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BETWEEN SOCIAL VALUE AND BUSINESS STRATEGY –
THREE MODELS OF SOCIO-CULTURAL SPACES
IN ORGANIZATIONS THAT PRACTICE CSR

Since corporate social responsibility (CSR) is a new, global idea for business organizations, it is necessary to conduct research in organizations that implement or practice CSR. New practices that link with CSR are included and integrated in the organizational culture; hence, they constitute context and content for participation process within the culture of these organizations. Generally, cultures of organizations are "containers" for cultural symbols, beliefs, and ways of "doing" or practicing for social actors who participate in organizations. However, only those dimensions of a culture of organization are relevant which are "practiced" locally, so when experiences of actors and local practices occur in social interactions, they are recognized by participants. In other words, only those dimensions of local culture that are present in socio-cultural spaces in organizations are valuable for the process of participation and they constitute stock of socio-cultural knowledge for participants who are learning in the culture of organizations every day.

Many researchers emphasize that all learning is 'situated' (e.g. Lave and Wenger 1991; Wenger 1998; Illeris 2002; 2007; Jarvis 2006; Malewski 2006; 2010; Kurantowicz 2007; Czubak-Koch 2014; Rozkosz 2014). Moreover, social learning theories focus on social actions of actors and their communities, which are always culturally informed, including communication and negotiation processes. Learning in organizations that practice CSR can be included into the definition of 'everyday learning' which is 'learning that takes place more generally as a function of being part of the society with certain norms, forms of practice, modes of thought etc.' (Illeris 2007, p. 202). Moreover, learning is also a result of social engagement of actors in (collective) action that makes sense in a group, therefore, participation and social action as well as practice constitute important context for learning (Wenger 1998; Wildermeersch 1999; Illeris 2002; Kurantowicz 2007) that should be researched before analyzing the learning process.

Furthermore, according to some of the researchers on adult education and learning field of study (e.g. Wildermeersch 1991; 1992; 1999; Kurantowicz 2007), social partici-

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pation embraces social responsibility that members of the groups take in their action in groups. In the context of CSR, it is relevant to research on "practiced" dimensions of culture, because the global idea emphasizes that social responsibility becomes a value in business organizations. However, any of social values cannot be present in the organizations, if participants do not "practice" them locally or if they do not agree or believe that such values are important to be shared and developed in their organizations. The value of social responsibility also relates to social relationships in the group of participants. It is important to describe, understand and explain participation in the new practices that are meaningful for groups of social actors, because the process influences the quality of social life in organizations. The social life in culture of organizations develops in everyday interactions of actors in the context of organizations, in which participants and social actors shape, practice and transform the culture in the same time.

The culture of organizations is changing when new practices are being implemented and these changes also influence social life of local groups in the organizations that practice CSR. Therefore, these qualitative changes in culture of organizations are necessary to be described in processes of participation in the new practices within the organizations that practice CSR. Participants of the culture of organizations who are members of employees' groups, departments, or professional community in organizations focus around and engage in those new practices that they believe are important enterprises for their development as well as for updating of their group. In order to describe how cultures of organizations that practice CSR are changing and how these changes during participation of employees in global CSR influence dynamics inside their groups, I would like to focus on participation of actors in groups and on the quality of their social life in the context of changes within the culture of organizations. The results of this study are also relevant for further analysis of learning process situated in the culture of organizations that practice CSR.

Moreover, processes of participation and social learning in culture are relevant for creating, sustaining and changing local cultures. The global CSR idea is implemented into organizations in the form of new practices that need to be integrated into the culture of organizations. On the one hand, participation and learning in culture illuminate the "cultural traces" in each organizations. On the other, these processes pertain to understanding and interpreting of new practices in social interactions in context of local culture of organizations. Therefore, I would also like to study how the global context of CSR informs and explains social dynamics of participation in organizational cultures locally.

Furthermore, the literature review as well as my previous analysis of global documents have indicated that development of the CSR idea is based on ambivalent reasons that I define according to Habermas (1981) communicative or purposive rationality and

I assume this double-reasoning perspective in my current study. Hence, the purpose of my investigations is also to analyze and explain how this ambivalent reasons work in practice in three organizations that implement CSR. This is also a question about knowledge assumed in the organizational socio-cultural practices as well as motives of groups of actors participating in the global CSR idea. In this paper, I focus on how the participants in three Danish organizations understand and practice CSR in the frames of four global scripts in the context of culture of organizations. My motivation for conducting these analyses was also the question of how the global CSR idea is practiced locally (e.g. joining the global network of the UN), together with the dynamics of socio-cultural processes within the organizations that practice CSR. The processes of participation and learning have dialectical nature because the way, how participants understand and practice CSR in culture of organizations influences the latter one, thus also global understanding and practicing of CSR in organizations. Participation and learning are crucial or core processes because they also create, sustain and change the broader global contexts of the socio-cultural processes. Therefore, I would like to describe, understand and explain participation process in cultures of organizations that practice CSR in the complex, global context of the idea. This is crucial because of a) the reasons of changes in culture of organizations invoked by practicing CSR locally as well as b) the quality of social life of participants who constitute groups in organizations that practice CSR. However, this research enterprise is not possible to be realized without understanding of local dynamics of socio-cultural processes inside organizations that practice CSR.

Therefore, I focus here on understanding of the new practices and on the quality of social life in organizations. I investigate how the participants understand the new practices introduced to their organizations in the context of global development of the idea, in order to understand local dynamics of social life and the qualitative changes in the culture of organizations that relate to implementing CSR. The results are important for my further analyses of learning processes in culture of organizations because learning, as socio-cultural process, relates to understanding and acting of actors situated in local communities or groups inside organizations that practice CSR.

Between social and economic values in CSR theory

The notion of corporate social responsibility (CSR) introduces a different logic of human action in organizations, grounded in "social" and not only "economic" reasons for business operations. Researchers link the CSR notion to a very broad but very general understanding of action in organizations, such as transparent action (Rybak 2002), action beyond economic profit (Zwoliński 2002; Rok 2004; Koszembar-Wiklik 2007)

or action that contributes to society (Griffin 2000; Gasparski 2003). Some scholars emphasize that a socially responsible action relates to a social expectation in a moral, legislative, financial or civil context in business (Rok 2004). Other scholars expand the CSR idea to a commitment of the business to sustainable development or a contribution to employees and their families, local communities or society, in order to improve the quality of life (Kietliński et al. 2005). Furthermore, some scholars include in the concept a necessity to focus on social interests of groups inside or outside a company and suggest that corporate action should consider any local needs, social demands or expectations towards the company (Budzyński 1997; Lichtarski 2003). Finally, scholars focus on collaboration with stakeholders as a key issue for a company that practices CSR (Filek 2013).

However, numerous authors who develop the CSR concept interpolate that socially responsible or sustainable business operations of a company can become an element of economic or management strategy that maintain growth of organizations on a global, highly competitive market (Rok 2004; Lewicka-Strzałecka 2006). The CSR strategy not only increases profits of companies but it also provides stability on the market because customers prefer to buy products, for example, with ecolabels (Nakonieczna 2008; Bucholc 2010). Currently, more and more customers expect that companies will involve in global political, social, environmental issues and solving social challenges in developing countries (Rok 2004; Nakonieczna 2008; Filek 2013). Other scholars say directly that sustainable or socially responsible actions can constitute a PR tool (Koszembar-Wiklik 2007; Rok 2010) and a value in culture of organizations, which attracts new employees (Korpus 2006).

This ambivalent understanding of social responsibility in the CSR idea should be explored and explained empirically. Firstly, social values are necessary to be practice in the context of organizations because of quality of human life in the organizations that practice CSR. Secondly, participation in strategic dimensions of a culture in organizations disturbs learning processes and practicing social values in local groups or communities. The investigation is relevant because of practical potentials and possibilities of qualitative changes inside the organizations that practice CSR.

Global scripts for practicing CSR in local organizations

I would like to start with the description of broader context of organizations that practice CSR by using four scripts or frameworks that derive from global documents about CSR. Although global CSR idea involves different sectors and organizations, it mainly applies to business organizations.

My previous analyses of global documents have indicated that there are four scenarios for practicing and understanding CSR in organizations. The global actors (i.e. the European Commission, the United Nations Global Compact Initiatives (UNGC) or the Global Reporting Initiative (GRI), the World Business Council for Sustainable Development (WBSC), the International Organization for Standardization (ISO) and the Organization for Economic Cooperation and Development (OECD)) understand CSR according to "primary frameworks" (Goffman 1974, pp. 21, 27) that I define here interchangeably as four cultural "scripts" (Goffman 1959, p. 72): "an ethics", "an economy", "an administration" and "a policy". I define the scripts as follows:

– *Ethics* is the first framework in the global documents. It relates to compliance with human rights and to a universal moral value of social responsibility or sustainable principles in business as well as international trade regulations that business organizations should respect completely.
– *Economy* is a script that relates to socially responsible actions of an organization, which is a strategic framework since companies use it to gain additional profit.
– *Policy*: in this script, the global actors formulate some expectations for business companies, namely that the private sector will engage in social policy and will take responsibility for global social coherence.
– *Administration*: the final script focuses on the CSR "standards" or various "tools" for the managing of a new strategy in the companies that, for example participate in global network (the UNGC).

All the frameworks include both an instrumental and a communicative reason for action in organizations. In the first pair of the cultural scripts (ethics and economy), different motives for action are easily recognizable, but in the other two (policy and administration), the logic is more ambivalent and complicated. However, all scripts need to be elaborated in my further empirical research. Moreover, all the categories were connected and intermingled in the documents, but because of analytical reasons in this article, I separate them. I also use these four categories as "extracts" from the global documents in the present analysis in order to investigate how the global CSR ideas were implemented and understood in the local organizations that practice CSR. Particularly, I would like to investigate how these categories "work" and what connections are between them in the fieldwork. I analyze it by describing how participants understand and practice global CSR in the culture of organizations that implement CSR.

Participation in the culture of organizations that practice CSR

Here, I would like to explain my understanding of participation processes in the culture of organizations. Each organization includes formal working and informal practices

(i.e. rituals). Jürgen Habermas assumes that "certain kinds of institutions, such as dynastic clans and banking houses, empires and urban communes, churches, academics and business firms cannot be fully explained in functional terms, that is in terms of their organizational structure. Such institutions also secure collectively bounds and loyalties by means of symbolic modes of expressions and ceremonial practices" (Habermas 2006, p. 53). Moreover, organizations both at the cognitive level of communicated contents and at the performative level of behavioral patterns exhibit a surplus of symbolization (Habermas 2006, p. 53). This symbolization is usually defined in term of 'culture of organization'. The concept of organizational culture has been well defined in the literature by numerous researchers (e.g. Sikorski 2001; 2006; Kostera 2003; Hofstede & Hofstede 2007).

However, culture of organization is nothing stable, but it is being made in organizations every day. Culture is something an organization is (rather than have), so it is an ongoing social construction (Smircich 1983; 1985). Peter Berger and Thomas Luckmann (1967) acknowledge that organizations reflect and create socially constructed realities and rationalities. Organizations that join the global CSR culture implement the new institutional practices or transform the old ones. Therefore, any changes in local organizational practices influence the culture of an organization. According to that, I understand organizations and their culture as complex and being continually created and changed practices or local knowledge, based on primary frameworks. Moreover, Martin Parker suggests that 'organizations have both formal and informal orders, both structures and cultures, in so far as organizational members believe that they do or act and talk in a way that suggests they do.' (Parker 2000, p. 49).

In my paper, the culture of organizations is a space for participation of employees that take part in the new or changing practices of organizations, which relate to CSR. Interactionists assume that the human groups create some norms (or other patterns that distinguish one social group from another), beliefs and social values or interests that they would like to follow in their action. Groups of employees practice an organizational culture in their everyday activity because 'culture as a conception, whether defined custom, tradition, norm, value, rules, or such like, is clearly derived from what people do' (Blumer 1969, p. 6). According to Herbert Blumer 'human groups or society exist in action and must be seen in terms of action' (Blumer 1969, p. 6). Furthermore, Robert Prus proposes that 'culture can be seen as something in the making, as a multidimensional set of human processes, practices, and products, whose interlinkages are problematic and tenuous' rather than as a unified concept or an objective condition (Prus 1997, p. 38) and he introduces a concept of 'subcultural mosaic' (Prus 1997, pp. 27-28). The subcultural mosaics are important in the organizations because they constitute the qualitative spaces of participation of social actors in the group in which

they can develop relationships as well as their intersubjective understanding of social actions. Therefore, subcultural mosaics are constituted in participation process of social actors (i.e. participants) in a culture of organizations. Moreover, this subcultural mosaics or organizational subcultures become a subject to change on the one hand, and on the other, they illustrate change in the culture of organizations.

Employees who take part in organizational practices participate in social interactions and they create human group life inside the organizations that practice CSR. The new practices can be a potential to develop and integrate local groups of social actors who can develop relationships and communities during collective participation in the new enterprises or activities inside organizations. The situation of local groups of actors or professional communities in the context of organizations that practice CSR as well as the quality of socio-cultural organization of life influences further analyses of social learning in the culture, which is based on intersubjective understanding of the stock of knowledge, beliefs, values, etc. of actors who participate in the culture. Therefore, by focusing on participation in culture and dynamics of social life in the organizations that practice CSR, I would like to explain complex, socio-cultural context of learning processes that are situated in the culture of organizations.

Participation and learning process are linked with understanding of basic dimensions of the culture (i.e. cultural symbols, values or patterns of social actions) in organizations thus interpreting and acting in culture of organizations. This socio-cultural life in organizations that practice CSR is based on intersubjective understanding of values, norms, rules, etc. According to J. Habermas (2006, p. 54), symbolic traditions and practices express an intersubjectively shared and normatively biding self-understanding for colleagues or members. R. Prus assumes that 'all constructions of reality, all notions of definition, identification and explanation, all matters of education, enterprise, entertainment, interpersonal relations, organizational practices, cultic involvements, collective behavior and political struggles of all sorts are rooted in the human accomplishment of intersubjectivity' (Prus 1996, p. 2). He adds that 'culture exists most fundamentally as an (intersubjectively) enacted phenomenon, a symbolically experienced set of human endeavors or enterprises' (Prus 1997, p. 38). I assume that groups of employees practice an organizational culture in their everyday activity because 'culture is an intersubjective or community-based essence that derives its existence from the development of shared meanings, or the abilities of people to attend to one another, to convey understandings to the other, and to acknowledge the viewpoint of the other' (Prus 1997, p. 38). The culture of organization as negotiated and remade continually in everyday interactions is constituting an informal organizational order (Strauss et al., 1963). This informal organizational order is intersubjectivelly assumed by social actors who participate together in social interactions and understand mutually their social actions and in the

same time, they are acting in the context of organizational culture. In the organizations that practice CSR, participants create or change the 'local' culture of an organization, and thus develop the CSR approach in the organization, involving themselves in social relationships around the new practices, shaping a human group life that is a community life. Subcultural mosaics develop in the new practices and the new practices influence symbolic cultural meanings in the subcultures that are continually changed in the process of participation. Participants of the cultural mosaics interpret new activities and they engage themselves in those activaties that they believe are significant for the development of their group. Therefore, the culture of organizations is permanently being made and remade. However, it is important to investigate the quality of these changes in the culture of organizations, because they influence social life (e.g. relationships in groups) in the organizations that implement CSR.

Participation in the culture of organizations creates socio-cultural spaces in organizations as well as it relates to learning processes situated in the culture of organization that practices CSR. According to J. Leave and E. Wenger (1998) learning is always situated process that, as E. Wenger states, happens in community of practice (Wenger 1998). Furthermore, E. Wenger assumes that "communities of practice, when they work well, are the quintessential examples of social learning spaces" (Wenger 2009, p. 3). Social learning spaces are "social containers that enable genuine interactions among participants, who can bring to the learning process, both, their experience of practice and their experience of themselves in that practice" (Wenger 2009, p. 3). Therefore, it is important to do research on context of participation and learning processes, situated inside a community of practice because of the quality of relationships and understanding of cultural symbols assumed there among members of the community.

Methodology

Paul Atkinson and Sara Delamont (Atkinson & Delamont 2005, in: Denzin & Lincoln 2005, p. 823), write about an analytic fragmentation of data in analysis of a culture as an analytical strategy. They emphasize that it is important to avoid a reductionist view that treats one type of data or one approach to analysis as being the prime source of social life and cultural interpretation. However, they maintain that even fragmented forms of data and analysis can reflect the forms of culture and social actions and assume that relying on such fragmented data still creates an opportunity for holistic findings about the researched culture. According to the authors, "a systemic ethnography needs to take account of the intrinsic ordering through which social worlds are produced and reproduced. It is not necessary for any one ethnographic study to encompass systems of discourse, narrative, material culture, aesthetics, and performance to satisfy some no-

tional criterion of completeness or adequacy" but of course, "we should not ignore such structuring principles" in the research analysis (Atkinson & Delamont 2005, p. 831).

My research question concerns: How do social actors (employees, managers and members of professional groups, etc.) participate and thus understand and practice global CSR in context of cultural mosaics in organizations?

The research strategy is an example of bricolage approach (Denzin & Lincoln 2010) in qualitative research that I adopted in my research project. In order to understand the cultural dynamics in the field of study, I used different methods, i.e. participant observation (Angrosino 2010, p. 31), document analysis (Peräkylä 2009, p. 327) and ethnographic interviews (Fontana & Frey 2000, pp. 95-102). The methods themselves are the collections of types or forms of the socio-cultural activity that are expressed in the spoken or written empirical data that I analyzed.

I conducted my research in three different organizations (small and medium sized enterprises) in Denmark. These three organizations were selected for research according to "theoretical or purposive sampling" (Silverman 2005, p. 129-131) as a data collection procedure. Moreover, it was also a pragmatic choice, because I had sent an invitation to a few organizations in Denmark before I received a response from those three where I did my research. The first one was an architectural office, the second one was a newly established innovative organization in fashion and textiles, and the third one was a business company that trades in beverages.

Analytical tool

I use a concept map to research how new or changing practices in organizations that implement CSR influence the culture of organizations locally and I describe how participation process in the organizational practices situated in local cultures constitute local "mosaics" or spaces. The map is a qualitative tool that contains theoretical and empirical categories as well as mix of them (Rutkowiak 1995). Such a map can have different forms and many researchers use it as a tool in empirical or conceptual analysis (e.g. Alheit 2006; 2013; Babbie 2008; Malewski 2010; Kurantowicz & Nizińska 2012).

In order to do research on participation in culture in three different organizations that practice CSR, I build a conceptual map with four scripts from global documents. These four scripts constitute the outline for practicing and understanding CSR locally, that is for the process of participation in cultures of organizations. Hence, the global scripts are my empirical analytical categories or "sensitizing empirical categories" on the map and I place them outside the axis. In the middle, I locate (empirical) descriptive codes from the fieldwork, because they describe how participants of subcultural mosaics in the context of organizations understand and practice CSR in the three different
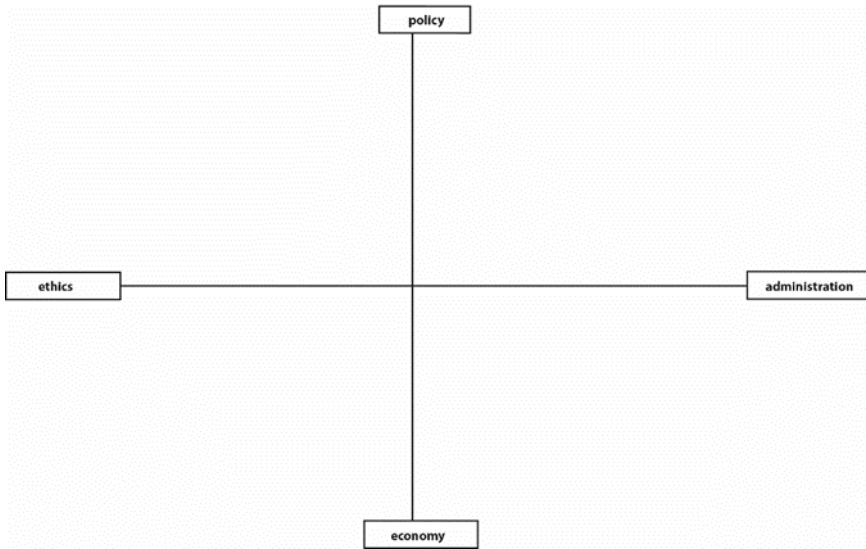
Figure 1. An analytical conceptual map for research on socio-cultural spaces in organizations that
          practice CSR
Resources: author's own elaboration.

places. The space between categories with the codes creates three different models of
socio-cultural spaces in organizations that practice CSR.

I constructed the concept map with four analytical categories as a tool in order to
compare how participants of the organizations that practice CSR understand and prac-
tice the global CSR idea locally. Applying the concept of "descriptive codes" (Gibbs 2007,
p. 44) (e.g. sustainable design, work on farms, etc.) that I formulated during analysis
of empirical material, I created the three different models. On the one hand, the three
different subcultural mosaics or socio-cultural spaces of participation include cultural
patterns that I followed employing the global scripts in the participation in culture of
organizations that practice CSR. On the other, the main categories on a map were de-
veloped according to differences grounded in uniqueness of local contexts of the new
practices and socio-cultural processes in the organizations that practice CSR. During
the participation process of actors in the practices, the subcultural mosaics were emerg-
ing or changing in the three socio-cultural spaces inside organizations accordingly.

Description of analytical procedure

Primarily, I worked with a conceptual map and four main analytical categories from the
global documents, which I defined and explained in the fieldwork (Danish organiza-

tions). Next, I used analytical categories in the fieldwork because they also constituted the context or frames for practicing and understanding CSR locally situated in culture of organizations. Firstly, I followed as well as developed the main categories during empirical research in organizations that practice CSR. Then, I used the main categories in research on local interpretation of participants of the global understanding of CSR by groups of social actors in the context of the culture of organizations that practice CSR. I was coding the empirical material from the fieldwork in the organizations, which was relevant for practicing and understanding CSR locally and then, I compared them with the main analytical categories (i.e. four global scripts of participation) as frames for action and understanding of actors in organizations that practice CSR. According to literature, coding is the process of combining data for themes, ideas, and categories and then marking similar passages of the texts with a code label, so that they can be easily retrieved at the later stage for further comparison and analysis (Gibbs and Taylor 2010). Social actions, behaviors, relationships, possibilities, barriers, institutional context of the social practices, cultural symbols, emotions, even values, notions and the ways of using them in everyday socio-cultural life of actors in the context of organizations and their work responsibilities were coded in the fieldwork. I supplied my analysis with some memos (during coding the data) in which I noted my own understanding of the dynamics of socio-cultural life in the organizations that practice CSR. This has helped me to create three different models that I present in the article with the ethnographic description of the relevant processes from the field. This tool has supported me in organizing my research material and in detailed description of the dynamics of relevant socio-cultural processes, which participants described or which I could observe in the organizations during my fieldwork. Moreover, the maps were useful for making qualitative comparison of the participation process in each cases of group of actors who participated in the culture of organizations that practice CSR. These diagrams also enabled me to identify patterns from the fieldwork during analyzing of the participation process of social actors in the culture of organizations.

However, my main analytical procedure relates to description of the socio-cultural life of groups of participants in the fieldwork. Tomasz Konecki assumes that description of any social phenomenon is always a description of a process, supplied with the definition of social situations and cultural meanings ascribed to the phenomenon by human subjects who interpret their social lifeworld (Konecki 2010). Therefore, I completed the work on the main categories with ethnographic description that provides a qualitative understanding and it explains interrelationships and dynamics between categories (Konecki 2000; 2010). The procedure enables me to apprehend the local dynamics of practice; to understand sense of described practices in the fieldwork; to

grasp complex dimensions of researched phenomena; and to link the complex contexts in one research enterprise.

Participation in the culture of organizations that practice CSR: three organizations, three cultures and three fragmented socio-cultural spaces of participation

In order to investigate different institutional practices as well as participation process in culture in the three organizations that practice CSR, I describe important processes that link with subcultural mosaics created by participants in the context of organizational practices when they participate in the new practices. Quality of social life and relationships in a group of participants can also be observed in subcultural mosaics, situated in culture of organizations that practice CSR. The "mosaics" are constituted, sustained or changed in socio-cultural spaces in which social actors participate and thus create or change culture together with the others in the processes of social interactions in the wider social, cultural, institutional, economic as well as political context of an organization.

I would like to describe here three socio-cultural spaces of participation that are constituted in three Danish organizations that practice CSR. Particularly, I analyze basic institutional practices linked to the global CSR and I focus on dynamics of socio-cultural processes that help to understand participation in the culture of organizations that practice CSR in each of the organizations during the implementation and development of a CSR strategy. The processes and mechanism observed in the three organizations enable me to identify some patterns, understand motives of participation of group of people and explain local dynamics of participation in the culture of organizations.

The first socio-cultural space of participation: Between sustainable architecture and strategic PR – preparation of a CSR communication tool.

The first socio-cultural space is situated in an architectural office. Sustainable, "green" and "ecological" architecture projects formed part of everyday practices in the office, and became a part of the organizational culture. The environmentally responsible practices in architecture have concerned sustainable, ecological or recycled building materials in projects, renovation of old buildings and architects have designed flexible elements or structures and functions of new buildings as well as they have considered renewable use of energy (light, heating, ventilation, and cooling systems or use renewable energy generations) inside buildings. Although the design of sustainable buildings or urban spaces is also a part of the current global trend, in Denmark national legislation regulates environmental issues in architectural projects, building design and conditions of employability. In addition, Scandinavian architecture has a long tradition of spatial
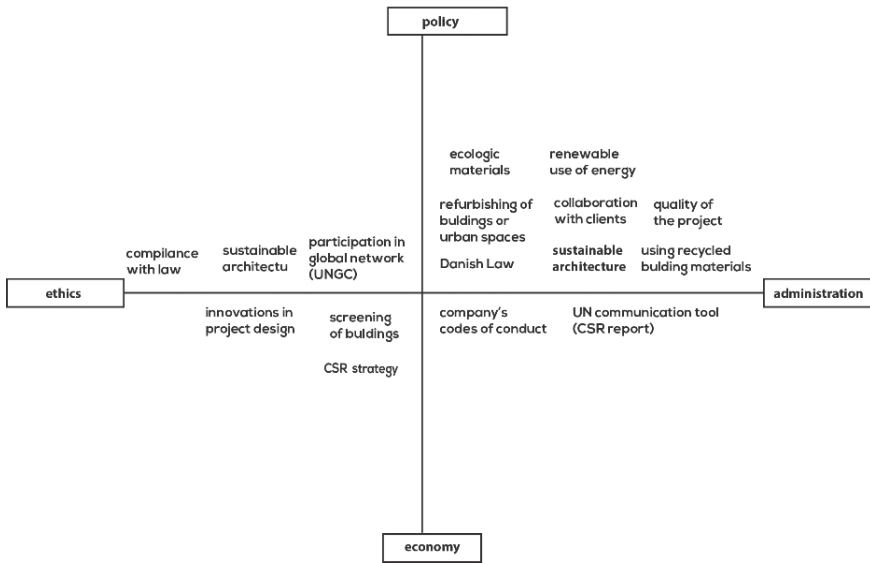
Figure 2. The first model of socio-cultural spaces in an organization that practices CSR
Resources: own elaboration.

sustainability and "green" urban design since the notion of "a human scale of buildings" (Gehl 1987) is part of the cultural tradition in Danish architecture. Generally, sustainable development of architecture was an important symbolic value for architects in the office and they concerned it in every project in many, different ways.

One of the practices was a sustainable building consultation that usually was held before design processes. The practice identified sustainable building materials and it forecasted the sustainable approach that was possible to be met in projects. The office elaborated and used a screening tool for buildings in design projects. Although architects were screening buildings before design processes, a lot of their clients opposed that practice. One of the reasons was that the project was more expensive because of the additional service in the sustainable project design. Therefore, group of architects decided to participate in the UN global network and use CSR communication tool in order to convince clients to their standards of "green architecture":

Since architectural business is more open for international markets, is easier just to say to your clients that you have here some principles, instead of…, you know,… you don't have to say this is your own idea.., or that we think here like this…or that we are the members of association for architects and we have some standards here…. This is a clear sign for your clients and easiest way to inform about your standards… Everybody should know fundamental principles of UN, so they can read it, so we don't have to write about it…. This is the 10 commandments… (The CC Manager and an architect in the office).

After the office joined the UNGC global network, a CSR communication tool was the new PR strategy or "a political strategy" in the negotiations with clients. Since that time, even sustainable architecture projects have become a central part of a strategic CSR communication tool in the office. Participation in global network requires preparing annual CSR reports for UN. The architects from the office had to spend additional time on CSR reports, in which they framed their sustainable architecture into strategic communication framework of CSR reports for the UN. The sustainable practice has become a part of the strategic communication tool in the organization. Firstly, the organization was committed to prove that they meet the UN's requirements (CSR report). Secondly, architects who worked on the CSR report decided to use it in their everyday work (e.g. meetings with clients). In the same time, CSR communication tool for the UN has become part of PR strategy of the office because every year, the preparation of reports was costly for the office and it was also time-consuming activity for the architects in the office. Therefore, they decided to include the CSR reports to communication strategy of the office afterwards. In this way, the "green" or sustainable architectural practices have also become a part of an economic and internal political strategy of the architects in the office. Social environmental responsibility that was a value in local culture of the office before has become framed in the global UN standards. However, in the office, it was practiced not only as standardized CSR action but also as strategic PR tool on the global market accordingly.

The second socio-cultural space: 1. Between "green marketing" or a political strategy of the company and integration of employees on fruit farms or during political seminars.

The second space created two main practices linked to the initial development of the CSR strategy in the company. The practices related to trips to fruit farms in developing countries and the attendance of group of employees at national political seminars (e.g. in Sweden). Primarily, the reason to participate on fruit farms was to develop new marketing strategy (i.e. "green marketing") for the company. Social responsibility values that company identifies with transparency and ethical product or ethical sourcing of the product were there part of a new PR strategy for the company. This mirrored in new changed organizational structure of the company. Although Department of Public Affairs was mainly responsible for development of the CSR marketing strategy, the changes increased duties of employees in the company. Employees of the company had to visit the fruit farms in the developing countries frequently. On the farm, they met, lived and worked with farmers and their families, as well as they developed a new marketing strategy of the company in the same time. They were taking pictures from the trips, and invited journalist, clients and customers to visit the farms with them. All the employees from the department were participating in the development of CSR stra-

policy

ethics

administration

| support for farmers | employee integration | solidarity with enterpreneurs | collaboration with enterpreneurs from developing countries | political participation "trade not aid" |

transparent business　　trading with developing countries　　economic growth of developing countries　　ethical product　　visits to farms

work on farms　　participation in global market　　collaboration with media – PR development　　"green marketing"

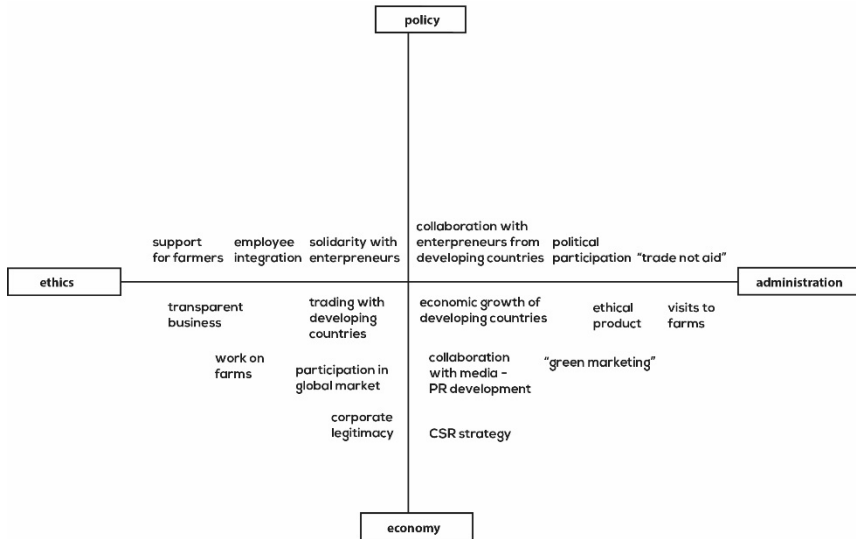corporate legitimacy　　CSR strategy

economy

Figure 3. The second model of socio-cultural spaces in an organization that practices CSR
Resources: own elaboration.

tegic communication tools that was sharing posts and information about trips, movies and pictures via social media, newspapers, TV shows and flyers. Moreover, they were disseminating a coffee table book that they were preparing during workshops at work in their headquarters. On the political seminar again, they were negotiating European tax regulations for international trade with developing countries. They manifested that the taxes should be lower, because it is difficult for the developing countries to compete with European companies. Therefore, they framed value of solidarity into strategic political framework that supports also interests of the company and legitimizes development of the economy in developing country, which means also expansion of the global neoliberal market. Generally, social responsibility value that was for them first transparency of the trade and later solidarity with developing countries becomes an economic value or political strategy of the company. The company adopted and developed a political password "Trade not aid" that they used during political seminars and in their PR strategy because their activity was criticized by few NGO's in developing countries in which the company was operating. The CSR approach of company has become quickly new "philosophy" and even "a political mission" in developing countries of the company. The practices of the company were extraordinary and innovative for such a small company (SME organization). Therefore, they had to imply additional responsibilities at work for employees of the company. At the beginning, members of shop floor were complaining that they had to go on farms on Saturdays of

for a week. However, employees who participated in the main strategic political and economic practices of the company started to interpret the activity as a possibility to meet and integrate with other colleagues from the company:

> Working on the fields I remember I was never ever sweaty that much in my life, so that was really not very nice in the farm, I would say, but I am still happy that I did it, because I've got an experience and I don't know, I think the whole trip was pretty good, like I am really happy I've got to do it because we work with fruits and it's good to know it, you know, the whole way back. […] I would else say that going as a group, like we do here in the company, I think. It is kind of the nice experience, like with your colleagues from your own company, and a kind of team building, which it always is when you are with your colleagues and so on, but this was like team building where we were like actually getting really sweaty together, like getting down… it was simple, like living and I think that brings out the best to me, so I think it is really nice (A group marketing coordinator and an employee in the company).

Employees of the company could spend more time working together on the farms when they were planting, harvesting, cutting or sorting fruits with farmers, visiting local market or local community as well as during the seminar, which was not possible in their offices in the headquarters of the company in their home countries (Sweden, Finland and Denmark). They usually do not have many opportunities to meet up in a group in one place, because they were an organization with limited office space and they were often working outside the office in each of countries. Although they were engaged in the participation in the new institutional practices that were important later also for the group of employees, they did not have enough time to participate there together, because they had to develop CSR strategy of the company. Especially they did not have time to negotiate different interests and to develop social relationships within the group or with the farmers. Therefore, the development of the CSR strategy became a reason for conflicts between employees or managers from different departments.

The third socio-cultural space: Between professional integration (i.e. participation in a new professional community) and building a new business model for local production.

The third socio-cultural space was not a formal organization yet. At the beginning, I could observe community organization process. The main activity of participants was participation in open public meetings in order to organize independent professional fashion designers and local producers into a community and then, they wanted to establish a new organization. The group of professional designers initiated and organized a cycle of public workshops and meetings in order to share and develop an idea about a new, sustainable organization in Denmark. Therefore, they wanted to find members who were interested in the development of the new "social" workplace (based on the community of designers and producers of fashion locally). The organizers used the CSR idea as "a password" to integrate and involve the professional environment
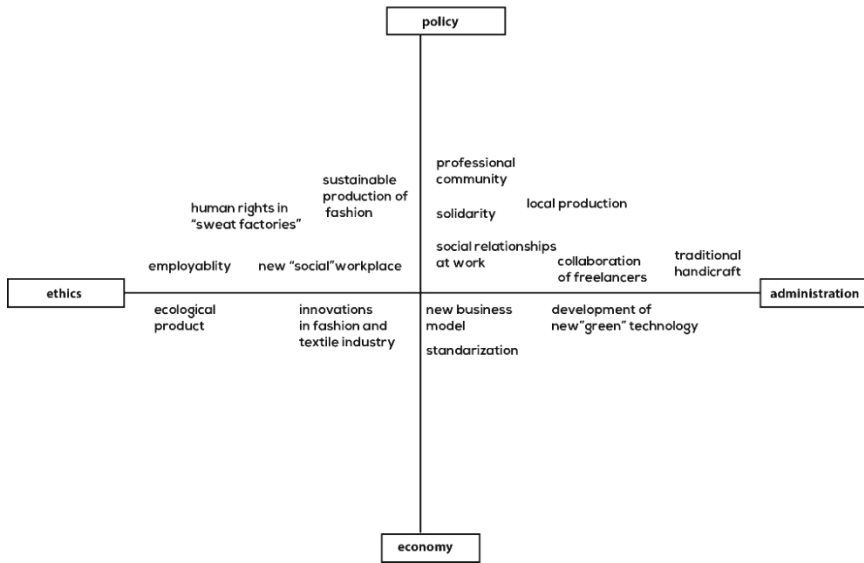
Figure 4. The third model of socio-cultural spaces in an organization that practices CSR
Resources: own elaboration.

and local producers (tailors, designers and students or apprentices) as well as anyone who was interested in the production of "ethical fashion". Hence, they used the global CSR idea in the general purpose of building the professional community and creating a shared organization for local production of clothes based on sustainable social values and a sustainable economy. Participants wanted to create a new type of organization that enable them to be more independent at work and outside the global production of fashion. Hence, the new organization would create different quality of their work based on local production within textile and fashion industry. Ideal vision for organizations was to close production process in one building (so avoid supply chain) as well as sharing responsibility for the organizations among young and experienced designers, local producers and clients (cooperative model). Previously, many participants of the workshop were independent designers (freelancers) who decided to get off from the mainstream path in fashion. They worked alone long time and it was always very stressful for them to sustain on the market because of high rank of competitiveness:

Yeah, this was a time when project has started… So the idea is, aaaa, bit of, it is manufacturing innovation center, so a place where we can both to facilitate other designers, who are looking for the manufacturing, like the smaller manufacturing running processes, because they don't want to do the two thousand pieces which you need to do, and also look at a researching as well, like gathering lot of information from all the designers, and the idea that it is just easy, when you are many people… to gather information and to identify the issues and eventually

also, hopefully, be able to get funding… like, when it's a lot of people who are looking for the same kind of things that we can pull to get funding for certain things or a stuff like that so, and it is very wide thing, very wide project, it is very difficult to say about in one word, I haven't got my pitch done yet… so… (laughing) but it is, yeah, it is covering lot of different things now… (A designer and later a manager of the innovative organization).

Therefore, they decided to unify and create a local professional community. Social responsibility meant there solidarity and cooperation inside a group also due to the initial development of its community. During the open workshops in project, the originators of the sustainable and innovative idea of local manufacturing of fashion tried to connect designers with local producers, other designers, clothing brands, manufacturers, textile producers, seamstresses, pattern-makers, trade organizations, unions, educational institutions, tech enterprises, material scientists, innovation experts, and recyclers.

However, they needed financial support for their activity. Therefore, they turned to external institutional actors, such as municipality and business sector. While the organization of independent designers began to collaborate with the municipality in Copenhagen, the standardization of their work or a strategic model of business collaboration appeared an important issue during meetings in the newly established organization. In addition, the collaboration with the business sector that the designers needed to gain support from for their local production forced them to think about their organization in the framework of an innovative business organization. Therefore, the participants had to negotiate their organization of a community in the context of economic and administrative frameworks mainly. The municipality wanted to be sure that the form of their collaboration was standardized and not only "an unfeasible vision" of the group. Similarly, the private investors wanted to be sure that it could also generate economic and not only social values. Therefore, the designers who participated in the meetings had to focus on administration and economization of their sustainable fabrics and local design, innovative method of producing fashion, including advanced technologies. These disturbed the process of development of their community, because participants had to build the institutional strategy of the new organization during meeting at once. Consequently, they decided to create new business model locally and collaborate with private sector or municipality on development of modern, sustainable organization with innovative production of fabrics. New organizations were meant to be situated locally and they produced there local sustainable or innovative but environmently friendly products, however, for the bigger local fashion enterprises. Municipality had difficulties with recognizing their actions and ideas while business sector expected from them sustainable innovations in production of clothes. In this way, social responsibility meant there local production of fashion and using new sustainable innovative

materials or technologies in order to create innovative organizations. All participants of the new community were involved in establishing new business model but some of them quitted the community immediately because of many rising conflicts afterwards.

Conclusion

In this paper, I have investigated how understanding of practices in local organizations that practice CSR refers to four global scripts, and particularly how these scripts "work" in the organizational cultures that I analyze as subcultural mosaics or socio-cultural spaces of participation within the organizations. Consequently, socio-cultural spaces in the organizations that practice CSR in the context of the global idea constitute socio-cultural spaces in organizations that practice CSR, as described and analyzed in this article. The different models of participation of group of actors in global CSR culture, are a result of the different configurations of the local understanding of the global CSR scripts.

In the three studied organizations, participants practiced the global frameworks for CSR (administration, ethics, policy and economy) as new or changing, institutional practices, but differently in the different organizations. The main practice depends on how participants understood CSR in the context of local culture of organizations. Although the implementation process or practice of the global CSR idea varied from one organization to another, the development of new organizational practices or collaboration among participants on the new practice had the same pattern locally. All three organizations that implemented CSR practiced the global idea strategically. The studied organizations oriented their actions for example towards a PR tool, "green marketing", or political strategy of the company, etc. Therefore, in all three organizations participation in culture links with the development of CSR strategy of a company, an office or a group of designers.

However, employees of the company, architects and designers were motivated to participate in the new practices of CSR not only because of economic or institutional reasons. They all decided to participate in CSR because they wanted to develop important for them practices, interests or values in the groups in organizations. Particularly, social actors in the groups were motivated to participate in these global CSR practices because of their need to integrate, share common values or beliefs in groups. In the architectural office, for example they wanted to participate in the global CSR network because the strategy helped them to legitimize their everyday practice of sustainable architecture, especially during meetings with clients. Another example is the professional group of designers who used the global CSR as a "password" in order to get interest of others and to build one community, which collaborated on independent

ideas. The last example is the business company where, at the beginning, CSR was just another strategy of the company but later, it also became the meaningful practice for employees because group of employees could also integrate on the farms. Therefore, participants who participated in the development of a new strategy in or for their organization wanted to integrate new practice in their work and current culture of organization on a daily basis.

However, when participants decided to practice the CSR in their organizations, they started to develop the CSR strategy in which they communicated their symbolic values and social interests also strategically, according to the theoretical and global understanding of CSR in the scientific literature or global documents. The new CSR strategy became a part of culture of their organizations and they participated in the development of new economic, administrative or political strategies within CSR idea in organizations. Therefore, participants needed to develop the CSR strategy of their organizations during participation in the new practice in culture of organizations and afterwards they focused on development of organizational strategies. In this way, practicing strategy or even strategic communication in the organizations was or became there a norm. Consequently, they did not have time anymore to integrate or negotiate their values in the group during their participation in the new practices. The employees instead of developing relationships in the organizations or communities, participated in the development of CSR organizational strategy. The intersubjective socio-cultural process based on mutual understanding of social values and interests focused on strategic frameworks and it had consequences for their relationships in the groups. When they developed CSR strategy in organizational framework, conflicts appeared and the integration process was interrupted finally. Therefore, their social participation in the culture or organizations was fragmented and processes of building communities based on shared social values were distorted similarly. Hence, the situation raised the question of the quality of processes of social participation in the culture of organizations that practice CSR.

All in all, even though participants in social spaces in the organizations wanted to participate and integrate themselves in the new practices and actions, this was finally based on the development of a CSR strategy in the organizations. However, the learning processes that also link with social integration of actors in groups require more analysis on the experiences of social actors who participate in the development of CSR strategies in organizations.

Although the scientific discourse in economics about reasons of actions in business organizations or business operations has gained a social perspective in the context of the CSR idea, the economic and administrative reasons that were also present in the global CSR frameworks has fragmented local participation in socio-cultural spaces in

the organizations that practiced CSR. Therefore, "ethics" and "policy" scripts appeared as dimensions of the practices in the culture of organizations but they were also fragmented or disturbed because of administrative and economic requirements that belong to the institutional contexts of the new practices in organizations.

The subcultural mosaics or spaces that are constituted in socio-cultural processes of participation were possible to be researched and reflected upon because of the constructed conceptual map that I described in the analytical framework section of the paper. Moreover, the map that I used in the paper has also enabled a graphic representation of the three subcultural mosaics or socio-cultural spaces in organizations that practice CSR. Although these studies had no general focus on learning processes within organizations, the research findings influence my future analysis of social learning processes in organizations that practice CSR.

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BETWEEN SOCIAL VALUE AND BUSINESS STRATEGY –
THREE MODELS OF SOCIO-CULTURAL SPACES IN ORGANIZATIONS THAT PRACTICE CSR

SUMMARY: The article explores participation process of employees in cultures of three Danish organizations that practice Corporate Social Responsibility (CSR). In such organizations, participation in culture relates to new practices that links with CSR in organizations. However, participation in the culture is an active process that relates not only to understanding but also to interpreting of cultural symbols (values) or meanings (knowledge). In the paper, I would like to describe, understand and explain processes of participation in culture of organizations that practices CSR because the participation in the cultures of organizations constitutes the context for learning processes, situated in the organizations that practice CSR. I start by framing four scripts briefly that are administration, policy, economy and ethics in order to understand global context for participation and learning in socio-cultural spaces. I demonstrate three models of socio-cultural spaces and study how the global scripts were practiced in the organizations that implement or introduce CSR as well as I describe how they influence local processes of participation of social actors in the organizations that practice CSR. As a result, I build three empirical models of socio-cultural spaces in the culture of the organizations that practice CSR, which social actors create during participation in strategic dimensions of culture of organizations that practice CSR when they standardize, privatize or even marketize symbolic dimensions of cultures of organizations, including social values in the context of CSR global idea. However, I describe an ambivalent dynamic of the participation processes in the cultures of organizations. I have observed that processes of participation stretched out between participation of employees and their managers in groups, situated in culture of organizations and their participation in new tasks at work, which was development of new CSR strategy in organizations. Therefore, I conclude that participation as well as integration processes in the human groups of employees, or in a professional community was fragmented, or disturbed because participants finally practice CSR strategy that influence their relationships in groups locally.

KEYWORDS: participation in culture of organizations, models of socio-cultural spaces, social integration in context of organization, corporate social responsibility (CSR).

POMIĘDZY WARTOŚCIĄ SPOŁECZNĄ A STRATEGIĄ BIZNESOWĄ –
TRZY MODELE SPOŁECZNO-KULTUROWYCH PRZESTRZENI W ORGANIZACJACH, KTÓRE PRAKTYKUJĄ CSR

STRESZCZENIE: Artykuł opisuje uczestnictwo jako proces usytuowany w kulturze trzech duńskich organizacji, które praktykują CSR. Aktorzy społeczni – uczestnicy, przynależąc do grup pracowniczych lub zawodowych wspólnot, uczą się nowych praktyk w kontekście organizacji, związanych ze społeczną odpowiedzialnością przedsiębiorstwa (CSR). Jednakże uczestnictwo w kulturze organizacji to nie tylko transmisja kulturowych symboli, ale również rozumienie społecznych działań aktorów (tj. interpretacja), które dokonuje się w społecznej interakcji. Badanie złożonych, społeczno-kulturowych kontekstów ma znaczenie dla dalszych analiz procesów uczenia się w kulturze, dlatego autorka podejmuje próbę ich opisu, rozumienia oraz wyjaśniania w niniejszym artykule. Po pierwsze, w artykule przedstawiono cztery skrypty, które stanowią globalny kontekst uczestnictwa aktorów w kulturze, a zatem tworzą „ramy" rozumienia i praktykowania CSR w kulturze organizacji, a zatem są one kategoriami analitycznymi służącymi do badań trzech wyodrębnionych i opisanych w artykule lokalnych modelów uczestnictwa w kulturze CSR. Uczestnictwo to wiąże się z działaniami społecznymi aktorów i tworzy subkulturowe mozaiki, wokół których rozwijają się następnie światy społeczne aktorów w organizacjach praktykujących CSR. Dodatkowo, autorka prezentuje narzędzie badań w postaci mapy konceptualnej wraz z opisem procedury postępowania analitycznego, a następnie wykorzystuje je do analizy złożonych procesów społeczno-kulturowego uczestnictwa w organizacji. Po drugie, opisane w artykule procesy uczestnictwa charakteryzuje m.in. ambiwalentność, która dotyczy z jednej strony uczestnictwa w społecznościach praktyki lub w subkulturowych mozaikach, a z drugiej podejmowanych ról lub zadań, wynikających ze strategicznego rozumienia CSR w kontekście organizacji. Ostatecznie, owo opisane w artykule strategiczne uczestnictwo w nowych praktykach organizacji nie pozostaje bez znaczenia dla jakości wspólnotowego życia uczestników

kultury w kontekście organizacji. Mimo tego, że pracownicy dzięki uczestnictwie w nowych prak-
tykach dostrzegają szanse na integrację grupy oraz tym samym rozwój lokalnej kultury, to jednak
strategiczne wymiary kultury, a zwłaszcza instrumentalne rozumienie społecznej odpowiedzialności
w kontekście organizacji zaburza ich relacje w grupie uczestników. W wyniku tego tworzone przez
nich przestrzenie społeczno-kulturowego uczestnictwa, a więc i uczenia się, są fragmentaryzowane
ostatecznie. Autorka konkluduje, że wnioski z tych analiz mają znaczenie dla dalszych badań nad
procesami uczenia się, usytuowanych w zmieniającej się kulturze organizacji, które praktykują glo-
balną ideę społecznie odpowiedzialnego biznesu (CSR) w organizacjach.

słowa kluczowe: uczestnictwo w kulturze organizacji, modele społeczno-kulturowych przestrzeni,
    społeczna integracja w kontekście organizacji, społeczna odpowiedzialność biznesu (CSR).