN EXPLORATION OF CRITICAL INCIDENTS

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ABSTRACT

Problem statement and objectives of the research

Entrepreneurship has emerged over the last two decades as arguably the most potent economic force the world has ever seen (White and Reynolds, 1996; Parker, 2004; Kuratko, 2005, among others). Due to their strong presence in key sectors such as services and knowledge-based activities, smaller enterprises and entrepreneurs today play a central role in the European Union (EU) economy (European Commission, 2004). Not surprisingly, the promotion of entrepreneurship is high in the political agenda and European governments have stressed the importance of stimulating entrepreneurial activities.

While there are differences among the ways in which entrepreneurship is promoted by different countries, the importance of entrepreneurship education in order to encourage entrepreneurial mindsets is generally accepted. In this context, the preparation of faculty to participate in entrepreneurship activities is of substantial importance. In particular, Ph.D. programmes specializing in entrepreneurship can contribute to create entrepreneurial mindsets as well provide the knowledge, capabilities and tools to increase the entrepreneurial behaviours (Duhaime and Hitt, 2000). In the case of EU, doctoral education in entrepreneurship can help to prepare people to be more responsible, to become entrepreneurs, or entrepreneurial thinkers, and contribute to successfully addressing the entrepreneurial challenge within the EU. In this sense, the EU affirms that “entrepreneurship should be more broadly recognised as a specialisations field for doctoral programmes” (European Commission, 2006: 10).

To provide high quality and systematic education in entrepreneurship requires greater and increasingly effective research on the concept. The needs in entrepreneurship education and research also require examining the preparation of academics/scholars who will deliver the education programs and conduct the research (Robinson & Haynes, 1991). In addition, the need for better entrepreneurship research places importance on the development of entrepreneurship scholars (Gorman, Hanlon & King, 1997; Sexton & Bowman, 1984; Vesper & Gartner, 1997; Duhaime and Hitt, 2000).

In this context, the paper focuses on the process of development of the European Doctoral Programme in Entrepreneurship and Small Business Management, the “EDP

Programme”¹¹. The paper follows a previous research based on the story of this Programme (Urbano et al., 2008), where is analysed in which way the EDP was implemented and what teaching methods were used for promoting entrepreneurial mindsets among students.

Methodological issues

In studying how promote entrepreneurial mindsets through doctoral education programmes it is legitimate to adopt an interpretative social science methodology. In particular, this paper uses a narrative methodology to generate new understanding of how entrepreneurship programmes in Doctoral Education can develop entrepreneurial mindsets among students.

According to Czarniawska (2004, 17), a narrative is understood “as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected”. In recent years, the use of narratives as a research strategy has had a rapid expansion in management and organization theory (Boje 1991; Czarniawska 1998, 2004; Rhodes and Brown 2005), and now their development is spreading in the entrepreneurship field. Many authors have pointed out the benefits of narrative research in studying entrepreneurship topics (Steyaert and Bouwen 1997; Hjorth and Steyaert 2004; Johansson 2004; Downing 2005). This is because the narrative approach gives prominence to human agency and imagination (Riessman, 1993). Hence, narrative methods have become recognized as one of the most appropriate methods in the interpretative study of entrepreneurship as a process-oriented and contextual reality (Steyaert, 1997, 2007; Hjorth and Steyaert, 2004; Downing, 2005).

Our study is based on a larger narrative study of people who have participated in the EDP programme. We have gathered the material by conducting life-story interviews with the founders of the programme, its faculty, and students who currently are working as academics in the same programme. The main focus of the interviews was for founders to reflect the objectives of the programme, and the methodological issues that according to their views would help achieving them. The interviews conducted with faculty were centered on the methodological approaches implemented for promoting entrepreneurial mindsets among students. Finally, students of the programme were engaging in a longitudinal research study by narrating and updating an account of their experiences in adopt new ways of thinking and behaviours, by means of several interviews. The interviews have been audio-taped and transcribed.

In the analysis and interpretation of each account, “episodes” (Shotter, 1993) were identified around which the tellers tended to structure their stories. The chosen method of analysis was to disaggregate each transcript into a number of recognizable episodes and to study the description, together with its context, experiences, processes, meanings and consequent action. Nevertheless, although narrative research is seen to open up to the experiences and categorizations of the participant as opposed to the researcher, we would argue the necessity to understand and examine the role of the researchers in co-

¹¹ The European Doctoral Programme in Entrepreneurship and Small Business Management was implemented in 1989 by the Autonomous University of Barcelona and the Durham University Business School. Since, 1993/1994 the Programme is organised by the Autonomous University of Barcelona (the Business Economic Department) and Växjö University.

constructing the research material (Roulston et al., 2001) as well as participant of the EDP Programme. Hence, the story also aims to portray our presence in the field.

Advanced findings

It became evident in analyzing the narratives that there was a series of actions or methods of teaching, which tellers were often able to identify as elements that influenced on the development of entrepreneurial mindsets. These elements have been identified in entrepreneurship literature as key factors of an entrepreneurial process.

The enthusiasm of the people who participated in the EDP Programme. It has been considered as one of the features that characterize successful entrepreneurs.

The creation of networks. Literature has emphasized that embedded network ties influencing the economic decisions of emerging firms and affecting the role of individual entrepreneurial actions.

A strategy based on anticipation to content changes. In this sense, flexibility assumes a relevant role not only in the development of successful businesses, but also in the implementation of Ph.D. programmes.

Finally, it is important to emphasize that in our study, rather than any one elements being of superordinate importance, it is proposed that it is their interaction which is especially significant in the stimulus of entrepreneurial mindsets through entrepreneurship doctoral courses.

LISTEN TO THE RHYTHM IN MY NEW BUSINESS SOLUTION SYSTEM..HOW TO GET STUDENTS INTERESTED IN BUSINESS SOLUTION SYSTEMS?

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ABSTRACT

It is Monday morning in Hong Kong and a prefect from The School of Economics and Commercial Law in Gothenburg is checking his email. There are several messages again from the new implemented Agresso system, and reminders of the ones he did not answer yesterday. He is followed by these demands for attestation of supplier invoices. Before he used to make a handmade signature when his secretary asked him to, and when he was at home.

The situation describes how a new user experience new ways of working. The new ways are not developed out of a consensus process about what business solution system to choose and it's possibilities. Well, overall many people in this organisation had the possibility to express what they personally would like the system to do for them to make the day easier for them.

The business solution systems are not a trend, but a necessary tool in organisations. First of all it is an economic system taking care of the registration of the in- and outgoing moneyflow in the organisation and through the years additional systems have been added. At the School where the author works, it is however not an integrated part at the School, to teach the students about these kinds of systems before they get out in real life... A new way of trying to get the students attention, as well as the teachers, is to write a case with a narrative approach and use it as a basis for awareness and discussions of the systems. The case with a narrative approach should be short, but reflect organisations difficulties in choosing the “right” system. It includes the first overview of different systems on the market, what the people in the particular organisation want the system to do for them and if it is possible when most systems are standard systems. Another relevant subject in this matter is how the organisations culture and special attributes can “decide” what system to choose instead of letting the system introduce new ways of working and maybe even a modification of the organisational culture. There are many other important aspects to reflect upon - for sure the organisation will meet several challenges or possibilities and hindrances when it comes to the implementation of the system.

The first part of the paper will present the teaching case written with a narrative approach for Business School students. The second part will discuss the narrative and the reflections will focus:

The composition of the narrative in comparison with theory about writing a narrative.

Tools for getting the reader interested in the narrative such as inspiration about the five senses when experiencing something new (a business solution system).

Differences between a case written with a narrative approach and more traditional cases as for example Harvard cases.