

Chapter for the Book  
“Critical narrative inquiry - ethics, sustainability and action”

Sustainability in management education: a critical view

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Abstract

This chapter addresses some of the philosophical questions concerning education for sustainable development in the field of management studies. This chapter argues that mixing sustainability with mainstream topics on business and management such as Corporate Social Responsibility does not allow a critical approach. Also, it contests the traditional ways of “training managers” without a critical approach to the practice of management. As an alternative, this chapter proposes to link sustainability with the field of ethics and aesthetics. In addition, it proposes to re-think education for sustainability in management studies adopting some ideas from action learning and art-based methodologies. Some examples from the author’s experience are presented in this regard.

## Introduction

This chapter develops some ideas regarding education for sustainable development in the field of management studies. It starts by examining discourses and ideologies related to sustainable development. It addresses some of the questions posed by international authors questioning the notion of development and its recent re-incarnation on sustainability. In particular, this chapter focuses on how education for sustainability is being included in curriculums and practices in business schools and management education. A review on the main discussions on education for sustainable development (ESD) is provided as the background in which the inclusion of a critical approach to sustainability in management studies can be evaluated. It is suggested to do this in two steps: first, by examining current contents linking sustainable development with corporate social responsibility within the field of management scholarship; and second, by questioning the traditional ways of delivering the ideas sustainability in management education.

The first section concerns a revision of the main concepts related to development and sustainable development drawing upon development studies and discussions. From there, the next section will examine the increasing interest of management studies in the field on sustainability in terms of content and delivery. It will be argued that this approach does not allow a critical engagement with sustainability, as will be discussed in the third section. As an alternative this chapter recommends to approach sustainability in management education by using action-learning techniques and aesthetic considerations. Finally, some examples concerning the use of art-based methodologies are presented as a vehicle to promote a critical, personal and passionate engagement with sustainability.

### 1. Examining the notion of sustainable development

In his ground-breaking book *Encountering Development*, Arturo Escobar (1995) inaugurated the growing questioning of the idea and notion of development in Western economies and politics. He argued that during the second half of the Twentieth Century the need of 'development' emerged as a new paradigm to be attained by a number of countries worldwide. Promoted as a geo-political purpose, the notion of development, have informed discourses and institutions around the world, and its meaning has been associated to 'positive' ideals such as 'progress', 'future', 'modernization', representing a rupture with the 'old', the 'traditional' or with 'poverty'. Indeed, the development paradigm is closely related to the modernity ideal of some European countries and it refers to a process of transformation characterised by the emergence of institutions such as the nation-state, the bureaucratization of daily life based on the knowledge of experts, and the progressive advance of reason and science over religion and myths (Escobar, 2004).

The natural progression of all the cultures and countries toward this ideal expressed in Europe and the dominant role of these views in a geo-political scenario has been hardly

questioned. On the contrary, the idea of 'development' as a modernising project has determined many of the patterns of changes in countries around the world. For some countries, "development" is all about following the capitalistic system and the perceived benefits achieved in the industrialised economies. This promise is also accompanied by a political aim since development is linked to democracy and institutional modernization.

During the 1970s and 1980s some criticisms emerged in regard to the notion of development centred in its economic aspects. In "third world" countries, scholars questioned the whole idea of development as a modernist process that follows similar stages across the world. Cardoso and Faletto (1979) and other Latin American scholars proposed the "dependency theory" in which the development promise is not a linear process of "updating" poor countries (or peripheral countries) following the path of industrialised countries (See also, Bardhan, 1983; Rueschemeyer, et al., 1992). On the contrary, these authors and their followers argue that developing countries are structurally disadvantaged compared to developed economies, and that they need to find their own ways. Notwithstanding, the economic order actually promotes a number of dependencies amongst the countries involved: the poor countries, rich in resources provide of raw material for the technological advances; whereas the rich countries determine the economic programs and policies of the developing economies. Although their claims emerged in a world prior to the "global market", they anticipated the consequences of poverty and inequality amongst the countries.

Further some theorists have argued for the consideration of the human being in the process, thus favouring a "human development" approach. Theorists from Asian countries, educated in "first world" universities have challenged the economic focus of development and have proposed to include cultural, social and human aspects of development. In this line, scholars like Amartya Sen (1999) have questioned the purpose of development arguing for a human-centred development. Sen and heterodox economist Mahbug-ul-Haq (1996) founded the Human Development Report [HDR] questioning the link between economic development and human progress measured in health and education and has focused on the area of inequalities.

A third stream challenging the economic perspective on development emerged from the first world countries themselves marked by the publication of the United Nations sponsored World Commission on Environment and Development (WCED): Our Common Future (also known as the Brundtland Report). This report constituted a major political turning point for the concept of sustainable development (Mebratu, 1998). The importance of this document consists in acknowledging the adverse effects of "development" founded on the principles of the Industrial Revolution throughout the Nineteenth and Twentieth Century in the Western world. The Brundtland report has become the main reference point for the subsequent evolution of the global discussion and has lead to the creation of the UN Conference on Environment and Development (UNCED), also known as the "Rio Conference"; the Institute of Environment and Development (IIED) and the World Business Council for Sustainable Development (WBCSD).

All these streams do not really challenge the notion of "development". Although they criticise the economic orientation, the underlying promises of modernity as progress and growth, founded in technology, education and science, remain completely untouched.

Only few thinkers have challenged this notion. For instance, E. F. Schumacher in the 1970s radically proposed that “Small is Beautiful”, hence offering alternatives to major scale technological advancements and the already overwhelming process of globalisation. Later, Michael Redclift (1987) offered a thorough critique to “sustainable development” where he distinguished between “development” and “conservation” and advocated for the separation of development and growth.

Overall, the discussion on sustainability has not really challenged the modern narratives of progress and development. As argued by Mebratu (1994), the economic aspects linked to the original idea of development remain unchanged in the approach to sustainability. Few attempts have made at questioning its underlying ideology. Some critical thinkers have interrogated the rationale of sustainable development as another branch of the hegemonic economic and political system. Amongst the main streams in a critical consideration of sustainable development it is important to mention the following: the emergence of eco-feminism (Braidotti, et al., 1994); the radical departure from economic and growth proposed by “deep ecologists” (Lovelock, 2000, 2009; Devall and Sessions, 1985; Capra, 2000, amongst many others) and the anti-globalisation approach of eco-socialism (Pepper, 1994; Guha and Martinez-Alier, 1997, amongst many)

However, at the global level of policy making and international trade, the emphasis on practical ways to address sustainability has made “management” and “planning” the main tools for sustainable development. This view does not really depart from the foundational principles of capitalism or economic development, since it relies on “management”, “technology”, and “policies” to sort out the problems. The emphasis on technology and management in current approaches to sustainability converges in what has been called “ecological modernization” (Mol and Sonnenfeld, 2000). This view, proposed by German scholars such as Joseph Huber (2004), returns the discussion on sustainability to the realm of economic growth and industrial development. Defined by Deutz (2009: 274) “ecological modernization emphasises economic development and technological advances within a suitable policy framework.” In contemporary times, prominent advocates of sustainable development such as Al Gore (2009) and Mark Lynas (2011) propose to rely on technology, education and policy as vehicles for solving the environmental crisis. It follows from this view that higher education institutions need to play a key role for the solution. The following section examines the evolution of education for sustainable development in higher education institutions focusing on the case of business schools and management education.

## 2. Education for Sustainability in Higher Education

After the United Nations Conference on Environment and Development in Rio de Janeiro in 1992, higher education institutions (HEI) began to question their role in the aim of a sustainable future. Sustainability has become a key issue for governments, businesses and society, higher education institutions and in particular business schools are starting to include this topic in their practices, curriculums and strategies. In consequence, some urgent questions began to arise in this discussion; for instance,

what is the role of HEI forming professionals who will take important decisions in business, government and policy making? what are the values and tools provided by HEI that will enable these future decision makers to address the challenges of a sustainable future? (Orr, 1992, 1994).

In trying to respond to these questions, the last two decades have seen a growing stream of literature, knowledge and examples of education for sustainable development in HEI across the world. Most of the literature seems to accept the underlying assumptions of sustainable development as discussed in international forums, in relation to a “better” form of development. In terms of content, each discipline has adopted different approaches to sustainability, ranging from environmental studies toward more specific aspects such as those included in management and business curriculums: environmental management and corporate social responsibility. In terms of delivery, most of the literature stresses the need of discussing and proposing new ways of delivering education in HEI. This chapter favours the following interpretation of ESD offered by Stir:

“[ESD refers to] a lifelong learning process that leads to an informed and involved citizenry having the creative problem solving skills, scientific and social literacy, and commitment to engage in responsible individual and cooperative actions. ...Education for sustainability has the potential to serve as a tool for building stronger bridges between the classroom and business, and between schools and communities.” (2006: 833)

This is a comprehensive definition that includes not only the environmental but also involves the social considerations and the questionings of the current economic and political system, the cultural context of consumption, predation and savage competition. In this point, it is important to separate sustainability from the ‘ecological modernization’ paradigm favoured in the contemporary discourses on sustainable development. This means that for HEI, sustainability must include questions about the current way of development, the geo-political implications of sustainability and individual responsibilities. From the revision of literature sustainability in higher education addresses three main dimensions: firstly, the practices related to the use of the campus and its impact on the physical, social and economic environment; secondly, the evaluation of curriculums and educational practices promoting engagement, debate and change. Thirdly, the enhancing of the role of universities considering not only traditional actors in the educational processes but also some new stakeholders who hold important views in the process of education. These new stakeholders are, amongst others, employers, local communities and policy-makers.

The consideration of sustainability in management education, at least in the United Kingdom, has been rather slow in comparison with other disciplines. Business schools have gradually reacted to a major demand from the job market and the changing perception of students regarding sustainability for their professional careers (Bone and Agomber, 2011). The discussion on ESD in management studies needs to consider two main areas: the contents of sustainability in management studies and the ways of delivering education for sustainability in business schools. The following sections present a critical review of the state of art of these areas, focusing on the case of the United Kingdom.

### 3. Sustainability in Management studies

Hopkinson and James (2010) have stated that the inclusion of sustainability in business schools often involves “minor amendments to a typical curriculum pattern of providing a grounding in core knowledge, across a wide variety of domains, through relatively traditional teaching methods” (p. 366). As examined before, the prevalent view on sustainable development seems to accept that it is possible to have both “development” –as growth- and sustainability. It is not surprising then that business schools and management studies have implicitly or explicitly accept the paradigm of ecological modernization in their understanding of sustainability.

This is reflected in the way in which sustainability is included in curriculum: on one hand, sustainability is addressed in the form of “environmental management” or “environmental concerns in management”. This view accepts the increasing importance of international standards (e.g. ISO 14000 and 15000; BS8555, ESME) in regulating environmental responsibilities for corporations and organisations. Most of curriculums across business schools have included areas such as “environmental management” or “environmental sustainability”, focused mainly on responding to the increasing environmental legislation and regulation of markets and products. The environment becomes another function of the organisation in need “effective management” (Mingers, 2010; Grey, Knights and Willmott, 1996). This approach, focused on measuring and controlling, does not necessarily ensure a real understanding of sustainability and its different dimensions and rather may simplify the complexity of the topic for business and managers.

A second route for the inclusion of sustainability in management curriculum is through courses on Corporate Social Responsibility. Fleming and Jones (2012) have offered a thorough critique of Corporate Social Responsibility both as a practice and as a discourse. In the first instance: the practice of CSR, they argue, is set against the backdrop of the corporate economic system that functions as an excessive expression of unbridled capitalism. The emergence of a growing number of “ethical companies” branding themselves and their product as “sustainable” obeys to reputational purposes rather than to a questioning of the implications of sustainability as challenging “growth”, “consumption” or “profit”. On the second dimension, CSR in research and scholarship has been largely co-opted by strategic management:

“Here the key research problem is to link CSR to performance outcomes and vital economic indicators. In other words, does CSR make money for the firm? And, if so, how can it be strategically leveraged in relation to brand reputation, consumer loyalty, employee motivation and competitive advantage?” (Fleming and Jones, 2012: 3)

This connection is rather problematic because it assumes that “sustainability” is compatible with the very foundations of business’ rationale based on exploitation and growth. It’s only a matter of “looking responsible” and thus addressing the concerns of

certain customers. This ambiguity becomes a double edge sword: on one hand, sustainability needs to adopt the language of business in order to be heard. On the other hand, when arguing for the “profit” aspects of sustainability, the discourses of capitalism are merely reproduced without engaging in a wider discussion of who is responsible.

Another big problem for the British approach to management education is the way of assessing learning. As many other subjects, assessing the understanding of sustainability is mostly based on “essays” aimed at evaluate the use of concepts and theories and the discussion of certain topics. The problem with this is that management education becomes increasingly disconnected from real-world problems: students are taught theories and approaches and they are evaluated on their capacity to cite authors and identify conceptual frameworks. Very little is done in terms of problem-based education, and even less is done in providing practical tools for students to take decisions, understand problems and act in a responsible, sustainable manner, in a rapidly evolving context.

#### 4. Teaching sustainability

A good proportion of the articles on ESD are concerned with the necessary changes in the ways of teaching, and these articles advance ideas on experiential learning, action learning, practice and active student engagement. Contemporary societies concerned with rapid consumption and changing boundaries require a different type of education: they need to go beyond the traditional practices of reproducing information towards more comprehensive and creative ways that allow people to develop their own potential. As explained by Bauman (2012) learning can be classified in three categories:

“[T]he lowest [type of learning] is the transfer of information to be memorized. The second, ‘deutero learning’ is aimed at the mastering of a ‘cognitive frame’ into which information acquired or encountered in the future can be absorbed and incorporated. But there is also a third level, imparting the ability to dis-assemble and rearrange the prevailing cognitive frame or to dispose of it completely, without a replacing element.” (Bauman, 2012: p. 13)

As argued by Jørgensen, Strand and Thomassen, teaching strategies in higher education favour a learning approach based on cognition and perception without promoting critical questioning. In consequence, “learners are pacified and their knowledge measured according to reproduce what teachers say” (2012: 440). This situation is not very different across business schools whereby sustainability is considered as an economic, technological and managerial issue. The system seems to be designed for students to quote authors and theories without further application of definitions and practices. In large groups of students, lectures are the preferred way of teaching, without so much opportunity for personal engagement and constructive dialogue. Indeed, students seem to be focused on getting a good grade rather than understanding the topics or even questioning them, thus replicating a vicious circle of repetition and memorising. Shrivastava (2010) argues that management courses are exclusively focused on scientific facts, analytical tools, optimization models and

management techniques. These tools, although important, are not part of the daily lives of participants (students, lecturers, institutional actors, etc.) and thus they fail to address basic ethical questions on why it is crucial to understand sustainability in every aspect of the participants' personal and professional lives. A desirable alternative would be linking teaching with the students own experiences, thus subverting the process of learning from "transmission" (lecturer to students) toward "collective construction" (students and lecturers engaged in learning processes) (Grey, Knights and Willmott. 1996).

This lack of critical engagement is problematic even though most of the learning outcomes talk about promoting a "critical" evaluation of the topics studied. The question here is how this critical approach should inform the area of sustainability? Mingers (2000) have presented a comprehensive and practical view regarding key elements concerning the area of "critical management studies" drawing upon pioneers in this area such as Grey, Knights and Wilmott (1996) and Alvesson and Willmott (1992). Mingers (2000) argues that a critical approach in management studies should question both contents and the consideration of the ways of teaching. As explained before, business schools seem to be satisfied only with the inclusion of the topics in the curriculum and sustainability appears as a novel topic in already established courses on CSR, strategic management and marketing.

For some, the main problem consists in the blurred limits between studying management and being trained as managers (Mingers, 2000). Indeed, one can add that there is not a separation between the "business language" and the "business school" approaches. With large number of students in Higher Education and limited resources this seems an impossible task to achieve. Further, since management education is evaluated in relation to its relevance to industries and economies, the emphasis lies "on practicality and skills, and increasing measurement of university performance by crude indicators" (Mingers, 2000: 221). These are problematic aspects that can determine the way in which sustainability is included in the institutional culture (Lozano, 2006; Leal-Filho, 2009). Even if there is a "managerialisation" of the university mission, it is still relevant to quote Mingers (2000) regarding *developing a critical practice of managing*:

"...a qualitatively different form of management: one that is more democratically accountable to those whose lives are affected in so many ways by management decisions" (Alvesson and Willmott, 1996:4).

Further, Mingers proposes to see management not as a "function" separated from the person, but something we do in our personal and professional lives. In this way, he argues, it is possible to synthesise the often-competing demands of *morality* (our duties and responsibilities toward others), *ethics* (our concern with our own worth and self-identity), and *pragmatics* (the need to be effective in our activities). The same type of reasoning can be applied in a systemic way, coming from the institutional settings toward the more particular contexts of courses, programs and lectures.

What is really urgent is to re-connect the different aspects of education by linking personal issues, with theories and practical applications. In response to that, scholars have proposed to re-think educational strategies that connect with real life situations. Amongst the plethora of options, it is possible to mention the following approaches:

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Problem-based learning (Blumenfeld et al., 1991; Barron et al, 1998; Dale and Newman, 2005; Jørgenesen, Strand and Thomassen, 2012); service learning (Jacoby, 1996; Fourie, 2003); experiential learning (Kolb and Kolb, 2005) and critical action learning (Revans, 1982). Bradbury, particularly, has emphasised the potential of action research and action learning to promote meaningful conversations on sustainable development. This view emerges from her work of more than two decades as one of the leaders of action research and facilitating processes of change. All these approaches, albeit diverse, tend to understand people in all their dimensions. For instance, problem based learning is often regarded as an important instructional method for bridging theory and practice to make the subject matter more comprehensible to students (Jørgenesen, Strand and Thomassen, 2012: 441), whereas experiential learning concerns the process whereby knowledge is created through the transformation of experience (Kolb and Kolb, 2005: 194). In both approaches, there is a pragmatist view of learning, thus, linking knowledge with action and change.

Several experiences highlight the relevance and benefits of a hands-on approach: Raelin (2006) highlights the potential of action learning in promoting collaborative leadership in which participants learn from each other when taking time to talk with colleagues about problems in the workplace, or in this case, on the particular aspects of implementing environmental management actions in households or when auditing the university teams. Pike, et al (2003) addresses the impact of problem-based activities in the learning process, specifically, they developed a recycling course aimed at increasing students' goals of campus awareness about sustainability and recycling in their own dormitories. As demonstrated by Acevedo et al. (2012), students can be active participants in the process of greening the campus, whereby the university become a living laboratory to understand the complexities of behavioral change and environmental regulation. Further, participants of the learning process (both lecturers and students) become part of the change, reflecting on their own practices and attitudes toward sustainability and the environment.

These approaches share the paradigm of a "pragmatist pedagogy" as developed by American thinker John Dewey (1916). Dewey's ideas in the field education have the potential to overcome mind-body and individual-social dualities in education. Further, this approach can encourage critical thinking in which people use and test theories directly on real life (Jørgenesen, Strand and Thomassen, 2012: 443).

However, there is a missing point here. If the purpose is promoting a "critical practice of management", how education can balance the benefits of a problem-based approach with the necessary processes of self-reflection and theoretical engagement? One possible answer consists in connecting ethics and pragmatism. By examining the work of Dewey in relation to education, the role of aesthetics emerges as a key field when attempting at linking actions with reflection. As the key contribution of this chapter to the discussion of this book, the following section will focus on the potentialities of including aesthetics in the quest of a critical, emancipatory and pragmatic education for sustainability.

## 5. Ethics, aesthetics and sustainability

Philosophers throughout history have explored the connections between ethics and aesthetics and the links between morality, beauty and truth (Kersten, 2008). In the *Republic*, Plato pointed to the link between beauty and excellence. In general for the Greeks, the ideas of good and the beautiful were not clearly differentiated. It is only when the notion of *eudamonia* gave way to ethics of obligation and duty that it was possible to separate the ethical from the aesthetic. This separation has been taken to the extreme of positing these two principles as potentially conflicting (Shusterman, 2000).

The connection between ethics, aesthetics and education appears in a more clear way in Schiller's seminal work *The Aesthetic Education of Man* [AEM] (1795). Schiller's contributions for a theory of human nature challenge the dichotomy of sensuality and materiality. Individual, 'man' for Schiller has two fundamental drives: a sensuous or material drive (*stofftrieb*) that proceeds from the practical more sensuous nature of man; and the formal drive (*formtrieb*) which proceeds from his rational nature. In order to bridge this conflicting dichotomy he introduced a third drive: a play-drive (*spieltrieb*): a concept serving to designate all the aesthetic qualities of phenomena, and in a word, what in the widest sense of term we call beauty. In this view, the play drive acts as a harmonizer both at the individual level, but also as the social level: "only the aesthetic mode of perception makes of him a whole, because both his drives must be in harmony" and he added that: "only the aesthetic mode of communication unites society because it relates that which is common to all..." (Shusterman, 2000: p. 215-217)

Modern philosophers, such as Dewey inaugurated the possibility of developing the art of living: "an organization of human activities that ultimately aims at making our experience more aesthetic, our lives more enjoyable, rich and unified" (Dewey, 1987:31). In this line, Foucault dedicated a great deal of his efforts in bridging art expressions (painting, literature, popular culture) with his quest on how particular cultures in specific historical periods produce certain problems and identities. Shusterman, draws upon these philosophers' views and suggests that the concern of aesthetics and ethics should go beyond the theoretical philosophies of *how we think* for a more pragmatic philosophy *how to live*. In his view, aesthetics can bridge the more abstract ideas of philosophy and ethics, with the way in which we live through our body, sensuality and emotions. Art, in this approach, is one of many other expressions that can enhance not only the ways of thinking but also – and most importantly - ways of living. His book *Practicing Philosophy: Pragmatism and the Philosophical Life* paves the way for considering the role of beauty and knowledge as instrumental to the good life. This chapter, however, cannot do justice to the profundity of his ideas, but it is worth to bear in mind that this is one of the underpinning principles guiding the reflection on education for sustainable development.

In this development, aesthetics becomes a key ingredient in the consideration of education for contemporary philosophers. Amongst them, Jacques Ranciere, offers a convincing argument on the role of art in education. As stated in *The Ignorant Schoolmaster*:

“the artist’s emancipatory lesson, opposed on every count to the professor’s stultifying lesson is this: each of us is an artist to the extent that he carries out a double process; he is not content to be a mere journeyman but wants to make all work a means of expression, and he is not content to feel something but tries to impart it to others. The artist needs equality as the explicator needs inequality.” (Ranciere, 1991: 51)

Based on the previous discussion it is possible to state that somehow the discussion about ethics and education has lost sight of the “aesthetic” element. This omission is clear when purely instrumental goals are pursued in education. However, as demonstrated before, there is an urgent claim to re-think educational strategies in balancing the practical aspects of problem-based learning and the theoretical aspects of the discussions. Further, it has been remarked that a personal engagement is paramount in the development of a critical and creative engagement with issues like sustainability. In response to these questions, a growing field of scholars in the field of management education have proposed to include an aesthetic approach. For many, arts are a powerful vehicle to link theory and practice and to encourage creative answers to complex problems (Adler, 2006). For instance, discussions about leadership can be aided with the study and practice of Shakespeare plays (Agustin and Adleman, 1999; Jamieson and Trepos, 2008; Corrigan, 1999) and there is a growing acceptance that managers and management education can benefit from an association with aesthetics and arts (Acevedo, 2011; Ladkin, 2008; Rippin and Gaya-Wicks, 2010). This link has been the focus of attention of scholars, academics and researchers who have found in this an area of unlimited possibilities (Acevedo and Warren, 2012; Austin and Devin, 2003; Linstead & Hopfl, 2000; Strati, 1999).

But how this can be done in practice in the field of education for sustainability? Acevedo and Johnson (2013) have explained how aesthetics and art-based techniques can be used in teaching environmental management, emphasising the pragmatic aspects of aesthetics in provoking critical questions and changes amongst the participants (students and lecturers). Drawing upon the comprehensive work of Taylor and Ladkin (2009) they identified four avenues in which art-based methods can be used in education for sustainability:

Art based methods can enhance the participant understanding of a concept or an idea, this is what Taylor and Ladkin call “**illustration of essence**”. For example, films can normally illustrate in a graphic and dynamic way main issues about climate change or consumption problems. For example, thought provoking works such as *The Age of the Stupid* (2009), *An Inconvenient Truth* (2006), and *the End of the Line* (2009) are effective in the discussion on climate change and resource depletion. Students engage with the artistic work, but also they start questioning their own role in what is depicted there.

Another art-based technique favoured by the author is the use of drawings. These drawings are used as a “**projective technique**” where “the output of artistic endeavors allows participants to reveal inner thought and feelings that may not be accessible through more conventional development modes.” (Taylor and Ladkin, 2009: 58) For

instance, students are encouraged to 'write' what is sustainability and then they have to 'draw' what is sustainability. Invariably, the written definition tends to replicate and use standard words, whereas, the drawings reveal a different approach. In the following example it is possible to appreciate the difference between the 'theory' and the 'practice'.

Arts can help to **"transfer skills", for instance** in diagnosing environmental significant aspects. The students participate in a photography workshop in order to complement their diagnosis of the environmental problems and Eco-mapping© (Engel, 2002). Based on the ideas developed in the eco-mapping © tool, the students must draw a map of the premises audited, identifying environmental significant aspects such as radiators, light bulbs, appliances, computers. As part of a visual training for environmental diagnosis, the author has draw upon Betty Edward's method of drawing with the right side of the brain (Edwards, 2001). It is aimed at breaking the process of 'thinking' what you see, and replacing this with 'what you actually see'.

In summary, these approaches show that it is possible to adapt art and aesthetics to different educational strategies. The examples presented before demonstrate the potential of pragmatic aesthetics in relation to experiential learning and critical learning for sustainability. More work is required to gather evidence on the impact of such strategies, but in the meanwhile, they represent a potential path in education for sustainability in management studies, promoting critical self-enquiry and creativity.

## 6. Final remarks

This chapter has attempted to present some ideas on how to deliver a critical education for sustainability in the field of management studies. In this purpose it has examined the different elements of the notions of sustainable development, education for sustainability and critical management. In relation to the 'taken for granted' goodness of sustainable development, this chapter alerts on the risks of accepting sustainability without questioning the underlying assumptions of "growth", "better", "bigger" and in this case "greener".

In particular, this chapter dealt with the ways in which sustainability is slowly being included in management studies and curriculums in business schools, considering the case of the United Kingdom. It was highlighted that sustainability in management education needs to consider both contents and delivery. Sustainability is normally associated to the field of Corporate Social Responsibility or as an instrumental issue in Environmental Management. Three main problems arise from this association: first, as discussed by Fleming and Jones (2012) Corporate social responsibility is being included as an strategic issue, thus reinforcing the idea of profits over ethics; second, it reinforces the idea of sustainability as a 'elite' endeavour only implemented by big corporations; and third, this link does not connect the concept of sustainability with the daily practice of participants.

Different alternatives such as problem-based learning and experiential learning have been discussed as potential avenues to bridge the gap between theory and practice, while promoting a personal questioning on the basis of ethics and fairness. This chapter,

in particular, proposed to include aesthetics and art-based methodologies as strategies to spark creative responses, critical questioning and practical understanding of sustainability. Some examples were presented as how this can be implemented in practice. It is accepted that additional work needs to be done in order to demonstrate impact of these alternatives in changing perceptions and behaviours in the long term. Notwithstanding, the purpose of this chapter was to open some new possibilities in the discussion of this book on critical enquiry by proposing a relatively unexplored avenue of aesthetics. While recalling the work of American pragmatist John Dewey, it was possible to identify some fortunate intersections between a pragmatism, education and aesthetics, and this chapter link them with the field of education for sustainable development. Finally, it is expected that by adventuring new synergies and exploring new paths, educators and communities can realise changes both at the personal and social level: by living a beautiful life, including ethical considerations, concern for the other and for the planet, as well as community actions and political engagement.

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